

أَسْئَلْتُ وَأَجُوبُ لِلصِّغَارِ وَلَا يَسْتَغْنِي عَنْهَا الْكِبَارُ

Questions & Answers for the Youth,
Which the Elders are also In Need Of

أَعَدَّهَا وَكَتَبَهَا:

الشيخُ أَبُو سَعْدٍ سَالِمِ بْنِ سَعْدِ الطَّوِيلِ (حَفِظَهُ اللهُ)

Prepared and Written by:
Shaykh Abū Sa‘d Sālim bin Sa‘d at-Ṭawīl
(May Allāh Preserve Him)

تَرَجَمَهَا:

أَبُو عَبْدِ اللَّهِ الشَّامِي

Translated by:
Abū ‘Abdillāh ash-Shāmī

رَاجَعَهَا:

أَبُو خَلِيلٍ

Reviewed by:
Abū Khaliyl

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُقَدِّمَةٌ

Introduction

الْحَمْدُ لِلَّهِ وَحْدَهُ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ، أَمَّا بَعْدُ:

All praise is due to Allāh Alone; and may the *Ṣalāh* and *Salām* be upon him whom there is no Prophet after. As for what proceeds:

فَهَذِهِ أَسْئَلَةٌ وَأَجْوِبَةٌ شَرْعِيَّةٌ مَنَّوَعَةٌ فِي الْعَقِيدَةِ وَالْعِبَادَاتِ وَالسِّيَرَةِ وَالْآدَابِ وَنَحْوِهَا، أَعَدْتُهَا لِيَحْفَظَهَا الصِّغَارُ، وَلِيَسْتَعِينَ بِهَا الْكِبَارُ فِي تَعْلِيمِ أَبْنَائِهِمْ وَبَنَاتِهِمْ وَطُلَّابِهِمْ وَطَالِبَاتِهِمْ.

These are a variety of legislative questions and answers concerning creed, acts of worship, *Sīrah*, manners and other than that, which I prepared for the youth to memorize, and the elders to use in the education of their sons, daughters and students, both male and female.

وَالَّذِي دَعَانِي إِلَى كِتَابَتِهَا، أَنَّ بَعْضَ أَوْلِيَاءِ الْأُمُورِ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ وَالْمُدْرَسِينَ وَالْمُدْرَسَاتِ أحيانًا يَجْتَازُ فِي اخْتِيَارِ الْأَسْئَلَةِ الْمُنَاسِبَةِ لِمَحَاوَرَةِ الطِّفْلِ أَوْ الطِّفْلَةِ.

What motivated me to write this, is that some guardians who are fathers, mothers, male and female teachers, were sometimes puzzled about choosing the appropriate questions for lessons with their male and female children.

فَكَانَتْ هَذِهِ الْأَسْئَلَةُ وَالْأَجْوِبَةُ لِلصِّغَارِ وَلَا يَسْتَعْنِي عَنْهَا الْكِبَارُ، وَاللَّهُ أَسْأَلُ أَنْ يَنْفَعَهَا الْقَارِئُ وَالْحَافِظُ وَالْمُعَلِّمُ وَالْمُتَعَلِّمُ.

Thus, these are the questions and answers for the youth, which the elders are also in need of. I ask Allāh to benefit its reader, memorizer, teacher and the one who learns it.

كَتَبَهُ رَاجِي عَفْوِ رَبِّهِ
سَالِمُ بْنُ سَعْدِ الطَّوِيلِ
فِي ٢٠ رَجَبِ ١٤٢٤ هـ
الموافق ٢٠٠٣/٩/١٦ م
الكويت

Written by one who is hoping for the Forgiveness of his Lord:

Sālim bin Sa'd at-Ṭawīl

20th of Rajab, 1424H

16/09/2003CE

Kuwait

- (١) مَنْ رَبُّكَ؟
رَبِّيَ اللَّهُ تَبَارَكَ وَتَعَالَى.
1. Who is your Lord?
My Lord is Allāh, Blessed and Exalted be He.
- (٢) أَيْنَ اللَّهُ تَبَارَكَ وَتَعَالَى؟
اللَّهُ تَعَالَى فِي السَّمَاءِ.
2. Where is Allāh, Blessed and Exalted be He?
Allāh, the Exalted, is over the heavens.
- (٣) مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟
أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا.
3. What is the right of Allāh upon His slaves?
To worship Him and associate none with Him.
- (٤) أَكْمَلُ الْحَدِيثِ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ قَالَ رَضِيتُ بِاللَّهِ رَبًّا، ... »؟
« ... وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ »^١.
4. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “Whoever says: ‘I am pleased with Allāh as the Lord, ... ’”?
“... Islām as the Religion and Muḥammad as the Prophet, then Jannah (Paradise) is obligatory for him.”²
- (٥) لِمَاذَا خَلَقْنَا اللَّهُ تَعَالَى؟ وَمَا الدَّلِيلُ؟
لِعِبَادَتِهِ وَحْدَهُ، قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾^٣.
5. Why did Allāh create us? And what is the proof?
To worship Him Alone. The Most High says (the meaning of which could be translated as): “**And I created not the Jinn and Mankind but to worship Me.**”⁴
- (٦) مَا أَعْظَمُ وَاجِبٍ عَلَيْنَا؟
التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ تَعَالَى بِمَا يَسْتَحِقُّ.
6. What is the greatest obligation upon us?
Tawḥīd, which is to single out Allāh, the Exalted, with what He (Alone) deserves.
- (٧) أَدْكُرُ أَنْوَاعَ التَّوْحِيدِ؟
« تَوْحِيدُ الرَّبُّوبِيَّةِ » وَ « تَوْحِيدُ الأُلُوهِيَّةِ » وَ « تَوْحِيدُ الأَسْمَاءِ وَالصِّفَاتِ ».
7. Mention the categories of *Tawḥīd*?

^١ رَوَاهُ أَبُو دَاوُدَ - بِإِخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الصَّلَاةِ"، بَابِ "فِي الأِسْتِغْفَارِ" بِرَقْمِ (١٥٢٩)، وَصَحَّحَهُ الأَلْبَانِيُّ فِي "صَحِيحٍ وَضَعِيفٍ سُنَنِ أَبِي دَاوُدَ"، وَبَلَّفَطَ: « مَنْ قَالَ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، وَجَبَتْ لَهُ الْجَنَّةُ ».

² Narrated by Abū Dāwūd – with a minor difference in wording – from the *Hadīth* of Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ in the book of “*Ṣalāh*,” chapter: “Regarding seeking forgiveness;” number (1529). Also, al-Albānī graded it *Ṣaḥīḥ* in “*Ṣaḥīḥ wa Ḍa‘īf Sunan Abū Dāwūd*.” And with the wording: “Whoever says: ‘I am pleased with Allāh as the Lord, Islām as the Religion, and Muḥammad as the Messenger, then Jannah (Paradise) is obligatory for him.’”

^٣ سُورَةُ الدَّارِيَّاتِ: ٥٦.

⁴ *Sūrah adh-Dhāriyāt* (Chapter of the Winds that Scatter) (51: 56).

Tawhīd ar-Rubūbiyyah (Lordship), *Tawhīd al-Ulūhiyyah* (Divinity) and *Tawhīd al-Asmā' wa-Ṣifāt* (the Names and Attributes).

٨ مَا كَلِمَةُ التَّوْحِيدِ؟ وَمَا مَعْنَاهَا؟

كَلِمَةُ التَّوْحِيدِ هِيَ لَا إِلَهَ إِلَّا اللَّهُ، وَمَعْنَاهَا: لَا مَعْبُودَ حَقًّا إِلَّا اللَّهُ.

8. What is the statement of *Tawhīd*? And what does it mean?

The statement of *Tawhīd* is '*Lā Ilāha Illā Allāh.*' And it means that none is worthy of worship except Allāh.

٩ أَكْمِلِ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ... »
« ... صِدْقًا مِنْ قَلْبِهِ، إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ »^١.

9. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “*There is none who testifies that there is no deity (worthy of worship) but Allāh and Muḥammad is the Messenger of Allāh, ...*”?

“... truthfully from his heart, except that Allāh, will prohibit (save) him from the Fire.”²

١٠ مَا أَعْظَمُ الذُّنُوبِ؟

الشِّرْكَ بِاللَّهِ.

10. What is the greatest of all sins?

Associating others with Allāh (polytheism/*Shirk*).

١١ مَا الشِّرْكَ؟

هُوَ عِبَادَةُ إِلَهٍ مِنْ دُونِ اللَّهِ تَعَالَى، أَوْ مَعَ اللَّهِ تَعَالَى.

11. What is *Shirk*?

Worshiping a deity other than Allāh, the Exalted, or with Allāh, the Most High.

١٢ أَكْمِلِ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ حَلَفَ بِغَيْرِ اللَّهِ ... »
« ... فَقَدْ كَفَرَ أَوْ أَشْرَكَ »^٣.

12. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “*Whoever swears by other than Allāh, ...*”?

“... then, indeed he has committed *Kufr* (disbelief) or *Shirk*.”⁴

^١ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ - وَاللَّفْظُ لَهُ - مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْعِلْمِ"، بَابِ "مَنْ حَصَّ بِالْعِلْمِ قَوْمًا دُونَ قَوْمٍ كَرَاهِيَةً أَنْ لَا يَفْهَمُوا" بِرَقْمِ (١٢٩). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْإِيمَانِ"، بَابِ "الدَّلِيلُ عَلَى أَنَّ مَنْ مَاتَ عَلَى التَّوْحِيدِ دَخَلَ الْجَنَّةَ قَطْعًا" بِرَقْمِ (١٤٨)، وَلَفْظُهُ: « مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ ».

^٢ Agreed upon. Narrated by al-Bukhārī, and the wording is his, from the *Hadīth* of Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ in the book of "Knowledge," the chapter: "He who specified one group with knowledge, and not the other, disliking that they may not understand;" number (129). Also, narrated by Muslim, from the *Hadīth* of Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ in the book of "Faith," the chapter: "The proof that whoever dies upon *Tawhīd* will, unequivocally, enter into *Jannah*;" number (148). His wording is: "There is not a slave who testifies that there is no deity (worthy of worship) but Allāh, and Muḥammad is His Servant and Messenger, except that Allāh, will prohibit (save) him from the Fire."

^٣ رَوَاهُ أَبُو دَاوُدَ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي كِتَابِ "الْإِيمَانِ وَالنُّذُورِ"، بَابِ "فِي كَرَاهِيَةِ الْحَلْفِ بِالْآبَاءِ" بِرَقْمِ (٣٢٥١)، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي "صَحِيحٍ وَضَعِيْفٍ سَنَّ أَيْ دَاوُدَ"، وَلَفْظُهُ: « مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ ». وَرَوَاهُ التِّرْمِذِيُّ - وَاللَّفْظُ لَهُ - مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي كِتَابِ "النُّذُورِ وَالْإِيمَانِ عَنْ رَسُولِ اللَّهِ ﷺ"، بَابِ "مَا جَاءَ فِي كَرَاهِيَةِ الْحَلْفِ بِغَيْرِ اللَّهِ" بِرَقْمِ (١٥٣٥)، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي "صَحِيحٍ وَضَعِيْفٍ سَنَّ (جَامِعِ) التِّرْمِذِيِّ"، وَغَيْرِهِمَا.

^٤ Narrated by Abū Dāwūd, from the *Hadīth* of ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا in the book of "Oaths and vows," chapter: "Regarding disliking swearing by the fathers/forefathers/ancestors;" number (3251). Also, al-Albānī graded it *Ṣaḥīḥ* in "*Ṣaḥīḥ wa Ḍa‘īf Sunan Abū Dāwūd*." His wording is: "Whoever swears by other than Allāh, then, indeed he has committed *Shirk*." Also, narrated by at-Tirmidhī, from the *Hadīth* of ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا in the book of "Oaths and vows from the Messenger of Allāh ﷺ," the chapter: "What came regarding swearing by other than Allāh;" number (1535). Also, al-Albānī graded it *Ṣaḥīḥ* in "*Ṣaḥīḥ wa Ḍa‘īf Sunan (Jāmi‘) at-Tirmidhī*." Also, by other than them, as well.

(١٣) هَلْ يَعْلَمُ أَحَدٌ الْغَيْبِ سِوَى اللَّهِ؟

﴿... لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ...﴾^١

13. Does anyone other than Allāh know the unseen?
(The meaning of which could be translated as): “... **None in the heavens and on the earth knows the unseen but Allāh ...**”²

(١٤) مَتَى تَكُونُ الْأَعْمَالُ مَقْبُولَةً عِنْدَ اللَّهِ تَعَالَى؟

إِذَا كَانَتْ خَالِصَةً لِلَّهِ تَعَالَى، وَمُوَافِقَةً لِسُنَّةِ رَسُولِ اللَّهِ ﷺ.

14. When would deeds be accepted with Allāh?
When they are sincerely for Allāh, the Exalted, and according to the *Sunnah* of the Messenger of Allāh ﷺ.

(١٥) اقْرَأْ سُورَةَ الْكَافِرُونَ؟

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ يَتَّيِبُهَا الْكَافِرُونَ...﴾^٣ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿١﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٢﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٣﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٤﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٥﴾

15. Recite *Sūrah al-Kāfirūn* (Chapter of the Disbelieves)?
(The meaning of which could be translated as): In the Name of Allāh, the Entirely Merciful, the Especially Merciful. “Say: ‘**O disbelievers! I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.**’”⁴

(١٦) مَنْ نَبِيِّكَ؟

مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ.

16. Who is your Prophet?
Muḥammad, the Messenger of Allāh ﷺ.

(١٧) مَا مَعْنَى مُحَمَّدٌ رَسُولُ اللَّهِ؟

أَيُّ أَرْسَلَهُ اللَّهُ تَعَالَى لِلنَّاسِ كَافَّةً بَشِيرًا وَنَذِيرًا.

17. What is the meaning of Muḥammad is the Messenger of Allāh?
Meaning that Allāh, the Most High, sent him to all of mankind as a bearer of glad-tidings, and a warner.

(١٨) مَا اسْمُ نَبِينَا ﷺ، وَاسْمُ أَبِيهِ، وَاسْمُ جَدِّهِ؟

مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ.

18. What is the name of our Prophet ﷺ, the name of his father and the name of his grandfather?
Muḥammad bin ‘Abdullāh bin ‘Abdul-Muṭṭalib.

(١٩) مَنْ يَجِبُ أَنْ تُحِبَّ أَكْثَرَ مِنْ جَمِيعِ النَّاسِ؟

رَسُولُ اللَّهِ ﷺ.

19. Who should you love the most, out of all people?

^١ سُورَةُ النَّمل: ٦٥.

^٢ *Sūrah an-Naml* (Chapter of the Ants) (27: 65).

^٣ سُورَةُ الْكَافِرُونَ: ٦-١.

^٤ *Sūrah al-Kāfirūn* (Chapter of the Disbelieves): (109: 1-6).

- (٢٠) مَتَى وُلِدَ النَّبِيُّ ﷺ؟ وَفِي أَيِّ بَلَدٍ؟
فِي عَامِ الْفِيلِ، بِمَكَّةَ.
20. When was the Prophet ﷺ born? And in what land?
In the Year of *al-Fīl* (Elephant), in Makkah.
- (٢١) كَمْ سَنَةً كَانَ عُمُرُ النَّبِيِّ ﷺ لَمَّا أَرْسَلَهُ اللَّهُ تَعَالَى؟
أَرْبَعُونَ سَنَةً.
21. How old was the Prophet ﷺ when Allāh, the Exalted, sent him?
Forty years old.
- (٢٢) كَمْ سَنَةً عَاشَ النَّبِيُّ ﷺ فِي مَكَّةَ بَعْدَ التُّبُوءِ وَقَبْلَ الْهِجْرَةِ؟
ثَلَاثَ عَشْرَةَ سَنَةً.
22. How many years did the Prophet ﷺ reside in Makkah after the Prophethood and before the Emigration (*Hijrah*)?
Thirteen years.
- (٢٣) إِلَى أَيِّنَ هَاجَرَ النَّبِيُّ ﷺ؟
إِلَى الْمَدِينَةِ.
23. Where did the Prophet ﷺ emigrate to?
To *al-Madīnah*.
- (٢٤) كَمْ سَنَةً عَاشَ النَّبِيُّ ﷺ فِي الْمَدِينَةِ بَعْدَ الْهِجْرَةِ؟
عَشْرَ سَنَاتٍ.
24. How many years did the Prophet ﷺ reside in *al-Madīnah* after the emigration?
Ten years.
- (٢٥) مَنْ هُنَّ أُمَّهَاتُ الْمُؤْمِنِينَ؟
رُؤُجَاتُ النَّبِيِّ ﷺ.
25. Who does the term “the Mothers of the Believers” refer to?
The Wives of the Prophet ﷺ.
- (٢٦) أَيِّنَ تُوُفِّيَ النَّبِيُّ ﷺ؟ وَمَتَى؟ وَكَمْ كَانَ عُمُرُهُ؟
فِي الْمَدِينَةِ، بَعْدَ الْهِجْرَةِ بِعَشْرِ سَنَاتٍ، وَكَانَ عُمُرُهُ ثَلَاثًا وَسِتِّينَ سَنَةً.
26. Where did the Prophet ﷺ die? And when? And how old was he?
In *al-Madīnah*, ten years after the emigration, and he was sixty three years old.
- (٢٧) أَكْمَلُ الْحَدِيثِ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ صَلَّى عَلَيَّ وَاحِدَةً، ... »
« ... صَلَّى اللَّهُ عَلَيْهِ عَشْرًا ^١ ».
27. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “*Whoever sends one Ṣalāh upon me, ...*”?
“... Allāh will send Ṣalāh upon him ten times.”²
- (٢٨) مَا دِينُكَ؟

^١ رَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الصَّلَاةِ"، بَابِ "الصَّلَاةِ عَلَى النَّبِيِّ ﷺ بَعْدَ التَّشْهُدِ" بِرَقْمِ (٩١٢).

^٢ Narrated by Muslim, from the *Hadīth* of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the book of “*Ṣalāh*,” the chapter: “Sending *Ṣalāh* upon the Prophet ﷺ after the *Tashahhud*,” number (912).

دِينِي الْإِسْلَامُ.

28. What is your religion?
My religion is Islām.

(٢٩) مَا مَعْنَى الْإِسْلَامِ؟

الاسْتِسْلَامُ وَالِاتِّقْيَادُ لِلَّهِ بِالْعِبَادَةِ وَالطَّاعَةِ.

29. What is the meaning of Islām?
Surrendering and yielding to Allāh, with worship and obedience.

(٣٠) كَمْ أَرْكَانُ الْإِسْلَامِ؟

خَمْسَةٌ أَرْكَانٍ.

30. How many pillars of Islām are there?
There are five pillars.

(٣١) أَكْمَلِ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: « بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: ... »؟

« ... شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَالْحَجُّ لِمَنْ اسْتَطَاعَ سَبِيلًا »^١.

31. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “*Islām is built upon five: ...*”?
“... *The testimony of Lā Ilāha Illā Allāh, and Muḥammad is the Messenger of Allāh ﷺ, establishing the Ṣalāh, giving the Zakāh, fasting Ramaḍān, and performing pilgrimage for he who is able to bear the journey.*”²

(٣٢) مَا عَمُودُ الْإِسْلَامِ؟

الصَّلَاةُ.

32. What is the tent-post of Islām?
Ṣalāh (Prayer).

(٣٣) أَكْمَلِ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: « الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، ... »؟

« ... فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ »^٣.

33. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “*The covenant between us and them is Ṣalāh, ...*”?

“... *whosoever abandoned it, then, indeed he has committed Kufr (disbelief).*”¹

¹ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ - بِاخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي كِتَابِ "الْإِيمَانِ"، بَابِ "دُعَاؤُكُمْ إِيمَانَكُمْ" بِرَقْمِ (٨)، وَفِي كِتَابِ "تَفْسِيرِ الْقُرْآنِ"، بَابِ "قَوْلِهِ: ﴿ وَقَتْلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَبَتْهُمْ فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾ [البقرة: ١٩٣]" بِرَقْمِ (٤٥١٥). وَرَوَاهُ مُسْلِمٌ - بِاخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي كِتَابِ "الْإِيمَانِ"، بَابِ "بَيَانِ أَرْكَانِ الْإِسْلَامِ وَدَعَائِمِهِ الْعِظَامِ" بِرَقْمِ (١١١)، وَبِرَقْمِ (١١٢)، وَبِرَقْمِ (١١٣)، وَبِرَقْمِ (١١٤).

² Agreed upon. Narrated by al-Bukhārī - with a minor difference in wording - from the *Hadīth* of ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا in the book of “Faith,” the chapter: “Your invocation means your faith” number (8), and in the book of “Commentary of the Qur’ān,” the chapter: “His saying (the meaning of which could be translated as): ‘**And fight them until there is no more *Fitnah* (turmoil) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against the wrong doers.**’ (al-Baqarah 2:193);” number (4515). Also, narrated by Muslim - with a minor difference in wording - from the *Hadīth* of ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا in the book of “Faith,” in the chapter: “The pillars of Islām and its great posts;” numbers (111), (112), (113) and (114).

³ رَوَاهُ التِّرْمِذِيُّ مِنْ حَدِيثِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهَا فِي كِتَابِ "الْإِيمَانِ عَنْ رَسُولِ اللَّهِ ﷺ"، بَابِ "مَا جَاءَ فِي تَرْكِ الصَّلَاةِ" بِرَقْمِ (٢٦٢١)، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي "صَحِيحِ وَضْعِيفِ سُنَنِ (جَامِعِ) التِّرْمِذِيِّ". وَرَوَاهُ النَّسَائِيُّ مِنْ حَدِيثِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهَا فِي كِتَابِ "الصَّلَاةِ"، بَابِ "الْحُكْمُ فِي تَارِكِ الصَّلَاةِ" بِرَقْمِ (٤٦٣)، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي "صَحِيحِ وَضْعِيفِ سُنَنِ النَّسَائِيِّ". وَرَوَاهُ ابْنُ مَاجَهَ مِنْ حَدِيثِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهَا فِي كِتَابِ "إِقَامَةِ الصَّلَاةِ وَالسُّنَّةِ فِيهَا"، بَابِ "مَا جَاءَ فِي تَرْكِ الصَّلَاةِ" بِرَقْمِ (١٠٧٩)، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي "صَحِيحِ وَضْعِيفِ سُنَنِ ابْنِ مَاجَهَ".

(٣٤) عَرَّفِ الصَّلَاةَ؟

الصَّلَاةُ هِيَ التَّعَبُّدُ لِلَّهِ بِأَفْوَالٍ وَأَفْعَالٍ مَخْصُوصَةٍ، مُفْتَتِحَةً بِالتَّكْبِيرِ، وَمُخْتَتِمَةً بِالتَّسْلِيمِ.

34. Define *Ṣalāh*?

Ṣalāh is to worship Allāh with specific statements and actions, which starts with *at-Takbīr* and ends with *at-Taslīm*.

(٣٥) كَمْ صَلَاةٌ تَحِبُّ عَلَى الْمُسْلِمِ فِي الْيَوْمِ وَاللَّيْلَةِ؟ وَكَمْ عَدَدُ رَكَعَاتِهَا؟

خَمْسُ صَلَوَاتٍ .. صَلَاةُ الْفَجْرِ (رَكَعَتَانِ)، صَلَاةُ الظُّهْرِ (أَرْبَعُ رَكَعَاتٍ)، صَلَاةُ الْعَصْرِ (أَرْبَعُ رَكَعَاتٍ)، صَلَاةُ الْمَغْرِبِ (ثَلَاثُ رَكَعَاتٍ)، صَلَاةُ الْعِشَاءِ (أَرْبَعُ رَكَعَاتٍ).

35. How many *Ṣalāhs* (Prayers) are obligatory upon every Muslim in one day and in one night? And how many *Rak'ahs* are in each?

Five *Ṣalāhs* (Prayers/times). *Fajr Ṣalāh* (two *Rak'ahs*), *Zuhr Ṣalāh* (four *Rak'ahs*), *‘Ashr Ṣalāh* (four *Rak'ahs*), *Maghrib Ṣalāh* (three *Rak'ahs*), *‘Ishā’ Ṣalāh* (four *Rak'ahs*).

(٣٦) مَا شُرُوطُ الصَّلَاةِ؟

الشُّرُوطُ هِيَ:

١- الإِسْلَامُ.

٢- الْعَقْلُ.

٣- التَّمْيِيزُ.

٤- دُخُولُ الْوَقْتِ.

٥- إِزَالَةُ التَّجَاسَةِ.

٦- الطَّهَارَةُ.

٧- سِتْرُ الْعَوْرَةِ.

٨- اسْتِثْبَالُ الْقِبْلَةِ.

٩- النِّيَّةُ.

36. What are the conditions of *Ṣalāh*?

The conditions are:

1. Islām.
2. Sanity.
3. An ability to differentiate (between right and wrong).
4. The entrance of its time.
5. Removing impurity.
6. Purification.
7. Covering the *‘Awrah*.
8. Facing the *Qiblah*.

¹ Narrated by at-Tirmidhī, from the *Ḥadīth* of Buraydah رضي الله عنه in the book of “Faith, from the Messenger of Allāh ﷺ,” chapter: “What came regarding abandoning *Ṣalāh*,” number (2621). Also, al-Albānī graded it *Ṣaḥīḥ* in “*Ṣaḥīḥ wa Ḍa‘īf Sunan (Jāmi‘) at-Tirmidhī*.” Also, narrated by an-Nasā‘ī, from the *Ḥadīth* of Buraydah رضي الله عنه in the book of “*Ṣalāh*,” chapter: “The ruling against who abandons *Ṣalāh*,” number (463). Also, al-Albānī graded it *Ṣaḥīḥ* in “*Ṣaḥīḥ wa Ḍa‘īf Sunan an-Nasā‘ī*.” Also, narrated by Ibn Mājah, from the *Ḥadīth* of Buraydah رضي الله عنه in the book of “Establishing *Ṣalāh* and the (acts of) *Sunnah* therein,” the chapter: “What came regarding he who abandoned *Ṣalāh*,” number (1079). Also, al-Albānī graded it *Ṣaḥīḥ* in “*Ṣaḥīḥ wa Ḍa‘īf Sunan Ibn Mājah*.”

9. Intention.

(٣٧) مَا أَزْكَأُ الْوُضُوءَ؟

- ١- غَسَلُ الْوَجْهِ مَعَ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ.
- ٢- غَسَلُ الْيَدَيْنِ مَعَ الْمِرْقَقَيْنِ.
- ٣- مَسْحُ الرَّأْسِ مَعَ الْأُذُنَيْنِ.
- ٤- غَسَلُ الرَّجْلَيْنِ مَعَ الْكَعْبَيْنِ.
- ٥- التَّرْتِيبُ.
- ٦- الْمُوَالَاةُ.

37. What are the pillars of *Wuḍū*’?

1. Washing the face, along with washing out the mouth and rinsing out the nose.
2. Washing the two hands and forearms, including the two elbows.
3. Wiping the head, including the two ears.
4. Washing the two feet, including the two ankles.
5. Adhering to its sequence.
6. Continuation.

(٣٨) مَا تَوَاقُضُ الْوُضُوءِ؟

- ١- الْخَارِجُ مِنَ السَّبِيلَيْنِ كَالْبَوْلِ وَالْغَائِطِ وَالرَّيْحِ.
- ٢- التَّوْمُ.
- ٣- أَكْلُ لَحْمِ الْإِبِلِ.
- ٤- مُوجِبَاتُ الْغُسْلِ.

38. What are the nullifiers of *Wuḍū*’?

1. What comes out of *as-Sabīlayn* (the two passages: the urethra and the anus), like urine, feces and gas.
2. Sleeping.
3. Eating camel’s meat.
4. Anything that necessitates *Ghusl*.

(٣٩) أَكْمَلُ الْحَدِيثِ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، ... »
« ... وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فُتِيحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ »^١.

39. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “Whoever performs *Wuḍū*’ then says: ‘I testify that there is no deity (worthy of worship) but Allāh, Alone without partners, ... ’”
“... and I testify that Muḥammad is His Servant and Messenger,’ the eight gates of Jannah will open for him. He will enter from whichever he pleases.”²

(٤٠) مَا الْوَاجِبُ قِرَاءَتُهُ فِي الصَّلَاةِ؟
سُورَةُ الْفَاتِحَةِ.

40. What is obligatory to recite during *Ṣalāh*?

^١ رَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ عُثْمَانَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُمَا فِي كِتَابِ "الطَّهَارَةِ"، بَابِ "الدُّكْرِ الْمُسْتَحَبِّ عَقِبَ الْوُضُوءِ" بِرَقْمِ (٥٥٣)، وَبِرَقْمِ (٥٥٤).

^٢ Narrated by Muslim, from the *Hadīth* of ‘Uqbah bin ‘Āmir رَضِيَ اللَّهُ عَنْهُمَا in the book of “Purity,” chapter: “The recommended *Dhikr* (remembrance) after *Wuḍū*’,” numbers (553) and (554).

(٤١) مَاذَا يَقُولُ الْمُصَلِّي فِي الرُّكُوعِ؟

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

41. What does the *Muṣallī* (one who is performing *Ṣalāh*) say while in (the position of) *Rukū‘* (bowing)?
Glory be to my Lord, the Magnificent.

(٤٢) مَاذَا يَقُولُ الْمُصَلِّي فِي السُّجُودِ؟

سُبْحَانَ رَبِّيَ الْأَعْلَى.

42. What does the *Muṣallī* say while in (the position of) *Sujūd* (prostration)?
Glory be to my Lord, the Most High.

(٤٣) مَاذَا يَقُولُ الْمُصَلِّي بَيْنَ السَّجْدَتَيْنِ؟

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.

43. What does the *Muṣallī* say while in (the position of) between the two prostrations?
My Lord! Forgive me. My Lord! Forgive me.

(٤٤) اقْرَأِ التَّحِيَّاتِ؟

« التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ »^١.

44. Recite *at-Taḥiyyāt*?

“All complements, *aṣ-Ṣalawāt* and all goodness are for Allāh. May the *Salām*, Mercy of Allāh, and His Blessings be upon you O Prophet. May the *Salām* be upon us, and all of Allāh’s Righteous Servants. I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.”²

(٤٥) اقْرَأِ الصَّلَاةَ الْإِبْرَاهِيمِيَّةَ؟

« اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ »^٣.

^١ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه فِي كِتَابِ "الْأَذَانِ"، بَابِ "النَّشْهُدُ فِي الْآخِرَةِ" بِرَقْمِ (٨٣١)، وَبَابِ "مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ النَّشْهُدِ وَلَيْسَ بِوَاجِبٍ" بِرَقْمِ (٨٣٥)، وَفِي كِتَابِ "الْجُمُعَةِ"، بَابِ "مَنْ سَمِيَ قَوْمًا أَوْ سَلَّمَ فِي الصَّلَاةِ عَلَى غَيْرِهِ مُوَاجِهَةً وَهُوَ لَا يَعْلَمُ" بِرَقْمِ (١٢٠٢)، وَفِي كِتَابِ "الْإِسْتِثْنَانِ"، بَابِ "السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى" بِرَقْمِ (٦٢٣٠)، وَبَابِ "الْأَخْذُ بِالْيَدَيْنِ" بِرَقْمِ (٦٢٦٥)، وَفِي كِتَابِ "الدَّعَوَاتِ"، بَابِ "الدُّعَاءُ فِي الصَّلَاةِ" بِرَقْمِ (٦٣٢٨)، وَفِي كِتَابِ "التَّوْحِيدِ"، بَابِ "قَوْلُ اللَّهِ تَعَالَى: ﴿... أَلَسَلِمُ الْمُؤْمِنُ...﴾ [الحشر: ٢٣]" بِرَقْمِ (٧٣٨١). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه فِي كِتَابِ "الصَّلَاةِ"، بَابِ "النَّشْهُدُ فِي الصَّلَاةِ" بِرَقْمِ (٨٩٧).

^٢ Agreed upon. Narrated by al-Bukhārī, from the *Hadīth* of ‘Abdullāh bin Mas‘ūd رضي الله عنه in the book of “*al-Adhān*,” the chapter: “Saying *Tashahhud* in the last one;” number (831), and the chapter: “What is chosen from the supplication after *Tashahhud* and is not obligatory;” number (835). Also, in the book of “*al-Jumu‘ah*,” the chapter: “He who named a group of people or sent *Salām* to others during *Ṣalāh* out of ignorance;” number (1202). Also, in the book of “Asking permission,” the chapter: “As-*Salām* is a Name from the Names of Allāh, the Exalted;” number (6230), and the chapter: “Shaking hands with two hands;” number (6265). Also, in the book of “Supplications,” the chapter of “The Supplication during *Ṣalāh*;” number (6328). Also, in the book of “*Tawhūd*,” the chapter: “His saying (the meaning of which could be translated as): ‘... The One Free from all defects, the Giver of security ...’ (*al-Hashr* 59:23;” number (7381). Also, narrated by Muslim, from the *Hadīth* of ‘Abdullāh bin Mas‘ūd رضي الله عنه in the book of “*Ṣalāh*,” the chapter: “*Tashahhud* during *Ṣalāh*,” number (897).

^٣ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ - وَاللَّفْظُ لَهُ - مِنْ حَدِيثِ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه فِي كِتَابِ "الْحَادِيثِ الْأَنْبِيَاءِ"، بَابِ "قَوْلُ اللَّهِ تَعَالَى: ﴿... وَأَتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ [النساء: ١٢٥]، وَقَوْلُهُ: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ...﴾ [التخل: ١٢٠]، وَقَوْلُهُ: ﴿... إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ [التوبة: ١١٤]" بِرَقْمِ (٣٣٧٠). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ كَعْبِ بْنِ

45. Recite *as-Ṣalāh al-Ibrāhīmiyyah*?

“O Allāh! Send Ṣalāh upon Muḥammad and the Family of Muḥammad, just as You sent Ṣalāh upon Ibrāhīm and the Family of Ibrāhīm. Verily, You are All-Praiseworthy, All-Glorious. O Allāh! Send Blessings upon Muḥammad and the Family of Muḥammad, just as You sent Blessings upon Ibrāhīm and the Family of Ibrāhīm. Verily, You are All-Praiseworthy, All-Glorious.”¹

(٤٦) مَا الْأَرْبَعُ الَّتِي يَسْتَعِيدُ الْمَصَلِّي بِاللَّهِ مِنْهَا قَبْلَ التَّسْلِيمِ؟

« يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ »^٢.

46. What are the four things that the *Muṣallī* seeks refuge with Allāh from, before *at-Taslīm*?

“He says: ‘O Allāh! I seek refuge with You from the torture of Jahannam (Hell), from the punishment of the grave, from the trial of living and dying, and from the tribulation of the False Messiah.’”³

(٤٧) أَكْمَلُ الْحَدِيثِ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ صَلَّى لِلَّهِ اثْنَتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا، ... »؟

« ... بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ »^٤.

47. Complete the *Ḥadīth*: The Messenger of Allāh ﷺ said: “Whoever performs twelve voluntary Rak‘ahs of *Ṣalāh* to Allāh, ...”?

“... Allāh would build a house for him in Jannah.”⁵

مُجْرَةً ﷺ فِي كِتَابِ "الصَّلَاةِ"، بَابِ "الصَّلَاةِ عَلَى النَّبِيِّ ﷺ بَعْدَ التَّشَهُدِ" بِرَقْمِ (٩٠٨)، وَبَلْفَظٍ: « اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ».

¹ Agreed upon. Narrated by al-Bukhārī, and the wording is his, from the *Ḥadīth* of Ka‘b bin ‘Ujrah ﷺ in the book of “Narrations of the Prophets,” the chapter: “The saying of Allāh, the Most High (the meaning of which could be translated as): ‘... And Allāh did take Ibrāhīm as a *Khalīl* (an intimate friend).’ (an-Nisā’ 4:125), His saying (the meaning of which could be translated as): ‘Verily, Ibrāhīm was an *Ummah* (a nation), obedient to Allāh ...’ (an-Naḥl 16:120), and His saying (the meaning of which could be translated as): ‘... Verily, Ibrāhīm was Awwāh (he used to invoke Allāh with humility, glorify Him and remember Him much), and was forbearing.’ (at-Tawbah 9:114),” number (3370). Also, narrated by Muslim, from the *Ḥadīth* of Ka‘b bin ‘Ujrah ﷺ in the book of “*Ṣalāh*,” the chapter: “Sending *Ṣalāh* upon the Prophet ﷺ after the *Tashahhud*,” numbers (908), with the wording: “O Allāh! Send *Ṣalāh* upon Muḥammad and the Family of Muḥammad, just as You sent *Ṣalāh* upon the Family of Ibrāhīm. Verily, You are All-Praiseworthy, All-Glorious. O Allāh! Send Blessings upon Muḥammad and the Family of Muḥammad, just as You sent Blessings upon the Family of Ibrāhīm. Verily, You are All-Praiseworthy, All-Glorious.”

^٢ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ - بِإِخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ أَبِي هُرَيْرَةَ ﷺ فِي كِتَابِ "الْجَنَائِزِ"، بَابِ "التَّعُوذُ مِنْ عَذَابِ الْقَبْرِ" بِرَقْمِ (١٣٧٧)، وَبَلْفَظٍ: « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ». وَرَوَاهُ مُسْلِمٌ - بِإِخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ أَبِي هُرَيْرَةَ ﷺ فِي كِتَابِ "الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ"، بَابِ "مَا يُسْتَعَاذُ مِنْهُ فِي الصَّلَاةِ" بِرَقْمِ (١٣٢٨)، وَبَلْفَظٍ: « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ », وَبَلْفَظٍ: « اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ».

³ Agreed upon. Narrated by al-Bukhārī - with a minor difference in wording - from the *Ḥadīth* of Abū Hurayrah ﷺ in the book of “Funerals,” the chapter: “Seeking refuge from the punishment of the grave,” number (1377), with the wording: “O Allāh! I seek refuge with You from the punishment of the grave, from the torture of the Fire, from the trial of living and dying, and from the tribulation of the False Messiah.” Also, narrated by Muslim - with a minor difference in wording - from the *Ḥadīth* of Abū Hurayrah ﷺ in the book of “The *Masjids* and places of performing *Ṣalāh*,” the chapter: “What one seeks refuge from during *Ṣalāh*,” number (1328), with the wording: “O Allāh! I seek refuge with You from the torture of Jahannam, from the punishment of the grave, from the trial of living and dying, and from the evil tribulation of the False Messiah.” Also, number (1333), with the wording: “O Allāh! We seek refuge with You from the torture of Jahannam, I seek refuge with You from the punishment of the grave, I seek refuge with You from the tribulation of the False Messiah, and I seek refuge with You from the trial of living and dying.”

^٤ رَوَاهُ مُسْلِمٌ - بِإِخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ ﷺ فِي كِتَابِ "صَلَاةِ الْمَسَافِرِينَ وَقَصْرِهَا"، بَابِ "فَضْلِ السَّنَنِ الرَّابِعَةِ قَبْلَ الْفَرَائِضِ وَبَعْدَهُنَّ وَيَبَانِ عَدَدَهُنَّ" بِرَقْمِ (١٦٩٦)، وَبَلْفَظِهِ: « مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ كُلَّ يَوْمٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ، إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ » أَوْ « إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ ».

⁵ Narrated by Muslim - with a minor difference in wording - from the *Ḥadīth* of Umm Ḥabībah bint Abī Sufyān ﷺ in the book of “The travelers’ *Ṣalāh* and shortening it,” the chapter: “The virtues of *as-Sunan ar-Rātibah* that are before and after the obligatory ones, and clarifying their numbers,” number (1696), with the wording: “There is not a Muslim slave who performs twelve voluntary

(٤٨) اذْكُرُ السُّنَنَ الرَّوَاطِبَ؟

- رَكَعَتَانِ قَبْلَ الْفَجْرِ.
- أَرْبَعُ رَكَعَاتٍ قَبْلَ الظُّهْرِ.
- رَكَعَتَانِ بَعْدَ الظُّهْرِ.
- رَكَعَتَانِ بَعْدَ الْمَغْرِبِ.
- رَكَعَتَانِ بَعْدَ الْعِشَاءِ.

48. Mention the *Sunan* and the *Rawātib*?

- Two *Rak'ahs* before *Fajr*.
- Four *Rak'ahs* before *Zuhr*.
- Two *Rak'ahs* after *Zuhr*.
- Two *Rak'ahs* after *Maghrib*.
- Two *Rak'ahs* after '*Ishā'*'.

(٤٩) عَرَّفِ الزَّكَاةَ؟

هِيَ حَقٌّ وَاجِبٌ فِي مَالٍ خَاصٍ، لِبَطَائِفَةٍ مَخْصُوصَةٍ، فِي وَقْتٍ مَخْصُوصٍ.

49. Define *Zakāh*?

It is an obligatory right concerning specified wealth, for a specific group (of people), due at a specific time.

(٥٠) عَرَّفِ الصِّيَامَ؟

هُوَ التَّعَبُّدُ لِلَّهِ تَعَالَى بِالْإِمْسَاكِ عَنِ الْمُفْطَرَاتِ، مِنْ طُلُوعِ الْفَجْرِ إِلَى غُرُوبِ الشَّمْسِ، مَعَ النِّيَّةِ.

50. Define *Ṣiyām*?

It is worshipping Allāh, the Exalted, by abstaining from *al-Mufaṭṭirāt* (things that break ones' fast), from the break of dawn until sunset, with the intention to do so.

(٥١) أَكْمِلِ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ صَامَ رَمَضَانَ ... »؟

« ... إِيْمَانًا وَاحْتِسَابًا، غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ »^١.

51. Complete the *Ḥadīth*: The Messenger of Allāh ﷺ said: “Whoever fasts *Ramaḍān* ...”?

“... out of faith, and anticipating its reward, his previous sins would be forgiven.”²

(٥٢) عَرَّفِ الْحَجَّ؟

هُوَ التَّعَبُّدُ لِلَّهِ تَعَالَى بِقَصْدِ بَيْتِهِ الْحَرَامِ، لِأَعْمَالٍ مَخْصُوصَةٍ، فِي زَمَنٍ مَخْصُوصٍ.

Rak'ahs of Ṣalāh to Allāh, different from the obligatory ones, except that Allāh would build a house for him in Jannah,” or “except that a house for him in Jannah is built.”

¹ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْإِيْمَانِ"، بَابِ "صَوْمِ رَمَضَانَ اخْتِسَابًا مِنْ الْإِيْمَانِ" بِرَقْمِ (٣٨)، وَفِي كِتَابِ "الصَّوْمِ"، بَابِ "مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا وَنِيَّةً" بِرَقْمِ (١٩٠١)، وَفِي كِتَابِ "صَلَاةِ التَّرَاوِيحِ"، بَابِ "فَضْلِ لَيْلَةِ الْقَدْرِ" بِرَقْمِ (٢٠١٤). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "صَلَاةِ الْمُسَافِرِينَ وَقَصْرِهَا"، بَابِ "التَّرْعِيبِ فِي قِيَامِ رَمَضَانَ وَهُوَ التَّرَاوِيحُ" بِرَقْمِ (١٧٨١).

² Agreed upon. Narrated by al-Bukhārī, from the *Ḥadīth* of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the book of “Faith,” the chapter: “Fasting *Ramaḍān*, anticipating the reward, is from *Imān*,” number (38). And in the book of “Fasting,” the chapter: “Whoever observed fast in *Ramaḍān* out of faith and anticipating a reward,” number (1901). Also, in the book of “*Ṣalāh at-Tarāwīḥ*,” the chapter: “The virtue of Night of *al-Qadr*,” number (2014). Also, narrated by Muslim, from the *Ḥadīth* of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the book of “*The travelers' Ṣalāh and shortening it*,” the chapter: “Encouraging the *Qiyām* in *Ramaḍān*, which is *Tarāwīḥ*,” number (1781).

52. Define *Hajj*?

It is worshipping Allāh, the Exalted, by heading towards His Sacred House, to perform specific actions, in a specific time.

٥٣ (أَكْمَلُ الْحَدِيثِ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، ... »؟
« ... رَجَعَ مِنْ ذَنْبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ »^١.

53. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “Whoever performs *Hajj* for Allāh, without having sexual relations nor committing sin, ...”?

“... he would return from his sin, like the day his mother delivered him.”²

٥٤ مَا أَزْكَانُ الْإِيمَانَ؟

١- الْإِيمَانُ بِاللَّهِ.

٢- وَمَلَائِكَتِهِ.

٣- وَكُتُبِهِ.

٤- وَرُسُلِهِ.

٥- وَالْيَوْمِ الْآخِرِ.

٦- وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى.^٣

54. What are the pillars of *Īmān*?

1. Belief in Allāh.
2. His Angels.
3. His Books.
4. His Messengers.
5. The Last Day.
6. And the Divine Decree, its good and bad is from Allāh, the Exalted⁴.

٥٥ اذْكُرْ أَسْمَاءَ ثَلَاثَةٍ مِنَ الْمَلَائِكَةِ؟

^١ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ - بِاخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رضي الله عنه فِي كِتَابِ "الْحَجِّ"، بَابِ "فَضْلِ الْحَجِّ الْمَبْرُورِ" بِرَقْمِ (١٥٢١)، وَلَفْظُهُ: « مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ »، وَبَابِ "قَوْلِ اللَّهِ تَعَالَى: ﴿ ... فَلَا رَفَثَ ... ﴾ [البقرة: ١٩٧]" بِرَقْمِ (١٨١٩)، وَبَلْفُظٍ: « مَنْ حَجَّ هَذَا النَّبِيتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ »، وَبَابِ "قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿ ... وَلَا فُسُوفَ وَلَا جِدَالَ فِي الْحَجِّ ... ﴾ [البقرة: ١٩٧]" بِرَقْمِ (١٨٢٠)، وَبَلْفُظٍ: « مَنْ حَجَّ هَذَا النَّبِيتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ ». وَرَوَاهُ مُسْلِمٌ - بِاخْتِلَافٍ يَسِيرٍ فِي اللَّفْظِ - مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رضي الله عنه فِي كِتَابِ "الْحَجِّ"، بَابِ "فِي فَضْلِ الْحَجِّ وَالْعُمْرَةِ وَيَوْمِ عَرَفَةَ" بِرَقْمِ (٣٢٩١)، وَلَفْظُهُ: « مَنْ أَتَى هَذَا النَّبِيتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ ».

² Agreed upon. Narrated by al-Bukhārī – with a minor difference in wording – from the *Hadīth* of Abū Hurayrah رضي الله عنه in the book of “*Hajj*,” the chapter: “The virtue of the accepted *Hajj*,” number (1521), and his wording is: “Whoever performs *Hajj* for Allāh without having sexual relations nor committing sin, he would return like the day his mother delivered him.” Also, in the chapter: “The saying of Allāh, the Most High (the meaning of which could be translated as): ‘... Then he should not have sexual relations ...’ (al-Baqarah 2:197);” number (1819), and with the wording: “Whoever performs *Hajj* to this House, then he did not have sexual relations, nor commit sin, he would return like when his mother delivered him.” Also, in the chapter: “The saying of Allāh, Glorified be His Majesty (the meaning of which could be translated as): ‘... Nor commit sin, nor dispute unjustly during the *Hajj* ...’ (al-Baqarah 2:197);” number (1820), and with the wording: “Whoever performs *Hajj* to this House, then he did not have sexual relations, nor commit sin, he would return like the day his mother delivered him.” Also, narrated by Muslim, from the *Hadīth* of Abū Hurayrah رضي الله عنه in the book of “*Hajj*,” the chapter: “Regarding the virtue of *Hajj*, ‘Umrah and the Day of ‘Arafah;” number (3291), and his wording is: “Whoever came to this House, then he did not have sexual relations, nor commit sin, he would return like when his mother delivered him.”

^٣ مُتَّفَقٌ عَلَيْهِ؛ وَهُوَ الْمَعْرُوفُ بِحَدِيثِ جَبْرِيلَ رضي الله عنه.

⁴ Agreed upon; and it is what is known as the *Hadīth* of Jibrīl رضي الله عنه.

جِبْرِيلُ، مِيكَائِيلُ، إِسْرَافِيلُ.

55. Mention the names of three Angels?
Jibrīl, Mīkā'il, and Isrāfil.

(٥٦) اذْكُرِ الْكُتُبَ السَّمَاوِيَّةَ وَعَلَى مَنْ نَزَلَتْ؟

- ١- صُحُفُ إِبْرَاهِيمَ وَمُوسَى، عَلَى إِبْرَاهِيمَ وَمُوسَى عَلَيْهِمَا.
- ٢- الزَّبُورُ، عَلَى دَاوُدَ عَلَيْهِ.
- ٣- التَّوْرَةَ، عَلَى مُوسَى عَلَيْهِ.
- ٤- الإنجِيلُ، عَلَى عِيسَى عَلَيْهِ.
- ٥- الْقُرْآنُ الْكَرِيمُ، عَلَى مُحَمَّدٍ ﷺ.

56. Mention the heavenly Books, and upon who were they revealed?

1. Ṣuḥuf (the Scriptures) of Ibrāhīm and Mūsā, revealed upon Ibrāhīm and Mūsā عَلَيْهِمَا.
2. az-Zabūr, revealed upon Dāwūd عَلَيْهِ.
3. at-Tawrāh, revealed upon Mūsā عَلَيْهِ.
4. al-Injīl, revealed upon 'Īsā عَلَيْهِ.
5. The Noble Qur'ān, revealed upon Muḥammad ﷺ.

(٥٧) مَنْ هُمْ أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ؟

- ١- نُوحٌ عَلَيْهِ.
- ٢- إِبْرَاهِيمَ عَلَيْهِ.
- ٣- مُوسَى عَلَيْهِ.
- ٤- عِيسَى عَلَيْهِ.
- ٥- مُحَمَّدٌ ﷺ.

57. Who are Ūlū al-'Azm from the Messengers?

1. Nūh عَلَيْهِ.
2. Ibrāhīm عَلَيْهِ.
3. Mūsā عَلَيْهِ.
4. 'Īsā عَلَيْهِ.
5. Muḥammad ﷺ.

(٥٨) أَفْرَأُ خَوَاتِمَ سُورَةِ الْبَقَرَةِ الَّتِي يَقْرَأُهَا الْمُسْلِمُ قَبْلَ التَّوْمِ؟

﴿أَمَّا الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾﴾^١

^١ سُورَةُ الْبَقَرَةِ: ٢٨٥-٢٨٦.

58. Recite the ending of *Sūrah al-Baqarah* (Chapter of the Cow), which a Muslim recites before going to bed?
 (The meaning of which could be translated as): **“The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, ‘We make no distinction between one another of His Messengers’ - and they say, ‘We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).’ Allāh burdens not a person beyond what it can bear. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. ‘Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not upon us a burden like that which You did lay upon those before us (the Jews and Christians); our Lord! Put not upon us a burden greater than what we have strength to bear. Pardon us, and grant us Forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector, etc.) and aid over the disbelieving people.”**¹

(٥٩) مَتَى تَقُومُ السَّاعَةُ؟
 عَلِمَهَا عِنْدَ اللَّهِ، لَا يَعْلَمُهَا إِلَّا هُوَ.

59. When will the Hour occur?
 Its knowledge is with Allāh, none knows it but He.

(٦٠) مَا دَارُ الْكِرَامَةِ؟
 الْجَنَّةُ.

60. What is the abode of nobility?
Jannah.

(٦١) كَمْ عَدَدُ أَبْوَابِ الْجَنَّةِ؟
 ثَمَانِيَةَ أَبْوَابٍ.

61. How many are the gates of *Jannah*?
 Eight gates.

(٦٢) مَتَى يَرَى الْمُؤْمِنُونَ رَبَّهُمْ؟
 إِذَا دَخَلُوا الْجَنَّةَ.

62. When would the Believers see their Lord?
 When they enter *Jannah*.

(٦٣) مَا أَكْثَرُ مَا يُدْخَلُ الْجَنَّةَ؟
 تَقْوَى اللَّهِ، وَحُسْنُ الْخُلُقِ.

63. What is the most important cause of entrance into *Jannah*?
Taqwā of Allāh and good manners.

(٦٤) مَا دَارُ الْعَذَابِ وَالْمَهَانَةِ؟
 النَّارُ.

64. What is the abode of torture and disgrace?
 The Fire.

(٦٥) كَمْ عَدَدُ أَبْوَابِ النَّارِ؟
 سَبْعَةٌ أَبْوَابٍ.

¹ *Sūrah al-Baqarah* (Chapter of the Cow): (2: 285-286).

65. How many are the gates of the Fire?
Seven gates.

(٦٦) مَا الْإِحْسَانُ؟

« أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ »^١.

66. What is *Ihsān*?

*"To worship Allāh as though you were seeing Him. Though, indeed, you do not see Him, He certainly sees you."*²

(٦٧) مَنْ أَحَقُّ النَّاسِ بِالْبِرِّ وَالْإِحْسَانِ؟

الْوَالِدَانِ (الْأُمُّ وَالْأَبُ).

67. Who, from among the people, is the most worthy of kind treatment and beneficence?
The parents (the mother and father).

(٦٨) مَاذَا تَقُولُ إِذَا أَرَدْتَ أَنْ تَدْعُوَ لِوَالِدَيْكَ؟

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ، وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

68. What do you say when you would want to supplicate for your parents?

My Lord! Forgive myself and my parents, and have Mercy upon them as they raised me while young.

(٦٩) مَا أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ؟

« الصَّلَاةُ عَلَى وَقْتِهَا » ... « ثُمَّ بِرُّ الْوَالِدَيْنِ » ... « ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ »^٣.

69. What are the most beloved actions to Allāh?

*"Salāh during its time," ... "then kind treatment of one's parents," ... "then Jihād (striving) in the cause of Allāh."*⁴

(٧٠) مَنْ أَكْرَمُ النَّاسِ عِنْدَ اللَّهِ تَعَالَى؟

أَتَقَاهُمْ، وَأَتَقَى النَّاسَ رَسُولَ اللَّهِ ﷺ.

^١ مُتَّفَقٌ عَلَيْهِ؛ وَهُوَ الْمَعْرُوفُ بِحَدِيثِ جَبْرِيلَ ﷺ.

^٢ Agreed upon; and it is what is known as the *Hadīth* of Jibrīl عليه السلام.

^٣ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه فِي كِتَابِ "مَوَاقِبِ الصَّلَاةِ"، بَابِ "فَضْلِ الصَّلَاةِ لَوْقْتِهَا" بِرَقْمِ (٥٢٧)، وَبَلَفَظَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: « الصَّلَاةُ عَلَى وَقْتِهَا », قَالَ: ثُمَّ أَيُّ؟ قَالَ: « ثُمَّ بِرُّ الْوَالِدَيْنِ », قَالَ: ثُمَّ أَيُّ؟ قَالَ: « الْجِهَادُ فِي سَبِيلِ اللَّهِ », وَفِي كِتَابِ "الْأَدَبِ", بَابِ "قَوْلِ اللَّهِ تَعَالَى: ﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا... ﴾ [العنكبوت: ٨]" بِرَقْمِ (٥٩٧٠)، وَبَلَفَظَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: « الصَّلَاةُ عَلَى وَقْتِهَا », قَالَ: ثُمَّ أَيُّ؟ قَالَ: « بِرُّ الْوَالِدَيْنِ », قَالَ: ثُمَّ أَيُّ؟ قَالَ: « الْجِهَادُ فِي سَبِيلِ اللَّهِ ». وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه فِي كِتَابِ "الْإِيمَانِ", بَابِ "بَيَانِ كَوْنِ الْإِيمَانِ بِاللَّهِ تَعَالَى أَفْضَلَ الْأَعْمَالِ" بِرَقْمِ (٢٥٤)، وَبَلَفَظَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: « الصَّلَاةُ عَلَى وَقْتِهَا », قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: « ثُمَّ بِرُّ الْوَالِدَيْنِ », قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: « ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ ».

^٤ Agreed upon. Narrated by al-Bukhārī, from the *Hadīth* of ‘Abdullāh bin Mas‘ūd رضي الله عنه in the book of “Timings of *Salāh*,” the chapter: “The virtue of *Salāh* during its time;” number (527), and with the wording: “I asked the Prophet ﷺ what is the most beloved action to Allāh? He said: ‘*Salāh during its time.*’ He said: ‘What is next?’ He said: ‘*Then the kind treatment of one’s parents.*’ He said: ‘What is next?’ He said: ‘*Jihād (striving) in the cause of Allāh.*’” Also, in the book of “Manners,” the chapter: “The saying of Allāh, the Exalted (the meaning of which could be translated as): ‘**And We have enjoined on man to be good and dutiful to his parents ...**’ (al-‘Ankabūt 29:8);” number (5970), and with the wording: “I asked the Prophet ﷺ: ‘What is the most beloved action to Allāh?’ He said: ‘*Salāh during its time.*’ He said: ‘What is next?’ He said: ‘*The kind treatment of one’s parents.*’ He said: ‘What is next?’ He said: ‘*Jihād (striving) in the cause of Allāh.*’” Also, narrated by Muslim, from the *Hadīth* of ‘Abdullāh bin Mas‘ūd رضي الله عنه in the book of “Faith,” the chapter: “*Clarifying that believing in Allāh, the Most High, is the most virtuous of actions;*” number (254), and with the wording: “I asked the Prophet ﷺ: ‘What are the most beloved actions to Allāh?’ He said: ‘*Salāh during its time.*’ I said: ‘What is next?’ He said: ‘*Then the kind treatment of one’s parents.*’ I said: ‘What is next?’ He said: ‘*Then Jihād (striving) in the cause of Allāh.*’”

70. Who, from among the people, is the most honorable according to Allāh, the Exalted?
The most one that has *Taqwā*; and the Messenger of Allāh ﷺ is the one with the most *Taqwā* among all people.

(٧١) مَا كِتَابُكَ الْعَظِيمُ؟
الْقُرْآنُ الْكَرِيمُ.

71. What is your Magnificent Book?
The Noble Qur'ān.

(٧٢) كَمْ عَدَدُ أَجْزَاءِ الْقُرْآنِ الْكَرِيمِ؟
ثَلَاثُونَ جُزْءًا.

72. How many parts (*Juz* ') does the Noble Qur'ān have?
Thirty parts.

(٧٣) مَاذَا تَفْعَلُ قَبْلَ أَنْ تَقْرَأَ الْقُرْآنَ الْكَرِيمَ؟
أَتَوَضَّأُ، ثُمَّ اسْتَعِيدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

73. What do you do before reading the Noble Qur'ān?
I perform *Wuḍū'*, then seek refuge with Allāh from the accursed *Shayṭān*.

(٧٤) مَا الْمُعْوَذَتَانِ؟ وَاقْرَأُهَا؟

سُورَةُ الْفَلَقِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿٢﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٣﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٤﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٥﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٦﴾ ١.

سُورَةُ النَّاسِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿٢﴾ مَلِكِ النَّاسِ ﴿٣﴾ إِلَهِ النَّاسِ ﴿٤﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٥﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٦﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٧﴾ ٢.

74. What are the *Mu'awwidhatān*? And recite them?
Sūrah al-Falaq (Chapter of the Daybreak) (the meaning of which could be translated as): In the Name of Allāh, the Entirely Merciful, the Especially Merciful. "Say: 'I seek refuge with the Lord of the daybreak, from the evil of what He has created; and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away); and from the evil of those (practitioners of witchcraft) who blow into the knots, and from the evil of the envier when he envies.'"³

Sūrah an-Nās (Chapter of the Mankind) (the meaning of which could be translated as): In the Name of Allāh, the Entirely Merciful, the Especially Merciful. "Say: "I seek refuge with the Lord of mankind, the King of mankind, the *Ilāh* (God) of mankind, from the evil of the whisperer (the devil who whispers evil into the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh), who whispers in the breasts of mankind, of *jinns* and men"⁴

(٧٥) مَا أَعْظَمُ آيَةٍ فِي الْقُرْآنِ الْكَرِيمِ؟ وَاقْرَأُهَا؟

^١ سُورَةُ الْفَلَقِ: ١-٥.
^٢ سُورَةُ النَّاسِ: ١-٦.

³ *Sūrah al-Falaq* (Chapter of the Daybreak): (113: 1-5).

⁴ *Sūrah an-Nās* (Chapter of the Mankind): (114: 1-6).

آيَةُ الْكُرْسِيِّ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ 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 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾^١.

75. What is the most magnificent verse in the Noble Qur'an? And recite it?
The verse of **al-Kursī**: (the meaning of which could be translated as): **“Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge, except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Magnificent.”**²

(٧٦) أَكْمَلُ الْحَدِيثِ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ، ... »
« ... لَمْ يَمْتَعَهُ مِنْ دُخُولِ الْجَنَّةِ، إِلَّا أَنْ يَمُوتَ »^٣.

76. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: *“Whoever recites the verse of al-Kursī after each Ṣalāh, ...”*?
*“... nothing preventing him from entering Jannah, except that he dies.”*⁴

(٧٧) مَا أَفْضَلُ سُورَةٍ فِي الْقُرْآنِ؟ وَافْرَأُهَا؟

سُورَةُ الْفَاتِحَةِ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾^٥.

77. What is the most virtuous *Sūrah* in the Qur'an? And recite it?
Sūrah al-Fātiḥah (*Chapter of the Opening*): (the meaning of which could be translated as): **“In the Name of Allāh, the Entirely Merciful, the Especially Merciful. All praise is due to Allāh, the Lord of all that exist. The Entirely Merciful, the Especially Merciful. The Only Owner of the Day of Recompense. You (Alone) we worship, and You (Alone) we ask for help. Guide us to the Straight Path. The Path of those upon whom You have bestowed Your Grace, not (the path) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).”**⁶
- (٧٨) مَا أَطْوَلُ سُورَةٍ فِي الْقُرْآنِ الْكَرِيمِ؟

^١ سُورَةُ الْبَقَرَةِ: ٢٥٥.

² *Sūrah al-Baqarah* (Chapter of the Cow): (2: 255).

^٣ رَوَاهُ النَّسَائِيُّ فِي "السُّنَنِ الْكُبْرَى" مِنْ حَدِيثِ أَبِي أَمَانَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ فِي الْجُزْءِ "السادس"، بَابِ "تَوَابٍ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ" بِرَقْمِ (٩٩٢٨)، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي "السُّلَيْسِلَةِ الصَّحِيحَةِ" بِرَقْمِ (٩٧٢).

⁴ Narrated by an-Nasā'ī in *“as-Sunan al-Kubrā,”* from the *Hadīth* of Abū Umāmah al-Bāhilī رَضِيَ اللَّهُ عَنْهُ in volume number 6, the chapter: *“The reward of whoever recites the verse of al-Kursī after each Ṣalāh;”* number (9928). Also, al-Albānī graded it *Ṣaḥīḥ* in *“as-Silsilah aṣ-Ṣaḥīḥah,”* number (972).

^٥ سُورَةُ الْفَاتِحَةِ: ١-٧.

⁶ *Sūrah al-Fātiḥah* (Chapter of the Opening): (1: 1-7).

78. What is the longest *Sūrah* in the Noble Qur'ān?
Sūrah al-Baqarah (Chapter of the Cow).

(٧٩) مَا أَقْصَرُ سُورَةٍ فِي الْقُرْآنِ الْكَرِيمِ؟

سُورَةُ الْكَوْثَرِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿٢﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٣﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٤﴾

79. What is the shortest *Sūrah* in the Noble Qur'ān?
Sūrah al-Kawthar (Chapter of the River in Paradise) (the meaning of which could be translated as): In the Name of Allāh, the Entirely Merciful, the Especially Merciful. “Verily, We have granted you al-Kawthar. Therefore, turn in prayer to your Lord, and sacrifice (to Him only). For he who hates you, he will be cut off (from every good thing in this world and in the Hereafter).”²

(٨٠) مَا السُّورَةُ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ؟

سُورَةُ الْإِخْلَاصِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾ اللَّهُ الصَّمَدُ ﴿٣﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٤﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٥﴾

80. What *Sūrah* is equivalent to one third of the Qur'ān?
Sūrah al-Ikhlāṣ (Chapter of the Purity) (the meaning of which could be translated as): In the Name of Allāh, the Entirely Merciful, the Especially Merciful. “Say: ‘He is Allāh, (The) One. Allāh, The Self-Sufficient Master. He begets not, nor was He begotten; and there is none comparable to Him.’”⁴

(٨١) أَكْمَلُ السُّورَةِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ وَالْعَصْرِ ﴿٢﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٣﴾ ... ﴿٤﴾؟

﴿٥﴾ ... إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٦﴾

81. Complete the *Sūrah*: (the meaning of which could be translated as): In the Name of Allāh, the Entirely Merciful, the Especially Merciful. “By the time. Verily! Man is in a state of loss ...”?
“... Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.”⁶

(٨٢) مَا أَحْسَنُ الْأَخْلَاقِ وَأَفْضَلُهَا؟

الصِّدْقُ.

82. What is the best and most virtuous of manners?
Truthfulness.

(٨٣) مَا أَقْبَحُ الْأَخْلَاقِ وَأَسْوَأُهَا؟

الْكَذِبُ.

¹ سُورَةُ الْكَوْثَرِ: ١-٣.

² *Sūrah al-Kawthar* (Chapter of the River in Paradise): (108: 1-3).

³ سُورَةُ الْإِخْلَاصِ: ١-٤.

⁴ *Sūrah al-Ikhlāṣ* (Chapter of the Purity): (112: 1-4).

⁵ سُورَةُ الْعَصْرِ: ١-٣.

⁶ *Sūrah al-‘Aṣr* (Chapter of the Time): (103: 1-3).

83. What is the worst and most disgusting of manners?

Lying.

(٨٤) أَكْمَلُ الْحَدِيثِ: قَالَ رَسُولُ اللَّهِ ﷺ: « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ ... » ؟
« ... لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ »^١.

84. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “None of you has believed, until he loves, ... ”?
“... for his brother what he loves for himself.”²

(٨٥) مَنْ عَدُوُّكَ؟
الشَّيْطَانُ الرَّجِيمُ.

85. Who is your enemy?
The accursed Shayṭān.

(٨٦) مَتَى تَسْتَعِيدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ؟

- قَبْلَ قِرَاءَةِ الْقُرْآنِ.
- قَبْلَ دُخُولِ الْخَلَاءِ.
- عِنْدَ الْغَضَبِ.
- عِنْدَ الْوَسْوَسَةِ.
- عِنْدَ سَمَاعِ نَهْيِ الْحِمَارِ.

86. When do you seek refuge with Allāh from the accursed Shayṭān?

- Before reading Qur’ān.
- Before entering the toilet.
- When angry.
- During abnormal anxiety.
- When hearing the *Nahīq* (braying) of the donkey.

(٨٧) مَا أخطرُ أمراضِ القلوبِ؟
التَّفَاقُ.

87. What is the most dangerous disease of the heart?
Hypocrisy.

(٨٨) مَا أثقلُ الصَّلَاةِ عَلَى الْمُتَنَافِقِينَ؟
صَلَاةُ الصُّبْحِ وَالْعِشَاءِ.

88. What is the heaviest *Ṣalāh* on the hypocrites?

^١ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ - وَاللَّفْظُ لَهُ - مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْإِيمَانِ"، بَابِ "مِنَ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ" بِرَقْمِ (١٣). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْإِيمَانِ"، بَابِ "الدَّلِيلِ عَلَى أَنَّ مِنْ خِصَالِ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ الْمُسْلِمِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ" بِرَقْمِ (١٧٠)، وَلَفْظُهُ: « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ » أَوْ قَالَ: « لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ ».

² Agreed upon. Narrated by al-Bukhārī, and the wording is his, from the *Hadīth* of Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ in the book of “Faith,” the chapter: “From *Īmān* is to love for his brother what he loves for himself;” number (13). Also, narrated by Muslim, from the *Hadīth* of Mālik bin Anas رَضِيَ اللَّهُ عَنْهُ in the book of “Faith,” the chapter: “The proof that from the elements of *Īmān* is to love for his Muslim brother what he loves for himself from good;” number (170), with the wording: “None of you has believed, until he loves for his brother” or he said: “his neighbor, what he loves for himself.”

٨٩) أَكْمِلُ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: « آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، ... » ؟
« ... وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ »^١.

89. Complete the *Ḥadīth*: The Messenger of Allāh ﷺ said: “*The signs of the hypocrite are three: when he speaks, he lies, ...*”?

“... when he promises, he does not fulfill them, and when he is entrusted, he betrays.”²

٩٠) مَا أخطرُ شَيْءٍ عَلَى الْإِنْسَانِ؟
اللِّسَانُ.

90. What is the most dangerous thing on the human?
The tongue.

٩١) أَكْمِلُ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ، ... » ؟
« ... تَرْكُهُ مَا لَا يَعْنِيهِ »^٣.

91. Complete the *Ḥadīth*: The Messenger of Allāh ﷺ said: “*From the beauty of one’s Islām is ...*”?
“... leaving that which does not concern him.”⁴

٩٢) مَا أَحَبُّ الْكَلَامِ إِلَى اللَّهِ تَعَالَى؟

« سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ »^٥.

92. What are the most beloved words to Allāh, the Most High?

“*Glory be to Allāh, Praise be to Allāh, there is no deity (in truth) but Allāh, and Allāh is the Greatest.*”⁶

^١ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْإِيمَانِ"، بَابِ "عَلَامَةُ الْمُنَافِقِ" بِرَقْمِ (٣٣)، وَفِي كِتَابِ "الشَّهَادَاتِ"، بَابِ "مَنْ أَمَرَ بِإِنْجَازِ الْوَعْدِ" بِرَقْمِ (٢٦٨٢)، وَفِي كِتَابِ "الْوَصَايَا"، بَابِ "قَوْلِ اللَّهِ تَعَالَى: ﴿... مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ...﴾ [النِّسَاءُ: ١١ وَ ١٢]" بِرَقْمِ (٢٧٤٩)، وَفِي كِتَابِ "الْأَدَبِ"، بَابِ "قَوْلِ اللَّهِ تَعَالَى: ﴿يَتَأْتِيَا الذِّبْرَانَ ءَأَمَنُوا أَتَقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التَّوْبَةُ: ١١٩]، وَمَا نَبِيٍّ عَنِ الْكُذِبِ" بِرَقْمِ (٦٠٩٥). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْإِيمَانِ"، بَابِ "بَيَانِ خِصَالِ الْمُنَافِقِ" بِرَقْمِ (٢١١).

^٢ Agreed upon. Narrated by al-Bukhārī, from the *Ḥadīth* of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the book of “Faith,” the chapter: “The Signs of the hypocrite;” number (33). Also, in the book of “Witnesses,” the chapter: “Whoever ordered the fulfillment of promises;” number (2682). Also, in the book of “Wills,” the chapter: “The saying of Allāh, the Most High (the meaning of which could be translated as): ‘... After the payment of legacies he may have bequeathed, or debts ...’ (an-Nisā’ 4: 11 & 12);” number (2749). Also, in the book of “Manners,” the chapter: “The saying of Allāh, the Exalted (the meaning of which could be translated as): ‘O you who believe! Fear Allāh, and be with those who are truthful.’ (at-Tawbah 9:119), and what is prohibited from lying;” number (6095). Also, narrated by Muslim, from the *Ḥadīth* of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the book of “Faith,” the chapter: “Clarifying the traits of a hypocrite;” number (211).

^٣ رَوَاهُ التِّرْمِذِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الزُّهْدِ عَنْ رَسُولِ اللَّهِ ﷺ"، بَابِ "فِيمَنْ تَكَلَّمَ بِكَلِمَةٍ يُضْحِكُ بِهَا النَّاسَ" بِرَقْمِ (٢٣١٧)، وَبِرَقْمِ (٢٣١٨)، وَصَحَّحَهُمَا الْأَلْبَانِيُّ فِي "صَحِيحِ وَضْعِيفِ سُنَنِ (جَامِعِ) التِّرْمِذِيِّ". وَرَوَاهُ ابْنُ مَاجَةَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْفَتَنِ"، بَابِ "كَيْفَ اللِّسَانِ فِي الْفِتْنَةِ" بِرَقْمِ (٣٩٧٦)، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي "صَحِيحِ وَضْعِيفِ سُنَنِ ابْنِ مَاجَةَ".

^٤ Narrated by at-Tirmidhī, from the *Ḥadīth* of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the book of “Asceticism from the Messenger of Allāh ﷺ,” chapter: “Regarding he who utters a word to make people laugh therewith;” numbers (2317) and (2318). Also, al-Albānī graded them *Ṣaḥīḥ* in “*Ṣaḥīḥ wa Ḍa’if Sunan (Jāmi’)* at-Tirmidhī.” Also, narrated by Ibn Mājah, from the *Ḥadīth* of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the book of “Trials,” the chapter: “Withholding the tongue during the time of trails;” number (3976). Also, al-Albānī graded it *Ṣaḥīḥ* in “*Ṣaḥīḥ wa Ḍa’if Sunan Ibn Mājah*.”

^٥ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ – مُعَلَّقًا – فِي كِتَابِ "الْإِيمَانِ وَالنُّدُورِ"، بَابِ "إِذَا قَالَ وَاللَّهِ لَا أَتَكَلَّمُ الْيَوْمَ، فَصَلَّى أَوْ قَرَأَ أَوْ سَبَّحَ أَوْ كَبَّرَ أَوْ حَمَدَ أَوْ هَلَّلَ، فَهُوَ عَلَى نَبِيِّهِ". وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ سَمُرَةَ بِنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ "الْأَدَابِ"، بَابِ "كِرَاهَةِ التَّسْمِيَةِ بِالْأَسْمَاءِ الْقَبِيحَةِ وَبِنَافِعِ وَنَحْوِهِ" بِرَقْمِ (٥٦٠١).

^٦ Agreed upon. Narrated by al-Bukhārī – with a disconnected chain – in the book of “Oaths and vows,” the chapter: “If he said: ‘By Allāh! I would not speak today,’ then he performed *Ṣalāh*, recited (Qur’ān), glorified Allāh, extolled Allāh’s greatness, praised Allāh, or declared that there is none worthy of worship except Allāh, then he is (judged by) his intention.” Also, narrated by Muslim, from

« لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ »^١.

93. What is a treasure of *Jannah*?

“There is neither might nor power except with Allāh.”²

(٩٤) أَكْمَلِ الْحَدِيثَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ...»؟

«... ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.»^٣

94. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “Two words, which are light on the tongue, ...”?

“... heavy on the Scale, beloved to the Entirely Merciful: Glory be to Allāh, and with His Praise, and Glory be to Allāh, the Magnificent.”⁴

(٩٥) أَذْكَرُ سَيِّدِ الْاِسْتِغْفَارِ؟

سَيِّدُ الْاِسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: «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، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.»^٥

95. Mention the Master Supplication for Seeking Forgiveness?

The Master Supplication for Seeking Forgiveness, is for the servant to say: “O Allāh, 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 as I can, I seek refuge in You from the evil of that which I have done.

the *Hadīth* of Samurah bin Jundab رضي الله عنه in the book of “Manners,” the chapter: “That it is disliked to name with ugly names, and with (the name) Nāfi’, and such;” number (5601).

^١ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه فِي كِتَابِ “الْمَغَازِي”، بَابِ “عَزْوَةَ خَيْبَرَ” بِرَقْمِ (٤٢٠٢)، وَفِي كِتَابِ “الدَّعَوَاتِ”، بَابِ “الدُّعَاءُ إِذَا عَلَا عَقَبَةٌ” بِرَقْمِ (٦٣٨٥)، وَبَابِ “قَوْلٍ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ” بِرَقْمِ (٦٤٠٩)، وَفِي كِتَابِ “الْقَدَرِ”، بَابِ “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ” بِرَقْمِ (٦٦١٠)، وَفِي كِتَابِ “التَّوْحِيدِ”، بَابِ “قَوْلِ اللَّهِ تَعَالَى:

«... وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا» [النساء: ١٣٤] بِرَقْمِ (٧٣٨٦). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه فِي كِتَابِ “الدُّعَاءِ وَالتَّوْبَةِ وَالاِسْتِغْفَارِ”، بَابِ “اِسْتِخْبَابِ خَفْضِ الصَّوْتِ بِالدُّعَاءِ” بِرَقْمِ (٦٨٦٢)، وَرَقْمِ (٦٨٦٣)، وَرَقْمِ (٦٨٦٤).

^٢ Agreed upon. Narrated by al-Bukhārī, from the *Hadīth* of Abū Mūsā al-Ash‘arī رضي الله عنه in the book of “Battles,” the chapter: “The Battle of *Khaybar*,” number (4202). Also, in the book of “Supplications,” the chapter: “The supplication when going over a hill,” number (6385), and in the chapter: “The saying of there is neither might nor power except with Allāh;” number (6409). Also, in the book of “Divine Decree,” the chapter: “There is neither might nor power except with Allāh;” number (6610). Also, in the book of “*Tawhīd*,” the chapter: “The saying of Allāh, the Exalted (the meaning of which could be translated as): ‘... And Allāh is ever All-Hearer, All-Seer.’ (an-Nisā’ 4: 134);” number (7386). Also, narrated by Muslim, from the *Hadīth* of Abū Mūsā al-Ash‘arī رضي الله عنه in the book of “Remembrance, supplication, repentance and asking forgiveness,” the chapter: “The Recommendation of lowering the voice while supplicating;” numbers (6862), (6863) and (6864).

^٣ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رضي الله عنه فِي كِتَابِ “الدَّعَوَاتِ”، بَابِ “فَضْلِ التَّسْبِيحِ” بِرَقْمِ (٦٤٠٦)، وَفِي كِتَابِ “الْإِيمَانِ وَالتَّوْبَةِ”، بَابِ “إِذَا قَالَ وَاللَّهِ لَا أَتَكَلَّمُ الْيَوْمَ، فَصَلِّ أَوْ قَرَأْ أَوْ سَبَّحْ أَوْ كَبَّرْ أَوْ حَمِدْ أَوْ هَلَّلْ، فَهُوَ عَلَى نِيَّتِهِ” بِرَقْمِ (٦٦٨٢). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رضي الله عنه فِي كِتَابِ “الدُّعَاءِ وَالتَّوْبَةِ وَالاِسْتِغْفَارِ”، بَابِ “فَضْلِ التَّهْلِيلِ وَالتَّسْبِيحِ وَالدُّعَاءِ” بِرَقْمِ (٦٨٤٦).

^٤ Agreed upon. Narrated by al-Bukhārī, from the *Hadīth* of Abū Hurayrah رضي الله عنه in the book of “Supplications,” the chapter: “The virtue of Glorifying Allāh;” number (6406). Also, in the book of “Oaths and vows,” the chapter: “If he said: ‘By Allāh! I would not speak today,’ then he performed *Ṣalāh*, recited (Qur’ān), glorified Allāh, extolled Allāh’s greatness, praised Allāh, or said the *Tahlīl*, then he is (judged according to) his intention;” number (6682). Also, narrated by Muslim, from the *Hadīth* of Abū Hurayrah رضي الله عنه in the book of “Remembrance, supplication, repentance and asking forgiveness,” the chapter: “The Virtue of the *Tahlīl*, glorifying Allāh and supplication;” number (6846).

^٥ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ شَدَادِ بْنِ أُوَيْسٍ رضي الله عنه فِي كِتَابِ “الدَّعَوَاتِ”، بَابِ “أَفْضَلُ الْاِسْتِغْفَارِ” بِرَقْمِ (٦٣٠٦)، وَبَابِ “مَا يَقُولُ إِذَا أَصْبَحَ” بِرَقْمِ (٦٣٢٣).

*I acknowledge Your favor upon me, and I acknowledge my sin, so forgive me, for verily none forgives the sins except You.*¹

(٩٦) مَا تَقُولُ قَبْلَ النَّوْمِ؟
« بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا »^٢.

96. What do you say before going to sleep?
“In Your Name O Allāh, I die and live.”³

(٩٧) مَا تَقُولُ بَعْدَ الْاِسْتِيقَاطِ مِنَ النَّوْمِ؟
« الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ »^٤.

97. What do you say when awoken from sleep?
“All praise is to Allāh, Who gave us life after having taken it from us, and unto Him is the resurrection.”⁵

(٩٨) مَا تَحِيَّةُ الْاِسْلَامِ؟
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

98. What is the Islāmic greeting?
May the *Salām*, Allāh’s Mercy and His Blessings be upon you.

(٩٩) بِأَيِّ الْيَدَيْنِ يَأْكُلُ وَيَشْرَبُ الْمُسْلِمُ؟
بِالْيَدِ الْيُمْنَى.

99. Which of the two hands does the Muslim eat with?
With the right hand.

(١٠٠) مَتَى تَقُولُ بِسْمِ اللَّهِ؟

- قَبْلَ الْأَكْلِ وَالشَّرْبِ.
- قَبْلَ دُخُولِ الْخَلَاءِ.
- قَبْلَ دُخُولِ الْمَسْجِدِ.

¹ Narrated by al-Bukhārī, from the *Hadīth* of Shaddād bin Aws رضي الله عنه in the book of “Supplications,” the chapter: “The most virtuous of form of seeking forgiveness;” number (6306), and in the chapter: “What he says when he enters upon morning;” number (6323).

² مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ حُذَيْفَةَ بْنِ الْيَمَانِ رضي الله عنه فِي كِتَابِ “الدَّعَوَاتِ”، بَابِ “مَا يَقُولُ إِذَا نَامَ” بِرَقْمِ (٦٣١٢)، وَبَابِ “وَضَعَ الْيَدَ الْيُمْنَى تَحْتَ الْخَدِّ الْأَيْمَنِ” بِرَقْمِ (٦٣١٤)، وَبَابِ “مَا يَقُولُ إِذَا أَصْبَحَ” بِرَقْمِ (٦٣٢٤)، وَمِنْ حَدِيثِ أَبِي ذَرِّ الْعُقَارِيِّ رضي الله عنه فِي الْكِتَابِ وَالْبَابِ نَفْسِهِ، بِرَقْمِ (٦٣٢٥)، وَمِنْ حَدِيثِ حُذَيْفَةَ بْنِ الْيَمَانِ رضي الله عنه فِي كِتَابِ “التَّوْحِيدِ”، بَابِ “السُّؤَالِ بِأَسْمَاءِ اللَّهِ تَعَالَى وَالِاسْتِعَاذَةَ بِهَا” بِرَقْمِ (٧٣٩٤)، وَمِنْ حَدِيثِ أَبِي ذَرِّ الْعُقَارِيِّ رضي الله عنه فِي الْكِتَابِ وَالْبَابِ نَفْسِهِ، بِرَقْمِ (٧٣٩٥). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنه فِي كِتَابِ “الذِّكْرِ وَالِدُعَاءِ وَالتَّوْبَةِ وَالِاسْتِغْفَارِ”، بَابِ “مَا يَقُولُ عِنْدَ النَّوْمِ وَأَخَذَ الْمُصْجِعَ” بِرَقْمِ (٦٨٨٧).

³ Agreed upon. Narrated by al-Bukhārī, from the *Hadīth* of Hudhayfah bin al-Yamān رضي الله عنه in the book of “Supplications,” the chapter: “What he says when he sleeps;” number (6312), in the chapter: “Placing the right hand underneath the right cheek;” number (6314), and in the chapter: “What he says when awakens;” number (6324). Also, from the *Hadīth* of Abū Dharr al-Ghifārī رضي الله عنه in the same book and chapter; number (6325). Also, from the *Hadīth* of Hudhayfah bin al-Yamān رضي الله عنه in the book of “Tawhīd,” the chapter: “Asking by the Names of Allāh, the Exalted, and seeking refuge with them;” number (7394). Also, from the *Hadīth* of Abū Dharr al-Ghifārī رضي الله عنه in the same book and chapter; number (7395). Also, narrated by Muslim, from the *Hadīth* of al-Barā’ bin ‘Āzib رضي الله عنه in the book of “Remembrance, supplication, repentance and asking forgiveness,” the chapter: “What he says while going to sleep and going to bed;” number (6887).

⁴ انظُرْ حَاشِيَةَ سُؤَالِ رَقْمِ (٩٦).

⁵ Refer to footnote under question number (96).

- بَعْدَ الْخُرُوجِ مِنْهُ.
- قَبْلَ خَلْعِ الْمَلَابِيسِ.

100. When do you say ‘in the Name of Allāh’?

- Before eating and drinking.
- Before entering the toilet.
- Before entering the *Masjid*.
- After exiting it.
- Before taking off your clothes.

(١٠١) متى تقول الحمد لله؟

- بَعْدَ الْأَكْلِ وَالشَّرْبِ.
- بَعْدَ الْعَطَاسِ.
- بَعْدَ كُلِّ نِعْمَةٍ.
- فِي كُلِّ حَالٍ.

101. When do you say ‘all praise is due to Allāh’?

- After eating and drinking.
- After sneezing.
- After each bounty.
- In every situation.

(١٠٢) ماذا تقول لمن عطس وحمد الله؟
يزحمك الله.

102. What do you say to the one who sneezed, then praised Allāh?

May Allāh have Mercy upon you.

(١٠٣) ماذا تقول لمن قال لك يزحمك الله بعد العطاس؟
يهديكم الله ويصلح بالكم.

103. What do you say to the one who said to you ‘may Allāh have Mercy upon you’ after sneezing?

May Allāh guide you and rectify your condition.

(١٠٤) أكمل الحديث: قال رسول الله ﷺ: « من يرد الله به خيرا، ... » ؟
« ... يققه في الدين »^١.

104. Complete the *Hadīth*: The Messenger of Allāh ﷺ said: “Whoever Allāh wants good for, ...”?

“... He (Allāh) would give him understanding of the Religion.”²

^١ مُتَّفَقٌ عَلَيْهِ؛ رَوَاهُ الْبُخَارِيُّ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رضي الله عنه فِي كِتَابِ "الْعِلْمِ"، بَابِ "مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُقِفَّهُ فِي الدِّينِ" بِرَقْمِ (٧١)، وَفِي كِتَابِ "فَرَضِ الْخُمْسِ"، بَابِ "قَوْلِ اللَّهِ تَعَالَى: ﴿... فَإِنَّ لِلَّهِ خُمْسَهُ وَلِلرَّسُولِ...﴾ [الأَنْعَالُ: ٤١] بِرَقْمِ (٣١١٦)، وَفِي كِتَابِ "الْإِعْتِصَامِ بِالْكِتَابِ وَالسُّنَّةِ"، بَابِ "قَوْلِ النَّبِيِّ ﷺ: « لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ يُقَاتِلُونَ » وَهُمْ أَهْلُ الْعِلْمِ" بِرَقْمِ (٧٣١٢). وَرَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رضي الله عنه فِي كِتَابِ "الزَّكَاةِ"، بَابِ "النَّهْيِ عَنِ الْمَسْأَلَةِ" بِرَقْمِ (٢٣٨٩)، وَبِرَقْمِ (٢٣٩٢)، وَفِي كِتَابِ "الإِمَارَةِ"، بَابِ "قَوْلِهِ ﷺ: « لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ »" بِرَقْمِ (٤٩٥٦).

² Agreed upon. Narrated by al-Bukhārī, from the *Hadīth* of Mu‘āwiyah bin Abī Sufyān رضي الله عنه in the book of “Knowledge,” the chapter: “Whoever Allāh wants good for, He gives him understanding of the Religion;” number (71). Also, in the book of “The obligation of

105. What is the most beloved of places to Allāh?
The *Masjids*.
106. What is the most virtuous day of the week?
The Day of *Jumu‘ah*.
107. What is the most virtuous day of the year?
The Day of *‘Arafah*.
108. What is the most virtuous night of the year?
The Night of *al-Qadr*.
109. What is the most virtuous of months?
The Month of *Ramaḍān*.
110. What are the days of celebration in Islām?
‘Īd al-Fiṭr and *‘Īd al-Adḥā*.
111. Who are the Rightly-Guided Caliphs?
1. *Abū Bakr aṣ-Ṣiddīq*.
- (١٠٥) مَا أَحَبُّ الْأَمَاكِنِ إِلَى اللَّهِ؟
الْمَسَاجِدُ.
- (١٠٦) مَا أَفْضَلُ أَيَّامِ الْأُسْبُوعِ؟
يَوْمُ الْجُمُعَةِ.
- (١٠٧) مَا أَفْضَلُ يَوْمٍ فِي الْعَامِ؟
يَوْمُ عَرَفَةَ.
- (١٠٨) مَا أَفْضَلُ لَيْلَةٍ فِي الْعَامِ؟
لَيْلَةُ الْقَدْرِ.
- (١٠٩) مَا أَفْضَلُ الشُّهُورِ؟
شَهْرُ رَمَضَانَ.
- (١١٠) مَا أَعْيَادُ الْإِسْلَامِ؟
عِيدُ الْفِطْرِ، وَعِيدُ الْأَضْحَى.
- (١١١) مَنْ هُمُ الْخُلَفَاءُ الرَّاشِدُونَ؟
١- أَبُو بَكْرٍ الصِّدِّيقِ.
٢- عُمَرُ بْنُ الْخَطَّابِ.
٣- عُمَرَانُ بْنُ عَفَّانَ.
٤- عَلِيُّ بْنُ أَبِي طَالِبٍ .. رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

the *Khumus*,” the chapter: “The saying of Allāh, the Most High (the meaning of which could be translated as): ‘... Verily one-fifth of it is assigned to Allāh, and to the Messenger ...’ (*al-Anfāl* 8: 41);” number (3116). Also, in the book of “Holding firm onto the Book and *Sunnah*,” the chapter: “The statement of the Prophet ﷺ: ‘There will always be a group of my nation apparent upon the truth; fighting.’ And they are the People of Knowledge;” number (7312). Also, narrated by Muslim, from the *Hadīth* of Mu‘āwiyah bin Abī Sufyān رضي الله عنه in the book of “*Zakāh*,” the chapter: “The prohibition of asking;” numbers (2389) and (2392). Also, in the book of “*Governing*,” the chapter: “His saying ﷺ: ‘There will always be a group of my nation apparent upon the truth, they will not be harmed by those who oppose them;’” number (4956).

2. ‘Umar bin al-Khaṭṭāb.
3. ‘Uthmān bin ‘Affān.
4. ‘Alī bin Abī Ṭālib ... May Allāh be pleased with them all.

تَمَّتِ السُّئَلَةُ وَالْأَجْوِبَةُ عَلَيْهَا، وَالْحَمْدُ لِلَّهِ أَوَّلًا وَآخِرًا.

The questions and the answers thereon have been completed, and all Praise is due to Allāh, in the beginning, and in the end.