

EDUCATIONAL CURRICULUM

*For Beginners &
New Converts to Islam*

*Qur'an – Hadith - Aqeedah - Fiqh -
Sirah - Nasbeeds*

Prepared by

**JALAL BIN AL-BAWAB
AL-TANTAWI**

Translated by

KHALED FAHMY

INTRODUCTION

Praise be to Allah, we praise Him, seek His help, His guidance, His forgiveness, and we seek refuge in Allah from the evils of ourselves and our bad deeds and I bear witness that there is no god but Allah and Muhammad is His Messenger.

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims (in submission to Him).” (The Family of Imran, *Al-Imran*, 4: 102)

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah.” (Women, *Al-Nisa*, 4: 1)

“O you who have believed, fear Allah and speak words of appropriate justice. He will (then) amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (The Combined Forces, *Al-Ahzab*, 33: 70-71)

And yet, the best speech is the Book of Allah, and the best of guidance is the guidance of Muhammad, (peace and blessings of Allah be upon him), and the evil of matters is its novelties (in Allah’s religion) and every novelty is an

innovation and every innovation is a misguidance.

As for the new Muslims, they are in need to study the *Shari'ah* sciences and the teachings of the religion in a way that is appropriate to their level, I have prepared a simplified and comprehensive curriculum. It consists of the following:

- 1) Quran
- 2) Hadiths
- 3) *Aqeedah* (Doctrine)
- 4) *Fiqh* (Jurisprudence)
- 5) *Sirah* (Biography of the Prophet)
- 6) *Nasheeds*.

And this curriculum is appropriate for the following target groups:

- 1- Children Schools for villages that have recently converted to Islam.
- 2- For new converts, adult and children.
- 3- It is suitable courses for Muslim children in Arab countries and elsewhere.

For the compilation of this curriculum, I used a group of acknowledged books of jurisprudence, belief, hadith and biography. ⁽¹⁾

We ask Allah in His Height to benefit from this book Al-Islam and the Muslims.

I do not forget to thank everyone who helped me to complete this book, review it and advise me regarding it.

Collected and written by,

Abu Maysara

Jalal ibn Al-Bawab Al-Tantawi

[1] A summary of “*al-khalasah al-bahiah wal-anhar al-naqiah fi sharah al-khallasah al-bahiah*”

THE GLORIOUS QURAN

سورة الفاتحة (١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)
الرَّحْمَنِ الرَّحِيمِ (٣) مَلِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

(The Opener, *Al-Fatihah*)

In the Name of Allah the Beneficent the Most Merciful

1. (All) praise is (due) to Allah, Lord of the worlds –
2. The Beneficent, the Merciful.
3. Sovereign of the Day of Recompense.
4. It is You we worship and You, we ask for help.
5. Guide us to the straight path –
6. The path of those upon whom You have bestowed favour, not of those who have earned (Your) anger or of those who are astray.

آية الكرسي

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (سورة البقرة: ٢٥٥)

AYATUL KURSI

In the Name of Allah the Beneficent the Most Merciful

“Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High,⁵ the Most Great.” Saheeh International” (The Cow, *Al-Baqarah*, 2: 255)

خواتيم سورة البقرة

(آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (٢٨٥) لَا يُكَلِّفُ
اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ
لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ (٢٨٦).

SEALS OF THE COW CHAPTER

In the Name of Allah, the Beneficent the Most Merciful

“The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His angels and His books and His messengers, (saying), “We make no distinction between any of His messengers.” And they say, “We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination. Allah does

not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

(The Cow, *Al-Baqarah*, 2: 285-286)

سورة الليل (٩٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجَلَّى (٢) وَمَا خَلَقَ
الدَّكْرَ وَالْأُنثَى (٣) إِنَّ سَعْيَكُمْ لَشَتَّى (٤) فَأَمَّا مَنْ أُعْطِيَ
وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى (٧)
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ
لِلْعُسْرَى (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (١١) إِنَّ عَلَيْنَا
لَلْهُدَى (١٢) وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى (١٣) فَأَنْذَرْتُكُمْ نَارًا

تَلْظَىٰ (١٤) لَا يَصْلَاهَا إِلَّا الْأَشْقَى (١٥) الَّذِي كَذَّبَ
 وَتَوَلَّىٰ (١٦) وَسَيُجَنَّبُهَا الْأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ
 يَتَزَكَّىٰ (١٨) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ (١٩) إِلَّا
 ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى (٢٠) وَلَسَوْفَ يَرْضَىٰ (٢١)

(92- The Night, Surat *Al-Layl*)

In the Name of Allah the Beneficent the Most Merciful

1. By the night when it covers,
2. And (by) the day when it appears
3. And (by) He who created the male and female,
4. Indeed, your efforts are diverse.
5. As for he who gives and fears Allah
6. And believes in the best (reward),
7. We will ease him toward ease.
8. But as for he who withholds and considers himself free of need
9. And denies the best (reward),
10. We will ease him toward difficulty.
11. And what will his wealth avail him when he falls?
12. Indeed, (incumbent) upon Us is guidance.
13. And indeed, to Us belongs the Hereafter and the first (life).

14. So I have warned you of a Fire which is blazing.
15. None will (enter to) burn therein except the most wretched one.
16. Who had denied and turned away.
17. But the righteous one will avoid it.
18. (He) who gives (from) his wealth to purify himself.
19. And not (giving) for anyone who has (done him) a favour to be rewarded.
20. But only seeking the face (i.e., acceptance) of his Lord, Most High.
21. And he is going to be satisfied.

سورة الضحى (٩٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَى (١) وَاللَّيْلِ إِذَا سَجَى (٢) مَا وَدَّعَكَ رَبُّكَ وَمَا
 قَلَى (٣) وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى (٤) وَلَسَوْفَ
 يُعْطِيكَ رَبُّكَ فَتَرْضَى (٥) أَلَمْ يَجِدَكَ يَتِيمًا فَآوَى (٦)
 وَوَجَدَكَ ضَالًّا فَهَدَى (٧) وَوَجَدَكَ عَائِلًا فَأَغْنَى (٨) فَأَمَّا
 الْيَتِيمَ فَلَا تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠) وَأَمَّا بِنِعْمَةِ
 رَبِّكَ فَحَدِّثْ (١١)

(93- The Morning Hours, Surat *Al-Duha*)

In the Name of Allah the Beneficent the Most Merciful

1. By the morning brightness
2. And (by) the night when it covers with darkness,
3. Your Lord has not taken leave of you, (O Muhammad), nor has He detested (you).
4. And the Hereafter is better for you than the first (life).
5. And your Lord is going to give you, and you will be satisfied.
6. Did He not find you an orphan and give (you) refuge?
7. And He found you lost and guided (you),
8. And He found you poor and made (you) self-sufficient.
9. So as for the orphan, do not oppress (him).
10. And as for the petitioner, do not repel (him).
11. But as for the favour of your Lord, report (it).

سورة الشرح (٩٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١) وَوَضَعْنَا عَنكَ وِزْرَكَ (٢) الَّذِي
أَنْقَضَ ظَهْرَكَ (٣) وَرَفَعْنَا لَكَ ذِكْرَكَ (٤) فَإِنَّ مَعَ الْعُسْرِ
يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦) فَإِذَا فَرَغْتَ فَانصَبْ (٧)
وَإِلَىٰ رَبِّكَ فَارْغَبْ (٨)

(94- The Relief, Surat *Al-Sharh*)

In the Name of Allah the Beneficent the Most Merciful

1. Did We not expand for you, (O Muhammad), your breast?
2. And We removed from you your burden.
3. Which had weighed upon your back.
4. And raised high for you your repute.
5. For indeed, with hardship (will be) ease (i.e., relief).
6. Indeed, with hardship (will be) ease.
7. So when you have finished (your duties), then stand up (for worship).
8. And to your Lord direct (your) longing.

سورة التين (٩٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتَيْنِ وَالزَّيْتُونَ (١) وَطُورِ سَيْنِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ
(٣) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤) ثُمَّ رَدَدْنَاهُ
أَسْفَلَ سَافِلِينَ (٥) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
أَجْرٌ غَيْرُ مَمْنُونٍ (٦) فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ (٧) أَلَيْسَ اللَّهُ
بِأَحْكَمَ الْحَاكِمِينَ (٨)

(95- The Fig, Surat Al-Tin)

In the Name of Allah, the Beneficent the Most Merciful

1. By the fig and the olive
2. And (by) Mount Sinai
3. And (by) this secure city (i.e., Makkah),
4. We have certainly created man in the best of stature;
5. Then We return him to the lowest of the low,
6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
7. So what yet causes you to deny the Recompense?

8. Is not Allah the most just of judges?

سورة العلق (٩٦)

بسم الله الرحمن الرحيم

أَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
(٢) أَفْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥) كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى (٦) أَنْ رَأَاهُ
اسْتَغَى (٧) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى (٨) أَرَأَيْتَ الَّذِي يَنْهَى
(٩) عَبْدًا إِذَا صَلَّى (١٠) أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ
(١١) أَوْ أَمَرَ بِالْتَّقْوَىٰ (١٢) أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ (١٣)
أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ (١٤) كَلَّا لَئِنْ لَمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ
(١٥) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (١٦) فَلْيَدْعُ نَادِيَهُ (١٧) سَنَدْعُ
الزَّبَانِيَةَ (١٨) كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ (١٩)

(96- The Clot, Surat Al-'Alaq)

In the Name of Allah, the Beneficent the Most Merciful

1. Recite in the name of your Lord who created.
2. Created man from a clinging substance.
3. Recite, and your Lord is the most Generous—
4. Who taught by the pen

5. Taught man that which he knew not.
6. No! (But) indeed, man transgresses
7. Because he sees himself self-sufficient.
8. Indeed, to your Lord is the return.
9. Have you seen the one who forbids
10. A servant when he prays?
11. Have you seen if he is upon guidance
12. Or enjoins righteousness?
13. Have you seen if he denies and turns away –
14. Does he not know that Allah sees?
15. No! If he does not desist, We will surely drag
him by the forelock
16. A lying, sinning forelock
17. Then let him call his associates;
18. We will call the angels of Hell.
19. No! Do not obey him. But prostrate and
draw near (to Allah).

سورة القدر (٩٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢)
لَيْلَةُ الْقَدْرِ حَيَّرَ مِنْ أَلْفِ شَهْرٍ (٣) تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ

فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ (٤) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ
الْفَجْرِ (٥)

(97- The Power, Surat Al- Qadr)

In the Name of Allah, the Beneficent the Most Merciful

1. Indeed, We sent it (i.e., the Qur'ān) down during the Night of Decree.
2. And what can make you know what is the Night of Decree?
3. The Night of Decree is better than a thousand months.
4. The angels and the Spirit (i.e., Gabriel) descend therein by permission of their Lord for every matter.
5. It is peace until the emergence of dawn.

سورة البينة (٩٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ
حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ (١) رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً
(٢) فِيهَا كُتِبَ قِيَمَةٌ (٣) وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ (٤) وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

مُخْلِصِينَ لَهُ الدِّينَ حُفَاءً وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ
 دِينُ الْقِيَمَةِ (٥) إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
 وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ
 (٦) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ
 (٧) جَزَاءُؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ
 حَشِيَ رَبَّهُ (٨)

(98- The Clear Proof, Surat *Al-Bayyinah*)

In the Name of Allah, the Beneficent the Most Merciful

1. Those who disbelieved among the People of the Scripture and the polytheists were not to be parted (from misbelief) until there came to them clear evidence,
2. A Messenger from Allah, reciting purified1 scriptures
3. Within which are correct writings (i.e., rulings and laws).
4. Nor did those who were given the Scripture become divided until after there had come to them clear evidence.
5. And they were not commanded except to worship Allah, (being) sincere to Him in

religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.

6. Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
7. Indeed, they who have believed and done righteous deeds - those are the best of creatures.
8. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

سورة الزلزلة (٩٩)

بسم الله الرحمن الرحيم

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (١) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (٢)
وَقَالَ الْإِنْسَانُ مَا هَٰذَا (٣) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (٤) بِأَنَّ
رَبَّكَ أَوْحَىٰ هَٰذَا (٥) يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرَوَّا أَعْمَاهُمْ
(٦) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ
ذَرَّةٍ شَرًّا يَرَهُ (٨)

(99- The Earthquake, Surat *Az-Zalzalah*)

In the Name of Allah, the Beneficent the Most Merciful

1. When the earth is shaken with its (final) earthquake
2. And the earth discharges its burdens
3. And man says, “What is (wrong) with it?” –
4. That Day, it will report its news
5. Because your Lord has inspired (i.e., commanded) it.
6. That Day, the people will depart separated (into categories) to be shown (the result of) their deeds.
7. So whoever does an atom’s weight of good will see it,
8. And whoever does an atom’s weight of evil will see it.

سورة العاديات (١٠٠)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا (١) فَالْمُورِيَاتِ قَدْحًا (٢) فَالْمُغِيرَاتِ
صُبْحًا (٣) فَأَنْزَلَ بِهِ نَفْعًا (٤) فَوَسَطْنَ بِهِ جَمْعًا (٥) إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (٦) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (٧) وَإِنَّهُ
لِحُبِّ الْخَيْرِ لَشَدِيدٌ (٨) أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (٩)

وَحُصِّلَ مَا فِي الصُّدُورِ (١٠) إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ
(١١)

(100- The Courser, Surat *Al-Adiyat*)

In the Name of Allah, the Beneficent the Most Merciful

1. By the racers, panting,
2. And the producers of sparks (when) striking
3. And the chargers at dawn,
4. Stirring up thereby (clouds of) dust,
5. Arriving thereby in the center collectively,
6. Indeed mankind, to his Lord, is ungrateful.
7. And indeed, he is to that a witness.
8. And indeed he is, in love of wealth, intense.
9. But does he not know that when the contents
of the graves are scattered
10. And that within the breasts is obtained,
11. Indeed, their Lord with them, that Day, is
(fully) Aware.

سورة القارعة (١٠١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢) وَمَا أَدْرَاكَ مَا الْقَارِعَةُ (٣) يَوْمَ
يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ (٤) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

الْمَنْفُوشِ (٥) فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (٦) فَهُوَ فِي عِيشَةٍ
رَاضِيَةٍ (٧) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (٨) فَأُمُّهُ هَاوِيَةٌ (٩) وَمَا
أَدْرَاكَ مَا هِيَ (١٠) نَارٌ حَامِيَةٌ (١١)

(101- The Calamity, Surat *Al-Qari'ah*)

In the Name of Allah, the Beneficent the Most Merciful

1. The Striking Calamity –
2. What is the Striking Calamity?
3. And what can make you know what is the Striking Calamity?
4. It is the Day when people will be like moths, dispersed,
5. And the mountains will be like wool, fluffed up.
6. Then as for one whose scales are heavy (with good deeds),
7. He will be in a pleasant life.
8. But as for one whose scales are light,
9. His refuge will be an abyss.
10. And what can make you know what that is?
11. It is a Fire, intensely hot.

سورة التكاثر (١٠٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَهَاكُمُ التَّكَاثُرُ (١) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (٢) كَلَّا سَوْفَ
تَعْلَمُونَ (٣) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤) كَلَّا لَوْ تَعْلَمُونَ
عِلْمَ الْيَقِينِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦) ثُمَّ لَتَرَوْهَا وَعَيْنَ الْيَقِينِ
(٧) ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨)

(102- The Rivalry in World Increase, Surat *At-Takathur*)

In the Name of Allah, the Beneficent the Most Merciful

1. Competition in (worldly) increase diverts you
2. Until you visit the graveyards.
3. No! You are going to know.
4. Then, no! You are going to know.
5. No! If you only knew with knowledge of certainty...
6. You will surely see the Hellfire.
7. Then you will surely see it with the eye of certainty.
8. Then you will surely be asked that Day about pleasure.

سورة العصر (١٠٣)

بسم الله الرحمن الرحيم

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

(The Declining Day, 103 *Al-‘Asr*)

In the Name of Allah, the Beneficent the Most Merciful

1. By time,
2. Indeed, mankind is in loss,
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

سورة الهمزة (١٠٤)

بسم الله الرحمن الرحيم

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (١) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (٢)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (٣) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (٤) وَمَا

أَدْرَاكَ مَا الْحُطَمَةُ (٥) نَارُ اللَّهِ الْمَوْقَدَةُ (٦) الَّتِي تَطَّلِعُ عَلَى

الْأَفْنَادِ (٧) إِهْمَا عَلَيْهِمْ مُّوَصَّدَةٌ (٨) فِي عَمَدٍ مُمَدَّدَةٍ (٩)

(104- The Traducer, Surat *Al-Humazah*)

In the Name of Allah, the Beneficent the Most Merciful

1. Woe to every scorner and mocker
2. Who collects wealth and (continuously) counts it.
3. He thinks that his wealth will make him immortal.
4. No! He will surely be thrown into the Crusher.
5. And what can make you know what is the Crusher?
6. It is the fire of Allah, (eternally) fuelled,
7. Which mounts directed at the hearts.
8. Indeed, it (i.e., Hellfire) will be closed down upon them
9. In extended columns.

سورة الفيل (١٠٥)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (١) أَمْ يَجْعَلُ كَيْدَهُمْ

فِي تَضَلُّلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِمْ

بِحِجَارَةٍ مِّن سِجِّيلٍ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (٥)

(105- The Elephant, Surat *Al-Fil*)

In the Name of Allah, the Beneficent the Most Merciful

1. Have you not considered, (O Muhammad), how your Lord dealt with the Companions of the elephant?
2. Did He not make their plan into misguidance?
3. And He sent against them birds in flocks,
4. Striking them with stones of hard clay,
5. And He made them like eaten straw.

سورة قريش (١٠٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

لِإِيلَافِ قُرَيْشٍ (١) إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢)
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
وَأَمَنَهُمْ مِنْ حَوْفٍ (٤)

(106- Quraysh, Surat *Quraysh*)

In the Name of Allah, the Beneficent the Most Merciful

1. For the accustomed security of the Quraysh
2. Their accustomed security (in) the caravan of winter and summer
3. Let them worship the Lord of this House,

4. Who has fed them, (saving them) from hunger and made them safe, (saving them) from fear.

سورة الماعون (١٠٧)

بسم الله الرحمن الرحيم

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ (١) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ
(٢) وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ (٣) فَوَيْلٌ لِلْمُصَلِّينَ
(٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥) الَّذِينَ هُمْ يُرَاؤُونَ
(٦) وَيَمْنَعُونَ الْمَاعُونَ (٧)

(107- The Small Kindnesses, Surat *Al-Ma'un*)

In the Name of Allah, the Beneficent the Most Merciful

1. Have you seen the one who denies the Recompense?
2. For that is the one who drives away the orphan
3. And does not encourage the feeding of the poor.
4. So woe to those who pray
5. (But) who are heedless of their prayer
6. Those who make show (of their deeds)
7. And withhold (simple) assistance.

سورة الكوثر (١٠٨)

بسم الله الرحمن الرحيم

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (٢) إِنَّ شَانِئَكَ
هُوَ الْأَبْتَرُ (٣)

(108- The Abundance, Surat *Al-Kawthar*)

In the Name of Allah, the Beneficent the Most Merciful

1. Indeed, We have granted you, (O Muhammad), *Al-Kawthar*.
2. So pray to your Lord and offer sacrifice (to Him alone).
3. Indeed, your enemy is the one cut off.

سورة الكافرون (١٠٩)

بسم الله الرحمن الرحيم

قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) لَا أَعْبُدُ مَا تَعْبُدُونَ (٢) وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (٤) وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلي دِينِ (٦)

(109- The Disbelievers, Surat *Al-Kafirun*)

In the Name of Allah, the Beneficent the Most Merciful

1. Say, “O disbelievers,
2. I do not worship what you worship.
3. Nor are you worshippers of what I worship.
4. Nor will I be a worshipper of what you worship.
5. Nor will you be worshippers of what I worship.
6. For you is your religion, and for me is my religion.”

سورة النصر (١١٠)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا
(٣)

(110- The Divine Support, Surat *An-Nasr*)

In the Name of Allah, the Beneficent the Most Merciful

1. When the victory of Allah has come and the conquest,

2. And you see the people entering into the religion of Allah in multitudes,
3. Then exalt (Him) with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance.

سورة المسد (١١١)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ
 (٢) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (٣) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (٤)
 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (٥)

(111- The Palm Fibre, Surat *Al-Masad*)

In the Name of Allah, the Beneficent the Most Merciful

1. May the hands of Abū Lahab be ruined, and ruined is he.
2. His wealth will not avail him or that which he gained.
3. He will (enter to) burn in a Fire of (blazing) flame
4. And his wife (as well) - the carrier of firewood.
5. Around her neck is a rope of (twisted) fibre.

سورة الإخلاص (١١٢)

بسم الله الرحمن الرحيم

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣)
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

(112- The Sincerity, Surat *Al-Ikhlās*)

In the Name of Allah, the Beneficent the Most Merciful

1. Say, “He is Allah, (who is) One,
2. Allah, the Eternal Refuge.
3. He neither begets nor is born,
4. Nor is there to Him any equivalent.”

سورة الفلق (١١٣)

بسم الله الرحمن الرحيم

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤) وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

(113- The Daybreak, Surat *Al-Falaq*)

In the Name of Allah, the Beneficent the Most Merciful

1. Say, "I seek refuge in the Lord of daybreak
2. From the evil of that which He created
3. And from the evil of darkness when it settles
4. And from the evil of the blowers in knots
5. And from the evil of an envier when he envies."

سورة الناس (١١٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣)
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

(114- The Mankind, Surat *An-Nas*)

In the Name of Allah, the Beneficent the Most Merciful

1. Say, "I seek refuge in the Lord of mankind,
2. The Sovereign of mankind,
3. The God of mankind,
4. From the evil of the retreating whisperer-
5. Who whispers (evil) into the breasts of mankind –
6. From among the jinn and mankind."

Al-Hadith (Traditions)

الحديث الأول: النية، عن أمير المؤمنين عمر بن الخطاب رضي الله عنه- قال: سمعت رسول الله -صلى الله عليه وسلم- يقول: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى... " في الصحيحين.

(1) Intention: On the authority of Omar ibn Al-Khattâb (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: “(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended.” Related by Al-Bukhari and Muslim.

الحديث الثاني: أركان الإسلام، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ. رواه البخاري.

(2) The pillars of Islam: On the authority of Abdullah ibn Omar ibn al-Khattâb (may Allah be pleased with them), who said: I heard the

Messenger of Allah (peace and blessings of Allah be upon him) say, “Islam has been built on five (pillars): testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the *Salah* (prayer), paying the *zakāh* (obligatory charity), making the *hajj* (pilgrimage) to the House, and fasting Ramadan.” Related by Al-Bukhari.

الحديث الثالث: أركان الإيمان، عن امير المؤمنين عمر بن الخطاب قال رسول الله صلي الله عليه وسلم: "الإيمان: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ حَيْرِهِ وَشَرِّهِ." رواه مسلم

(3) The Articles of Faith: On the authority of Omar ibn al-Khattâb (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Faith: It is that you believe in Allah and His angels and His Books and His Messengers and the Last Day, and in fate (*Qadar*), both in its good and in its evil aspects.” Related by Muslim.

الحديث الرابع: الإيمان بأن عيسى عبد الله ورسوله، عن عبادة بن الصامت رضي الله عنه يقول قال رسول الله -

صلي الله عليه وسلم- : "مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ : وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ، وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ مِنْ أَبْوَابِهَا الثَّمَانِيَةِ أَيَّهَا شَاءَ." مسند البزار.

(4) The Belief that Jesus is Allah's slave and His Messenger. It is narrated on the authority of Ubadah ibn Samit (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) observed:

“He who testified that there is no god but Allah, He is One and there is no associate with Him, that Muhammad is His servant and His messenger, that Jesus is servant and the son of His slave-girl and he (Jesus) is His word which He communicated to Mary and is a Spirit from Him, and that the Paradise is a truth and Hell is a truth, Allah would make him (he who affirms these truths) enter Paradise through any one of its eight doors which he would like.”

الحديث الخامس: سيد الإستغفار، عن شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال سيد

الْإِسْتِعْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي
 وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ
 مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي
 فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ قَالَ وَمَنْ قَالَهَا مِنْ
 النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ فَهُوَ مِنْ أَهْلِ
 الْجَنَّةِ وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ
 يُصْبِحَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ. رواه البخاري.

(5) The Master of Asking forgiveness: On the authority of Shaddad ibn Aus (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: “The best manner of asking for forgiveness is to say: “O Allah! You are my Lord. None has the right to be worshipped except You. You created me and I am your servant and I abide by your covenant and promise as best I can. I seek refuge in you from the evil, which I have committed. I acknowledge Your favour upon me and I acknowledge my sins, so forgive me, for verily none can forgive sin except you.” Whoever recites this with conviction in the evening and dies during that night shall enter

Paradise, and whoever recites it with conviction in the morning and dies during that day shall enter Paradise.” Related by Al-Bukhari.

الحديث السادس: أذكار عند النوم وعند الإستيقاظ، عَنْ
حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ
قَالَ: "بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا"، وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ
قَالَ: "الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ".
رواه البخاري.

(6) The sleeping and wake up Supplication:

Narrated Hudhaifah: When the Prophet (peace and blessings of Allah be upon him) went to bed, he used to say, “*Allabumma bismika ahywa wa amut.*” (O Allah, it is with Your Name that I live and it is with Your Name that I die.) And when he woke up in the mornings he used to say, “*Al-hamdu li l-labi al-ladhi ahyana ba'da ma amatana wa ilaihi-nnushur.*” (Praise is due to Allah, Who gave us life after our death (sleep) and unto Thee is resurrection.) Related by Al-Bukhari.

الحديث السابع: دعاء دخول المسجد، عَنْ أَبِي أُسَيْدٍ -
قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- "إِذَا دَخَلَ
أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا

خَرَجَ فَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ". رواه مسلم

(7) Supplication of entering the mosque: Put your right foot, and say: "In the name of Allah, and prayers and peace be upon on the Messenger of Allah", "When any of you enters the mosque he should say, "O Allah, open to me the gates of Your mercy, "and when he goes out he should say "O Allah, I ask You out of Your abundance." Related by Muslim.

الحديث الثامن: دعاء دخول الخلاء، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخُلَاءَ قَالَ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ".
أخرجه السبعة.

(8) Supplication for entering the toilet: On the authority of Anas ibn Malik, (may Allah be pleased with him) who said: The Prophet, (peace and blessings of Allah be upon him) when he entered the toilet, said: "O Allah, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds and evil spirits, etc.)" Related by the Seven.

الحديث التاسع: دعاء نزول المطر، عَنْ عَائِشَةَ أَنَّ رَسُولَ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ "اللَّهُمَّ
 صَيِّبًا نَافِعًا." رواه البخاري.

(9) The supplication of descending rain:
 From Aisha that the Messenger of Allah (peace
 and blessings of Allah be upon him) when he
 saw the rain, he said: "Oh Allah, make it
 beneficial rainstorm." Related by Al-Bukhari.

الحديث العاشر: الدعاء عند ركوب الدابة، عن ابنِ عَمَرَ
 قَالَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَانَ إِذَا اسْتَوَى
 عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَثُرَ ثَلَاثًا ثُمَّ قَالَ: "سُبْحَانَ الَّذِي
 سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ."
 رواه احمد.

(10) Supplication when riding an animal: On
 the authority of Ibn Omar (may Allah be pleased
 with him) said that the Messenger of Allah,
 (peace and blessings of Allah be upon him) if he
 mounted on his camel on his way travelling he
 said "Allah is Greater" three times, and said,
 "Glorified be He Who has subdued these unto
 us, and we were not capable (of subduing them);

And Lo! to our Lord, we are returning.” (The Ornaments, *Az-Zukhruf*, 43: 13-14) Related by Ahmad.

الحديث الحادي عشر: فَضْلٌ مَنْ اسْتَبْرَأَ لِدِينِهِ، عن أبي عبد الله النعمان بن بشير رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِزُّهُ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ". رواه البخاري ومسلم.

(11) He who avoids doubtful matters clears himself regarding his religion: On the authority of An-Nu'man ibn Basheer (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about

which many people do not know. 'Thus he who avoids doubtful matters clears himself regarding his religion and his honour, but he who falls into doubtful matters (eventually) falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body, there is a morsel of flesh, which, if it be good, all the body is good, and which, if it is diseased, all of (the body) is diseased. Truly, it is the heart.'" Related by Al-Bukhari and Muslim.

الحديث الثاني عشر: فضل التسييح والتحميد، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَيُحْمَدُهُ سُبْحَانَ اللَّهِ الْعَظِيمِ " متفق عليه.

(12) The Virtue of *Tassbeeh* and *Tahmeed*, Allah's Messenger (peace and blessings of Allah be upon him) said: Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: "*Subhānallāhi wa bihamdih, Subhānallāhi 'l-`Azīm.*" Glorified is Allah and praised is He, Glorified is Allah the

Most Great. Related by Al-Bukhari 7/168, and Muslim 4/2072.

الحديث الثالث عشر: فضل الذكر، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ". رواه البخاري.

(13) The Virtue of Remembrance: Abu Musa (may Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying, "He who remembers his Lord and he who does not, are like the living and the dead." Related by Al-Bukhari.

الحديث الرابع عشر: فضل قول سبحان الله وبحمده، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ". رواه البخاري.

(14) The Virtue of saying, "*Subhānallāhi wa bihamdihī*" Allah's Messenger (peace and blessings of Allah be upon him) said: Whoever says: *Subhānallāhi wa bihamdihī*. (Glorified is Allah and praised is He) one hundred times a day, will

have his sins forgiven even if they are like the foam of the sea. Related by Al-Bukhari.

الحديث الخامس عشر: النهي عن البدعة، عن أم المؤمنين عائشة -رضي الله عنها- قالت: قال رسول الله صلى الله عليه وسلم: "مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ". رواه البخاري ومسلم.

(15) The Prohibition of Innovation in religion: On the authority of the Mother of the Believers, Aisha, (may Allah be pleased with her), said that Allah's Messenger (peace and blessings of Allah be upon him) said, "If anyone introduces into this affair of ours anything which does not belong to it, it is rejected." Related by Al-Bukhari and Muslim.

الحديث السادس عشر: التسمية قبل الأكل، عن عمر بن أبي سلمة -رضي الله عنهما- قال: "كنتُ غلامًا في حَجْرِ رسولِ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وكانتُ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رسولُ اللهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-: "يا غلامُ، سَمِّ اللهُ، وَكُلْ يَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ." فما زالت تِلْكَ طِعْمَتِي بَعْدُ... رواه البخاري.

(16) Mentioning the Name of Allah before eating: Narrated Omar ibn Abu Salamah (may Allah be pleased with him) that: Allah’s Messenger (peace and blessings of Allah be upon him) said to me, “Oh child, mention Allah’s Name, eat with your right hand, and eat from what is next to you.” Related by Al-Bukhari.

الحديث السابع عشر: عن أبي سعيد سعد بن سنان الخدري رضي الله عنه: أن رسول الله - صلى الله عليه وسلم - قال: "لَا ضَرَرَ وَلَا ضِرَارَ." رواه ابن ماجة والدارقطني وغيرهما مسندا، و رواه مالك.

(17) On the authority of Abu Sa’eed al-Khudree (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: “There should be neither harming (*darar*) nor reciprocating harm (*dirar*). A *bassan* hadeeth related by Ibn Majah, Ad-Daraqutnee and others as a musnad hadeeth. It was also related by Malik.

The First Lesson

AQEEDAH

Question 1: Who is your Lord?

Answer 1: My Lord is Allah.

Question 2: What is your religion?

Answer 2: My religion is Islam.

Question 3: Who is your Prophet?

Answer 3: My prophet is Muhammad (peace and blessings of Allah be upon him)

Question 4: What is your book?

Answer 4: My book is the Noble Qur'an.

The Second Lesson

WORSHIP

Question 1: Why did Allah create us?

Answer 1: Allah created us to worship him.

The evidence is His saying: “And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me.” (The Winnowing Winds, *Al-Dhariyat*, 51: 56-57).

Question 2: What does worship mean?

Answer 2: Worship is a comprehensive name for all that Allah loves and is pleased with, both the outward and inward, the words and deeds.

The Third Lesson

THE RANKS OF THE RELIGION

Question 1: How many are the religion ranks? What are they?

Answer 1: The ranks of religion are three, namely:

- 1- Al-Islam.
- 2- *Al-Imaan* Faith.
- 3- *Al-Ihsan*, sincerity in worship.

Question 2: What is Islam?

Answer 2: Islam is surrendering to Allah.

The Fourth Lesson

PILLARS OF ISLAM

Question 1: What are the pillars of Islam?

Answer 1: The Pillars of Islam are five:

1. Testimony that there is no god but Allah and that Muhammad is the Messenger of Allah.
2. Establishing the prayer.
3. Paying the Zakat.

4. Fasting Ramadan.
5. Perform pilgrimage to the House for whoever can.

The Fifth Lesson

ARTICLES OF FAITH

Question: What are the articles of faith?

Answer: The articles of faith are:

1. The Belief in Allah.
2. The Belief in His Angles.
3. The Belief in His books.
4. The Belief in His Messengers.
5. The Belief in the Last Day.
6. The Belief in the decree, its good and bad.

The Sixth Lesson

THE BELIEF IN ALLAH

Question 1: What is faith linguistically and *Shar'i* (legally)?

Answer 1: Faith linguistically means credence and legally it means:

- 1- A belief in the heart.
- 2- And the utterance of the tongue.

- 3- The work of the organs.
- 4- It increases by obedience and decreases by disobedience.

Question 2: What is the belief in Allah?

Answer 2: To believe in Allah that He is the true God and every deity besides Him is false:

1. And we believe that Allah is our Lord and the Lord of everything.
2. And that He is One, Sole and Eternal, He has no a female companion, nor a son.
3. And that He is our Creator, the Creator of the heavens and earth, and what is between them, and the Creator of everything.
4. He is our Provider, our Protector, He causes us to die, and raises us on the Day of Resurrection.
5. And He is the First, that there is nothing before Him, and He is the Last, that there is nothing after Him.
6. He created Paradise for those who obey Him and created the Fire for those who disobey Him.
7. And He is Able to do everything.

8. He alone deserves to be worshipped, including prayer, zakāh, fasting and pilgrimage, fear, hope and supplication, longing, fright, seeking help, returning and reliance on Him

The Seventh Lesson:

THE BELIEF IN ANGELS

Question: What is the belief in angels?

Answer: It is the firm belief in the existence of angels.

1. To believe that Allah created angels from light to worship Him, obey His commands, and not disobey Him.
2. *Gabriel* (peace be upon him); the one entrusted with the revelation descending on the messengers.
3. *Mikael*, who is appointed with rain.
4. *Israfil*; the delegate of blowing the horn.
5. The angel of death; the one who is mandated to take lives.
6. The venerable angels who write: Who write the deeds of human beings.
7. Among the angels are the bearers of the Throne.

8. Among the angels are the guardians of Hell.

The Eighth Lesson:

THE BELIEF IN BOOKS

Question: What is the belief in books?

Answer: It is the firm belief that Allah sent down books to His messengers to guide people.

1. And to believe that Allah sent down books to His messengers; to convey them to the people.
2. The evidence is His saying, “*Say, (O believers), We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants (al-Asbāt) and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims (in submission) to Him.*” (The Cow, *Al-Baqarah*, 2: 136).
3. Whatever it is of words, it is the words of Allah Almighty, from Him it began and to Him it returns.
4. And that the Qur’an is the seal of the divine books, and it is the word of Allah that is not altered.

5. To believe in the Qur'an, to act upon it, and to draw closer to Allah by reciting it.
6. And that Allah preserves the Qur'an from altering or distorting until the Hour comes. The evidence is His saying, "*Indeed, it is We who sent down the message (i.e., the Qur'an), and indeed, We will be its guardian.*" (The Rocky Tract, *Al-Hijr*, 15: 9).
7. And that the Jews and Christians altered some of their books.

The Ninth Lesson

THE BELIEF IN THE MESSENGERS

Question: What is the belief in the Messengers?

Answer: It is the firm belief that Allah has sent messengers from people to his creatures and that they are truthful in what they spoke.

1. And to believe that Allah sent Messengers and Prophets in every time and place.
2. We must believe in all the Messengers, accept them as true, and love them more than our children and fathers.
3. To believe that Jesus son of Mary (peace be upon him) is the Messenger of Allah like Noah, Abraham, and Moses (peace be upon

- them) and – Muhammad (peace and blessings of Allah be upon him).
4. To believe that Jesus (peace be upon him) is neither a god nor a son of God. Allah created him from a mother without a father, just as Adam was created without a father or a mother, and Eve was created without a mother.
 5. To believe that Muhammad (peace and blessings of Allah be upon him) is the seal of the prophets and messengers, and he is the best of them and He sent him to all people.
 6. The call of the prophets is one: which is the command of monotheism and prohibition of polytheism.

The Tenth Lesson

THE BELIEF IN THE LAST DAY

Question 1: What is the belief in grave torment?

Answer 1: It is the firm belief of everything that occurs after death, as stated in the Book and the authentic *Sunnah*, which is the Day of Resurrection and the Doomsday.

1. And we believe that Allah is the One Who gave us life and causes us to die, and we will be asked in our graves three questions:

- a- Who is your Lord?
- b- What is your religion?
- c- Who is your Prophet?

2. The grave is either a garden of paradise for the pious monotheistic believers, or it is a pit of fire for the unjust disbelievers and polytheists.

Question 2: What is the belief in the Day of Resurrection?

Answer 2: It is the firm belief of everything that occurs after death, as stated in the Qur'an and *Sunnah*.

1. And to believe that Allah will raise us from our graves for the reckoning on the Day of Resurrection.
2. That Allah sets the scales on the Day of Resurrection and holds people accountable. And the evidence is His saying: “*And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is (even) the weight of a mustard seed,¹ We will bring it forth. And sufficient are We as reckoners.*” (The Prophets, *Al-Anbiya*, 21: 47)
3. He who was a monotheistic believer and the balance of his good deeds are great and

heavy; he will enter Paradise. The evidence is in Allah's saying, *"Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging"* (The Cave, *Al-Kahf*, 18: 107).

4. Whoever is a polytheist, disbeliever, or corrupter on earth; will enter the Fire. The evidence is in Allah's saying, *"Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures."* (The Clear Proof, *Al-Bayyinah*, 98: 6)

The Eleventh Lesson:

THE BELIEF IN PARADISE

Question 1: What is the belief in Paradise?

Answer 1:

1. To believe that Allah has prepared Paradise for people of faith, obedience, and righteousness.

- The evidence is in Almighty Allah's saying, *"And give good tidings to those who believe and do righteous deeds that they will have gardens (in Paradise) beneath which rivers flow."* (The Cow, *Al-Baqarah*, 2: 25).

- And His Almighty saying, “*But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.*” (The Women, *Al-Nisa*, 4: 57).

2. That Paradise is as wide as the heavens and earth.

The evidence is the Almighty Allah saying, “*And hasten to forgiveness from your Lord and a garden (i.e., Paradise) as wide as the heavens and earth, prepared for the righteous*” (The Family of Imran, *Ali Imran*, 3: 133).

3. That the people of Paradise will be young blessed in it, they will never die, get sick, or feel thirsty, or starve, and they have an abiding bliss.

4. There are eight gates of Paradise.

The evidence is in *Saheeh Al-Bukhari* that the Prophet (peace and blessings of Allah be upon him) said: “In paradise, there are eight gates among which is a gate called *Ar-Rayyan* which only those who fast will enter.”

The Twelfth Lesson:

THE BELIEF IN THE FIRE

The Belief in the Fire

Question 1: What is the belief in the Fire?

Answer 1: To believe that Allah prepared the Fire for the disbelievers, polytheists, and corruptors on earth.

1. And that the people of the Fire do not die in it, and they have in it all sorts of constant painful torment. The evidence is Allah's saying, "*Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.*" (The Repentance, *At-Tawbah*, 9: 68)
2. The number of the Fire gates is seven. The evidence in Allah Almighty saying, "*It has seven gates; for every gate is of them (i.e., Satan's followers) a portion designated.*" (The Rocky Tract, *Al-Hijr*, 15: 44)

(And that Paradise and Hell exist now and will not be demolished forever)

The Thirteenth Lesson:

THE BELIEF IN THE DECREE

Question 1: What does it mean to believe in the decree?

Answer 1: The firm belief that everything happens of good and evil is only by the judgment of Allah and His decree, and He does what He wants.

The evidence in Allah's saying "*Indeed, all things We created with predestination*" (The Moon, *Al-Qamar*, 54: 49)

The Belief in the decree includes four things:

- 1- The Belief that Allah Almighty knew everything before its existence.
- 2- The Belief that He, Glory be to Him, wrote what was previously mentioned in the Preserved Tablet.
- 3- The Belief that what Allah wills were and what He did not will, will be not. Allah Almighty said, "*And you do not will except that Allah wills - Lord of the worlds.*" (The Overthrowing, *At-Takwir*, 81: 29)
- 4- The Belief that He is the Creator alone and that He is capable of all things Allah

Almighty said, “*And He has created each thing and determined it with (precise) determination.*” (The Criterion, *Al-Furqan*, 25: 2)

The Fourteenth Lesson:

***Al-Ihsan* (CHARITY)**

Question 1: Define *Al-Ihsan*?

Answer 1: *Al-Ihsan* in language: is the mastery of something and its opposite is an offence.

And *Sbar'i* point of view is worshipping Allah in secret and public and observing Him as though you are seeing Him. If you do not see Him, then know that Allah sees you.

Evidence of *Al-Ihsan* from the book is His saying, “*Indeed, Allah is with those who fear Him and those who are doers of good.*” (The Bees, *An-Nabl*, 16: 128)

The Fifteenth Lesson

Question 1: What is our duty towards the Companions of the Prophet (peace and blessings of Allah be upon him)?

Answer 1:

1. To believe that they are the best of generations and the best of this *Ummah* after

the Messenger of Allah (peace and blessings of Allah be upon him).

2. The contentment with all of them.
3. To love them and imitate them all and not disown any one of them and hate those who hate them.
4. And believe that the best of them are the Rightly Guided Caliphs, Abu Bakr, Omar, Uthman, and Ali (may Allah be pleased with them).
5. And that Allah forgave the people of Badr.
6. That he who spent before the conquest (of Mecca) and fought is better than he who spent after the conquest and fought, and both Allah promised good reward.
7. We precede *Al-Muhajereen* (the immigrants) on *Al-Ansaar* (the supporters).
8. Withhold the hearts and tongues from the strife that took place between them.
9. They are not fallible. And they have from the precedents and virtues that require forgiveness of what was issued from them if it was issued.

10. Testifying of entering the Paradise for whom the Messenger of Allah (peace and blessings of Allah be upon him) testified for them such as the ten who are promised Paradise and others.

On the authority of Abu Said al-Khudri, (may Allah be pleased with him) who said that the Prophet (peace and blessings of Allah be upon him) said: “Do not curse my Companions, for if one of you spent as much as *Ubud* gold (in Allah’s Cause) it would not be equal to a *Mud* or even a half *Mud* spent by one of them.”

The legal *Mud* is a measure equal to (1.5) civilian pounds, or (2.25) Iraqi pounds, and weight (672 grams).

The Sixteenth Lesson:

THE SHIITE CORRUPTED BELIEFS

Question 1: Who are the Shiites?

Answer 1: They are an astray sect with their corrupted beliefs.

What is the *Aqeedah* of the Shiite?

- 1- They deify Ali (may Allah be pleased with him) and draw close to Allah by insulting the Companions and their atonement.

- 2- They do not differentiate between their imams and Allah and they believe that their imams are better than the prophets.
1. They believe that Allah sent Gabriel to Ali (may Allah be pleased with him) however Gabriel made a mistake and revealed the revelation to Muhammad (peace and blessings of Allah be upon him) instead of Ali (may Allah be pleased with him).
- 3- They believe in *At-Tuqayyah* (they embed disbelief and reveal Islam).
- 4- They believe that their *A'wlya'a* (holy men) know the unseen.
- 5- They see that the Companions disbelieved after the Messenger (peace and blessings of Allah be upon him) except for a small group that does not go beyond the fingers of a hand.
- 6- They believe in the returning (that the last of their imams will come out at the end of time from his basement, slaughtering all his opponents and restore the rights of the Shiites that were raped from them).

Fiqh (Jurisprudence)

The First Lesson

ABLUTION ARTICLES

Question 1: What are the ablution articles?

Answer 1: The articles of ablution are six:

1. Washing the entire face, including rinsing the mouth, and sniffing the nose.
2. Washing the hands with the elbows.
3. Wiping the head, with the two ears.
4. Washing the feet up to the ankles.
5. The sequence.
6. Continuity means not to delay the washing of an organ until the one before it has dried.

Caution: If one leaves an article, his ablution is not valid.

The second lesson:

NULLIFIERS OF ABLUTION

Question 1: What are the nullifiers of ablution?

Answer 1: The nullifiers of ablution are six:

1. Coming from the two passages (urine - faeces - wind - and others).

2. The mind loss or its covering by fainting or sound sleep.
3. Unbound touching of the human private parts with the inside of the palm.
4. Eating camel meat.
5. The meeting of the two private parts.
6. Apostasy from Islam.

The Duty of Ablution

Saying: In the name of Allah.

The Third Lesson

THE WASHING *ghusl*

Question 1: What are the obligatory reasons for *ghusl*?

Answer 1: The obligatory reasons for *ghusl* are five:

1. Semen comes out with pleasure.
2. The meeting of the two private parts.
3. Cessation of menstrual blood and postpartum.
4. The unbeliever embraces Islam, even if he is an apostate.
5. The death of a Muslim.

Question 2: What are the mandatory duties for *ghusl*?

Answer 2: The obligatory duties for *ghusl* are two:

1. That you intend to perform the *ghusl* in your heart.
2. To wash all your body with water.

The Fourth Lesson

CHAPTER OF THE IMPURITY REMOVAL

Question 1: Definition of impurity?

Answer 1: Impurity is a dirty substance according to *Shari'ah*, such as human urine and excrement, and what its flesh is not eaten, blood, and the dead. The *Shari'ah* enjoins avoiding it, and its ruling disappears with its removal, even without water.

Question 2: How to remove the impurity?

Answer 2: With water and this is called *Al-Istinja`*, or with stones or paper, and this is called *Istijmara*.

1. Wash the dog's saliva seven times, one of them with dirt.

2. The urine of a boy who did not eat food for longing is sprinkled with water, and the urine of a girl is to be washed.

The Fifth Lesson

THE CHAPTER OF MENSTRUATION

Question 1: What is menstruation?

Answer 1: Menstruation is blood flowing occurs to a woman for a few days if she reaches puberty, which is a sign of puberty.

Question 2: What is the blood that comes out of a woman?

Answer 2: The blood that comes out of a woman is three:

1. *Haedd* Menstruation.
2. *Nefass* Postpartum.
3. *Istihadah* Post-Menstruation.

Question 3: What are the forbidden things for menstruating women?

Answer 3: Forbidden things in menstruation are seven:

1. Sexual intercourse in the vagina.
2. Divorce.

3. Prayer.
4. Fasting.
5. *Tawaf*.
6. Entering the mosque and staying in it.
7. Touching the Qur'an.

The Sixth Lesson

The Call to Prayer (*Al-Azaan*)

Question 1: What is the call to prayer?

Answer 1: It is the worship of Allah with a specific remembrance. To inform of the prayer time.

Question 2: What is the manner of the call to prayer and its words?

Answer 2: For the *muezzin* (caller) to stand after the time has entered, straightening out with a loud voice and gives the *Azaan* or the call to prayer, as follows, saying:

- 1) Allah is Greater (4 times).
- 2) I bear witness that there is no deity but Allah (twice).
- 3) I bear witness that Muhammad is the Messenger of Allah (twice).
- 4) Come to prayer (O you Muslims) (twice).
- 5) Come to salvation and prosperity (twice).

- 6) Allah is Greater (twice).
- 7) There is no deity but Allah.

In the early morning, the following “call” is added: “Prayers are better than sleep” (twice).

Question 3: What is *Iqamah*?

Answer 3: For the *muezzin* to stand up for the *Iqamah*, to pray and say:

- 1) Allah is Greater (twice).
- 2) I bear witness that there is no deity but Allah (once).
- 3) I bear witness that Muhammad is the Messenger of Allah (once).
- 4) Come to prayer (O you Muslims) (once).
- 5) Come to salvation and prosperity (once).
- 6) Allah is Greater (twice).
- 7) There is no deity but Allah.

The Seventh Lesson:

PRAYER

Question 1: What is the prayer?

Answer 1: It is a devotion to Allah Almighty with utterances and specific actions that opens with *takebeer* and concludes with *tasleem*, and they

are five prayers a day and night that Allah has prescribed on Muslims, and it is one of the pillars of Islam.

Question 2: Who is obligated to pray?

Answer 2: Prayer is obligatory for those who meet these conditions:

- 1- Islam.
- 2- Reason.
- 3- Puberty.
- 4- Non-menstruation.
- 5- Non-postpartum.

Question 3: What are the conditions of the prayer validity?

Answer 3: The conditions for the prayer validity are nine:

- 1- Islam.
- 2- Reason.
- 3- Distinction.
- 4- Purity of the two impurities.
- 5- The beginning of the prayer time.
- 6- Covering the *awrah* (private parts) with ability.

- 7- Avoidance of impurity on his body, clothes, and place with ability.
- 8- Receiving the *Qiblah* with ability.
- 9- Intention.

Question 4: What is the number of *rak'abs* for obligatory prayers?

Answer 4: The number of *rak'abs* of the obligatory prayers is:

Morning *As-Soubh* is two *rak'abs*.

Noon *Az-Zubr* is four *rak'abs*.

Afternoon *Al-Asr* is four *rak'abs*.

Sunset *Al-Maghreb* is three *rak'abs*.

Night *Al-Isha* is four *rak'abs*.

Question 5: What are the regular *Sunnabs* that the Prophet, (peace and blessings of Allah be upon him) used to follow?

Answer 5:

- 1- Two *rak'abs* before *Fajr* (dawn).
- 2- Two *rak'abs* before *Zubr* noon and two *rak'abs* after it.
- 3- Two *rak'abs* after *Maghreb*.
- 4- Two *rak'abs* after *Isha*, then *Witr* at night.

The *rak'ahs* number of the obligatory, and the *Sunnah* before it, and the *Sunnah* after it.

<i>Salât</i>	Preceding <i>Sunnah</i>	<i>Fard</i>	Subsequent <i>Sunnah</i>
<i>Fajr</i>	2	2	
<i>Zuhr</i>	2 and	4	2
<i>Asr</i>		4	
<i>Maghreb</i>		3	2
<i>Isha</i>	2	4	2 and <i>Witr</i>

The Eighth Lesson

ARTICLES OF PRAYER

Question 1: What are the articles of prayer?

Answer 1: The articles of prayer are fourteen:

- 1- Standing in the *Fard* with the ability.
- 2- The opening *takebeer*.
- 3- Reciting *Al-Fatibah*.
- 4- Kneeling in every *rak'ah*.
- 5- Raising from the kneeling.

- 6- Straightening from the kneeling uprightly.
- 7- Prostration.
- 8- Raising from the prostration.
- 9- Sitting between the two prostrations.
- 10- Tranquillity in all articles.
- 11- The final *Tashabbud* and prayers upon the Prophet.
- 12- Sitting for the final *Tashabbud*.
- 13-The *Salaam* (salutation).
- 14- The sequence.

The Ninth Lesson

The Duties of Prayer

Question 1: What are the duties of prayer?

Answer 1: The Eight duties of Prayer:

1. The transitions *Takbeer* for all the *Takbeers* other than the *Takbeerat Al-Ibram*.
2. The saying, “*Sami’a Allahu-liman hamida*” “Allah heard those who praised Him.”
3. The saying, “*Rabna walaka al-hamid*” “Our Lord and praise be to you.”

4. The saying, “*Subâna Rabbiyal-‘azem*” Glory to my Lord the Great in *Ruku’* kneeling posture.
5. “*Subhâna Rabbiyal-a’lâ*”, “Glory and praise be to my Lord, the Highest”. To be said three times in prostration.
6. Saying Lord, forgive me between the two prostrations.
7. The first *Tashabbud*.
8. And the sitting for it.

The Tenth Lesson

THE PRAYER NULLIFICATIONS

Question 1: What are the prayer nullifications?

Answer 1: The nullifiers of the prayer are:

- 1- Deliberately leaving a condition or an article without an excuse.
- 2- Nullification of impurity.
- 3- Intentional eating or drinking.
- 4- Deliberate speaking.
- 5- Intentional increasing, decreasing or changing in one of its articles.
- 6- Laughing with a voice.

- 7- A lot of acts are not of the prayer nature.
- 8- The passage of an adult woman, donkey, or a black dog before the place of his prostration.
- 9- *Al-Anrah* uncovering.
- 10- Be led by one whose imamate is not valid.

The Eleventh Lesson

THE TASHAHHUD FORMULA

Question 1: What is the form of the *Tashabbud* with the Abrahamic prayer?

Answer 1: The form of the *Tashabbud* with the Abrahamic prayer is:

“Say, Greetings belong to Allah. Pure actions belong to Allah. Good words and prayers belong to Allah. Peace on you, Prophet, and the mercy of Allah and His blessings. Peace be upon us and on the pious slaves of Allah. I testify that there is no god except Allah. And I testify that Muhammad is His slave and His messenger.” (Bukhari (6265) and Muslim (402).

As for prayers on the Prophet (peace and blessings of Allah be upon him), they include:

“O Allah, bestow Your favour on Muhammad and on the family of Muhammad as You have bestowed Your favour on Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.” Related by Al-Bukhari (3370).

Zakat

Question 1: What is the Zakat?

Answer 1: Zakat is the third pillar of Islam, and it is the deduction of a specific portion of the money that has reached the *Nissab* quorum, for the one who deserves it, if the possession is complete, and a year has passed on it.

Question 2: What are the funds that are charged for *Zakat*?

Answer 2: The funds on which *Zakat* is due are five:

- 1- The prices (gold, silver, or banknotes)
- 2- The cattle beast.
- 3- The trade bids.
- 4- What comes out from the ground.
- 5- Minerals and ores.

Question 3: What are the conditions for the zakāh obligation?

Answer 3: The conditions for Zakat to be obligatory are four:

- 1- Islam.
- 2- Freedom.

- 3- Possessing the *Nissab*.
- 4- the completion of the year, except in four:
 - a. The production of farm animals. (Animals that are kept on a farm regarded as an asset.)
 - b. What comes out from the ground.
 - c. The ores.
 - d. And minerals.

Question 4: What are the amounts of *Zakat*?

Answer 4: The amounts of *Zakat* are five:

- 1- *Al-kebums* (the fifth): in ores and minerals.
- 2- *Al-Osher* (The tithe): What comes out from the land without provisions.
- 3- Half of one-tenth: What comes out from the land with provisions.
- 4- Cattle beast:
 - a. Camels: in the five camels there is a sheep.
 - b. The cows: from thirty to thirty-nine, there is a one-year-old calf.
 - c. Sheep: from forty to one hundred twenty there is a sheep.

- 5- *Zakat* on prices: one-fourth of one-tenth for gold, silver and banknotes.

Question 5: Who are the ones entitled to *Zakat*?

Allah Almighty said, “*Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted to the faith, for freeing slaves, for those in debt, for Allah’s cause, and for needy travellers. This is an obligation from Allah. And Allah is All-Knowing, All-Wise.*” (The Repentance, *At-Tambah*, 9: 60)

Answer 5: Those who are entitled to *Zakat* are eight:

- 1- The poor.
- 2- The needy.
- 3- And those employed to administer it.
- 4- those whose hearts are attracted to the faith,
- 5- And for freeing slaves.
- 6- And those in debt.
- 7- And for Allah’s cause.
- 8- And for needy travellers. (*Ibn al-Sabeel*).

Question 6: Who is it not permissible to pay *Zakat* to?

Answer 6: Those who are not permissible to pay the *Zakat* to them, are five:

- 1- The rich.
- 2- Those who are obligated to spend on them.
- 3- Unbelievers whose hearts are not attracted to the faith.
- 4- The family of the Prophet, (peace and blessings of Allah be upon him) from Bani Hashem.
- 5- The *Mawali* of the Prophet's family.
- 6- The slave.

FASTING

Question 1: What is fasting?

Answer 1: It is the actual abstinence from the desires of the stomach, and the private parts from dawn to sunset, with the intention.

Question 2: On whom is fasting obligatory?

Answer 2: Fasting is obligatory on one who fulfils four conditions:

- 1- Being a Muslim.
- 2- The Puberty.
- 3- The Mind.
- 4- The ability to do it.
- 5- Residence.
- 6- Starting of the month.
- 7- Freedom from menstruation and postpartum.

Question 3: Who is eligible for fasting?

Answer 3: It is eligible for one who fulfils six conditions:

- 1- Being a Muslim.
- 2- The Mind.
- 3- Recognition.

- 4- Intention.
- 5- Cessation of menstrual blood.
- 6- Cessation of postpartum blood.

Question 4: What are the things that break the fast?

Answer 4: Seven things break the fast:

1. Intentionally eating or drinking.
2. Intentional sexual intercourse.
3. Intentional vomiting.
4. Intercourse or masturbation.
5. The intention of breaking the fast.
6. Menstrual blood and postpartum bleeding.
7. Apostasy.

Question 5: What are the recommended days for fasting?

Answer 5: The recommended days for fasting are eight:

- 1- The Six of *Shawwal*.
- 2- The day of *Arafah* for non-pilgrims.
- 3- The day of *Asbura*.

- 4- Mondays and Thursdays of every week.
- 5- Fast one day and leave a day.
- 6- Fasting nine of *Dbu al-Hijjah*.
- 7- Fasting the three white days of each month (13th, 14th, and 15th days of the Lunar month).
- 8- Fasting the month of *Muharram*.

Question 6: What are the days that fasting is disliked and forbidden?

Answer 6: The days on which fasting is disliked and forbidden are nine.

- 1- It is disliked to single the month of *Rajab* with fasting.
- 2- It is disliked to fast on Friday.
- 3- It is disliked to single Saturday with fasting.
- 4- It is disliked to fast on the day of *Arafah* for the pilgrim.
- 5- It is disliked to fast the days of *Al-Tashreeq* for non-pilgrims.
- 6- It is disliked for a woman to fast while her husband is present without his permission.

- 7- Fasting is disliked every day.
- 8- It is forbidden to fast on the day of doubt.
- 9- It is forbidden to fast on the two days of Eids.

PILGRIMAGE *AL-HAJJ*

Hajj and Umrah Book

Question 1: What is *Hajj*?

Answer 1: It is the fifth pillar of Islam, and it is devotion to Allah Almighty with specific actions such as standing in *Arafah*, circumambulating, and *Al-Sa'ei* (the *Hajj* ceremony of walking between *Al-Safa* and *Al-Marwah* seven times), at specific times, which is *Dhu al-Hijjah*, in a special place, which is the Sacred House of Allah.

Question 2: What are the conditions of the obligation of *Hajj*?

Answer 2: The conditions of the obligation of *Hajj* are five.

- 1- Being a Muslim.
- 2- The mind.
- 3- The Puberty.
- 4- Freedom.
- 5- The ability.

Question 3: What are the times of *Hajj*?

Answer 3: Temporal times, and spatial times.

- **First:** In terms of the time of *Ihram* for *Hajj*:
The beginning of *Ihram* for *Hajj* is only in the

month of *Shawwal*, and *Dhu Al-Qi'dah* and *Dhul-Hijjah* every year.

- **Second:** In terms of the place of *ihram*: The spatial timings: they are the ones that the pilgrim or the *Umrab* performer must perform *Ihram* from or its parallel if he passes by them, and if he lives before them, he performs his *Ihram* from his place ... and they are five:

- 1- The *Miqat* of the people of Medina: *Dhu al-Hulayfah*.
- 2- The *Miqat* of the people of Al-Sham and Egypt: *Al-Juhfa*.
- 3- The *Miqat* of the people of Najd: *Qarn Al-Manazeel*.
- 4- 4 The *Miqat* of the people of Yemen: *Yalamam*.
- 5- The *Miqat* of the people of the east: *Zat Araq*.

Question 4: What are the prohibitions of *ihram* state?

Answer 4: There are eleven prohibitions on entering *ihram state*, and they are:

- 1- Wearing stitched clothes.

- 2- Covering the head.
- 3- Using perfume.
- 4- Hair removal.
- 5- Trim nails.
- 6- Kill the game.
- 7- Marriage engagement.
- 8- The marriage contract for himself and others.
- 9- Sexual intercourse in the vagina.
- 10- Interaction below the vagina.
- 11- *Niqab* and gloves for women.

Question 5: What are the articles of *Hajj*?

Answer 5: The articles of *Hajj* are four:

- 1- The intention to enter the state of *ibram*.
- 2- Standing at *Arafah*.
- 3- Circumambulation of *Ifadah*.
- 4- Walking between *Al-Safa* and *Al-Marwah*.

Question 6: What are the *Hajj* duties?

Answer 6: The duties of *Hajj* are seven:

- 1- *Ibram* from the *Miqat*.

- 2- Standing at *Arafah* until sunset.
- 3- Stay overnight in *Muzdalifah* on the Sacrifice Night.
- 4- Stay overnight in Mina for the *Tashreeq* nights.
- 5- Throwing pebbles in order.
- 6- Shaving or shortening the hair.
- 7- The farewell circumambulation not for those who are menstruating or in childbirth.

Question 7: What are the articles of *Umrah*?

Answer 7: The articles of *Umrah* are three:

- 1- The intention to enter *Ihram*.
- 2- Circumambulation.
- 3- The walking between *Al-Safa* and *Al-Marah*.

Question 8: What are the duties of *Umrah*?

Answer 8: Its duties are two things:

- 1- *Ihram* from the place for the people of Makkah - and the spatial timings for the people of every country.
- 2- Shaving or shortening the hair.

THE SIRAH

(Biography of the Prophet)

(peace and blessings of Allah be upon him)

The First Lesson: The name of the Prophet (peace and blessings of Allah be upon him)

Question: What is the name of the Prophet, (peace and blessings of Allah be upon him)?

Answer: The name of the Prophet (peace and blessings of Allah be upon him):-

Abu al-Qasim Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd Manaf ibn Qusai ibn Kelaab ibn Murah ibn Ka'b ibn Loay ibn Ghalib ibn Fahr ibn Malik ibn Nadr ibn Kinana ibn Khuzaymah Mudrakah ibn Elias ibn Mudar ibn Nizar ibn Mu'ad ibn Adnan.

The Second Lesson: The Birth.

Question 1: When was the Messenger of Allah (peace and blessings of Allah be upon him) born?

Answer 1: The Messenger of Allah (peace and blessings of Allah be upon him) was born on Monday, on the twelfth night during the month of Rabie I, the year of Elephant, 571 AD.

Question 2: Where was he born, and where did the Prophet (peace and blessings of Allah be upon him) die?

Answer 2: The Prophet (peace and blessings of Allah be upon him) was born in Mecca, died and buried in Al-Madinah.

Question 3: Who are the wet nurses of the Prophet (peace and blessings of Allah be upon him)?

Answer 3: The Prophet (peace and blessings of Allah be upon him) wet nurses were:

- 1- Thawiba the slave of Abu Lahab, was the first to breastfeed him.
- 2- Then Halima bint Abi Dhuayb Al-Saadia. And with his presence at hers, a lot of blessings appeared.

Question 4: Who are the cradles of the Prophet (peace and blessings of Allah be upon him)?

Answer 4: The cradles of the Prophet (peace and blessings of Allah be upon him) were: -

- 1- His mother, Amna, daughter of Wahb.
- 2- Thawibah, the slave of Abu Lahab.
- 3- Halima al-Saadia, and her daughter, Al-Shaima'.

- 4- The mother of Ayman Baraka al-Habashiya and the Prophet gave her in marriage to Zaid ibn Al-Haritha, she gave birth to him Usama ibn Zaid.

The Third Lesson: To the Mission.

- 1) When the Prophet (peace and blessings of Allah be upon him) reached four years, two angels came to him and cut open his chest, washed his heart, and then returned it to its place.
- 2) When he (peace and blessings of Allah be upon him) reached six years, his mother died at Al-Abwa'a between Mecca and Al-Madinah.
- 3) When he (peace and blessings of Allah be upon him) reached eight years, his grandfather Abdel Al-Muttalib died.
- 4) And when he (peace and blessings of Allah be upon him) reached the age of twelve, his uncle Abu Talib took him to Al-Sham (Syria) and when they reached Busra, Buhaira the monk saw him and realized the prophethood characteristics in him, he ordered his uncle to return him so he returned.

- 5) When he (peace and blessings of Allah be upon him) reached the age of twenty-five, he married Khadija (may Allah be pleased with her).
- 6) And when he (peace and blessings of Allah be upon him) reached the age of thirty-five, Quraysh differed as to who should place the Black Stone in its place, so he ruled between them.
- 7) When he (peace and blessings of Allah be upon him) reached the age of thirty-eight, the signs of prophethood coincided with him, and the monks and soothsayers spoke of them.
- 8) And when he (peace and blessings of Allah be upon him) reached the age of thirty-nine, he was fond of being alone. He was to be alone in the cave of Hira worshipping in it on the religion of Ibrahim.
- 9) Six months before his mission, his revelation was a dream, and he did not see a vision except that it came true.
- 10) Gabriel came down to him with the revelation, and he kept calling his people secretly for three years.

- 11) Allah commanded him to speak out with Dawah, therefore his people showed hostility to him.
- 12) The first generation embraced Islam with him, including Abu Bakr Al-Siddiq - may Allah be pleased with him - and Ali ibn Abi Talib (may Allah be pleased with him) and Khadija bint Khuwaylid (may Allah be pleased with her) and Omar ibn Al-Khattâb (may Allah be pleased with him) and Hamza ibn Abdul Muttalib (may Allah be pleased with him).
- 13) His people besieged him in the ravine of Abu Talib for three years.
- 14) His uncle Abu Talib and his wife Khadija died, and he grieved them, and this year was called the year of grief.
- 15) Some of the Companions immigrated to Abyssinia, including Uthman ibn Affan (may Allah be pleased with him) and Al-Zubayr ibn Al-Awam (may Allah be pleased with him).
- 16) He was made to travel from *Al-Haram* Mosque to the *Al-Aqsa* Mosque, then he was ascended to *Sidra Al-Muntaba*, and the prayer was prescribed on him.

- 17) The first and second *Aqaba* Pledge.
- 18) The Quraysh meeting in *Dar Al-Nadwah* and they agreed upon killing the Prophet (peace and blessings of Allah be upon him).
- 19) His people showed hostility to him, so they drove him out of Mecca, he immigrated to Al-Madīnah.

The Fourth Lesson: From Immigration to Death.

Question 1: What are the most important events in the first year of *Al-Hijrah* (immigration)?

Answer 1:

- 1- The *Hijrah* of the Prophet (peace and blessings of Allah be upon him) from Makkah to Madinah.
- 2- He dismounted at Quba'a and built the Quba'a Mosque.
- 3- He built the Prophet's Mosque and the rooms (of his wives).
- 4- He conducted brotherhood among the *Al-Muhajereen* (immigrants) and *Al-Ansar* (supporters).

Question 2: What are the most important events in the second year of *Al-Hijrah*?

Answer 2:

- 1- Converting the *Qiblah* from Jerusalem to the *Ka'ba*.
- 2- Ramadan fasting and *Zakat* were prescribed.
- 3- The Great Battle of Badr took place; its reason was that the Prophet (peace and blessings of Allah be upon him) wanted to restore what Quraysh had taken from the Muslims. The number of Muslims was three hundred and nineteen and the polytheists' number was a thousand. It ended with the Muslims victory over the polytheists, and the number of Muslim martyrs was fourteen and seventy polytheists were killed.
- 4- The death of Ruqayya, the daughter of the Prophet (peace and blessings of Allah be upon him)

Question 3: What are the most important events in the third year of *Al-Hijrah*?

Answer 3:

- 1- Uthman ibn Affan (may Allah be pleased with him) married Umm Kulthum, the

daughter of the Prophet, (peace and blessings of Allah be upon him)

- 2- The Messenger (peace and blessings of Allah be upon him) married Hafsa bint Omar ibn Al-Khattâb (may Allah be pleased with them).
- 3- Battle of Uhud took place; the reason for this is the march of the polytheists with three thousand fighters, to fight the Prophet (peace and blessings of Allah be upon him) and his Companions, and the Prophet (peace and blessings of Allah be upon him) came out to them with a thousand fighters, and at the beginning, the battle was a victory for the Muslims, then the Prophet (peace and blessings of Allah be upon him) was wounded, and seventy of the Companions were martyred, including Hamza, the uncle of the Prophet, and Musab ibn Umir, and twenty-two polytheists were killed.
- 4- The verse of *Al-Hijab* (veil) was revealed.
- 5- Prohibition of alcohol.

Question 4: What are the most important events in the fourth year of *Al-Hijrah*?

Answer 4:

- 1- Al-Hussein ibn Ali, (may Allah be pleased with him) was born from Fatimah (may Allah be pleased with her) the daughter of the Messenger of Allah, (peace and blessings of Allah be upon him).
- 2- The Prophet (peace and blessings of Allah be upon him) married Umm Salamah bint Abi Umayya.
- 3- The Jews of Banu Nadir betrayed the Prophet (peace and blessings of Allah be upon him) and he besieged them, then evacuated them from Al-Madīnah.

Question 5: What are the most important events in the fifth year of *Al-Hijrah*?

Answer 5:

- 1- The Clans Battle (*Al-Abzaab*) took place; the reason for this is that the Jews of Banu Nadir began inciting the tribes against the Muslims. The polytheists' army was ten thousand, and the Muslims were three thousand. There was no war engagement except with archery. The Muslims dug a trench to prevent the enemy to reach them. Allah sent wind on

their enemy, and soldiers from the angels. The idolaters' number killed was ten, and six Muslims were martyred.

- 2- Saad ibn Muaz died.
- 3- The hypocrites slandered Aisha (may Allah be pleased with her) the hadith of *Ifek* (falsehood).

Question 6: What are the most important events in the sixth year of *Al-Hijrah*?

Answer 6:

- 1- Al-Hudaybiyyah truce took place and in it was the Al-Radwan pledge under the tree.
- 2- The prescription of *Hajj*.
- 3- Muslim women were forbidden to the polytheists.
- 4- The Prophet (peace and blessings of Allah be upon him) sent messages to the world kings calling them to Islam.

Question 7: What are the most important events in the seventh year of *Al-Hijrah*?

Answer 7:

- 1- Battle of Khyber took place.

- 2- *Tayammum* (dry ablution) verse was revealed.
- 3- The Patches' Battle took place.
- 4- Abu Hurairah (may Allah be pleased with him) embraced Islam.

Question 8: What are the most important events in the eighth year of *Al-Hijrah*?

Answer 8:

- 1- Amr ibn Al-Aas and Khalid ibn Al-Walid (may Allah be pleased with them) embraced Islam.
- 2- The detachment of Mu'tah took place.
- 3- The conquest of Mecca Battle or the Great Conquest; and its reason was that some tribes broke their covenant with the Prophet, (peace and blessings of Allah be upon him). Therefore, they sent Abu Sufyan to renew the reconciliation with the Prophet, (peace and blessings of Allah be upon him). Consequently, the Prophet (peace and blessings of Allah be upon him) turned away from him and he prepared ten thousand fighters to invade Mecca. He entered Mecca as a conqueror, toured the House, and ordered the *Ka'ba*

to be opened and demolished the idols that were in it. Quraysh was pardoned, and two Muslims were martyred, and twelve polytheists were killed.

- 4- Abu Sufyan ibn Harb (may Allah be pleased with him) embraced Islam.
- 5- Zainab, the daughter of the Messenger of Allah (peace and blessings of Allah be upon him) died, and she was the eldest of his children (may Allah be pleased with her).
- 6- The Battle of Hunayn took place. The reason for this is the tribes gathering to fight the Muslims for fear that the Prophet (peace and blessings of Allah be upon him) would invade them. Their number reached twenty thousand fighters, and the Muslim army was twelve thousand. The Muslims were victorious, and four were martyred, and the polytheists fled away leaving women, money, and belongings, so the Muslims captured all of that.

Question 9: What are the most important events in the ninth year of *Al-Hijrah*?

Answer 9:

- 1- In this year the Prophet (peace and blessings of Allah be upon him) sent many detachments.
- 2- The Battle of Tabuk took place; the reason for this is that the Prophet (peace and blessings of Allah be upon him) knew that the Romans were ready to fight Muslims.
 - The Prophet (peace and blessings of Allah be upon him) began to equip the army and called on the Companions to spend on it. This was due to its partakers' large number, and the most were spent by Uthman ibn Affan, Abu Bakr, and Omar (may Allah be pleased with them).
 - The Prophet (peace and blessings of Allah be upon him) marched to Tabuk with thirty thousand Muslims.
 - When the Romans learned of the Prophet descent, they dispersed throughout the lands, and no fighting took place.
- 3- During the Battle of Tabuk, Ka'b ibn Malik and his Companions failed to go out. Then they repented, so Allah granted them repentance.

- 4- Umm Kulthum, the daughter of the Messenger of Allah (peace and blessings of Allah be upon him) passed away.

Question 10: What are the most important events in the tenth year of *Al-Hijrah*?

Answer 10:

- 1- The arrival of delegations to the Prophet (peace and blessings of Allah be upon him).
- 2- The Prophet (peace and blessings of Allah be upon him) performed the farewell pilgrimage.
- 3- Musaylimah the liar claimed the prophethood.
- 4- Ibrahim, the Prophet (peace and blessings of Allah be upon him) son died.
- 5- The King of Yemen embraced Islam.

Question 11: What are the most important events in the eleventh year of *Al-Hijrah*?

Answer 11:

- 1- Al-Swad Al-Ansi the liar claimed the prophethood.
- 2- The Messenger of Allah (peace and blessings of Allah be upon him) illness

began approaching and he asked his wives to get treated in Aisha's house (may Allah be pleased with her).

- 3- The Prophet (peace and blessings of Allah be upon him) commanded Abu Bakr to lead the Muslims in prayer.
- 4- The Prophet (peace and blessings of Allah be upon him) delivered a sermon to people, and he recommended good of *Al-Ansar*.

The Fifth Lesson:

The death of the Prophet

(peace and blessings of Allah be upon him)

When did the Prophet (peace and blessings of Allah be upon him) die?

- The Prophet (peace and blessings of Allah be upon him) died on Monday the twelfth of Rabi'i al-Awwal, in the tenth year of *Al-Hijrah*, after he had conveyed the message of his Lord.
- Allah caused him to die when he was sixty-three years old and was buried in his place.
- Men, then women, then boys, then slaves, prayed on him.

- Fatimah, his daughter, died six months later (may Allah be pleased with her).
- After the death of the Prophet (peace and blessings of Allah be upon him), the people pledged allegiance for Abu Bakr on the caliphate.

DESCRIPTION OF THE PROPHET

(peace and blessings of Allah be upon him)

He (peace and blessings of Allah be upon him) was the best of people's face. He was not apparent tall, or short. He was wide between the shoulders. He was a thick hair beard topped with redness. His face was round. If he is pleased his face was enlightened as if it were a piece of the moon. He was eye lined. He had a huge head, hands and feet, and his laughter was smiling.

Wives of the Prophet

(peace and blessings of Allah be upon him)

- 1- Khadija bint Khuwailid.
- 2- Aisha bint Abi Bakr.
- 3- Sawda bint Zama'a.
- 4- Hafsa bint Omar ibn Al-Khattâb.
- 5- Zainab bint Khuzaymeh.
- 6- Zainab bint Jahsh.

- 7- Umm Salamah Hind, bint Umayya.
- 8- Juwayriyah bint Al-Harith.
- 9- Umm Habiba, daughter of Abi Sufyan.
- 10- Safia bint Hai'e.
- 11- Maymoonah bint Al-Harith.

Children of the Prophet

(peace and blessings of Allah be upon him)

- 1- Zainab.
- 2- Roqayyah
- 3- Umm Kulthum.
- 4- Fatima.
- 5- Al-Qassim
- 6- Abdullah.
- 7- Ibrahim.

The Sixth Lesson:

The Caliphate of Abu Bakr Al-Siddiq

(may Allah be pleased with him).

Question 1: When did Abu Bakr assume the caliphate, and what are his most important deeds?

Answer 1: Abu Bakr (may Allah be pleased with him) assumed the Muslims caliphate in Rabi 'al-Awwal in the eleventh year of *Al-Hijrah*.

And his most important works were:

- a- Fighting the apostates.

- b- Carrying out Usama's army campaign, which the Prophet (peace and blessings of Allah be upon him) had prepared to the land of *Al-Rum* (the Romans).
- c- Compilation of the Qur'an.
- d-The beginning of the Islamic conquests, including the Battle of *Dhat Al-Silsil*, in which the Muslims defeated the Persians, and Khalid ibn Al-Walid (may Allah be pleased with him) killed Hormuz the Persians' commander.

Question 2: When did Abu Bakr (may Allah be pleased with him) die?

Answer 2: He died in Jumada Al-Akhira, in the thirteenth year of *Al-Hijrah*, and was buried next to the Prophet (peace and blessings of Allah be upon him).

The Seventh Lesson:

The Caliphate of Omar ibn Al-Khattâb

(may Allah be pleased with him)

Question 1: When did Omar ibn Al-Khattâb (may Allah be pleased with him) assume the caliphate?

Answer 1: Omar assumed the caliphate in the thirteenth year of *Al-Hijrah*.

Question 2: What were the most important works of Omar ibn Al-Khattâb (may Allah be pleased with him)?

Answer 2: During the reign of Omar, many Islamic conquests took place, including:

1. The conquest of Damascus.
2. The conquest of Ajnadayn.
3. The conquest of Jerusalem.
4. The conquest of Egypt.

The most important events in the era of Omar, (may Allah be pleased with him) were:

- 1- The battle of Qadisiyah was between the Persians and Muslims under the leadership of Saad ibn Abi Waqas and ended with the Muslims victory.
- 2- His caliphate ended with his murder by Abu Lu'lu`a Al-Majusi during his prayers, and he was buried next to the Prophet (peace and blessings of Allah be upon him).
- 3- His caliphate ended on the 23rd of *Dhu al-Hijjah*, 23 AD.

The Eighth Lesson:
The Caliphate of Uthman ibn Affan
(may Allah be pleased with him)

Question 1: When did Uthman (may Allah be pleased with him) assume the caliphate?

Answer 1: Uthman assumed the caliphate in *Dhu al-Hijjah* 23 AH.

Question 2: What were the most important works in the era of Uthman (may Allah be pleased with him)?

Answer 2:

- 1- Establishing the first Islamic naval fleet.
- 2- The conquest of Cyprus.
- 3- The second collection of the Qur'an.
- 4- The conquest of Nubia.

He died in *Dhu al-Hijjah* 35 AH.

Question 3: How did Uthman ibn Affan (may Allah be pleased with him) die?

Answer 3: They besieged him in his house for 40 days, then entered and killed him while he was reciting the Qur'an.

The Ninth Lesson:
The Caliphate of Ali ibn Abi Talib
(may Allah be pleased with him)

Question 1: When did Ali (may Allah be pleased with him) assume the caliphate? In *Dhu al-Hijjah* 35 AH.

The most important events in the Caliphate of Ali, (may Allah be pleased with him) were:

- 1- The Camel Battle.
- 2- The Battle of Saffeen.
- 3- The beginning of the Kharijites emergence.
- 4- The Battle of Nahrawan.
- 5- He was killed in the 40th year of *Al-Hijrah*.

Question 2: How did Ali (may Allah be pleased with him) die?

He was killed while going to *Al-Fajr* (morning) prayer with a poisoned sword.

NASHEEDS

The First Nasheed

بِسْمِ اللَّهِ

أحلي كلام اتعلمناه	بِسْمِ اللَّهِ بِسْمِ اللَّهِ
لازم كلمة بسم الله	لما نأكل لما نشرب
لازم كلمة بسم الله	لما نقرأ لما نكتب
لازم كلمة بسم الله	لما نجري لما نلعب
أحلي كلام اتعلمناه	بِسْمِ اللَّهِ بِسْمِ اللَّهِ

In the name of Allah

In the name of Allah, in the name of Allah,
the best of words we have learned.
When we eat, when we drink,
a required word is “*in the name of Allah*”
When we read, when we write,
a required word is “*in the name of Allah*”
When we run, when we play,
a required word is “*in the name of Allah*”
In the name of Allah, in the name of Allah,
the best of words we have learned.

The Second Nasheed

أول ركن في الإسلام

أول ركن في الإسلام نسمعه في كل أذان
لا إله إلا الله محمد رسول الله
نشهد ألا رب سواه لا إله إلا الله
نشهد أن نبي الله محمد رسول الله

The first pillar of Islam

The first pillar of Islam
We hear in every *Adhan* (call to prayer)
There is no god but Allah,
Muhammad is the Messenger of Allah.
We are witnessing that there is no god but Him,
There is no god but Allah
We witness that the Prophet of Allah,
Muhammad is the Messenger of Allah

The Third Nasheed

أركان الإسلام الخمسة

أركان الإسلام الخمسة أذكرها دوما لا أنسى
اولها شهادة توحيد ثانيها صلواتي الخمسة
ثالثها زكاة الأموال رابعها صوم رمضان
والحج لبيت الرحمن يكمل أركان الإسلام

The five pillars of Islam

The Pillars of Islam are five,
I always remember, I never forget.
The first is a testimony of monotheism,
The second is my five prayers.
The third is *Zakat* on funds,
The fourth is the fasting of Ramadan.
The pilgrimage to the Beneficent House
completes the pillars of Islam.

The Fourth Nasheed

الوضوء

بِسْمِ اللَّهِ أَنَا أَتَوَضَّأُ وَبِهَا يَوْمِي دَوْمَا يَبْدَأُ
أَغْسِلُ وَجْهِي وَالْيَدَيْنِ أَمْسَحُ رَأْسِي وَالرَّجْلَيْنِ
لَا أُسْرِفُ أَبَدًا فِي الْمَاءِ فَتَقَبَّلْ يَا رَبِّ دَعَائِي

Ablution

In the name of Allah, I perform ablution,
and with it, my day always begins.
I wash my face, and the two hands,
wipe my head and the feet.
I will never be extravagant in water,
O Lord, accept dua'a (supplication).

The Fifth Nasheed

الصلاة

كلما نادى المنادي هاتفا الله أكبر
خمس صلوات نصلي في خشوع وتفكير
وركوع وسجود نسأل الله رضاه

The Prayer

The more the caller calls,
crying Allah is the greater.
Five prayers we pray,
in reverence and contemplation.
And kneeling and prostrating
we ask Allah His pleasure.

The Sixth Nasheed

يوم الجمعة

أفضل يوم عند الله	يوم الجمعة ما أحلاه
نلبس فيه كل جديد	يوم الجمعة مثل العيد
ولنأتي المسجد بهدوء	فلنتوضأ خير وضوء
نسمع منه خير كلام	نصغي للخطيب وإمام
أفضل يوم عند الله	يوم الجمعة ما أحلاه

Friday

Friday what a sweet day,
it is the best day at Allah's.
Friday is like *Eid*,
when we put on every new.
Let us perform ablution perfectly,
and let us come to the mosque quietly.
We listen to a preacher and imam,
we hear from him the best of words.
Friday what a sweet day,
it is the best day at Allah's.

The Seventh Nasheed

أنا مسلم

أنا مسلمٌ ديني الإسلام

أنا مؤمنٌ ربي الرحمن

ورسولي خير الأنام

وطريقي نور القرآن

أنا مسلمٌ ديني الإسلام

I am Muslim

I am a Muslim,
my religion is Islam
I am a believer,
my Lord is the Beneficent
And my messenger
is the best of people
And my path
is the light of the Qur'an
I am a Muslim,
my religion is Islam

The Eighth Nasheed

يا إله العالمين

يا إله العالمين	يا مجيب السائلينا
هب لنا منك رجاء	وسدادا و يقينا
رب جملنا بعلم	واهدنا دنيا وديننا
رب إن نحسن فهبنا	منك أجر المحسني
وتجاوز إن أسأنا	أو اخطأنا أونسينا

O God of the worlds

O God of the worlds,
Oh, You Who answers supplicants.
Give us from You a hope,
Straightforwardness and certainty
O Lord, beautify us with knowledge
and guide us in this world and religion
Lord, if we do well, bestow on us
From You the reward of the well-doer
He overtakes us if we do wrong
or we err or we forget.