

Curricula of the First Primary Level



Ahl Al-Bait Library

The Curricula of the Religion Fundamentals

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May Allah keep him under his protection and safety

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most Gracious,
the Most Merciful*

Preface

Praise be to Allah, and peace and blessings be upon our messenger, Mohammed, and all of his righteous and good-natured family.

This is a useful summary in the fundamentals of the religion which we made in the form of a question and answer in order to facilitate its memorization for the primary students. We ask Allah to make this work for the sake of Allah and to start our purpose with the help of Allah, so we say:

First:
The Tawheed
(Monotheism)

(1). Contemplating in the creatures of Allah in order to know their creator

Q1- What is the way that leads to knowing Allah, the Exalted?

A1- The way that leads to real knowing of Allah is contemplating and pondering innately in all miracles given by Allah, the Exalted, in the heavens and earth and the in-between.

Q-2 What is the evidence for the necessity of contemplating and thinking in the creatures of Allah?

A-2 Thinking and contemplating is a nature and instinct in the minds, and because of it the mind is driven to thinking, contemplating and pondering. If the sane person wanted to get rid of thinking and contemplating, he couldn't do this.

Allah, the Exalted, said,

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ [الغاشية: ١٧].

"Then do they not look at the camels – how they are created." [Al-An'aam:103].

(2). The Universe must have a Creator

Q1- What is the evidence for the existence of a creator for the universe?

A1- The evidence for the existence of a creator for the universe is that we looked with our mind to the vast universe and all that occurs in it including the existence of the man after being nothing, the existence of the day and night, the course of the sun and the moon, the occurrence of the wind, cloud and rain, the existence of trees, grains and fruit and all other things including wonders and miracles. We knew that there must be a creator who creates these creatures as it is rationally impossible to have these creatures without a creator.

(3). Allah is Almighty, Ever- knowing and Ever-Living

Q1- Does the creation of the universe indicates that its creator is Almighty, ever-knowing and Ever-Living?

A1- (1). Yes, it indicates that Allah is Almighty because creation cannot be done by the incapable.

Allah said, ﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة:٢٠].

"Indeed, Allah is over all things competent." [Al.Baqara:20].

(2). It indicates that Allah is Ever-knowing and wise, because we found the creatures having all the secrets of wisdom and perfection and this occurs only by the Ever-knowing and Wise God.

Allah said, ﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [البقرة:٢٩].

"And He is Knowing of all things." [Al.Baqara:29].

(3). If He is Almighty and All-knower, therefore He must be alive, because creation is impossible to be done by the dead and the inanimate objects.

Allah said, ﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ﴾ [غافر:٦٥].

"He is the Ever-living; there is no deity except Him."

[Ghafir:65].

(4). Allah, the Almighty is the All-Hearer and the All-Seer

Q1- What is meant by the quality of "All- Hearer"?

A1- All-Hearer means that Allah, the Exalted, is the knower of all hidden, weak and strong sounds and voices, so He can hear the sound of the ant and the sound of her movements and walk. Allah said,

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا ﴿﴾ [النمل: ١٨-١٩].

"Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not". So Solomon smiled, amused at her speech." [An-Naml].

Allah hears what is under in the deep and what is above in the heavens. No sound or voice can be hidden from him either in the heavens or the earth or the in-between.

Q2- What is meant by The All-Seer?

A2- The All-Seer means that Allah, the Exalted, knows all that is seen including the big and small bodies in the heavens and earth, either they are

apparent above the earth or hidden in its bottom.

Q3- Does Allah recognize all that is heard and all that is seen by using organs like what exists in the animals or not? Answer with evidence.

A3- Allah, the Exalted, has no hearing or seeing organ. He has no eyes or ears, because it has been proven, as it will be mentioned, that Allah, the Exalted, is not similar to the creatures in its characteristics.

(5). Allah, the Exalted, has no Beginning to His Existence

Q1- What is the evidence that Allah, the Exalted, has no beginning to His Existence?

A1- The evidence is that if Allah, the Exalted, had a beginning to His Existence, he would be a creature and would need a creator to create him and would lack lordship quality like all the created things. Therefore, we knew that Allah, the Exalted, is impossible to be created, so the nature of the mind decided that His Existence has no beginning.

Allah, Almighty says:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾ [الحديد:3].

"He is the First (nothing is before Him), and the Last (nothing is after Him)." [Al-Hadid:3].

He is the beginning without a start and the last without an end.

(6). Lack of Similarity

Q1- What the evidence that it is incumbent to free Allah from comparison and similarity to creatures?

A1- The evidence that it is incumbent to free Allah from comparison and similarity to creatures is that if Allah, the Exalted, was similar to His creatures in any of the qualities, he would be brought into being, because all the bodily qualities are brought into being. Allah, Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

"There is nothing like unto Him, and He is the Hearing, the Seeing." [Ash-Shura:11].

Q2- Name the qualities that are not suitable to the glory of Allah, the Exalted?

A1- The instinct of the mind decided that Allah, the Exalted, is free from being similar to his creatures in any of their qualities. Every quality exists in his creatures shall not exist or ascribed to Allah; glory be to him. Allah has no face, hands, fingers, feet, eyes, and ears. He is not at any place and ascending or descending is not ascribed to him. He is not seen by eyes as it is one of the qualities of the weak creatures.

(7). Allah is Nowhere

Q1- *What is the evidence that Allah, the Exalted, is nowhere?*

A1- Allah is nowhere. He is not in the heavens, not in the earth and not in anywhere.

We have two evidences for this.

- 1- If Allah was at any place, he would be brought into being, because the need to have a place is one of the qualities of the creatures.
- 2- Allah, the Exalted, has created the heavens and the earth and every place. Before Allah has created them, he was nowhere and so did after Allah has created them.

(8). Allah is Unseen

Q1- What is the evidence that Allah, the Exalted, cannot be seen either in this world or in the hereafter?

A1- The evidence to this is that if it is valid or possible that Allah can be seen in the world or in the hereafter, he would be similar to the creatures in their created qualities and would be brought into being. Allah is not brought into being as it has been stated. Allah, the Exalted, said,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

[الأنعام: ١٠٣]

"No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well – Acquainted with all things." [Al-An'aam:103].

(9). Allah is the Only Lord

Q1- What is the evidence that Allah, the Exalted, is the only lord and has no partner?

A1- The evidence to this is that if Allah had a partner or had another God with him, they would fall in conflicts which on its turn lead to the corruption of the universe.

We did not have any evidence that there is another God and if there is another God with Allah, the Exalted, he would send messengers to us, his books would have descended on us and his powers and divine miracles would have appeared to us.

Allah, the Almighty said,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [البقرة: ٢٥٥].

"Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence." [Al-Baqara:255].

(10). Allah is the Self- Sufficient

Q1- What is the meaning that Allah is self-sufficient?

A1- It means that Allah is not needy.

Q2- What is the evidence that Allah, the Exalted, is self- sufficient?

A2- The evidence is that the need is one of the qualities of the created creatures. We have said previously that Allah is not similar to his creatures in any of their qualities. If Allah had been similar to them, he would have been created like them.

Allah said,

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾ [فاطر:١٥].

"O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy." [Faafir:15].

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**Second:
Al-Adl
(The Justic)**

(1). Allah is All Just, All Wise

Q1- What is the evidence that Allah, the Exalted, is All-Just and All-Wise?

A1- The evidence for this is that It has been proven that Allah, the Exalted, is knower of all information and nothing is kept hidden from him and nothing is out of his knowledge. It has been proven with evidence that Allah is self- sufficient and not needy to anyone. Whoever has these qualities does not commit absurdity, falsehood, injustice and lying and does not prefer the right to the false, the justice to the injustice and the truth to lying. Allah said

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾ [الكهف].

"And your Lord does injustice to no one." [Al-Kahf].

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا﴾ [ص:27].

"And We did not create the heaven and the earth and that between them aimlessly." [Saad:27].

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ [المؤمنون].

"Then did you think that We created you uselessly and that to Us you would not be returned." [Al-Hadid:3].

(2). The Creatures have free choice in their deeds

Q1- Do the creatures have the power of free choice to do the good and wrong deeds or they are forced to do them? Say the answer with evidence.

A1- The creatures have the power of free choice in their deeds and the evidence for which is the emotion. The man knows by himself that he has the freedom of choice to do the action or not to do it, and this is necessarily known for the mind.

Allah, the Exalted, said,

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾ [الكهف:78].

"So whoever wills - let him believe; and whoever wills - let him disbelieve." [Al-Kahf:78].

(3). Allah, the Most High does not charge what is unbearable

Q1- Does Allah give commands that are beyond man's ability? Answer with evidence.

A1- It is impossible for Allah to give the man commands beyond his ability, because commissioning him with matters that are beyond his ability is pure injustice, and Allah is infallible of this as it has been said previously that Allah is self-sufficient of committing villainous deeds, and Allah is knower of them. Whoever has these qualities, does not commit the villainous deeds, nor selects them or wills to do them. And Allah, Almighty has said;

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ [البقرة: ٢٨٦].

"Allah does not charge a soul except [with that within] its capacity." [Al-Baqara:286].

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ [التغابن: ١٦].

"So fear Allah as much as you are able." [At-Gaghaabun:16].

(4). Allah, the Exalted, does not torture anyone except by the sins that he commits and does not reward anyone except by the good deeds that he commits

Q1- Does Allah punish anyone by the other's sins? Answer with evidence.

A1- Allah does not punish anyone by the other's sins, because it is an injustice and Allah, the Exalted, is infallible of this as we have said previously.

Allah, the Exalted, said,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام:١٦٤].

"And no bearer of burdens will bear the burden of another." [Al-An'aam:164].

﴿فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾ [يس:٥٤].

"So today no soul will be wronged at all, and you will not be recompensed except for what you used to do."

[Yaseen:54].

Q2- Does Allah reward anyone for anything which he didn't use to do?

A1- Allah does not reward anyone with other's deeds because reward includes glorification, and degrees and glorifying the one who does not deserve it is a villainous deed and Allah is infallible of any villainous deed. Allah, the Exalted, said,

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾ [النجم:39].

"And that there is not for man except that [good] for which he strives." [Al-Najm:39].

﴿وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ [يس:54].

"And you will not be recompensed except for what you used to do." [Yaseen:54].

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Third:
Al-Waed Walwaeid
(The Promise and
the Threat)

(1).The Believers' Eternity in the Paradise

Q1- Who deserves the reward that Allah, the Exalted, has promised? What is the evidence for it?

A1- The one who deserves the great reward that Allah has promised is the believer who has a strong belief in Allah, his angels, his books, his messengers and the last day and heard and obeyed Allah's sayings including all of his commands and prohibitions and avoided all that triggers Allah's anger. Allah, the Exalted, said,

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾
خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٨﴾﴾ [الكهف].

"Indeed, those who have believed and done righteous deeds- they will have the Gardens of Paradise as a lodging. Wherein they abide eternally. They will not desire from it and transfer." [Al-Kahf:107-108].

(2). Eternity of the Disbelievers and the Debauched Person in the Hell

Q1- Who is the one who deserves to be threatened with the great eternal punishment in the hell?

A1- The persons who deserve Allah's threatening and eternity in the hell are the disbeliever and the debauched persons.

Q2- Who is the disbeliever?

A1- The disbeliever is the one who disbelieves in Allah or associate partners with Allah or disbelieves in the angels, *peace be upon them*, or disbelieves in Allah's prophets and messengers, *peace be upon them*, or disbelieves in all that they brought from Allah, or disbelieves in one of them or one of their books or disbelieves in a verse from Allah's book or the last day including the reward and the punishment.

Q3- What is the evidence for the unbelievers' eternity in the fire of the hell?

A3- The evidence for this is Allah's saying

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ﴾ [البينة].

"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." [Al-Bayyina:16].

(3). The Debauched and Evidence for his Eternity in the Fire of the Hell

Q1- Who is the debauched? What is the evidence for his eternity in the fire of the hell?

A1- The debauched: is the one who committed one of the great sins from among the nation of our prophet Muhammad, *peace be upon him*, or some of these great sins and died without repentance, such as the killer, the adulterer and the thief.

The evidence of this is that Allah, the Exalted, said

﴿وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ [الجنا].

"And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever." [Al-Jinn:23].

And the Almighty's saying,

﴿وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾﴾ [الإنفطار].

"And indeed, the wicked will be in Hellfire. They will [enter to] burn therein on the Day of Recompense. And never therefrom will they be absent." [Al-Infitaar].

And the Almighty's saying,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَعَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: ٩٣].

"But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment." [An-Nisaa: 93].

This is in addition to other verses.

(4). Repentance

Q1- *What is repentance?*

A1- Repentance is to regret doing the sins, give up doing them and have a strong intention not to do them again.

Q2- *What is the Islamic ruling of repentance?*

Answer with evidence.

A2- The Islamic ruling of repentance is a duty. The incumbency of repentance is something rational as the mind necessitates the sane to rescue himself from destruction and ward off its reasons.

The evidence from the Holy Quran is that Allah, the Exalted, said

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴾ [التحریم:٨].

"O you who have believed, repent to Allah with sincere repentance." [Al-Tahrim:8].

(5). Intercession

Q1- Who are the people who will earn the intercession of the prophet, peace be upon him, in the Reckoning Day?

A1- They are the repentant believers who died while being repentant and believers.

Q2- Will the prophet's intercession, peace be upon him, be valid for the disbelievers and the people who committed great sins from among his nation? Answer with evidence.

A2- The disbelievers who dies while being disbelievers and the people who died while committing great sins from among his nation and did not repent will have no intercession from the prophet, *peace be upon him*, and will miss the chance of having this intercession from him.

The evidence for this is that the nature of the mind considers this matter as vile and ugly. For example, if a noble man mediates to the Sultan for a man who is corrupting the universe, frightening

the safe person, commit highway robbery, looting money, being unfair to the needy and the weak people and the nobleman comes to the Sultan to mediate for this person in order to get high position, obtain the honors medals and receive a lot of money, people will hate and blame and disgrace his work. Allah, the Exalted, said,

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ [غافر:١٨].

"For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed." [Ghafir:18].

﴿مَنْ يَعْمَلْ سُوءاً يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيّاً وَلَا نَصِيراً﴾ [النساء:١٢٧]

[النساء].

"Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper."

[An-Nisaa:16].



**Fourth:
(The Prophethood)**

(1). Believing in the Prophets, peace be upon them, and the Holy Books

Q1- What is the prophethood? Who are the first prophets? Who are the last prophets?

A1- Prophethood is the revelation from Allah to the smartest and the best persons on the earth in order to convey and deliver his Sharia.

The first prophet is Adam, *peace be upon him*, and the last prophet is Muhammad, *peace be upon him and all of his family*.

Q2- Is it a duty to believe in the prophets of Allah, the Exalted, and in the descended holy books? Answer with evidence.

A2- It is a duty to believe in Allah's prophets Adam and Muhammad and the prophets who came between them, *peace be upon them*, and the holy books descended on them.

The evidence of this is the Almighty's saying,

﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ﴾

مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ [غافر: ١٣٦].

"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 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." [Al-Baqara:136].

And the Almighty's saying,

﴿عَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ [البقرة: ٢٨٥].

"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." [Al-Baqara:285].

(2). The Prophethood of Our Prophet Muhammad (ﷺ), and His Virtues among other Prophets and the Virtues of His Nation among other Nations

Q1- What is the evidence for the prophethood of our prophet Muhammad (ﷺ)?

A1- The evidence for the validity of the prophethood of our prophet, Muhammad (ﷺ) is that when the prophet (ﷺ) called himself prophet, he accompanied¹ his call with clear-cut evidence and the evidence for the validity of his prophethood (ﷺ) is the Holy Quran.

Q2- Who is the best of all prophets, peace be upon them? Which is the best of all nations? Answer with evidence.

A2- The best of all prophets is our prophet Muhammad (ﷺ) and there is no difference among the nation about this and his nation is the

1 Brought the evidence directly after calling himself prophet.

best of all nations. Allah, the Exalted, said,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ﴾ [آل عمران: ١١٠].

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." [Aal-Imran:110].

(3). The Angels

Q1- Who are the angels?

A1- They are honored slaves. They do not speak until he has spoken and they act on his commands. They don't disobey the commands received from Allah, but they do what they are commanded. Among those whom Allah has called in the Holy Quran are Jebrail (Gabriel) and Mikael (Michael) – peace be upon all of them.

Q2- Is it a duty to believe in them? What is the evidence for this?

A2- It is a duty to believe in them and the evidence for this is that Allah, the Exalted, said,

﴿عَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ [البقرة: ٢٨٥].

"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." [Al-Baqara:285].



Fifth:
The prophethood
Caliphate

(1). Caliphate of Imam Ali, May Allah be pleased with him

Q1- For whom the Caliphate of the Messenger, peace be upon him, is given?

A1- The caliphate, after the death of the prophet (ﷺ), belongs to Ali Bin Abi Talib, May Allah be pleased with him.

Q2- Mention some of the evidences that indicate to the guardianship of the prince of the believers, May Allah be pleased with him.

A2- There are many evidences: -

1- Among these evidences are the guardianship verse. Allah, the Exalted, said

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾ [المائدة: ٥٥].

"Your ally in none but Allah and [therefore] His Messenger and those who believed – those who establish prayer and give Zakat, and they bow [in worship]." [Al-Maaida:55].

It has been proven that Ali Bin Abi Taleb, *May Allah be pleased with him*, is he who gave Zakah while kneeling as he referred to the needy to take the ring from his finger and the needy took it, so the verse was descended¹.

1 This is the guardianship verse which was sent down for the purpose of the believers' prince (Ameer Al Moemnein), May Allah be pleased with him. The knowledgeable Imam, Majd Al dien Al Mowaidi, peace on him, said in Al Tuhaf Sharh Al Zulaf. The companions of the Messenger, peace be upon him, agreed consensually that this verse was sent down for the purpose of identifying the guardian. Among those who narrated that this verse was sent down for the purpose of identifying the believers' prince (Ameer Al Moemnein) are: Al Tabari in his exegesis (10/426), no.(12213), (12214), Ibn Abi Hatem in his exegesis (4/1162), no.(6549), (6551) , Al Thalabi in his exegesis (4/80), Al Baghaway in his exegesis (2/63) no.(808), Al zamaghashery in Al Kashaf exegesis (1/649), Al Razi in Mafateh Al Ghaib (12/383), Ibn Katheer in his exegesis (3/126), and Al Siouty in Al Dur Al Manthour (3/105). Among those who authenticated it are Abdul-Raziq, abd Ibn Hameed, Ibn Jarer, Ibn Mardwaih, Al Tabarani, Ibn Abi Hatem and Al Tabarni in Al Awsat (6/218), no. (6232), Al Kabeer (1/320) no. (955), Ibn Al Maghazely in Al Manaquib (2/10), no. (354), (355), (356), (357), (358), Al Khaley in Al Fawaed (2/10) no. (638), Ibn Al Atheer Abu Al sadat in Jamee Al Ousol (8/664) no. (6515).

2- **The position (Al Manzela) hadith:** It is one of the most frequent hadiths as the messenger of Allah (ﷺ) said, "Ali's position to me is like Haroon's (Aaron) position to Moses, but there is no prophet after me"¹. Haroon was the successor of Moses, *may Allah be pleased with them*, Allah, the Exalted, said,

﴿وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي﴾ [الأعراف: ١٤٢].

"And Moses said to his brother Aaron, "Take my place among my people." [Al-A'raaf:142].

3- **Al Ghadeer hadith:** It is one of the most frequent hadiths as the Messenger of Allah

1 Narrated by our Imams, peace on them, Imam Qasem Al rasy, peace on him, in his collection (2/177), Imam Al hady, peace on him, in his Al Majmoaa Al Fakhera (92) and others. Among the narrators who have different view: Al Bukharey in his Sahih (5/19), no. (3706), in (6/3) no. (4416), Muslim in his Sahih (4/1870) no. (30- 2404), Trimidi in his Sunan (5/638), no. (3724), corrected by Al Albani, in (5/640) no. (3730) corrected by Al Albani to others, in (5/641) no. (3731), corrected by Al Albani, Ibn Maja in his Sunan (1/42) no. (115), corrected by Al Albani, in (1/45) no. (121), corrected by Al Albani and many others.

(ﷺ) said, "whoever called me his guardian, this is Ali, his guardian too. May Allah guard whoever called him his guardian, antagonize whoever called him his enemy, support whoever supports him and let down whoever lets him down".¹

1 Al Ghadeer hadith: narrated by our Imams, peace on them, Imam Zaid Bin Ali, peace on them, in Al majmoaa (457), Imam Qasem Al Rasy, peace on him, in his Majmoaa (2/180), Imam Al Hady, peace on him, in Al Majmoaa Al Fakhera (158). Among the narrators who have different view: Ibn Maja in his Sunan (1/45), no. (121), Ahmed Bin Hanbal in Al Fadael (2/596), no. (1016), Al Nisaey in his Sunan (7/439), no. (8419), Ibn Hibban in his Sahih (15/376) no. (6931), Al tabarani in Al Kabeer (5/170) no. (4983), Al Hakem in Al Mustadrak (3/614), no. (6272) and many others. By following his narrations and his methods, it assimilates big volumes. Al Zahabi said about him (I saw part of it. I was amazed by the multiplicity of its narrations and I confirmed its occurrence), (biographies of the most famous scientists "Siar Allam Al Nublaa", translation no. (175), he said it has also successive content (biographies of the most famous scientists "Siar allam Al Nublaa" 7/333", translation no. (1257). He allocated a book for it called "method of narrating the hadith "whoever considers me his guardian, shall consider Ali his guardian". Al Siouty called it one of the frequent matters. Al Tabarani has seventy-five methods of narrations for it and allocated a book for it called "Al Wilaia" guardianship.

(2). Caliphate of Al Hasan and Al Hussain, peace be upon them

Q1- Who is the Caliph after Ali Bin Abi Talib, peace on him? Answer with evidence?

A1- The Caliph after Ali, *peace on him*, is his son Al-Hassan and his son Al-Hussain, *peace on him*.

The evidence for this is the hadith which Imams of the prophet's companions agreed on its validity as the prophet, *peace be upon him*, said "Al-Hassan and Al-Hussain are two Imams either they are appointed or not, and their father is the best of all them". ¹

1 Narrated by Al Imam Al Hady, peace on him, in Al Majmoaa Al Fakhra (104) and Imam Abdullah bin Hamza, peace be upon him, in explanation of the advising message (1/261), Al Amer Al Hussain, peace on him, in Shifaa al Awam (3/497), the knowledgeable Imam Majd Al Dien Al Mowaidi in Lawame Al Anwar, 2nd edition, (3/35), the people of the prophet consensually agree on its validity and the nation accepted it.

(3). Caliphate after Al-Hassan and Al-Hussain, peace on them

Q1- For whom the caliphate is given after Al Hassan and Al Hussain, peace on them?

A1- Caliphate of the prophet is given for the qualified person from the offspring of Al Hassan and Al Hussain, *peace be upon them*.

Q2- What is the evidence for this?

A2- The evidence for this is the continuous famous hadith as the prophet (ﷺ) said, "I left to you something which if you adhered to it, you will never go astray: Allah's book and people of my family. Allah, the most Kind and Courteous and the All-Aware of everything told me that they will never separate until they come to my basin".¹

1 This is the news for the Jin and the mankind and the adherence. It is one of the most frequent and continuous hadith. It was narrated by many Imams, among them, are: The great Imam, Zaid Bin Ali, peace on both of them, in Al Majmoe (266) no. (644), Imam Al Qasem Bin Ibrahim, peace upon both of them, in the collection of

his books and messages: Al-Imamah book (2/185), Imam Al Hady, peace on him, in Al Ahkam (1/40) and many others.

Among the narrators who have different view: Muslim in his Sahih (4/1873) no. (36-2408) from the speech of Al Ghadeer day, Abdul-Razaq in his exegesis (2/155) no. (1099), in Al Musanaf (4/51) no. (6934), Abu Dawud in his Sunan (4/294), Tirmidi in his Sahih (5/633) no. (3713), in (5/663) no. (3786) (Arafa day situation), and said : in the chapter of Abi Zar, Abi Saeed, zaid Ibn Arqam, Huzaifa Ibn Ausaid, no. (3788), Al Nisaey in Al Sunan Al Kubra (7/310) no. (8092), Al Baihaky in Al Sunan Al Kubra (2/212) no. (2857) and Al Daremy in his Sunan (4/2090) no. (3359), Ibn Kuzaima in his Sahih (4/62), no. (2357), Ibn Hiban in his Sahih (1/330), no. (123), corrected by Al Albani and Shoaib Al Arnaot, Ahmed in Al Musnad (17/170), no. (11104), and in the virtues of the companions: Abu Yali in his Musnad (2/297) no. (1021), Al Bazar in his Musnad (Al Bahr Al Zakar) (3/89) no. (864), Al Tabarani in Al Kabeer (3/65) no. (2678) and in Al Awsat and Al Saghier, Al Hakem in Al Mustdarak (1/172) no. (319), Al Darqotny in Al Motalef and Al Moktalef (2/1046) and many others. The majority narrates it from a companion upwards and in several methods.

(4). Al Najiah (the saved) band

Q1- The Islamic nation has been divided into many bands, which of them is Al Najiah (the saved) band?

A1- The (saved) Al Najiah band is the band which adheres to the book of Allah, the Exalted, and the Sunnah of the prophet (ﷺ). The evidence for which is Al Thakalain hadith in which the prophet, *peace be upon him*, said, “I left to you something which if you adhered to it, you will never go astray: Allah’s book and people of my family. Allah, the most Kind and Courteous and the All -Aware of everything told me that they will never separate until they come to my basin”,¹.

And the Ship Hadith in which the prophet, (ﷺ) said, “the people of my family are like Noah’s ship. Whoever goes on board, will be rescued and

1 It was narrated previously

whoever misses it, will fall and drown".¹

1 The knowledgeable Imam Maj Al Dien Al Mowaidi, peace on him, about it in Lawamee Al Anwar: (it is a known frequent continuous narration and there is no difference about it between nation) and elaborated about its narrators and investigators. (Lawamee Al Anwar 1/133). Among those who narrated it of our Imams, peace on them, Imam Al hady, peace on him, in Al Ahkam (1/40), Imam Abu Talib, peace on him, in Al Amany (191) no. (132) and others. Among those who have different view: Ibn Abi Shaiba in Al Musanaf (6/370), no. (32115), Al Bazar in his Musnad (9/343) no. (3900), Al Hakem in Al Mustadark (2/373) no. (3312) and said it is correct based on the conditions of Muslim, Al Agery in Al Sharia (5/2214) no. (1700), (1701), Al Shiahb Al Qadaey in his Musnad (2/273) no. (1342), Ibn Adey in Al Kamel (3/137), Abu Naeem in Holiat Al Awliaa (4/306), Ahmed in Al Fadail (2/785) no. (1402), Al Tabarani in Al Sagheer (1/240) no. (391), in Al Kabeer and Al Awsat, Abu Al Sheikh Al Asbahani in Al Amthal book of the prophetic hadith (1/384) no. (333) and others.

(5). The Judgment Day

Q1- *What is the Judgment Day?*

A1- It is the resurrection of the people in the day of Judgment in order to subject to accountability, reckoning, reward and punishment and the time in which this occurs is called the day of Judgment.

Hereby, we achieved our goal with the help of Allah and praise be to Allah in the first and last.

Peace and blessing be upon our prophet and all the people of his family who are good, kind-hearted and many peace and blessing be upon them.

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The Jurisprudence Curricula

How do we pray?

First: The Purification Chapter

(1). Impurities chapter

(A). Heavy and light impurities

Q1- *How many impurities are there? How many divisions of impurities are there?*

A1- Impurities are ten in number and are divided into heavy and light impurities.

Q2- *How many heavy impurities are there? What are they?*

A2- The heavy impurities are seven. They are:

- 1- What comes out of the front and back private part of every human or uneaten animals.
- 2- The processed intoxication like the wine.
- 3- The dog.
- 4- The pig.
- 5- The unbeliever.
- 6- The parts amputated from a living thing.
- 7- The dead body as it is impure.

Q3- *How many light impurities are there? What are they?*

A3- The light impurities are there and they are: -

- 1- The blood and its two similar matters like the vaccine and the pus.
- 2- The milk of the uneaten animals except the milk of the living Muslim.
- 3- Vomiting provided that it shall come out of the stomach and fill the mouth at one time.

Q4- What is the quorum of the light impurities?

A4- The quorum of the blood, vaccine, pus, and milk is a drop of the barely grain in its length, depth and width. The quorum of the vomiting is that it shall be from the stomach and fill the mouth at one time.

(B). The divisions of the impure matter and its rulings:

Q1- *What is the impure matter?*

A1- It is what was pure in its origin, but exposed to impurity.

Q2- *How many divisions of the impure matter?*

A2- Three divisions:

- 1- Possible.
- 2- Impossible.

3- Difficult.

Q3- *What is the possible impure matter?*

A3- It is what can be washed like the dress and the like.

Q4- *How can the dress and the like be purified?*

A4- By washing and squeezing it three times if the impurity was light like the urine if touched the dress.

Q5- *How can we purify what can't be squeezed like the glass?*

A5- By washing and rubbing down it three times.

Q6- *If the impurity is visible like the blood, how can we purify it?*

A6- by washing it till the impurity is vanished and wash it again two times after being vanished.

Q7- *If the visible impurity is not vanished, what shall we do?*

A7- If the impurity is not vanished, we shall wash it with soap and wash it again two times. After that, it will be considered purified and clean even if the impurity effects are not vanished.

Q8- *What is the thing which is impossible to be*

washed?

A8- The thing which is impossible is what can't be washed with water like liquid butter and gas.

Q9- *If the impurity fell in any liquid thing, how can we purify it?*

A9- It cannot be purified, but it must be spilt.

Q10- *What is the thing which is difficult to be washed?*

A10- It is the thing that can be washed with difficulty such as the children and the beasts.

Q11- *How can the thing which is difficult to be washed be purified?*

A11- It can be purified by drying. If the child is dried, it will be clean and purified unless the impurity till has its effect, in this case he will be considered in a state of impurity until the impurity is removed.

(2). The Water Chapter

Q1- How many types that can turn the water to the state of impurity? What are they?

A1- The water that can be turned to the state of impurity are three types;

- 1- The water that is changed by the impurity whether it was little or much.
- 2- If the water is changed by pure thing, such as the soap water and the Nile water and an impure thing has fallen in it whether the water is little or much until it is valid in much water.
- 3- If the impure thing fell in the little water.

Q2- What are the conditions of the water in which ablution (Wudu) and shower are valid?

A2-

- 1- The water shall be available and free not taken by force.
- 2- The water shall be pure not impure.
- 3- The water shall not be mixed with other water used in the worshipping.

(3). Morals of Relieving Oneself chapter

(A). Al-Mandubat for relieving oneself:

Q1- *What are the recommended matters for relieving oneself? What are they?*

A1- There are thirteen recommendations for relieving oneself;

- 1- To hide yourself from the eyes of people, but as for covering the private part it is a duty (obligatory).
- 2- To be away from people so that no sound is heard and no smell is smelt.
- 3- To be away from the Mosque.
- 4- Al Taoz which means to say *"I seek refuge of Allah from the impure, filthy, cursed Satan"*.
- 5- Avoid mentioning what includes the name of Allah.
- 6- To enter the toilet with the left leg.
- 7- To lean to the left leg during relieving oneself.
- 8- To exit with the right leg.
- 9- To cover his private part while he is sitting

and standing.

10-Not to uncover his head or his shoulders.

11-To prepare the stones used for relieving oneself.

12- To wear the shoes.

13- Clearing ones' throat.

(b) The abominable matters for the one who is relieving himself

Q1- How many abominable matters for the one who is relieving oneself? What are they?

A1- There are twelve abominable matters:

1- To relieve oneself at three cursed matters.

2- To urinate at insects and vermin houses.

3- To urinate at the metals.

4- To expose it to air.

5- To urinate while standing.

6- To speak during relieving oneself.

7- To look at the private part and the excrements.

8- To spit out in the excrement.

9- To eat and drink.

10- To use the right hand.

11- To sit while directing your face to the two Qiblahs: Qaba and Jerusalem.

12- To sit for a long time.

Q2- What are the cursed matters?

A2- It was included in the poet's saying “

*The cursed matters are rivers, road and Mosque
– trees shadow, grave and sitting place*

Q3- Why is it prohibited to urinate at the metal?

A3- because the urine may fly to the man relieving oneself and turns him impure.

Q4- Where can a man relieve himself?

A4- He can urinate in the ruins place that has no owner or it may have an owner and is satisfied with that.

(c). Matters recommended after relieving oneself:

Q1- What is recommended for the one relieving himself after finishing it?

A1- It is recommended for the one relieving himself to do two matters:

1- To praise Allah: to say after finishing reliev-

ing himself and exiting the toilet *“Praise be to Allah who removed the harmful matters from me. Praise be to Allah who granted me health in my body”*.

- 2- **Al Estijmar**: to take three small clean stones or tissue papers after relieving himself and clean the private parts with them till the impurity or the filthy thing is removed.

Q2- *What are the materials that the one who relieving himself can use to purify himself?*

A2- He can purify himself with:

- 1- Inanimate thing, not animal related material
- 2- A pure not impure material.
- 3- A cleaning material such as the clay or the stones.
- 4- The material shall not be forbidden.

Q3- *What are the forbidden matters?*

A3-

- 1- The Holy Quran.
- 2- The guidance books.
- 3- The food of the human being.
- 4- The food of the Jin, such as the bones and

coals.

- 5- The food of the animals such as the herbs and foddors.

Q4- *What are the materials which the one relieving himself cannot use?*

A4-

- 1- He cannot use any usurped materials.
- 2- He cannot use any harmful materials, such as glass.
- 3- He cannot use any expensive materials, such as silk and money.

(4). Ablution Chapter

(A). Dictates and conditions of ablution (Wudu):

Q1- *How many are the validity conditions of ablution? What are they?*

A1- The validity conditions of ablution are four:

- 1- Al Takleef (assignment) which means to reach the age of puberty and sanity.
- 2- Islam.
- 3- Purification of the body from the greatest impurity (having seminal emission).
- 4- Purification of the body from any impurity that requires him to perform ablution such as urine. Etc.

Q2- *How many are the ablution dictations? What are they?*

A2- The ablution dictations are ten which are:

- 1- Washing the private parts after removing the impurity.
- 2- Mentioning the name of Allah¹.

1 "Al Tasmiah" will be mentioned in the ablution method.

- 3- Intention which means that he intends to perform ablution for prayer and not for cleaning or cooling himself.
- 4- Rinsing and inhaling.
- 5- Washing the whole face from the forehead to the end of the chin in length, and from the ear to the ear in width.
- 6- Washing hands with elbows.
- 7- Wiping the head completely back and forth with the two ears internally and externally.
- 8- Washing the feet with the two heels.
- 9- Ordering the organs' washing.
- 10- Washing the space between the fingers, nails and wounds.

(B) Ablution Sunnah, recommendations and deficiencies

**Q1- How many Sunnah elements for ablution?
What are they?**

A1- There are five Sunnah elements which are:

- 1- Toothpick.¹
- 2- Washing the hands to the wrists before ablution.
- 3- Preceding the water rinsing and inhalation before the face.
- 4- (Tathleeth) To do the washing three times.
- 5- Clean the neck with wet hands.

Q2- *What is Tathleeth?*

A2- To wash every ablution organ three times as well as the head and the two ears which are wiped three times.

Q3- *How many recommended elements of ablution? What are they?*

A3- The ablution recommended elements are six:

- 1- To order washing the private parts and start with the upper, then the lower.
- 2- To continue washing the ablution organs.
- 3- Supplications.
- 4- To perform ablution by himself.
- 5- To renew it after every lawful thing.

1 Its shape is recommended which is accidental.

6- To pass the water on all that is shaved or peeled of the ablution organs.

Q4- How many shortfalls of ablution? What are they?

A4- They are five, which are: -

- 1- What has come out of the front and back private parts including urine, excrement and farts.
- 2- Absence of the mind including sleeping, faint or others.
- 3- Vomiting if it was coming from the stomach and filled the mouth at one time.
- 4- Emergence of blood and pus from one place at one time in a drop size.
- 5- Every great sin such as gossip, backbiting, lying. Etc.

(5). How to perform Ablution

Q1- *If you want to perform ablution, how can you do it?*

A1- If you wanted to perform ablution for prayer, you shall do the following steps¹:

1- Take the toothpick and clean your teeth with it, then say² *“in the name of Allah and on the faith of Allah’s Messenger, peace be upon him”*.

2- Wash your private parts starting with the upper part, then and lower part, wash your hands to wrists³ and then say - after covering your private parts, *“O Allah, immunize my*

1 Every teacher shall kindly apply these steps with the students and repeat them till he is sure that is every student can perform ablution because it has been mentioned in the hadith of the prophet, peace be upon him, that he said “no prayer for the one who did not perform ablution” and recite the ablution supplication for every student till he memorizes it”.

2 The ablution supplication was mentioned by Imam Al Hady, peace on him and narrated from Ali, peace on him, “Al Ahkam 1/49- 50).

3 The teacher shall draw the attention of the students to washing the hands after Istinjaa (purifying the private parts) because the hand may become impure on washing the private parts.

private parts with your mercy and ward me off your sins”.

- 3- Rinse your mouth with water, inhale water from your nose and do this three times. When you rinse your mouth with water say *“My lord, inspire me with the answer when I meet you”*, and when you inhale water from your nose, *“My lord, do not deprive me from the paradise odor with your mercy”*.
- 4- Wash your face wholly from the forehead to below the chin in the length and between the two ears in width. You shall do this three times and say when you do it, *“turn my face white in the day of judgment when there are black and white faces”*.
- 5- Wash your right hand with the elbow and pass the water among the fingers and nails three times, and it is not sufficient to wash the palms of the hand at the beginning of the ablution. After that say, *“O my lord, give me my book with the right hand and forgive my sins”*.

- 6- Wash your left hand as you have done with the right hand and say, *“O Allah, don’t give me my book with the left hand and forgive me my wrong deeds”*.
- 7- Wipe your head completely with water and clean your ears internally and externally by entering your wet finger in them and say, *“O Allah, let your mercy cover me and let your blessings surround me”*. After that, wipe the back of your neck with water except the front of it, then say, *“O Allah, protect me from the fetters on the Day of Reckoning”*. Your head and your two ears are wiped three times and the neck is wiped once only.
- 8- Wash your feet with the heels three times starting with the right, then with the left and pass the water among your fingers and nails, then say, *“O Allah, fix my feet on the straight path when, in this day, the feet are stumbled to the hell, you are the Exalted and the most Generous”*.
- 9- After you finish ablution, take a palm of

water and pour it on your forehead and say,
*“Glory be to Allah, praise be to Allah, I testify
that there no God but Allah. O my lord, make
me from your worshippers who repented
from their sins, forgive my wrong deeds, you
are the Almighty over everything”*.

(6). Al Gosel (washing the body) Chapter

Q1- *What makes it incumbent to wash your body?*

A1- The greatest impurity and this will be mentioned in details, after the washing of Allah, in the next levels.

Q2- *How many dictations are there in Al Gosel (the washing of the body)? What are they?*

A2- Al Gosel (washing the body) dictations are four:

- 1- Intention.
- 2- Rinsing the mouth and inhaling the nose with water.
- 3- Run the water on all parts of the body and rub them.
- 4- The woman must loosen her hair on washing her body from the Hadi (the men-strual period) and Al-Knifes (the period after giving birth).

Q3- *How many things are recommended for washing the body? What are they?*

A3- The recommended things for washing the body are thirteen and they are:

- 1- Friday.

- 2- The two Aids (festivals).
- 3- Arafa day.
- 4- Al Qadeer Nights.
- 5- On entering the Holy Mosque.
- 6- On entering Mecca.
- 7- On entering Qaba.
- 8- On entering Medina.
- 9- On entering the place where the tomb of the prophet, *peace be upon him*, exists.
- 10- After Al Hinami (the cupping).
- 11- After showering in the steam bath.
- 12- After washing body of the dead person.
- 13- After adopting Islam.¹

1 If he was wet during being a disbeliever, it is a duty for him wash his body for this.

Al Tayammum¹ Chapter

Q1- *How many reasons are there for Tayammum?*

A1- The reasons for Tayammum are eight:

- 1- If it is impossible to use water, for example, if the water was in the well and there is no rope or bucket to get water with it.
- 2- If he was afraid from the road leading to the water.
- 3- If he was afraid from turning the water impure.
- 4- If the person was afraid from the damages that may occur from performing ablution due to the hot temperatures or the cold.
- 5- If the one who is performing ablution is afraid from damages due to being thirsty.
- 6- Fear of causing damage to the unlawful blood like the Muslim, Dhimmi and the animal which cannot be slaughtered.
- 7- Fear of missing a prayer that cannot be performed if it was ended like Al Janata

1 Wipe one's face and arms with dust in a specifically detailed way.

(Funeral) pray.

- 8- Lack of water after searching it for a long a mile in the four directions.

Q2-What the praying person can use to perform Tayammum?

A2- He can perform Tayammum with:

- 1- Dust.
- 2- Lawful dust.
- 3- Pure dust.
- 4- Growing dust.
- 5- Can stick to the hand.

Q3- How many dictations are there for Tayammum? What are they?

A3- Tayammum dictations are six which are:

- 1- Mention the name of Allah.
- 2- Intention to do the dictation.
- 3- Hit the dust with the two hands.
- 4- Wipe the face completely and pass the fingers through the beard.
- 5- Hit the dust secondly with the two hands.
- 6- Wipe the right hand, then the left.

Q4- How many shortfalls of Tayammum are there?

What are they?

A4- Tayammum is violated by six matters:

- 1- By the end of Tayammum purpose.
- 2- By being busy in other matter than the purpose of Tayammum.
- 3- By the end of Tayammum excuse.
- 4- The existence of the water before completing prayer.
- 5- The end of the prayer time.
- 6- The shortfalls of Wudu (ablution).

Second: The Prayer Chapter

(1). Prayer conditions chapter

Q1- How many incumbent conditions for prayer?

What are they?

A1- The incumbent conditions for prayer are three:

1- Sanity.

2- Islam.

3- Reaching the age of puberty.

Q2- How can be puberty reached?

A2- At the age of fifteen since the birthday as will be mentioned in the coming levels, In sha Allah.

Q3- What is necessary to do by the guardian of the boy?

A3- The guardian of the boy must teach him how to pray since the age of seven and force the child to perform prayer at the age of ten even if had to use punishment, but the girl from the age of nine.

Q4- How many validity conditions for prayer?

What are they?

A4- The validity conditions for prayer are six and

they are:

- 1- Beginning the prayer time and purification of the body from impurity.
- 2- Covering all the private parts in all prayers.
- 3- Purification of all that the worshipper carries and wears and the lawfulness of it.
- 4- Lawfulness of the place where he performs prayer.
- 5- Purification of the place where he performs prayer.
- 6- Directing his face to Qibla.

Q5- What is the limit of the man's private parts?

A5- Man's private parts are from the navel to below the knee.

Q6- What is the limit of the woman's private parts in prayer?

A6- The woman's private parts in prayer are all of her body except her face and the two hands.

Q7- What are the clothes in which prayer are abominable?

A7- The dirty clothes and the pants only.

Q8- Is it lawful for the men to wear the red and the

yellow?

A8- No, it is not lawful whether in the prayer or not.

(2). The prayer time chapter

Q1- *Every prayer has two times, what are they?*

A1- The first is optional and the second is obligatory.

Q2- *What are the optional times for prayer?*

A2- The optional times for prayer are:

- 1- **The noon:** when the sun moves from the center of the sky to the west till the thing has its same shadow.
- 2- **The afternoon:** when the thing has its same shadow till the thing has its two same shadows.
- 3- **The sunset:** from the emergence of Laila planet to the end of the red dusk.
- 4- **The night:** from the end of the red dusk to the first third of the night.
- 5- **The dawn:** after the emergence of the dawn till there is a Raka before the sun rises.

Q3- *What is the obligatory time for prayer?*

A3- The obligatory times for prayer:

- 1- **The noon:** from the time when the thing has its same shadow till before the sunset when

there is enough time for afternoon.

- 2- **The afternoon** has two obligatory times:
 - a) After the sun moves from the center of the sky in what is enough for the noon till the time when the thing has its same shadow.
 - b) From the time when the thing has its two same shadows till there is no sufficient time to perform Raka.
- 3- **The sunset**: from the end of the red dusk till the time before the dawn emerges in what is sufficient for night prayer.
- 4- **The night prayer** has two obligatory times:
 - a) After the sunset in what is sufficient for Al Maghrib prayer to the end of the red dusk.
 - b) After the end of one third of the night to the time before the emergence of the dawn.
- 5- **The dawn obligatory time**: to perform one Raka before the sun rise.

(3). Azan and Iqama chapter

Q1- Mention the words of Azan and Iqama in Arabic?

A1- The words of Azan¹:

• اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

Allah is the greatest, Allah is the greatest

• أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللهُ.

I testify that there is God, but Allah. I testify that there is God, but Allah

• أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ.

I testify that Muhammad is the messenger of Allah. I testify that Muhammad is the messenger of Allah.

• حَيِّ عَلَى الصَّلَاةِ، حَيِّ عَلَى الصَّلَاةِ.

Hasten to prayer, Hasten to prayer.

• حَيِّ عَلَى الْفَلَاحِ، حَيِّ عَلَى الْفَلَاحِ.

Hasten to real success, Hasten to real success.

• حَيِّ عَلَى خَيْرِ الْعَمَلِ، حَيِّ عَلَى خَيْرِ الْعَمَلِ.

Hasten to the best work, Hasten to the best work.

1 Every teacher shall recite the words of Azan and Iqama in Arabic for every student until he memorizes them.

• اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

Allah is the greatest, Allah is the greatest.

• لَا إِلَهَ إِلَّا اللهُ.

There is no God but Allah.

The words of Iqama are the words of Azan except that we add “*rise for performing prayer, rise for performing prayer*”, after “*hasten to the best work. hasten to the best work*”.

Q2- Who shall perform Azan and Iqama?

A2- It is a duty on the men not the women.

Q3- How many validity conditions are there for Azan? What are they?

A3- The validity conditions for Azan are six: -

- 1- It must be on time.
- 2- It must be performed by the adult.
- 3- It must be performed by males not females.
- 4- Azan shall be in clear Arabic.
- 5- It must be performed by sane person.
- 6- He must be clear from impurity.

Q4- Who shall perform Iqama?

A4- The one who performs Iqama for prayer is Al Moazen or his representative.

(4). The Prayer Method chapter

(A). Prayer dictates:

Q1- How many prayers dictates are there? What are they?

A1- They are ten dictates which are: -

- 1- Intention: to have a strong insistence on performing the prayer that he would like to do and it is not necessary to pronounce it.
- 2- Al Ehram Takbeer by saying, "*Allah is the greatest*".
- 3- To stand as much as you can read Al Fatiha Surat and three verses.
- 4- Reciting Al Fatiha Surat and three verses¹ in secrete in the noon and afternoon, and publically in other prayers.
- 5- Kneeling.
- 6- Rising from kneeling.
- 7- Prostration on the forehead, the two knees,

1 The teacher shall kindly recite Al Fatiha and several Surats for every student until he memorizes them as it has been mentioned in the hadith "the less amount of the Holy Quran of which prayer is valid is Al Fatiha and three verses". (Al Montakhab 45).

palms of the two hands and the bottom of the feet fingers.

8- Rising from the two prostrations, putting the right feet in vertical position and extending the left feet.

9- The two testimonies and prayer on the prophet (ﷺ), which is (*I bear witness that there is no God but Allah and has no partner and I bear witness that Mohammed is His salve and His messenger, peace be upon our prophet Mohamed and all of his companions*).

10- Al Taslim by saying, "*peace be upon you*" in order to end the prayer by turning the face to the right and the left consecutively.

(B). The Sunnah elements of prayer:

Q1- How many sunnah elements are there in prayer? What are they?

A1- The Sunnah elements are thirteen and they are:

1- Al Taaouz i.e. *I seek refuge of Allah from the devil.*

- 2- Al Tawajuhan.
- 3- Reciting Al Fatiha and a Surat in every of the first two rakas.
- 4- In the noon and afternoon prayers, recitation of the Holy Quran shall be secret, but in other prayers recitation shall be public.
- 5- Ordering between Al Fatiha and other Surats.
- 6- Al Mowalah (continue recitation of other Surats after finishing Al fatiha).
- 7- Recitation of Al fatiha or praising in the last two rakaas. Al Tasbeeh is to say (*Glory be to Allah - praise be to Allah- There is no God but Allah- Allah is the greatest*) for three times.
- 8- Transferring Takbeer¹ (saying: *Allah is the greatest*).
- 9- Prostration and kneeling Tasbeeh.

1 The words of transferring Takbeer, Al Ihram Takbeer, prostration and kneeling Tasbeeh, Tasmee (to say “Allah hears whoever praise him”, praising, testimony and supplication will come in Shaa Allah in “how to pray chapter”).

- 10-To say “Allah hears whoever praises him” for the Imam and the single worshipper and say “praise be to Allah” for the one standing behind the Imam.
- 11-The middle Tashahud (testimony).
- 12-The last end of the last Tashahud.
- 13-Supplication after the last kneeling in the dawn prayer and Al-Witer prayer with Quran.

(c). Things that can render prayer invalid:

Q1- How many things that can render prayer invalid? What are they?

A1- Things that can render prayer invalid are three and they are:

- 1- If one of the prayer validity conditions, or one of the prayer dictates, that has been stated previously, were violated.
- 2- Too many movements like eating and drinking.
- 3- Speech which is not from the Holy Quran and not from the words said after prayer.

(d). The difference between the man and the woman in prayer:

Q1- *What is the difference between the man and the woman in prayer?*

A1- Woman is like the man except in ten matters:

- 1- The woman does not perform Azan and Iqama.
- 2- The woman covers all of her body except the face and the two hands which are duty to be uncovered.
- 3- She must put her feet beside the other while she is trying to stand in prayer.
- 4- The maximum to which she can raise her voice is the minimum to which the man can lower his voice.
- 5- Her kneeling is lower than man's kneeling so the tips of her fingers shall be above her knee.
- 6- If she wanted to prostrate, she must sit and bring her legs to the right side and prostrates.
- 7- If she prostrated, her chin must be at her

knee and her legs at her thigh leaning to the ground¹.

1. It is recommended and not a duty so the woman does what she can.

How to perform prayer chapter

Q1- *If I wanted to perform prayer, how can I pray¹?*

A1- While standing for performing your prayer, as you were keen on purifying your body, your dress and the place where you prostrates, so you must be keen on the purity of your heart from the sins and the wrong deeds in order to get your prayer accepted. Do the following and keep reverence in prayer: -

1- Stand while you direct your face to Qibla, then say Taaouz *“I seek refuge of Allah, the All-Hearer, the All- Knower, from the cursed Satan. I turned my face to Allah who created the heavens and the earth, as a loyal Muslim, and I’m not one of those who*

1 Every teacher must apply how to perform prayer practically for all the students till every one of them can command how to pray an recite the remembrance words till they memorize them in order to perform prayer perfectly because it has been mentioned in the hadith “adhere to your five prayers as Allah, glory be to him, calls his salve at the day of judgment and asks him firstly about prayer. The salve may bring prayer at the day of judgment perfectly or otherwise, he is thrown into the hell. (Amaly Imam Abu Talib, peace on him, page 307”

disbelieve in Him. My prayer, my rituals, my life and my death are for Allah, lord of the world and has no partner with Him. Thus, I was commanded and I'm one of the Muslims. Praise be to Allah who never has a son, never has a partner and has never supporter".

- 2- Say Al-Ihram Takbeer which is "*Allah is the greatest*", then recite Al Fatiha and a short Surat while you are standing, directing your face to Qibla, looking to the place where you are prostrating and taking little space between your legs (as for the woman, she puts her legs next to the other without space).
- 3- Kneel and say, "*Allah is the greatest*" until you feel tranquility while you are looking at your feet, stretching your back, making your head equal to your back, not raising or lowering it, putting your hands on your knees, spacing between your hand fingers and directing your face to Qibla. Say while

you are kneeling, *“Glory and praise be to Allah, the greatest”* for three or five times. As for the woman (it is sufficient for her during kneeling to get her fingers to her knees).¹

- 4- Rise from kneeling completely till your back is straight and you feel calm in your standing and say, *“Allah hears whoever praises him”*. If you are behind the Imam, say, *“O my Lord, to you we ascribe all praises”*.
- 5- Then, prostrate and say, *“Allah is the greatest”*. You shall prostrate on your forehead, nose, palms of your hands, knees and bottom of your foot fingers. You must take space between your belly and thigh, make your hands between your cheeks and your shoulders and your fingers toward Qibla. Say, *“Glory and praise be to Allah, the highest”* for three or five times.

(As for the woman, she must sit at first, bring

¹ It is not valid for her to do less than this and if she exceeded, her prayer is valid.

her feet to the right and prostrate. Her chin must be at her knee as much as possible and her arms must be on the ground beside her thighs).

- 6- Raise your head and say, "*Allah is the greatest*". Raise your head between the two prostrations till you feel calm while you are sitting and put your right feet in the vertical position and lay your left feet.

(The woman brings her foot to the right), then prostrate again like the first prostration. Stand from your prostration and say, "*Allah is the greatest*" until you are standing straight and do in the second prostration what you did in the first prostration.

- 7- If you are in a prayer consisting of three rakaa or four rakaa, you must sit in the second kneeling setting you right feet in vertical position and laying your left feet. Say the middle Tashahud (testimony) which is "*In the name of Allah, with the help of Allah, praise be to Allah and all the good names are*

for Allah. I bear witness that there is no God, but Allah and He has no partners. I bear witness that Muhammad is the salve and Messenger of Allah”.

- 8- If you are in the last rakaa (kneeling), sit after the second prostration, setting your right feet in vertical position and laying the left one. Say the last Tashahud (testimony) which is *“In the name of Allah, with the help of Allah, praise be to Allah and all the good names are for Allah. I bear witness that there is no God, but Allah and He has no partners. I bear witness that Muhammad is the salve and Messenger of Allah. O Allah, grant peace to the prophet Muhammad and his family and grant blessing to the prophet Muhammad and his family as you granted peace and blessing upon Ibrahim (Abraham) and his family. You are the Majestic and praised one.”.*
- 9- Say, *“Al salam Alekum”* (peace be upon you) and turn your face to the right side till your

left cheek faces the Qibla and so you must do with the left side.

10- Say supplication (Knot) if you are in the second rakaa of dawn prayer or the third rakaa of Witr prayer and speak,

﴿الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ﴾

"Praise and thanks be to Allah, and peace be on His slaves whom He has chosen."

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire."

﴿رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

"Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment. Evil indeed it [Hell] is as an abode and as a place to dwell"

﴿رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ﴿١٣٦﴾﴾

"Our Lord! Pour out on us patience, and cause us to die as Muslims."

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٣٧﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٣٨﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٣٩﴾﴾

"Glorified be your Lord, the Lord of Honor and Power! [He is Fee] from what they attribute unto Him. And peace be on the Messengers. And all the praise and thanks be to Allah, Lord of the 'Alamin' [mankind, jinns and all that exists]."

And other verses that include supplication¹.

1 Every teacher shall recite to all students Al Ihram Takbeer, prostration and kneeling Tasbeeh, Tasmee (to say "Allah hears whoever praise him", praising, testimony and supplication and all of the prayer remembrance words till they memorize them.

**Curriculum of the
Hadith**

**Ethics from the Holy
Book and the Sunnah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most Gracious,
the Most Merciful*

Introduction

Praise be to Allah, lord of the world and peace and blessing be upon our Messenger Muhammad and all of his family, the kind and the good-hearted people.

These are important topics and ethics, stated in the Book of Allah, the Exalted, and narrated from the messenger of Allah, *peace and blessing be upon him*. We ask Allah, the Exalted, to benefit our brother believers including the fresh students and others. We ask Allah, with his generosity, to help us do them well and make this sincere work for his sake accepted and rewarded till the day of judgment.

(1). Encouraging the students to ask for Knowledge

Allah, the Exalted, said,

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ [النحل:43].

"So ask the people of the message if you do not know."

[Al-Nahl:43].

1. The Messenger of Allah said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him¹. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars² (i.e., in brightness).

1 What lives on the earth including insects and others.

2 Mjamoe Al Imam Zaid, peace on him, (383) and was mentioned in Al Arbeen Al olawyah and look it up with similar words and with more additional words than Abi Al Dardaa in: Sunan Abi Dawoud no. (3641), Sunan Ibn Maja no. (223), Musnad Ahmed no. (21715).

(2). Virtues of the Scientists (scholars)

Allah, the Exalted, said,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة].

"Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do." [Al-Mujaadila].

2. It was narrated from the way of Ali, *peace on him*, that he said, "A scholar is better than thousand worshippers. The scholar saves the salves of Allah from aberrance to guidance and the worshipper may the doubt enter his heart so he fills in the quagmire of the sins¹".
3. It was narrated from the way of Ali, *peace on him*, that the Messenger of Allah said, "the jurists are the trustees of the messengers unless they enter the world". It was said, "O Messenger, how can they enter the world?", The messenger of Allah said, "by following the Sultan and if they

1 Majmoe Al Imam Zaid, peace on him, (382)

did so, be careful of them on your religion¹".

(3). Knowing Allah

Allah, the Exalted, said,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾ [فاطر].

"Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving." [Faatir].

1. Ali Bin Abi Talib, *peace on him*, narrated that heard the Messenger of Allah saying – in along Hadith – “the Price of monotheism is paradise²”.

(4). Ablution (Wudu)

Allah, the Exalted, said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

1 Al Mukhta from sahih Al hadith and Al Athar: (782) copied from Amali Abi Talib, *peace on him*, (271), and with similar words like what is in Kanz Al Omal no. (28953) and with another narration similar to it about Abu Anas no. (28952), the good intentions no. (746), Al Jamee Al saghier for Al Siouty no. (8463).

2 Al Mukhtar from Sahih Al hadith and Al Athar (790), transferred from Amali Al Murshid Billah, *peace on him*, (1/80), and narrated in jurisprudence by Al Murtada, and narrated by Al Dailamy in Al Firdaws within the hadith of Anas Ibn Malik no. (2415).

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles." [Al-Maaida:6].

1. It was narrated from the authority of Ali, *peace on him*, that the Messenger of Allah (ﷺ) said, "No prayer is valid for the one who did not perform ablution, and no ablution is valid for the one who did not mention the name of Allah, glory be to him."¹
2. It was narrated from the Messenger of Allah that the prophet of Allah said, "Woe to hocks² (Al Arakeeb) from the fire³" and said, "Woe to the

1 Al Mukhtar from Sahih Al ahadith and Al Athar (55), narrated from Amali Al Imam Ahmed Bin Essa, peace on him, (1/28), narrated in Musnad Al Imam zaid Bin Ali, peace on him, and narrated by Al hakim in Al Mustadrak about Abu Hurrira no. (518) and in Sunan Ibn Maja about said Ibn zaid no. (389).

2 Arakeeb is the plural of Arkoob and it is the thick nerve above the ankle.

3 Al Ahkam for Al Imam Al hady, peace on him, (1/55) narrated in Amali Abi Talib and was compiled in Shifaa Al Awam with what is after it in one hadith and narrated by Ahmed under the no. (10092), and Ibn Maja under the no. (452, 454).

bottom of the feed from the fire¹”.

3. It was also narrated from the prophet (ﷺ) that he said, “Pass the water between your fingers lest it may be passed by the fire²”.

(5). Prayer

Allah, the Exalted, said,

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: 238].

"Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient." [Al-Baqara:238].

4. It was narrated about the prophet (ﷺ) that he said, "Maintain with care the five prayers as Allah, glory be to him, calls the slave in the Day of Judgment and asks him first about prayer. The slave brings it complete and otherwise, he will be thrown³ in the fire of the hell¹".

1 Al Ahkam for Al Imam Al hady, peace on him, (1/55), Shifaa Al Awam and Trimidi under the no. (41), Al Mustadark on Al sahihain under the number (580).

2 Al Ahkam for Al Imam Al hady, peace on him, (1/55), Amali Ahmed Bin Essa, close to it in the fundamentals of rulings, and Al Mojam Al kabeer for Tabarani no. (156).

3 Thrown means pushed.

5. It was narrated from the prophet (ﷺ) that he said to his companions, “Do not waste your prayer as whoever wastes his prayer will be resurrected in, the Day of Judgment, Qaroon, Pharaoh and Haman and Allah will rightfully get him with the hypocrites, and woe to whoever wastes his prayer or the Sunnah of his prophet”².

(6). Zakat

Allah, the Exalted, said,

﴿وَأَقِيمُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ﴾ [النور: ٥٦].

"And establish prayer and give zakah." [An-Noor:56].

1. Ali, *peace be upon him*, said that he heard the Messenger of Allah (ﷺ) saying, “Prayer is not complete without Zakat, and prayer is not complete without purification, and alms is not

1 Al Mokhtar from Sahih Al hadith and Al Athar: (86) narrated from Amali Abi Talib, peace on him, (307), and was narrated with similar words without the last of it in Al Moajam Al kabeer for Tabarani about Tamim Al dary no. (1255).

2 Al Mokhtar from Sahih Al Ahadith and Al Athar: (86- 87) copied from the sheet of Ali Bin Mosa, may Allah be pleased with him, (451).

accepted from forbidden ways¹”.

(7). Fasting

Allah, the Exalted, said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة].

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." [Al-Baqara:183].

1. It was narrated about Ali, *peace be upon him*, that the Messenger of Allah (ﷺ) said, “the fasting person has two joys: the first is when he breaks his fasting, and the second is at the Day of Judgment. A caller calls, “where are the fasting people? I swear with my glory and pride that I will water their livers today²”.

(8). Pilgrimage

Allah, the Exalted, said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ

1 Majmoe Al Imam Zaid Bin Ali, peace on them, (202).

2 Majmoe Imam Zaid Bin Ali, peace be upon them, (203), Al Ahkam for Imam Al hady, peace on them, Shefaa Al Awam, and the first of the hadith is spread all over the books of the hadith.

اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٧٧﴾ [آل عمران].

"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way." [Aal-Imraan:97].

1. It was narrated from Ali, *peace on him*, that the Messenger of Allah (ﷺ) said, "whoever wants to win this world and the Hereafter, then he shall go¹ to this house. O people, you have to perform pilgrimage and Umra so you must follow them²".
2. It was narrated from the prophet (ﷺ) that he said, "Hasten to Mecca. None of you can know what may happen to him including disease or need³".

(9). The Prophet's Family

Allah, the Exalted, said,

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾ [الشورى:٢٣].

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- 1 To go to the blessed Mecca.
 - 2 Al Mukhtar from Sahih Al Ahadith and Al Athar (343), reported from Sharh Al Tajreed to Al Mowaid Billah, *peace on him*, (2/346), and narrated in Osul Al Ahkam "the fundamentals of rulings" no. (1052), Sharh Al Tajreed.
 - 3 Amali Abi Talib, *peace on him*, (392), and was narrated in Al Sunan Al Kubra by Al baihaky no. (8695), Kanz Al Omal, no. (11851).

"Say, [O Muhammad], 'I don't ask you for this message any payment [but] only good will through kinship'." [Ash-Shura:23].

1. It was narrated about the prophet (ﷺ) that he said, "Love Allah for they feed¹ of blessings, love me for loving Allah and love the people of my family for my love²".
2. It was narrated about the prophet (ﷺ) that he said, "The people of my family are like stars. Whenever a star goes, another one appears"³.

(10). Honoring ones' Parents

Allah, the Exalted, said,

1 The feed is what feeds the body and makes it grow.

2 Amali Abi Talib, peace on him, (546), Ahmed Bin Hanbal in the virtues of the companions (2/986) no. (1952) and Tirmidi Sunan (6/134), no. (3789).

3 Al-Mansur Billah, peace be upon him, in the explanation of Al Risala Al nasiha (2/408) on the authority of the Prophet, may God's prayers and peace be upon him and his family, and in Al-Shafi on the authority of Ali, peace be upon him, and in Amali Abi Talib, peace be upon him (229), and in Nahj Al-Balagha (187-188) sermon No. (99) Al-Kufi in Manaqib Amir al-Mu'minin (2/144) on the authority of Ali, and in Yanabi' al-Mawaddah al-Qunduzi (1/Chapter 44), and in Amali al-Saduq (1/342), and al-Iraqi al-Kinani in Tanzih al-Shari'ah (1/419), Chapter Three, No. (33).

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا﴾ [الأسراء:٢٣].

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "Uff," and do not repel them but speak to them a noble word." [Al-Israa:23].

1. It was narrated about the prophet (ﷺ) that a man came to the prophet and asked him, "O Messenger of Allah, who is the worthiest people to be my best companions?", He said, "your mother". The man asked him, "who is else?", The prophet said, "your mother". The man asked again, "who is else?", The prophet said, "your mother". The man asked, "who is else", The prophet said, "your father". The man said, "who is else?", The prophet said, "your kinship the closer to you¹".

1 The collection of Imam Zayd, peace be upon him: (415), Al Arbaoun Al Olawia, and close to its words in: Al-Amali Al-Khamisiyyah, Sunan Ibn Majah No. (3658), Al-Tabarani's Middle

2. It was narrated about Ali, *peace on him*, that he said that the prophet (ﷺ) said in a long hadith, “Whoever wanted to have a long life, have great and vast sustenance, have answered supplications and protected from bad death, then he must obey his parents in his obedience of Allah, glory be to him and must keep good ties with his blood relations¹”.

(11). Good manners and urging people to be good- mannered

Allah, the Exalted, said,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [القلم].

"And indeed, you are of a great moral character." [Al-

Qalam:4].

Dictionary No. (4482), Al-Mustadrak on the two Sahihs No. (7242).

- 1 Al-Ahkam by Imam Al-Hadi, peace be upon him: (2/527), Amali Ahmed bin Isa, and it was narrated on the authority of Anas with the wording: The Messenger of Allah, may Allah’s prayers and peace be upon him and his family, said: whoever wants to have a long life, have increased sustenance, must be gratitude and honor his parents and have good relation with people of his blood relation.” Ahmad ibn Hanbal in his Musnad No. (13401), and Hilyat al-Awliya’ (3/107).

1. It was narrated about Ali, that the prophet (ﷺ) said, “the closest of you to me in the day of Judgment and the people who have the right to get my mediation in that day are: the people who always say the truth, the people who gave the honesty, the people with good manners and the people who are closer to the public¹”.
2. It was narrated about the Messenger of Allah (ﷺ) that he said, “the man with good manners may attain the degree of the man who is fasting all the day, praying all the night and fighting in the cause of Allah. The man with bad manners may be written as (Jabbar) mighty² even if he has nothing but his family³”

(12). Truth and Lie

Allah, the Exalted, said,

﴿إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ

1 Majmoo' of Imam Zayd, peace be upon him: (390), Al-Alawiya Forty, Amali Abi Talib.

2 Jabbar is a mighty, snobbish and cruel person who has no mercy in his heart.

3 Al Ahkam for Al Imam Al Hady, peace on him, (2/533).

الكاذِبُونَ ﴿١٠٥﴾ [النحل].

"They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars." [An-Nahl:105].

1. It was narrated about the prophet (ﷺ) that he said, "lie is contrary to faith¹".

(13). Prohibition of Injustice

Allah, the Exalted, said,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾ [إبراهيم:42].

"And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror]." [Ibrahim:42].

1. It was narrated about the Messenger of Allah (ﷺ) that he said, "Beware of injustice as it destroys the hearts as the houses are destroyed²".

1 Al-Ahkam by Imam Al-Hadi, peace be upon him: (1/237), and see: Al-Amali Al-Khamisiya (1/31), Shu'ab Al-Iman (6/452) No. (4466), Kanz Al-Amal (2/620) No. (8206).

2 Selected from Sahih Hadiths and Athars: (804), quoted from Amali Abi Talib, peace be upon him: (537), and in Kanz al-Ummal No. (7639) with the wording: "Beware of injustice, for it destroys your

(14). Forbidding to take the people's money unlawfully

Allah, the Exalted, said,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ﴾ [البقرة: 188].

"And do not consume one another's wealth unjustly."

[Al-Baqara:188].

1. It was narrated about the prophet (ﷺ) that he said, "it is not lawful to take one's money unless he gives it to you with his own free will¹".

(15). Prohibition of Songs

Allah, the Exalted, said,

﴿وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ﴾ [لقمان].

"And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment." [Luqman:6].

hearts." He attributed it to al-Daylami, who is in Paradise by al-Daylami with No. (1552).

1 Usul al-Ahkam by Imam Ahmad bin Suleiman, peace be upon him: (268), and see: Sunan al-Bayhaqi al-Kubra No. (11545), Sunan al-Daraqutni No. (2868), Musnad Abi Yala No. (1570).

1. It was narrated about Ali that the Messenger of Allah said, “Beware of the singing¹ as it grows hypocrisy in the heart as the water grows trees²”.
2. It was narrated about Ali that the Messenger of Allah (ﷺ) said, “So bad is the house which is not known without signing and so bad is the house which is not known except by debauchery and lamentation³ (Al Niaha)”.

(16). The good companion and the bad companion

1. It has been narrated in a long hadith about the prophet (ﷺ) that he said, “The similitude of

1 Singing is the voice of the singer.

2 The collection of Imam Zayd, peace be upon him: (423), Al-Jami' Al-Kafi, he said in the interpretation of Fath Al-Qadeer: And Ibn Abi Al-Dunya and Al-Bayhaqi narrated in Al-Sunan on the authority of Ibn Masoud, he said: The Messenger of God, peace and blessings of God be upon him and his family, said: “Singing grows hypocrisy as water grows the herb.” And it was narrated from him in suspended narration. review: Al-Sunan Al-Soghra by Al-Bayhaqi No. (3361), and the Sunna by Ibn Al-Khallal No. (1650).

3 Majmoe Imam Zayd, peace be upon him: (423), and see: Al-Jami Al-Kafi, Amali Ahmed bin Isa. And the first in Shams Al Oloum.

good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk¹ would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows² (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell³”.

(17). Warning against the bad words

Allah, the Exalted, said,

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾ [البقرة: ٨٣].

"And speak to people good [words]." [Al-Baqara:83].

1. It was narrated about the Messenger of Allah (ﷺ) that he said, “The vilest person in the Day of Judgment is the one who people avoid him for saying bad words⁴”.

1 A kind of good odor.

2 What the blacksmith blows the fire.

3 Amali Abi Talib, peace be upon him: (670), Narrated by Abu Dawood (4829), Musnad Al-Shihab No. (1381).

4 Al Etbar for al-Muwaffaq Billah, peace be upon him: (494), and see: Kenz al-Ummal No. (8123) in which he said: Al-Khatib in Al-

2. It was narrated about Ali, *peace be upon him*, that the prophet (ﷺ) said, "Allah loves the shy¹, the meek, the chaste, the self-sufficient person, and hates the bad, insistent, obtrusive man²"

(18). Urging people for Invocation

Allah, the Exalted, said,

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر:60].

"And your Lord says, "Call upon Me I will respond to you"." [Ghafir:60].

1. It was narrated about Ali, *peace be upon him*, that the Messenger of Allah (ﷺ) said,

Mutafaq and Al-Mutafaq (No. (35) and Ibn Al-Najjar on the authority of Aisha, which is good).

- 1 Feels very shy.
- 2 The collection of Imam Zayd, *peace be upon him*: (388), and it was narrated in Al-Tabarani's Great Dictionary No. (10442) on the authority of Fatimah, and in Ibn Abi Shaybah's writing on the authority of Maymoon Bin Shabib No. (25344). And the meaning of insistent: He said in Lisan al-Arab: Insist on him with the question, and insist on the thing: He asked him as much as he clings to. And it was said: He insisted on something, and he did not give up. Ah and the obtrusive: the intensity of the urgency in the issue. Ah (from him).

“Invocation is the weapon of the Muslim, the pillar of the religion and the ornaments between the heavens and the earth¹”.

2. It was narrated about Ali, *peace be upon him*, that the Messenger of Allah (ﷺ) said, “No believer invokes Allah and unless he is responded. If his invocation is not given in this world, it will be given in the Hereafter²”.

(19). Praying upon the prophet (ﷺ).

1- When this verse was sent down,

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ [الأحزاب].

"Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to

1 Al-Mukhtar from Sahih Hadiths and Athars: (808), quoted from Amali Abi Talib, *peace be upon him*: (413), Al-Hakim in Al-Mustadrak No. (1812), and Al-Quda'i in Musnad Al-Shihab No. (143).

2 Majmoe Imam Zayd, *peace be upon him*: (156), and see: Al-Rawd Al-Nadir, in which he mentioned parallels to this hadith from the singular literature of Al-Bukhari and Al-Hakim on the authority of Abu Hurairah, Al-Tirmidhi.etc. to the last of his words.

grant him] peace." [Al-Ahzaab:18].

The narrator of the hadith said, "O Messenger of Allah, we knew the peace, but how to pray on you?", He said, "You say, "Allah send your Salat on Muhammad and the family of Muhammad and sent your blessings on Muhammad and the family of Muhammad. Etc.¹".

6. 2. It **was narrated** about the Messenger of Allah, peace be upon him, that he said, "Send many Salats on me on Friday as it is the day when works are doubled, and ask Allah to grant me Al wasila in Paradise". The prophet was asked, "O Messenger of Allah, what is Al Wasila degree in Paradise?" He answered, "It is the highest degree in paradise. No one can access it except the prophet and I wish to be this

1 Amali Al Murshid Billah, peace be upon him: (214), and it was narrated by Al-Bukhari: (4/146) No. (3370), Muslim (1/305) No. (65 - 405), and Abu Dawood: (1/257) No. (978), Ibn Majah: (1/293) No. (904), and others.

prophet¹".

(20). The virtues of Mosques

Allah, the Exalted, said,

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ ﴿١٨﴾

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [right] guided."

[At-Tawba:18].

1- It was narrated about Ali, *peace be upon him*, that he said, "there was Galasia² maid picking up the dirties from the mosque. The prophet (ﷺ) missed her and asked about her. He was answered she has died. The prophet said, "that's why I so this vision for her. I saw her picking the fruits of the trees in the paradise". Then he said,

1 Majmoee Imam Zayd, *peace be upon him*: (156), and about in: Sunan Al-Tirmidhi No. (3612), Musnad Ahmad No. (7598), compiled by Abdul Razzaq Al-San'ani No. (3120).

2 The maid from a white father and a black mother or white mother and black father.

“whoever takes out dirties from the mosque, he will be rewarded with the good and the good will be doubled to ten times and whoever brings dirties to the mosque, he will be given the bad and the bad is one¹”.

(21). Food Morals

1. It was narrated about the Messenger of Allah (ﷺ) that he said, “if one of you wanted to eat, he must eat with his right hand and drink with his right hand as the devil (Satan) eats with his left hand and drinks with his left hand²”.
2. The Sunnah of the Messenger (ﷺ) said, “if the food is put near him, he eats from the food which is near to him and if the dates were put, his hands move in the pot³”.

1 Selected from Sahih Hadiths and Athars: (209 - 210), quoted from Amali Abi Talib, peace be upon him: (354), and see: Amali Ahmed bin Isa, peace be upon him.

2 The rulings for Imam Al-Hadi, peace be upon him: (2/407), and see: Sunan Abi Dawood No. (3776), Al-Adab al-Bayhaqi No. (401), Musnad Ahmad No. (4886).

3 Al-Ahkam by Imam Al-Hadi, peace be upon him: (2/401), Shifaa Al Awwam, and he has evidence, including the narration of Akrash in Sunan Ibn Majah No. 3274. He said: The Prophet, may God bless

(22). Paradise and Hell

Allah, the Exalted, said,

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾ [احمد].

"Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?." [Muhammad:15].

1. It was narrated about the prophet (ﷺ) that he said, "O Ali, any house followed with joy will

him and his family and grant them peace, was brought with a large bowl of meat. We started to eat and my hand hit the bowl. He said: "O Akrash, eat from one place, for it is one food." Then we brought a plate with different colors of fresh dates, so the hand of the Messenger of God, may God's prayers and peace be upon him and his family, moved around the plate and said: "O Akrash, eat from where you want, because it is not one color."

be followed with sadness¹ and any distress will have its relief, except the distress of the people dwelling in the fire of the hell. No blessing is permanent except the blessing of the people of paradise. If you did any wrongdoing, follow it with the good deed and it will wipe it quickly. You should adhere to doing good favors² as they protect you from the bad death³”.

1 Sadness.

2 The good favor: the gift, the alms and the charity.

3 Amali Abi Talib, peace be upon him: (599), and in Jami' Al-Ahadith No. (34125) on Kanz Al-Ummal No. (17047).

Hereby the purpose of this chapter has been completed with the help of Allah and praise be to Allah in the first and at last. Peace and blessing be upon our Messenger Muhammad and his family, the kind and good-hearted people and many peace be upon our prophet.

**Biography of
Our Prophet,
Muhammad,**

(صَلَّى اللهُ عَلَيْهِ
وَالِهِ وَسَلَّمَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, lord of the world and peace and blessing be upon the seal Messenger, the honest and the truthful, the prophet who has exalted manners, one of the most honorable houses, the one who is supported with miracles from the lord of heavens and earth, and peace be upon the people of his family, the truthful and pious people whom Allah has purified them from all abomination.

This is a brief summary of the prophetic biography from which all the fresh students get benefit and the teachers and scholars cannot dispense with it, depending in its topics¹ on the biography written

1 Although most of them are verbally transmitted, and we have tried to cite the sources of hadiths on the different issues from the books of those who have different opinions from the teachers and those familiar with it, in order to be more reassured and for the argument against those who disagree with us, otherwise the narration of Al itra Al Tahira and their supporters is sufficient.

by the knowledgeable scholar Mohammed Bin Abdullah Awad, *may Allah support him*, unless the topics which does not exist and in Al Masabeeh written by Abi Al Abas Al Hosney, *peace be upon him*, and immigration and advice written by Mohamed Bin Al Qasem bin Ibrahim, *peace be upon him*.

I ask Allah and I beseech to him with his greatness to make this work for his sake sincerely and accept it and make it rewarded till the day of Judgment and make it useful for our brothers. Allah is he who guide us to success and from him is support and help.

(1). Ibrahim and Ismail, peace be upon them and immigration to Mecca¹.

Ibrahim, the prophet of Allah, *peace be upon him*, left his country and his birth place which is called (Hiran and the Island²) – to Iraq calling all people to the worship of Allah and to Allah's oneness, but they did not answer his call. After his immigration and residing in Jerusalem, he went out to Egypt calling people to the worship of Allah. After that, Allah gifted him his son Ismail, *peace be upon him*, from his wife Hajar.

Allah, the Exalted, ordered Ibrahim, *peace be upon him*, to take Hajar and her son Ismail to Mecca which was at these days a valley without any plants as Allah said about Ibrahim, *peace be upon him*,

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ..﴾ إبراهيم: ٣٧.

"Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord,

1 Review Al masabeeh in exegesis and immigration and advice by Mohamed Bin Al Qasim bin Ibrahim, peace be upon him.

2 The island between Iraq and Syria.

that they may establish prayer. So make hearts among the people incline toward them." [Ibrahim:37].

At Mecca, there was a people from Yemen from (Jirham)¹. The prophet of Allah, Ibrahim, order his son, Ismail, to marry a woman from them, so Allah, the Exalted, granted him many boys. His offspring in Mecca and Ibrahim and Ismail built the Qaba.

Allah, the Exalted, said

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾﴾ [البقرة].

"And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, you are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept

1 Jirham is a Yemeni tribe settled in Mecca. Stated by Ibn Al Masoudi in his Sirah.

our repentance. Indeed, You are the Accepting of repentance, the Merciful. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise".

[Al-Baqara:127-129].

The sons of Ismail, *peace be upon them*, dwelled in Mecca, its surroundings and its valleys and spread in Hijaz land. They stabilized there for a thousand of years till Allah, the Exalted, sent to them a prophet in Mecca from one of them who is the prophet Muhammad (ﷺ) as Allah, the Exalted, said the previous verse,

﴿يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ﴾ [البقرة: ١٢٩].

"Recite to them Your verses and teach them the Book and wisdom and purify them." [Al-Baqara:129].

Questions:

Q1- Why did Ibrahim leave for Iraq and Egypt?

Q2- Did Ibrahim dwell his offspring in Mecca to perform prayer or to trade, sell and purchase?

Q3- Who is the prophet whom Allah, the Exalted, has mentioned in the invocation of Ibrahim, *peace be upon him,*

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [البقرة: ٢٨٦].

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

[Al-Baqara:286].

(2). The Prophet's birth (ﷺ)

He is Muhammad Bin Abdullah bin Abdul-Muttalib Bin Hashim, and his mother is Amena Bint Wahab Bin Abd Manaf bin Zahraa.

The prophet (ﷺ) was born on the dawn of Monday 12th of Rabi Al Awal in the elephant year after he stayed in the belly of his mother for nine months, and she did not feel any pain. His mother said, *"when he got out of my belly, I looked at him and saw him prostrating and lifting his fingers to the sky)*. His grandfather, Abdel-Muttalib at the night when he was born inside the Qaba and heard aloud voice saying, *"Allah is the greatest, Allah is the greatest. Lord of Muhammad Al Moustafa (the chosen) and Ibrahim Al Mujtaba"*. At this time, the Idols simmered and fell to the ground. Abdel-Mutalib went to the house of Amena and found birds on the walls of the house and a white cloud above the house. He wanted to enter the house and heard a voice saying, *"Go back as there is no way for you and any of the human being to this infant until the angels' visit to him ends"*. However, when he

was born, his father was dead, as his father died while the prophet (ﷺ) is still in his mother's belly.

Questions:

Q1- What is the name of the prophet (ﷺ) and the name of his mother?

Q2- When was the prophet (ﷺ) born?

Q3- How was the prophet (ﷺ) when he got out of his mother's belly?

Q4- What did the angels say to Abdel-Muttalib when he wanted to enter Amina's house?

Q5- When did Abdullah, the father of the prophet (ﷺ) died?

(3). The prophet (ﷺ) at his childhood

The prophet (ﷺ) grew up an orphan, without a father. After that, his mother died while he was six years. His grandfather, Abdel-Muttalib, the head, the master and the eldest of Quraish tribe guaranteed him and took great interest of him even that it was in their habit to put a mattress for Abdel-Muttalib at the shade of Al kaba. His sons used to sit around this mattress until their father comes out. The Messenger of Allah (ﷺ) comes while he is a boy and sit on it. His uncles took him to delay him, but his grandfather says, *"let my son. I swear by Allah that he will be of great interest"*.

When Abdel-Muttalib was dying, he gathered his sons and said to them, *"Who will guarantee Muhammad after me?"*, All of them said, *"I will guarantee him"*. His eldest son Al Harith said, *"We are afraid that if one of us guaranteed him, Muhammad might not agree on him"*. Abdel-Muttalib called Muhammad (ﷺ) and made him sit beside him and asked him, *"Who of your uncles do you want to be under his guarantee?"*.

The Messenger of Allah (ﷺ) started to look at their faces one after another until his uncle Abu Talib came. Muhammad sat in Abu Talib's lap and said, *"My grandfather, I don't like anyone, but him"*.

Abdel-Muttalib recommended his son Abu Talib and confirmed him to take great care of Muhammad (ﷺ) wept severely and said, *"Muhammad will not die till he overcomes the Arab and Ajam"*.

When Abdel-Muttalib died, Muhammad (ﷺ) was eight years.

Questions:

- Q1-** How old was the prophet (ﷺ) when his mother Amina died?
- Q2-** How far was Abdel-Muttalib interested and keen on taking care of the prophet Muhammad (ﷺ) and mention his story when a mattress was put for him under the shade of Kaba?
- Q3-** Who guaranteed the prophet (ﷺ) after the death of his grandfather?

Q4- What did Abdel-Muttalib recommend his son Abu Talib when the prophet (ﷺ) selected him and sat in his lap?

(4). Going with his uncle, Abu Talib, to Al Sham (the Levant)

When Abdel-Muttalib died, his son Abu Talib and his wife Fatima bint Asad guaranteed the Messenger of Allah, *may Allah's prayers and peace be upon him and his family*, and took great care of him. When the Messenger of Allah, *may Allah's prayers and peace be upon him and his family*, was twelve years old, his uncle Abu Talib decided to go out to the Levant on his trade, then he took Muhammad with him and went out with a group of Quraysh until they reached the land of Bosra¹ between Mecca and the Levant. A monk named (Buhaira) looked at them from his silo, and had read the previous books and knew the mission of the Messenger (ﷺ) and his description. He saw them coming from Mecca and a cloud on their heads that moves if they walk and stops when they stop, so he said, *"This cloud is only on the head of a prophet"*, and he ordered his slaves to prepare food. The

1 A city in Syria, 40 km from Daraa, and 140 km from Damascus.

people went down to a tree at the gate of the monastery¹, and the Prophet (ﷺ) was with his uncle under the tree. Its shadow tilted over him, and the cloud stood on the tree. The monk was looking at him and said to the people of Quraish, *"Answer my call to the food"*. Abu Jahl was with them and said we are not accustomed to treat us like this. They answered him and entered. The monk "Buhaira" looked and found the cloud on the tree. So, he said, *"Did anyone leave my food?"* They said, *"Yes, an orphan boy called Muhammad"*. He said, *"There is nothing will happen to your luggage, so brought him"*. They called the Messenger of Allah (ﷺ) and he came next to his uncle Abu Talib. Buhaira verified the signs that he knew.

When they finished eating, Buhaira was alone with Abu Talib and said, *"O Sheikh, this boy is not from you?"* He said, *"He is my son²"*, Buhaira said, *"This son should not have a father, a mother, or a grandfather among the living people"*. Abu Talib

1 It is the house of the Christian monks and it is called today church.

2 Narrated in Al Masabeeh for Abi Al Abas Al Housney.

said, "You are right, he is my nephew". Buhaira said, "Fear God and beware of him from your Jewish enemies".

Then Buhaira wept bitterly, and stood up to the Prophet (ﷺ) and looked at the seal of prophecy between his shoulders, and kissed what was between his eyes.

Abu Talib took him and left and took great care of him.

Questions:

Q1: How old was the Prophet (ﷺ) when he went to Syria with his uncle Abu Talib?

Q2: Mention the story of the cloud that used to cover the Messenger of Allah (ﷺ)?

Q3: Buhaira had read the previous heavenly books and knew the mission of the Prophet (ﷺ) so how did he know that he was among the Quraysh caravan that stopped at his silo?

Q4: Mention the dialogue that took place between Abu Talib and the monk, Buhaira?

(5). Muhammad (ﷺ) him in his youth

When the Prophet, *may Allah's prayers and peace be upon him and his family*, was twenty-five years old, he married Khadija bint Khuwaylid, *may Allah be pleased with her*, and the Quraysh were also building the Kaaba until they reached the Black Stone (Al hajar Al Aswad). After that they differed as every tribe wanted to gain that honor. Then, they appointed Muhammad as an arbitrator (ﷺ). They said, "*We are satisfied with the honest and trust-worthy to be our judge*". He spread his robe and placed the Black Stone on it, then he ordered each tribe to take a side of the cloak, and they lifted it. The Messenger of Allah (ﷺ) put it in its place.

After several years, Quraysh was inflicted with barrenness and draught and Abu Talib had many boys. The prophet (ﷺ) and his uncle, Al Abbas, went to Abu Talib and asked him to take and bring up his children in order to alleviate his burdens as he was very poor. He answered them and kept Okail with him. Al Abbas took Jafar and the prophet took Ali and brought him up in his house. That's why Ali

was brought up on chastity and purification and adopted Allah Messenger's manners (ﷺ) since he was young because he accompanied the Messenger of Allah (ﷺ) and the prophet brought him up on these manners¹.

Questions:

Q1: How old was the Prophet (ﷺ) when he married Khadija bint Khuwaylid, *peace be upon her?*

Q2: How did the Prophet (ﷺ) when Quraysh ordered him to place the Black Stone?

Q3: Who is the one who took Jaafar bin Abi Talib and guaranteed him?

Q4: Who is the one who took Ali bin Abi Talib and guaranteed him?

Q5: How was the upbringing of the Messenger of Allah (ﷺ) for Ali bin Abi Talib, *peace be upon him?*

1 Look at the upbringing of Ali since he was young. It has produced its fruits, Allah's peace and blessings upon the one who was bringing up and the one who was brought up and all of their family.

(6). The infallibility of the Prophet (ﷺ), and his worship and the religion of his forefathers

The Prophet (ﷺ) before the revelation came to him, was supported by Allah's care and protection, and during that period he did not do that he can be blamed for, whether big or small, so he was in the maximum limit of purity, dignity, modesty, mercy, honesty and trust. He was famous for being the honest and the trustworthy. He disliked worshipping idols and sacrificing to them, and alienating himself from the actions of the polytheists, and secluded himself in a cave at the top of a mountain far from Mecca called (Ghar Hira). He worshipped Allah a month in every year in this cave. His forefathers were like him worshipping Allah in this cave. They weren't like Quraish worshipping idols, but rather they worshiped Allah Almighty according to the religion of Abraham. It was narrated about Jaafar bin Muhammad, *peace be upon him*, he said, Ali, *peace be upon him*, said, "My father, my grand-

father, Abd al-Muttalib, Hashem, and Abd Manaf never worshipped idols.” It was said, “What did they worship?” He said, “They used to pray at home on the religion of Ibrahim¹ Al-Khalil, and adhered it”.

It was narrated from Jaafar bin Muhammad, *peace be upon him*, he said, “The Messenger of Allah (ﷺ) said, “Abdel-Muttalib will be resurrected alone as a nation on the Day of Resurrection.” He said, “He did not swear by arrows, nor did he worship idols, and said, “I follow the religion of Abraham”. It was narrated from the Prophet (ﷺ) “On the Day of Resurrection, I will intercede for my father, my mother, and my uncle Abu Talib.”

Allah, the highest, chose him from the best of tribes and from the most honorable of households, so he was before the mission, of the middle peoples in lineage, the most honorable of them, the most generous of them, the best of them in manners, the most faithful, the most honest, the most intelligent, the most trustworthy, and the most perfect of them

1 Al Masabeeh in Al Sirah.

all.

And when he was like that, Allah chose him to convey his message, because Allah, the Exalted, knew that he has strength in carrying it, has patience in conveying it, has great mercy and advice to people to them, has humility and generosity of manners. The Messenger of Allah said, *“Allah chose Ismail from the sons of Ibrahim, chose Bani Kinana from the sons of Ismail, chose from Kinana, Quraish, chose from Quraysh, Banu Hashim, and chose me from among Bani Hashim¹”*.

1 It was narrated by Al-Mu’ayyad in Allah, peace be upon him, in Sharh Al-Tajrid (3:32), Abu Al-Abbas Al-Hasani, peace be upon him, in Al-Masbah (91), Al-Murshid by Allah, peace be upon him, in Al-Thaniya (51), and Imam Ahmad bin Suleiman, peace be upon him, in “Hakayk Al Marefa” (418), and Muslim narrated it in His Sahih (4: 1783) No. 1 - (2276), Al-Tirmidhi in his Sunan (5:583) No. (3605) and authenticated it, and Ibn Hibban in his Sahih (14:242) No. (6333), and Al-Qadi Ayyad in Al-Shifa (1: 82) Ahmad in his Musnad (28: 193) No. (16986), Al-Tabarani in Al-Kabeer (22: 66) No. (161), Al-Bayhaqi in his Sunan (6: 593) No. (13073), and Abu Ya’la in his Musnad (13: 469) No. (7485), Al-Baghawi in Sharh Al-Sunnah (13: 194) No. (3613), Ibn Abi Asim in Al-Sunnah (2: 632) No. (1495), Ibn Abi Shaybah in his work (6: 317) No. (31731), and Ibn Asaker In the History of Damascus (62:

Questions:

- Q1:** Did the forefathers of the Prophet (ﷺ) worship idols like the rest of the Quraysh, or did they worship Allah according to the religion of Abraham?
- Q2:** Who were those who used to worship Allah Almighty in Cave Hira before the Prophet (ﷺ)?
- Q3:** What do you know of the morals of the Prophet (ﷺ)?
- Q4:** Did the Prophet (ﷺ) commit a sin before the revelation was revealed to him, such as lying, betrayal, and others, or was it the goal in honesty, trustworthiness, purity, good manners, and others?

344), Al-Khatib in the History of Baghdad (13: 65), Abu Naim in the Knowledge of the Companions (1: 12) No. (27), and Ibn Taymiyyah graded it correct in Minhaj Al-Sunnah (4: 599), and Al-Albani in Al-Silsilah As-Sahihah. (1: 610) No. (302), and it was narrated by Al-Hakim in Ma'rifat Al-Hadith Sciences (161), and others.

(7). People's condition before Islam

The Arab, before Islam, were in great aberrance, worshipping idols, that there were above Kaaba and inside it three hundred sixty idols and so were the rest of the Arab countries as there were idols which they worship. Allah, the Exalted, said,

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾ ﴿٢٣﴾ انوح.

"And said, "Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr." [Nooh-23].

These were the idols' names which Nouh's nation worshipped, then the Arab came after them and worshipped them. As for Wadd, it was in Dawmat Al Jandal, and the rest was in Yemen. As for Swaa, it was in the bottom of Hamadan, Yaghuth was in Hemiar, Nasra was in Murad from Mazhaj. Every one of the Arab tribes has its idols that they worship. They were dealing in usury and eating the dead animals and blood. They said that angels are daughters of Allah and denied resurrection, the Day

of Judgment, Paradise and Hell¹.

The Arabs were feuding tribes. They used to raid each other. The men were killed and the women and boys were captivated and the money was taken. The Arab countries were in great fair except Quraysh as they were safe where they are because the Arabs were glorifying the people of Mecca as Allah, the Exalted, said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ﴾ [العنكبوت:67].

"Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them?." [Al-Ankaboot:67].

They were injustice to the women and the orphans as they were burying their daughters alive as Allah, the Exalted, said,

﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٩٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ﴾ [النحل:98].

"And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of

1 This is based on the majority of them.

which he has been informed. Should he keep it in humiliation or bury it in the ground?" [An-Nahl:58-59].

They did not inherit the women or the young, even if it was a male, and they ate the money of orphans. They used to say: Spoil is only given to those who fought on horseback and took the spoils.

The religion of Ibrahim and Ismail, *peace be upon them*, had been obliterated, and only aspects that had nothing to do with religion remained, and they used to go around the House while they were naked.

Questions:

Q1: How many idols were in and around the Kaaba before Islam?

Q2: What did the Arabs worship before Islam?

Q3: Mention the treatment of the polytheists before Islam with their daughters?

Q4: Explain the fear that the Arabs lived in before Islam?

Q5: Mention three of the idols that were worshipped in Yemen by people?

(8). Beginning of Revelation

Gabriel came to the prophet Muhammad (ﷺ) with mission and prophecy, *may Allah's prayers and peace be upon him and his family*, when he reached his maturity, at the age of forty. When the revelation first came to him, he was in the Mount Hira. He taught him many verses of the holy Quran and this was on Monday. The prophet (ﷺ) came from Mount Hira to his house and told his wife Khadija bint Khuwaylid, *may Allah be pleased with her* who converted to Islam on that day. Ali bin Abi Talib embraced Islam on Tuesday¹, and no one else

1 Abu Ya'la narrated in his Musnad (1: 348) No. (446) on the authority of Ali, he said: (The Messenger of Allah, may Allah's prayers and peace be upon him and his family, was sent on Monday and I embraced Islam on Tuesday), and Al-Tirmidhi narrated it in his Sunan (6: 87) No. (3728) on the authority of Anas with the words (The Prophet, may Allah's prayers and peace be upon him and his family, was sent on Monday and Ali prayed on Tuesday) The same was narrated by Al-Hakim in Al-Mustadrak (3: 121) No. (4586) on the authority of Buraidah, and he said: The chain of transmission is authentic, and on the authority of Anas (3: 121) No. (4587) and on the authority of Abi Rafi' (3: 201) No. (4841) said: Its chain of narrators is authentic, and it was narrated by Al-Tabarani in Al-Kabeer (1: 320) No. (952), and Al-Bazzar in his

believed in the Prophet (ﷺ) in the first period¹.

Musnad (9: 321) No. (3871), on the authority of Abi Rafi', and similarly narrated by Ibn Abd al-Bar in al-Isti'ab (3: 1095) on the authority of Anas, Ibn Jarir al-Tabari in his Tarikh (2: 310) on the authority of Jaber Ibn Abdullah, al-Khatib in Tarikh Baghdad (1: 144) on the authority of Anas, and Ibn Asaker in his History of Damascus (42: 28) On the authority of Abi Rafi', on the authority of Anas from several paths (42: 28), on the authority of Ali, peace be upon him (42: 28), and others. Al-Hindi included it in "Kinz Al-Ummal" (13: 128) No. (36404) and attributed it to Amali bin Al-Jarrah, and Al-Suyuti included it in his Jami` (30: 187) No. (33080).

1 In Sunan al-Bayhaqi on the authority of al-Hasan and others (6: 340) No. (12164): (The first person to embrace Islam after Khadija, may Allah be pleased with her, when he was fifteen or sixteen years old), and Muammar bin Rashid narrated it in his Jami`ah (11: 226) No. (20391), and Al-Tabarani narrated similarly in Al-Kabeer (1: 95) No. (163), and Al-Haythami said in Majma' Al-Zawa'id (9: 102) No. (14603): It was narrated by Al-Tabarani and his men are the men of Sahih. Similar to it was narrated by Abu Naim in Knowledge of the Companions (1: 81) No. (311). An-Nasa'i narrated in his Sunan (7:417) No. (8355) on the authority of Ibn Abbas from a Jumlet Kalam: (He was the first of the people to embrace Islam after Khadija), and Ahmad bin Hanbal narrated it in his Musnad (5:178) No. (3060) and Al-Tabarani in Al-Kabeer and Ibn Abi Asim in Al-Sunnah (2: 602) No. (1351), and Al-Tabarani narrated in Al-Kabeer (19: 291) No. 648) on the authority of Malik bin Al-Huwairith: (The first man to embrace Islam was Ali and from the women is Khadija), and he narrated on the authority of

Buraidah (22: 452) No. (1102): (Khadija was the first to embrace Islam with the Messenger of Allah, may Allah's prayers and peace be upon him and his family, and Ali bin Abi Talib). And it was narrated on the authority of Buraidah Ibn Abi Asim in Al-Ahad and Al-Mathani (5:384) No. (2998). Al-Bazzar narrated in his Musnad (9: 322) No. 3872) on the authority of Abdullah bin Abi Rafi': "The first man to embrace Islam is Ali, and the first woman to embrace Islam is Khadija." Abd al-Razzaq narrated in his work on the authority of Ibn Abbas: (The first person to embrace Islam, Ali), and al-Tabarani narrated it from him in al-Kabeer (11: 25) No. (10924), (11: 406) No. (12151) and Muammar bin Rashid in his Jami'ah (11: 227). No. (20392). It was narrated similarly in Sunan al-Tirmidhi on the authority of Zaid bin Arqam (5: 642) No. (3735), and it was narrated by Ahmad in his Musnad (32: 32) No. (19281) and An-Nasa'i in his Sunan (7: 407) No. (8334) and Ibn Abi Shaybah in his work (6:371) No. (32106) and Ibn Abi Asim in Al-Ahad and Al-Mathani (1:149) No. (190), and Al-Hakim narrated it from him in Al-Mustadrak (3: 147) No. 4663 and he authenticated it, and similarly narrated it on the authority of Abu Musa and said: The chain of transmission is authentic. . Al-Khatib narrated in Tarikh Baghdad (4: 456) on the authority of Haba on the authority of Ali, he said: (I am the first to embrace Islam with the Prophet, may Allah's prayers and peace be upon him and his family), and he narrated it in the Musnad of Ibn al-Jaad (1: 87) No. (491) and in Amali al-Mahamali (1: 221) No. (209) and in Tahdhib Al-Kamal by al-Mazi (5:354) and in the History of Damascus by Ibn Asaker (42: 31). Al-Hakim said in Ma'rifat Al-Hadith Sciences: I do not know of a dispute among the historians that Ali bin Abi Talib, may Allah be pleased with him, was the first of them

Afif Al-Kindi narrated that he said, "I was a trader and I came to Mecca during the days of Hajj. I came down to Al-Abbas bin Abdul a young man came when the sun was in the center of the sky. He looked at the sky and directed his face to Kaaba. He kept directing his face till a boy came and stood on his right, then a woman came and got up behind them, so the young man kneeled and the boy and the woman kneeled. The young man prostrated, and they prostrated with him. I said to Al-Abbas, It is a great matter. He said, "it is a great mater". I said, "What is this?" He said, "This is my nephew Muhammad ibn Abdullah ibn Abd al-Muttalib. He claims that God Almighty sent him as a messenger, and this boy is the son of my brother Ali ibn Abi Talib, and this woman is Khadija bint Khuwaylid, Muhammad's wife. They followed him in his religion. No one on earth other than those three

to embrace Islam, and Al-Qurtubi mentioned it from him in his Tafsir (8: 215). And much more I left for short.

people¹ following this religion". It is narrated that Abu Talib said to Ali, *peace be upon him*, "O son, what is this that you are upon?" He said, "I believed in Allah and His Messenger and believed him in what he came and prayed with him to Allah", so he

1 Afif Al-Kindi's news: It was included by Imam Abu Talib in Al-Amali (107), and Muhammad bin Suleiman Al-Kufi in Al-Manaqib (1: 261) No. (173) and in (1: 271) No. (183) another, and (184) a third. And Al-Hakim Al-Haskan in Evidence of Download (1: 86) No. (125) and said: (It was narrated by a group on the authority of Ibn Khaitham, and a group on the authority of Yahya, and it has paths, and in the chapter of the authority of Ibn Masoud). It was included by Ahmad in his Musnad (3:306) No. (1787). And Al-Tabarani in Al-Kabeer (18: 100) No. (181). And An-Nasa'i in Al-Sunan Al-Kubra (7: 408) No. (8337). And in the characteristics of the Commander of the Faithful (23) No. (6). And Al-Hakim in Al-Mustadrak (3: 201) No. (4842), and he said: (The chain of transmission is authentic and they did not produce it), and Al-Dhahabi graded it authentic. And it was narrated by al-Bayhaqi in the evidence of prophecy, chapter of the Companions who preceded his conversion to Islam (2:62). And Abu Ya'la in his Musnad (3: 117) No. (1547), and his investigator said: (Its chain of transmission is good). And Al-Haythami in the very purpose (4:3) No. (3731). And in: Majma' al-Zawa'id (9: 103) No. (14605) and he said: (Ahmad and Abu Ya'la narrated it according to it, al-Tabarani with chains of transmission, and Ahmad's men are trustworthy).

said to him, "As for Muhammad only calls for good, so follow him"¹.

Questions:

- Q1:** How old was the Prophet (ﷺ) when the revelation was first revealed to him?
- Q2:** When did Ali bin Abi Talib, *peace be upon him*, embrace Islam? And when did Khadija bint Khuwaylid, *may Allah be pleased with her*, become Muslim?
- Q3:** Who were those who used to pray with the Messenger of Allah (ﷺ) in Mina during the days of Hajj?
- Q4:** What did Abu Talib say to his son Ali, *peace be upon him*, advising him to follow the Prophet, *may Allah bless him and his family and grant them peace*?

1 It was narrated in Tafsir al-Tha'labi, and al-Tabari narrated it in al-Tarikh: (2: 58), Ibn Sayyid al-Naas in Uyun al-Athhar: (1: 126), al-Muhib al-Tabari in Dhakkar al-Uqbi: (60), Ibn Hisham in his biography (1: 247), and Ibn Abi Al-Hadid in Explanation of An-Nahj (13: 200), and others.

(9). The first and the second stages of calling for Islam

The prophet, *may Allah's peace and blessings be upon him*, was not commanded to call the people for Islam in the first three years of his mission, however his wife Khadija embraced Islam since the first day of his mission and Ali embraced Islam in the second day. No one was with him on his religion at this period except his wife and his cousin Ali¹. This was the first stage of calling for Islam.

1 Ibn Majah narrated in his Sunan (1:44) No. (120) on the authority of Abbad bin Abdullah, he said: Ali said: (I am the slave of Allah and the brother of the Messenger of Allah, may Allah's prayers and peace be upon him and his family, and I am the greatest friend. Only a liar says it after me. I prayed seven years before the people years). It was narrated by Al-Nasa'i in his Sunan (7: 409) No. (8338), Ibn Abi Shaybah in his work (6: 368) No. (32084), Ibn Abi Asim in the Sunnah (2: 598) No. (1324), and Abu Naim in Knowledge of the Companions (1: 86) No. (339), and it was narrated by Al-Hakim in Al-Mustadrak (3: 120) No. (4584) with an addition: (And before anyone of this nation worshiped him), and Ahmad bin Hanbal narrated it in Al-Fada'il (2: 586) No. (993) two narrations Like this and the second with the wording: (And I converted to Islam seven years before the people). Al-Tabarani narrated in Al-Kabeer (6:269) No. (6184) on the authority of Abu

Dharr and Salman, who said: The Messenger of Allah, may Allah's prayers and peace be upon him and his family, took the hand of Ali, may Allah be pleased with him, and said: "This is the first to believe in me, and the first to shake hands with me on the Day of Resurrection, and this friend is The greatest, and this Farouk of this nation differentiates between truth and falsehood, and this is the dragonfly of the believers, and money is the dragonfly of the unjust." It was narrated by Ibn Asaker in *Tarikh Damascus* (42:41) on the authority of them, and Al-Bazzar narrated it in his *Musnad* (9:342) No. (3898) on the authority of Abu Dhar, and Ibn Uday narrated it in *Al-Kamil* on the authority of Ibn Abbas (1:655), and Ibn Asaker narrated in *Tarikh Damascus* (56: 36) No. (7032) on the authority of Abu Dharr who said: The Messenger of Allah, may Allah's prayers and peace be upon him and his family, said: "The angels prayed to me and Ali for seven years before human beings embraced Islam." It was included by Al-Suyuti in *Al-Jami' Al-Kabeer* (1: 6782) No. (570), and Al-Hindi in *Kanz Al-Ummal* (13/122) No. (36389) and (36390), and (13/144) No. (36451) and (36452). Likewise, it was narrated by al-Khatib in *al-Mutaffaq wa al-Muftaqq* on the authority of Abu Ayyub (3: 42) No. (984), Ibn al-Atheer in *Asad al-Ghaba* (2: 290), Ibn al-Maghazali in *al-Manaqib* (1: 39) number 17 and al-Daylami in *al-Firdaws* (3: 434). No. (5331). Al-Hakim narrated in *Al-Mustadrak* (3: 121) No. (4585) on the authority of Ali, peace be upon him, who said: (I worshiped Allah with the Messenger of Allah, may Allah bless him and his family and grant them peace, for seven years before anyone of this nation worshiped him). And in the biography of Ibn Hisham (1: 247), Ibn Ishaq said: Then Zaid, Haritha, the servant of the

The second stage:

Allah commanded him to call his closest kindred people and they are Bani Abdel-Mutalib. As for Quraysh, they were not of his closest kindred people. Allah, The Exalted, said,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾¹ [الشعراء].

Messenger of Allah, may Allah's prayers and peace be upon him and his family, embraced Islam.

¹ This is what is called the Khabar Al Inzar, and it was narrated by Imam Al-Qasim bin Ibrahim, peace be upon him, in his collection: (2: 173) and Imam Abdullah bin Hamza, peace be upon him, in Al Shafi (2: 157 - 159). It was included by Muhammad bin Suleiman Al-Kufi in Al-Manaqib: (1: 95) No. (47), and in (1: 370) No. (294), (295), (296), (297) and (299). It was narrated by Al-Hakim Al-Jashmi in "Tanbieh Al Ghafleen" (200).

It was included by Ibn Abi Hatim in his Tafsir (9: 2826) No. 16015, Al-Tabari in his Tafsir (19: 409), Ibn Katheer in his Tafsir (6: 151) and Ahmad in Al-Musnad (2: 225) number (883) (2: 465) number (1371) and Al-Fada'il (2/650) No. (1108) and Al-Bazzar in his Musnad (2: 105) No. (456), Al-Nisa'i in Al-Sunan Al-Kubra (7: 432) No. (8397) and Al-Tabarani in Al-Awsat (2: 276) No. (1971) And Al-Tahawi in Explanation of the Meanings of Al-Athar (3: 284) No. (5384) and (5385) and Al-Tabari in Tahdheeb Al-Athar (3: 60), Al-Diya' in Al-Mukhtar (2: 131), and Al-Haythami in Majma' Al-Zawa'id (8:302) No. (14109) said: Narrated by Ahmad and its men are trustworthy." (14110) He said: (It was narrated by Al-Bazzar and the pronunciation is for him, and Ahmad was brief,

"And warn, [O Muhammad], your closest kindred." [Ash-Shu'araa:214].

When Allah, the Exalted, commanded him, he, *may Allah's peace and blessings be upon him*, ordered Ali to gather the people of Bani Abdel-Muttalib who were forty people and may be less or more by one man. He gathered them all and slaughtered a sheep for them. When they ate and were full, the prophet started to talk and call them for Islam. Abu Lahab spoke and said, "the man has charmed¹ you, therefore, the prophet (ﷺ) couldn't talk and call for Islam.

and Al-Tabarani in the middle also was brief, and the men of Ahmad and one of the chains of transmission of Al-Bazzar are real men who are not a partner and he is trustworthy) and in (9:113) No. (14665) and he said (Narrated by Ahmad, and its chain of transmission is good), and Al-Muttaki Al-Hindi in Kanz Al-Ummal (13: 131) No. (36419) and attributed it (to Ibn Ishaq, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Abu Naim, (Haq) together in the evidence), and in (13: 149) No. (36465) and (36466) and attributed them to Ibn Mardawayh. Ibn Asaker in the History of Damascus (4: 32) No. (826) and al-Muhib al-Tabari in al-Dakhkira (3: 124).

1 Because they were full from little food, but Allah Almighty blessed them and filled them with the blessing of the Messenger of Allah, may Allah bless him and his family and grant them peace.

The prophet ordered Ali to gather them again, and to slaughter a sheep for them. When they were full, the Prophet, *may Allah bless him and his family and grant them peace*, spoke about them and called them to Islam and provided them with evidence of his sincerity and prophethood. No one answered him except Ali, *peace be upon him*, for he believed in him.

The Prophet (ﷺ) had said to them, among other things, he said, “*Who among you will pledge allegiance to me on the condition that he be my brother, my successor and my trustee in my family, and will be to me in the position of Aaron to Moses, except that there is no prophet after me*” he said it three times, and no one answered him except Ali, *peace be upon him*. Abu Lahab said to Abu Talib, "Muhammad has commanded you to listen and obey your son".

Questions:

Q1: Who were the Muslims who were with the Prophet (ﷺ) in the first three years of his

mission?

Q2: What did God Almighty command His Prophet, *may Allah's prayers and peace be upon him and his family*, in the second stage?

Q3: Who is the one who pledged allegiance to the Prophet (ﷺ)?

(10). The third and fourth stages of the call to Islam

In the third stage of calling to Islam, Allah, the Exalted, commanded him to spread and circulate the call for Islam in Quraysh as Allah, the Exalted, said,

﴿فَاذْعُ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ [الحجر:94].

"Then declare what you are commanded and turn away from the polytheists." [Al-Hijr:94].

The prophet (ﷺ) called Quraysh and said to them, "O Bani Abdel-Mutilb, O bani Fih, O Bani Lowai, do you think that if I told you that horses at the foot of this mountain wanted to attack you, would you believe me?", They said: "Yes, then he said, "I am a warner to you at the hands of a severe torment." Abu Lahab said, "Damn you all the day. Have you gathered and called us for this"?

Allah, the Exalted, said,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ [المسد:1].

"May the hands of Abu lahab be ruined and ruined is he." [Al-Masad:1].

On the whole, the Prophet (ﷺ) declared the

call to the Quraish and performed it with all earnestness and sincerity. He was so compassionate for them from Allah's torment that this compassion was about to kill him when they did not embrace Islam, and continued to follow them and pursue them with advice until his Lord, the Great and Almighty, had mercy on him from his tiredness and suffering in following them, so Allah said,

﴿فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾.

"Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow." [Al-Baqara:129].

Then, the fourth stage of the call to Islam has come which is circulating and generalizing the call so Allah, the Exalted, said to his prophet (ﷺ),

﴿لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾ [الشورى:٧].

"That you may warn the Mother of Cities [Makkah] and those around it." [Ash-Shura:7].

Allah, the Exalted, said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ [سبأ:٢٨].

"And We have not sent you, [O Muhammad], except comprehensively to mankind as a bringer of good tidings

and a warner." [Saba:28].

And Allah, the Exalted, said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ [الأنبياء].

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." [Al-Anbiyaa:107].

Therefore, the prophet (ﷺ) was calling the tribes at pilgrimage (Hajj) seasons and present himself to them.

Questions:

Q1: What did Allah, the Almighty, command his prophet (ﷺ) in the third stage of the call?

Q2: What did the prophet (ﷺ) say to the Quraysh when he invited them to Islam?

Q3: At what stage did the prophet (ﷺ) call the tribes to Islam during the Hajj seasons?

(11). The position of Quraysh from prophecy and Islam

Quraysh met the call of the Prophet, *may Allah's prayers and peace be upon him and his family*, for them to come out of darkness into the light, his call to get rescued from eternity in the fire of Hell, his call to monotheism and worship Allah, the Almighty and to abandon the worship of idols that neither harm nor benefit, his mercy and compassion for them - as previously was said to you - with denial and mockery. Sometimes they say he is a magician, and sometimes they say he is a poet, and once they say: legends of the ancients, and other time they say: a madman, or a priest, although they know his honesty, trustworthiness and soundness of mind. He brought to them many miracles indicating that he is a prophet from Allah. They were very keen to extinguish the light of Allah and used various means for that. They were blocking people from the Messenger of Allah, *may Allah's prayers and peace be upon him and his religion*, and warned people against him. When Hajj season comes, they appoint

person on the entrances of Mecca, the haram and its roads to warn people from approaching Muhammad (ﷺ) and from listening to his speech because - they claim – That he separates with his magic between a father and his son, a brother and his brother, and that he bewitches people with his words, so the pilgrims and Motameroon enter Makkah while they are very careful and alert for fear of the magic of Muhammad, *may Allah bless him and his family and peace.*

None of the polytheists struggled in the enmity of Islam and the Prophet of Islam as the Quraysh did, and no one was as keen to disbelieve him as they did, and no one did as they strive to extinguish the light of Islam. Most of the wars faced by the Prophet, *may Allah bless him and his family.* They are the people of, Badr, Uhud and Al Kandaq battles which were the greatest war that Muslims ever faced, and the Quraysh did not enter Islam except involuntarily when the Prophet, *may Allah's prayers and peace be upon him and his family,* and his

armies invaded them, so they entered Mecca and Quraysh sees that it is impossible to fight them and was sure that they will not be saved except by surrender.

Questions:

Q1: Mention five expressions of denial and mockery with which the Quraysh met our prophet Muhammad, *may Allah bless him and his family and grant them peace?*

Q2: How did the Quraysh warn the people who come to Mecca during the Hajj and Umrah season and prevent them from the Prophet, *may Allah bless him and his family and grant them peace?*

Q3: Mention the greatest wars that the Prophet, *may Allah's prayers and peace be upon him and his family*, and the Muslims faced?

Q4: Did any of the polytheists make an effort in enmity and war against Islam like the Quraysh?

(12). Quraysh's harm to the Prophet (ﷺ), and the Hamza's adoption of Islam

When the Messenger of Allah, may Allah's prayers and peace be upon him and his family, called his people to Islam and slandered their gods, Abu Jahl came to the Messenger of Allah, may Allah's prayers and peace be upon him and his family, while he was sitting at Safa, and insulted and slandered him. The prophet did not talk to him and did not respond. Hamzah Bin Abdel-Mutalib came wearing his bow of arrows. He returned from hunting and it was his habit that if he returned from his hunting, he did not reach his family until he circumambulates the Kaaba, and if he did circumambulation, he passes by the Quraysh club, stops, greets and speaks to them. He was the dearest and most rude of Quraysh. When he passed by the master of Abdullah Bin Jadan, she said "O Abu Umarah. If you saw what your nephew Muhammad saw earlier from Abu Jahl. He found

him sitting here. He insulted and hurt him, then he turned away from him and Muhammad did not speak to him. Hamza was outraged and couldn't bear his anger. He went quickly and did not stop to talk with anyone as he used to do. When he entered the session, he found Abu Jahl sitting among the people. Hamzah hit him with his bow so the head of Abu Jahl was wounded severely. Some people stood to support Abu Jahl, but he said to them: "leave Abu 'Umarah, for by God, I have insulted his nephew." Hamzah turned the bow on their heads in disregard for them. After that, Hamzah came to the prophet, peace be upon him, and called his nephew. Muhammad, PBUH, said who is he?" He said: I am your uncle Hamzah, so he, peace and blessings of Allah be upon him and his family, said: "Uncle, what you want from one who has no uncle, what you want from one who has no father, what you want from one who has no helper from his people. Hamzah said "open my nephew" I didn't come to you until you were victorious for those who wronged you. So, the Prophet, may Allah's prayers

and peace be upon him and his family, came out to him and said: “Uncle, Allah will not accept that from you except by saying: “There is no god but Allah and Muhammad are the Messenger of Allah, may Allah’s prayers and peace be upon him and his family.” Hamza said: “So recite to me something of what Allah has revealed to you, so the Prophet, may Allah bless him and grant him peace, recited on him and his family, verses from Surat Al-Mulk. Hamza said: O my nephew, this is a speech that does not resemble the speech of creatures. Then he said: Recite more. The prophet recited verses from Surat Ghafir. Hamza said: “O my nephew, I bear witness that there is no god but Allah, alone without partner, and that you are Muhammad, His servant and Messenger. Therefore, Hamza’s adoption of Islam, peace be upon him, was completed.

Questions:

Q1: What did Abu Jahl do to the Prophet, may Allah bless him and his family and grant them peace?

Q2: What did Hamzah do to Abu Jahl? How did he challenge those around him from the Quraysh?

Q3: What did the Prophet, peace and blessings of Allah be upon him and his family, say that made Hamzah's eyes shed tears?

Q4: Was the Prophet, may Allah's prayers and peace be upon him and his family, satisfied with Hamzah's victory for him, or did he invite him to Islam?

(13). The story of Aal Yasser

When the Quraish saw that Islam was spreading in Makkah, they turned back to those of them who embraced Islam, so every tribe bounced upon those Muslims in it and imprisoned and tortured them by beating, hunger, thirst, and fasting when it was very hot. An example of this is that Ammar, his father Yasser and his mother Somaia were among the Muslims. They were among the first who entered Islam. They were slaves of some of the Banu Makhzoum, so they increased their harm to the family of Yasser to leave Islam and increased and diversified the punishment on them, but that did not help. The Prophet, may Allah's prayers and peace be upon him and his family, passed by the family of Yasser while they were being tormented, and said to them: "Good tidings to the family of Yasser, for you is Paradise."

When that did not work with them, Abu Jahl set Somaia on a high place, stripped her of her clothes and stabbed her with a spear, and she died, may Allah have mercy on her. Then they killed Yasser in

an ugly way. After that, they turned to their son Ammar to join him with his parents, so he spoke to them the word of disbelief with his tongue and his heart was reassured by faith, so they left him. Ammar was afraid of the word of disbelief with which he pleased them and went to the Messenger of Allah, peace be upon him and his family, so the saying of Allah, the Exalted, was revealed,

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾ [النحل: ١٠٦].

"Except for one who is forced [to renounce his religion] while his heart is secure in faith." [An-Nahl:106].

The prophet, may Allah's peace and blessings be upon him, said "if they returned to you with torment, do it again".

Questions:

Q1: What did the Quraysh do when they saw the spread of Islam in Mecca?

Q2: Remember what the Prophet, may Allah's prayers and peace be upon him and his family, said to the family of Yasser when he used to pass by them while they were being

tortured?

Q3: What did Abu Jahl do to Somaia, may Allah have mercy on her?

Q4: Mention the story of Ammar bin Yasser after the Quraysh killed his father and mother?

(14). Migration to Abyssinia (Habashah)

When the Prophet, may Allah's prayers and peace be upon him and his family, saw the affliction and torment of his weak Muslim companions from the Quraysh, and that he could neither ward off them nor help them, he said to them, may Allah's prayers and peace be upon him and his family: "If you go out to Abyssinia, there is a king t who does not oppress anyone with him, and it is a land of truthfulness until Allah relieve you from what you are suffering." So many of the oppressed migrated to Abyssinia, and the Messenger of Allah, may Allah bless him and his family and grant them peace, made their leader, Ja`far Ibn Abi Talib¹, and they

1 Narrated by Abu al-Abbas al-Hasani, peace be upon him, in al-Masbah on the authority of Imam Zayd ibn Ali, peace be upon them. And Ja'far, whose father is the sheikh of Quraysh and the protector of the Prophet, may Allah's prayers and peace be upon him and his family, was not one of the oppressed, but he was in his mission with the immigrants as he is the cousin of the Prophet, may Allah's prayers and peace be upon him and his family, and there are great benefits, including the impact of this on the hearts of immigrants and others, and the call to Islam in Abyssinia, and this

settled next to its fair king, whose name is Al-Najashi. When the Quraysh learned of this, they sent a group of people, among them is Amr ibn al-Aas, with gifts for the king of Abyssinia. Their mission was to seduce the king of Abyssinia with the Muslims residing in his land, and the king of Abyssinia was a Christian. So, from what Amr ibn al-Aas said: These people say about Jesus a great saying. They say: He is a slave; he is the son of Mary and not the son of God. So, the king called the Muslims and their leader Jaafar bin Abi Talib, peace be upon him, and the King's Patriarchies were present. Amr bin Al-Aas said: Ask them about Jesus. Jaafar answered and said as it came in the Qur'an: he is a slave,

﴿وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ﴾ [النساء: ١٧١]

"And His word which He directed to Mary." [An-nisaa:107].

The king said: By God, Jesus did not add anything to what you mentioned, so Allah humiliated Amr bin Al-Aas, left disappointed and disgraced, and returned to Mecca with some of his group, but

shows the mercy aspects of the Prophet, may Allah bless him and his family and grant them peace, to the weak believers and others.

some of them were lost in Abyssinia. The king's care for the Muslims who were with him increased, and the king embraced Islam with a group of the monks of his country. A group of them came to the Prophet, may Allah's prayers and peace be upon him and his family. After that the Al-Najashi died after the emigration, and the Prophet, may Allah's prayers and peace be upon him and his family, and the companions prayed the funeral prayer for him while they were in Medina, and Al-Najashi was in Abyssinia.

Questions:

Q1: What did the Prophet, may Allah's prayers and peace be upon him and his family, say to his weak Muslim companions when he saw the torment of the Quraysh?

Q2: What did the Quraysh do when they learned of the migration to Abyssinia?

Q3: Who is the chief and leader of the Muslim immigrants to Abyssinia?

Q4: Who are the people who converted to Islam from Abyssinia?

(15). Al Shiab Siege

Abu Talib was the sheikh and elder of Quraysh, and he was defending the Messenger of Allah, may Allah's prayers and peace be upon him and his family, and the Quraysh could not do him any harm. They tried to convince Abu talib to give them the Messenger of Allah, may Allah's peace and blessing be upon him and his family, as much as possible that once they walked to Abu talib and said to him: "Your nephew has insulted our gods and insulted our religion, so either you will stop him from us or leave between us and him. The Messenger of Allah, may Allah's prayers and peace be upon him and his family, said: "By Allah, uncle, if they put the sun in my right hand and the moon in my left in order to leave this matter, I would not leave it until Allah commands me to do this or die in it." Abu Talib said: Go, nephew, and say what you like, for by Allah I will never give you over for anything. He gathered Banu Hashim and called them to defend¹ the

1 Defend and protect him from other's harm

Messenger of Allah, and they answered him, except for Abu Lahab.

When the Quraysh saw Abu Talib's insistence on supporting the Messenger of Allah, may Allah's prayers and peace be upon him and his family, and they felt disappointed with him. They gathered and consulted and unanimously agreed to besiege Banu Hashim and boycott them, so that none of them would be sold or bought from them, and none of them would marry or get married to them, and no one would enter into a transaction with them. They wrote the siege sheet and hung it inside the Kaaba to assert themselves.

Banu Hashim entered in the people of Abu Talib, and the matter became so severe for them, until they did not eat anything except what was carried to them secretly. It was a little thing that hardly filled their belly until they ate the leaves of trees. Quraysh frightened them, so no one of them appeared and no one entered to them, and that is the most severe thing that the Messenger of Allah, may Allah's prayers and peace be upon him, as well

as his family in Mecca met.

So, they remained on that for three years, then the Prophet, peace and blessings of God be upon him and his family, said to his uncle Abu Talib: “Al Arada, the termite, has eaten the book hanging in the Kaaba, except for the word: In the name of Allah.” So, Abu Talib went to Quraysh and said: My nephew said: “The termite has eaten the book except in your name, O God.” If it is true, do not wrong us. Quraysh found the sheet as mentioned, but they did not leave the siege of Bani Hashim until five of the Quraish conspired to break the siege. So, each of the five spoke when the Quraysh gathered to denounce and abhor the siege, Abu Jahl said: This matter has been prepared secretly. Therefore, the siege failed and ended on that day.

Questions:

Q1: What did Abu Talib say to the Prophet, may Allah’s prayers and peace be upon him and his family, when the Quraysh asked him to stop them or forsake him?

Q2: Abu Talib gathered Banu Hashim and called them to protect the Messenger of Allah, may Allah's prayers and peace be upon him and his family, and they all answered him except for one of them. Who is he?

Q3: Explain how Quraysh besieged Bani Hashim?

Q4: How long was the siege?

Q5: Was the food that was secretly brought to Banu Hashim sufficient for them?

(16). Abu Talib's adoption of Islam

Abu Talib was aware of the prophecy of Muhammad, may Allah's prayers and peace be upon him and his family, before his mission, and so was Abdel-Mutalib due to the news they received. The latest of which was what Abu Talib heard from Buhaira, the monk, when he traveled to Syria; Therefore, Abu Talib believed¹ and supported the Messenger, may Allah's prayers and peace be upon him and his family, in Mecca with a dear victory, and protected, defended and prevented him from harming the Quraysh. He has famous poems in this. Among his famous poems, in the view of those who have different opinions, is a poem he said when Quraysh surrounded them among the people:

1 Mawla Majd Al-Din, peace be upon him, said in the book Al-Tahf:

The consensus [i.e.: the consensus of the Ahl Al-Bayt, peace be upon them] on Abu Talib's belief was narrated by five of the notables of Ahl Al-Bayt and their guardians. Among them is the greatest Imam Al-Mansur Billah Abdullah bin Hamzah, peace be upon them, then he said: And Judge Jaafar bin Abd Al-Salam and the Sheikh Al-Hasan and the jurist Hamid Al Shaheed in Sahib Al Tahdeeb.

*Don't you know that we found Muhammad?
A prophet as Moses that was written in the first
books¹*

But Abu Talib was the sheikh of Banu Hashim and their obedient master, and even the master and sheikh of Quraysh at all. He wanted to preserve his position among them, so he concealed his Islam at the beginning so that he could support the Prophet, may Allah bless him and his family, and defend and protect him. Even the Quraysh could not attack the Prophet, may Allah bless him and his family and grant them peace, until after the death of his uncle Abu Talib.

If Abu Talib had announced his conversion to Islam from the first day, Quraysh would have left him and opposed him, and he would not have been able to protect the Prophet, may Allah bless him and his family and grant them peace, nor defend

1 The biography of Ibn Hisham (2: 4), the biography of Ibn Ishaq (157), The Gardens of Lights by Bahraq (190), Ibn Kathir in the Beginning and the End (3: 108), and Yaqoot in Mu'jam al-Buldan (4: 345) and al-Raqqa and al-Baq' by Ibn Qudamah al-Maqdisi (106) and the verse is in his poem.

him, even if the Quraysh could not harm the Prophet, may Allah bless him and his family and grant them peace, until after the death of his uncle Abu Talib.

Thus, Abu Talib before the mission of the Prophet, may Allah's prayers and peace be upon him and his family, was like the forefathers of the Prophet, may Allah's prayers and peace be upon him and his family, on the religion of monotheism. So, they did not worship idols like the polytheists of Quraysh. It was narrated from the authority of Jaafer Bin Muhammad, peace be upon them, that he said: "Neither my father, nor my grandfather Abd al-Muttalib, nor Hashem, nor Abd Manaf worshipped idols. It was said: What did they worship? He said: (They used to pray at home on the religion of Ibrahim Al-Khalil, and adhered to it)¹. It was narrated authority of the Prophet, peace and blessings of Allah be upon him and his family, that he said: "If the Day of Resurrection comes, I will

1 Al Masabeeh in Al Sirah

intercede for my father, my mother, and my uncle Abu Talib”¹.

Questions:

Q1: When did Abu Talib know the prophethood of Muhammad, peace and blessings of Allah be upon him and his family?

Q2: Mention the line of poetry that Abu Talib said about the prophecy of Muhammad, may Allah’s prayers and peace be upon him and his family?

Q3: Why did Abu Talib conceal his conversion to Islam at first?

Q4: Did Abu Talib worship idols before the mission of the Prophet, may Allah bless him and his family and grant them peace?

1 It was narrated by Al-Muhibb Al-Tabari in “Dhakhira Al-Uqba” (1:7), and it was narrated by Ibn Asaker in the History of Damascus (66: 340) on the authority of Ibn Omar, and it was included by Tammam in al-Fawa’id (2: 45) No.

(17). The Sadness Year

In the tenth year of the mission, Abu Talib, the uncle of the Prophet, may Allah's prayers and peace be upon him and his family, died, so the Messenger of Allah, may Allah's prayers and peace be upon him and his family, ordered him to be washed and shrouded, then he wiped his right hand over his right forehead three times and wiped his left hand over his left forehead three times, then he said: "You took care of me as an orphan, you raised me when I was young, and you helped me in an old age, so may Allah reward you well on my behalf. Carry him¹ . The people of his kinship, the chiefs of Quraysh and his people carried and buried him.

In the same year, the Mother of the Believers, Khadija Bint Khuwaylid, the first to convert to Islam, died. She was the leader of the women of this nation without dispute, the best of the wives of the Prophet, may Allah's prayers and peace be upon

1 Narrated by Abu al-Abbas al-Hasani, peace be upon him, in Al-Masbah on the authority of Muhammad Al-Baqir, peace be upon him.

him and his family, and the most generous of them over him. She was the mother of his sons: Al Qasim, Zainab, Abdullah (Al Taib and Al Taher), Om Kolthoum, Fatima and Ruqaia, may Allah's peace be upon all of them, except for Ibrahim, may Allah's peace be upon him, as his mother is Maria, the Coptic. It was narrated about Ali, peace be upon him, on the authority of the Prophet, may Allah's prayers and peace be upon him and his family: "The best of its women is Mary, and the best of its women is Khadija¹".

On the authority of the Messenger of Allah, may

1 Narrated by Al-Bukhari in his Sahih (4: 164) No. (3432), Muslim in his Sahih (4: 1886) No. 69 - (2430), Al-Nasa'i in Al-Kubra (7: 388) No. (8296) and Al-Tirmidhi in his Sunan (5: 702) No. (3877)) And Abu Naim in Knowledge of the Companions (6: 3207) No. (7371) and Al-Tabari in his Tafsir (6: 394) No. (7026) and (7027), Ahmed Musnad (2: 70) No. (640) and in Al-Fada'il (2: 852) No. (1579) and Al-Bazzar in his Musnad (2: 114) No. (468), Al-Tabarani in Al-Kabeer (32: 8) No. (4) and (5), Al-Hakim in Al-Mustadrak (2: 539) No. (3837) and Abd Al-Razzaq in his Musannaf (7: 492) No. (14006) and Abu Ya'la in his Musnad (1: 399) No. (522), Al-Baghawi in Sharh Al-Sunnah (14: 156) No. (3954) and Ibn Hibban in Al-Thiqat (7: 152) No. (9427) and Ibn Abd Al-Barr in Al-Isti'ab (4: 1823) and Ibn al-Atheer in Asad al-Ghaba (7: 80) and others.

Allah’s prayers and peace be upon him and his family: “The best of the women of Paradise are four: Maryam bint Imran, Asiyah bint Muzahim, Khadija bint Khuwaylid, and Fatimah bint Muhammad, may Allah bless him and his family.¹”

Khadija, peace be upon her, died at the age of sixty-five, and the Messenger, may Allah bless him and his family and grant them peace, came down in her grave, and she was buried in Al-Hujun².

When Abu Talib, the master of Quraysh, its chief protector and defender of the Messenger of Allah, may Allah’s prayers and peace be upon him and his family, died, Quraysh harmed and caused damage

1 It was narrated by: Ahmad in his Musnad (5: 77) No. (2901) and Ibn Hibban in his Sahih (15: 470) No. (7010) and Al-Hakim in Al-Mustadrak (2: 539) No. (3836) and in (2: 650) No. (4160) and in (3: 174) No. (4754) and Al-Dhahabi corrected it. Al-Nasa’i in Al-Kubra (7: 388) No. (8297). And Abd bin Humaid in his selection (205) No. (597), Abu Ya’la in his Musnad (5: 119) and Al-Tabarani in Al-Kabeer (11: 336) No. (11928) and Ibn Abdul Barr in Al-Isti’ab (4: 1821).

2 Al-Hujun: a well-known place in Mecca, east of the Sacred Mosque, and her tomb in it is well-known and many people visits it, may Allah be pleased with her.

to the Messenger of Allah in a way that they couldn't do in the life of Abu Talib. It comes that a fool of Quraysh throws dirt on the Messenger of Allah, peace and blessings be upon him, so the prophet entered his house and his daughters wash the dirt from him and wept. The Messenger of Allah, may Allah's prayers and peace be upon him and his family, said: "O daughter, do not weep, as Allah protects your father." Then he said: "The Quraysh couldn't do any hateful thing to me until Abu Talib died."

The Messenger of Allah, may Allah's prayers and peace be upon him and his family, mourned the death of his uncle Abu Talib and his wife Khadija bint Khuwaylid, so that the year in which they died was called the year of grief or sadness.

Questions:

Q1: What did the Prophet, peace and blessings of Allah be upon him and his family, say when he wiped the forehead of his uncle Abu Talib?

Q2: Who are the best wives of the Prophet, may

Allah's prayers and peace be upon him and his family? Has anyone converted to Islam before?

Q3: When Abu Talib died, the Quraish hoped to harm the Messenger of Allah, may Allah's prayers and peace be upon him and his family, mention the story of the dust that they throw on the Prophet, may Allah's prayers and peace be upon him and his family?

Q4: What did the Prophet, may Allah bless him and his family, call the year in which his uncle Abu Talib and his wife Khadija died?

(18). Israa (the night Journey) and Miraj (ascending to the heavens)

After the death of Abu Talib, the chief and head of Quraysh, the defender of the Prophet, may Allah bless him and his family and grant them peace, and the death of the mother of the believers, Khadija bint Khuwaylid, Allah Almighty honored his Prophet, may Allah's prayers and peace be upon him and his family, by performing the Night Journey from Mecca to Al-Aqsa Mosque¹ in Palestine, and then returned him on the same night. Allah, the Exalted, said,

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾ [الإسراء].

"Exalted is He who took His Servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." [Al-Israa:129].

This miraculous event from Allah, the Almighty, to

1 The distance between Al-Masjid Al-Haram and Al-Aqsa Mosque from the air is more than 1200 km.

his Prophet, may Allah's prayers and peace be upon him and his family, increases the confidence of the Prophet, may Allah's prayers and peace be upon him and his family, in his honor with Allah, the Almighty.

Allah, the Almighty, honored his Prophet, may Allah's prayers and peace be upon him and his family, with the ascension to the seven heavens, and he made clear his great position with him. Allah, the Exalted, said,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾﴾ [النجم].

"And he certainly saw him in another descent." [An-Najm].

i.e., Muhammad saw Gabriel, peace be upon him, in his real picture again,

﴿عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾﴾ [النجم].

"At the Lote Tree of the Utmost Boundary." [An-Najm].

It is a tree in the seventh heaven.

Allah, the Exalted, said,

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٥﴾﴾ [النجم].

"And He revealed to His Servant what he revealed."

i.e., Allah revealed to his slave a great thing. Among what Allah has revealed to him in this great

place are:

- 1- Allah prescribed five times of prayers in a day and a night. it is not true that they were fifty prayers, then Moses, peace be upon him, said to the Prophet, may Allah's prayers and peace be upon him and his family: "Your nation cannot stand it, so he returned to his Lord until he approved it five times, because Allah knows best his servants than Moses.
- 2- Among what Allah has revealed to his prophet, may Allah's prayers and blessings be upon him and his family, the call to prayer¹

1 This was narrated in the sheet of Ali bin Musa al-Ridha, peace be upon him, and in the rulings of Imam al-Hadi, peace be upon him, and in the Amali of Imam Ahmad bin Isa, peace be upon him. And al-Bazzar in his Musnad (2: 146), al-Tabarani in al-Awsat (9: 100), al-Hindi in Kanz al-Amal (12: 350) No. (35354) on the authority of Zaid bin Ali on the authority of his forefathers on the authority of Ali, peace be upon him, and was attributed it to Ibn Mardawayh, and al-Suyuti in al-Durr al-Manthur (5: 219) and attributed it to al-Bazzar, and in (5:220) and attributed it: to Abu Naim in the evidences, another to al-Tabarani in the middle, and a third to Ibn Mardawayh. And it was narrated by Ibn Shaheen in the Nasikh al-Hadith (1: 176) No. (181) with the wording: (Allah revealed to him the call to prayer, so he revealed and taught it Bilal). In a dream, he

(Azan) which included “hasten to the best work”.

3- Among what Allah has revealed to his Messenger, may Allah’s prayers and peace be upon him and his family, is what Imam Zaid bin Ali, peace be upon them, narrated on the authority of his forefathers on the authority of Ali, peace be upon him, on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him and his family: “My

said: (The issue of the call to prayer is greater than that: Gabriel, peace be upon him, called out to the sky, two by two...) and so on. And Ibn Shaheen (1: 173) No. 178 narrated on the authority of Muhammad bin Ali al-Baqir on the authority of his father on the authority of his grandfather on the authority of Ali Nasik, peace be upon him, with the wording: (When Allah Almighty wanted to teach His Messenger the call to prayer, Gabriel, peace be upon him, came to him with a beast and mentioned the hadith of the Ascension ... and in it the call to prayer, and it was narrated by Al-Bazzar in his Musnad (2: 146) No. (508), and it was narrated by Mughaltai in Sharh Ibn Majah (1: 1092), and Al-Qadi Iyad in Al-Shifa (1: 185) and Ibn Hajar in Fath Al-Bari (2: 78): And Al-Daraqutni in Al-Farhad from the hadith of Anas that Gabriel instructed the Prophet, may Allah’s prayers and peace be upon him and his family, to say the call to prayer when prayer was made obligatory.

Lord said to me on the night journey: Who did you appoint over your nation, O Muhammad? I said: You know best, O Lord. He said: O Muhammad, I selected you to my message and chose you for myself. You are my prophet and the best of my creation, then the greatest friend, the pure and purified one, whom I created from your clay, and made him your minister and the father of your grandchildren, the two masters, the pure, the purified, the masters of the young people¹ of Paradise, and I married him to the best of the women of the worlds, you are a tree, Ali its branches, Fatima its leaves and Al-Hasan and Al-Hussain its fruits. I created you from the clay of the highest, and I created your Shiites from you. If they were to strike their necks with swords, they would only increase their love for you. I

¹ This was before Ali, peace be upon him, married Fatima al-Zahra, peace be upon her. Because this news was on the night of the Night Journey in Mecca and his marriage to Zahra, peace be upon them, was in Medina

said: O Lord, who is the greatest friend? He said: He is your brother, Ali bin Abi Talib¹.

Questions:

Q1: Where did Allah, the Almighty, take his Prophet, may Allah's prayers and peace be upon him and his family, in the journey night? And to where was his ascension (Miraaj), peace be upon him and his family?

Q2: When were the five daily prayers prescribed?

1 It was narrated by the greatest Imam Zaid bin Ali, peace be upon them both in Al-Majmoo' (298) No. (648), and Ibn Al-Maghazili in his Manaqib (161) No. 147 on the authority of As'ad bin Zurarah on the authority of him, may Allah's prayers and peace be upon him and his family: There are three things to me in Ali: He is the leader of the pious, the leader of the Muslims, and the leader of Al gur Al Muhajaleen, to the gardens of paradise". And he narrated the hadith of Asaad Al-Hakim in Al-Mustadrak (10:465) and said: The chain of transmission is authentic. It was narrated by Ibn Qani' in Mu'jam al-Sahaba (1: 17) No. (100) and (3: 473) No. (890), and it was narrated by Al-Bazzar in Kashf Al-Astar (1: 49) No. (60), and Al-Muhib Al-Tabari in Riyadh Al-Nadarah (15: 255). Similar to it was narrated by Al-Tabarani in Al-Sagheer (3: 848) No. (1008) on the authority of Abdullah bin Akeem, and Abu Naim in Akhbar Isfahan (9: 221) No. (1814) and others

Q3: When did Allah, the Almighty, reveal to his Prophet, may Allah's prayers and peace be upon him and his family, the call to prayer (Azan) for the five daily prayers?

Q4: Mention the hadith narrated by Imam Zayd on the authority of his forefathers on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him and his family?

(19). Calling the people of Al Taif to Islam

When Abu Talib, the master of Quraish and their chief defender of the Messenger of Allah, may Allah bless him and his family and grant them peace, died, and Quraysh chased and harmed the Messenger of Allah, may Allah's prayers and peace be upon him and his family, he went out to Al-Ta'if calling Thaqif to Islam in the hope that he would find someone to help him. He, may Allah's prayers and peace be upon him and his family, said: "O Allah, I complain to you of my weakness, my lack of resourcefulness, and my humiliation to people, O Most Merciful, you are the Lord of the weak, and you are my Lord. If you are not angry with me, I do not mind, but the well-being that you confer to me is broader. I seek refuge in the light of your face that brightened the darkness, and the affairs of this world and the hereafter were set right, from your anger or your wrath that you may inflict on me, for you I blame and reprimand myself until you are satisfied, and there is no power or strength except with you".

Then he returned to Mecca, and Suwaid bin Al-Harith, one of the nobles of the people of Al-Ta'if, came to him. He, may Allah's prayers and peace be upon him and his family, said: "Aren't you Suwaid bin Al-Harith?" He said: Yes. The prophet said: "O Suwaid, refrain from worshiping idols, O Suwaid, a man from your people is called Awf will be stung by a tarantula¹ and dies in the evening."

Suwaid returned to his people, and when it was evening time, a tarantula stung that man and killed him, so Suwaid came to the Prophet, may Allah bless him and his family and grant them peace, as a Muslim. His Islam was like a disaster on the people of Mecca and they reprimanded him. Suwaid went to Taif, so Abu Sufyan bin Harb sent behind him a black boy named Rayhan to kill him. The black boy went out and caught up Suwayda, at the Aqaba of Al-Ta'if, so he cast a stone on him and killed him, may Allah have mercy on him. The Prophet, peace and blessings of Allah be upon him

1 A kind of poisonous spiders

and his family, said: “What is the matter with Rayhan, may Allah cut off his hand quickly.” Then a camel received him in Mecca and swallowed his right hand until he cut it from the elbow.

Questions:

Q1: What did the people of Taif do when the Prophet, may Allah’s prayers and peace be upon him and his family, called them to Islam?

Q2: Mention the story of Suwaid bin Al-Harith's conversion to Islam?

Q3: What did Abu Sufyan do when he learned of Suwaid bin Al-Harith's conversion to Islam?

(20). The nature of the pre-migration period

The pre-migration period was distinguished from the post-migration period by the following:

1. Allah, the Almighty, commanded his Prophet, may Allah's prayers and peace be upon him and his family, and the Muslims in Makkah to call to the religion of Allah and to be patient in the harm of the polytheists, and forget about the torment and harm that they received. Allah commanded them to desist from fighting. Allah, the Exalted, said,

﴿وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾ [المزمل].

"And be patient over what they say and avoid them with gracious a voidance." [Al-MUzzammil].

and said,

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ [الحجر].

"Then declare what you are commanded and turn away from the polytheists." [Al-Hijr].

and said in condolence to his Messenger, may Allah's prayers and peace be upon him and his family,

﴿وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

[فاطر].

"And if they deny you, [O Muhammad] already were messengers denied before you. And to Allah are returned [all] matters." [Faatir].

2. The call in Mecca was for the oneness of Allah, the Almighty, honoring him from polytheism, abandonment of idolatry, and believe in the prophethood of the Prophet, peace and blessings of Allah be upon him and his family, and believe in what he brought with him including resurrection, reward, heaven and hell, and to believe in Allah's prophets, Messengers, angels, and books; This is why the Meccan Surats that were revealed in Mecca were full of that. As for the rest of the Sharias and transactions, they were not imposed and legislated except in Medina. Look at the Surats that were revealed in Medina. As for the prayer of the Messenger of Allah, may Allah's prayers and peace be upon him and his family, and Ali, peace be upon him, and Khadija bint Khuwaylid, peace be upon her, it is not one of

the five obligatory prayers. Because the five daily prayers were not prescribed except on the night of (Mirraj) the Ascension, as mentioned above.

Questions:

Q1: Did Allah, the Almighty, command his Prophet, may Allah's prayers and peace be upon him and his family, and the Muslims to fight while they were weak in Mecca?

Q2: What did Allah, the Almighty, command his Prophet, may Allah's prayers and peace be upon him and his family, when he was in Mecca?

Q3: Was the call in Mecca to the oneness of Allah, the Almighty, to abandon idolatry and to believe in the prophethood of the Prophet, peace and blessings of Allah be upon him and his family. etc., or was it a call to fasting, pilgrimage and transactions?

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Thus, the curricula were completed for the first elementary level with the help of Almighty Allah, and praise be to Allah in the first and last, and may Allah's prayers and peace be upon our Master and Prophet Muhammad and his pure family, and peace and blessings be upon him forever, as long as night and day comes

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The Index

PREFACE	4
First, Monotheism	4
(1). Contemplating in the creatures of Allah in order to know their creator	6
(2). The Universe must have a Creator	7
(3). Allah is Almighty, Ever- knowing and Ever-Living	8
(4). Allah, the Almighty is the All-Hearer and the All-Seer	9
(5). Allah, the Exalted, has no Beginning to His Existence	11
(6). Lack of Similarity	12
(7). Allah is Nowhere	13
(8). Allah is Unseen	14
(9). Allah is the Only Lord	15
(10). Allah is the Self- Sufficient	16
Second, the Justic	17
(1). Allah is All Just, All Wise	18
(2). The Creatures have free choice in their deeds	19
(3). Allah, the Most High does not charge what is unbearable ..	20
(4). Allah, the Exalted, does not torture anyone except by the sins that he commits and does not reward anyone except by the good deeds that he commits	21
Third, The Promise and Threat	23
(1).The Believers' Eternity in the Paradise	24
(2). Eternity of the Disbelievers and the Debauched Person in the Hell	25
(3). The Debauched and Evidence for his Eternity in the Fire of the Hell	27
(4). Repentance	29
(5). Intercession	30
Fourth, The Porphethood	33

(1). Believing in the Prophets, peace be upon them, and the Holy Books.....	34
(2). The Prophethood of Our Prophet Muhammad (ﷺ), and His Virtues among other Prophets and the Virtues of His Nation among other Nations	36
(3). The Angels.....	38
Fifth, The Prophethood Caliphate	39
(1). Caliphate of Imam Ali, May Allah be pleased with him	40
(2). Caliphate of Al Hasan and Al Hussain, peace be upon them	44
(3). Caliphate after Al-Hassan and Al-Hussain, peace on them .	45
(4). Al Najiah (the saved) band	47
(5). The Judgment Day	49
First, The Purification Chapter	52
(1). Impurities chapter	52
(2). The Water Chapter.....	56
(3). Morals of Relieving Oneself chapter	57
(4). Ablution Chapter	62
(5). How to perform Ablution	66
(6). Al Gosel (washing the body) Chapter	70
(7). Al Tayammum Chapter	72
Second, The Prayer Chapter	75
(1). Prayer conditions chapter.....	75
(2). The prayer time chapter.....	78
(3). Azan and Iqama chapter	80
(4). The Prayer Method chapter	82
How to perform prayer chapter	88
ETHICS FROM THE HOLY BOOD AND THE SUNNAH	95
Introduction	96
(1). Encouraging the students to ask for Knowledge.....	97
(2). Virtues of the Scientists (scholars).....	98
(3). Knowing Allah	99
(4). Ablution (Wudu)	99

(5). Prayer.....	101
(6). Zakat	102
(7). Fasting.....	103
(8). Pilgrimage	103
(9). The Prophet's Family	104
(10). Honoring ones' Parents	105
(11). Good manners and urging people to be good- mannered	107
(12). Truth and Lie	108
(13). Prohibition of Injustice	109
(14). Forbidding to take the people's money unlawfully	110
(15). Prohibition of Songs	110
(16). The good companion and the bad companion	111
(17). Warning against the bad words	112
(18). Urging people for Invocation	113
(19). Praying upon the prophet (ﷺ)	114
(20). The virtues of Mosques	116
(21). Food Morals	117
(22). Paradise and Hell	118
BIOGRAPHY OF OUR PROPHET MUHAMMAD	120
(1). Ibrahim and Ismail, peace be upon them and immigration to Mecca.	124
(2). The Prophet's birth (ﷺ).....	128
(3). The prophet (ﷺ) at his childhood.....	130
(4). Going with his uncle, Abu Talib, to Al Sham (the Levant). ..	133
(5). Muhammad (ﷺ) him in his youth.....	136
(6). The infallibility of the Prophet (ﷺ), and his worship and the religion of his forefathers	138
(7). People's condition before Islam	142

(8). Beginning of Revelation	145
(9). The first and the second stages of calling for Islam	151
(10). The third and fourth stages of the call to Islam	157
(11). The position of Quraysh from prophecy and Islam	160
(12). Quraysh's harm to the Prophet (ﷺ), and the Hamza's adoption of Islam	163
(13). The story of Aal Yasser	167
(14). Migration to Abyssinia (Habashah)	170
(15). Al Shiab Siege	173
(16). Abu Talib's adoption of Islam.....	177
(17). The Sadness Year	181
(18). Israa (the night Journey) and Miraj (ascending to the heavens)	186
(19). Calling the people of Al Taif to Islam	193
(20). The nature of the pre-migration period	196
THE INDEX	200