

الْمَنْهَجُ الْمَخْتَصَرُ
لِلدَّاعِلِينَ فِي الْإِسْلَامِ

A CONCISE MANUAL
FOR THE NEW
MUSLIM



الشيخ عبد العزيز بن يحيى البرعي

Shaikh 'Abdul 'Azeez Bin Yahyaa Al Bur'ee

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E-mail: salafyink@gmail.com

Author: Shaikh 'Abdul 'Azeez Bin Yahyaa Al Bur'ee

Translator: Abu 'Abdis Salaam Siddiq Al Juyaanee

Cover Design: Usul Design

E-mail: info@usuldesign.com

Editing and Typesetting: Proof 2 Print

E-mail: proof2print@gmail.com



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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise and thanks belong to Allah, the Lord of all that exists, and may the peace and blessings be upon Muhammad and his family. To proceed:

The brothers have requested me to write (a small booklet) outlining a (comprehensive) methodology for the one who has entered into Islaam, regardless if they were previously a Jew, Christian, or other than that (while living in) America, Europe or other lands where there are no scholars therein to teach them those needed affairs in the beginning (of their new life as a Muslim). It is very possible that they may be surrounded by *Soofees*, *Shee'ah* and other than them from the people who are astray and who would bring them to misguidance. Thus, I have compliantly written this treatise per-request. This is an important matter which I hope satisfies the request. We ask that Allah benefits (people) by way of this work for verily He is the Most Generous. All praise and thanks belong to Allah, the Lord of all that exists.

Shaikh 'Abdul 'Azeez Bin Yahyaa Al Bur'ee (*may Allah preserve him*).



The Favor of Islaam

All praise and thanks belong to Allah, the Lord of all that exists, and may the peace and blessings be upon Muhammad and his family. To proceed:

Verily the one who Allah has blessed to enter into Islaam has obtained the good of this world and the hereafter. It is therefore upon you, O servant of Allah to praise Allah, for this and be thankful to Him. Allah says,

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe." (Ibrahim 14:7)

I ask Allah to complete this favor upon you, such that death reaches you while you are upon Islaam. Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allah." (Aali Imran 3:102)



The Manner of Entering Into Islaam

Know that it is binding upon you when entering into Islaam to fully bathe and then articulate the *Shahaadataan* which is to say,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash hadu an laa ilaha illAllaahu wa ash hadu anna Muhammadan rasoolullaah.

“I testify and bear witness that nothing has the right to be worshiped in truth except Allah, and I testify and bear witness that Muhammad is the messenger of Allah.”

If you say the *Shahaadah* (believing in it), you would have entered into Islaam regardless of which nation (religion) you previously belonged to; except for Christianity in which you would say in your *Shahaadah*,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَشْهَدُ أَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ

Ash hadu an laa ilaha illAllaahu wa ash hadu anna Muhammadan rasoolullaah wa ash hadu anna ‘Eesa ‘abdullahi wa rasooluhu.

“I testify and bear witness that nothing has the right to be worshiped in truth except Allah, and I testify and bear witness

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that Muhammad is the messenger of Allah, and I testify and bear witness that Jesus is the servant and messenger of Allah.”



The Obligation of Establishing Tawheed (True Islaamic Monotheism)

After articulating the Shahaadah, it is then incumbent upon you to establish *Tawheed* (true Islaamic monotheism), in yourself so that there does not emanate from you that which will ruin and diminish your *Tawheed*. Thus, beware of calling upon and supplicating to others with Allah; whether it be an angel, a prophet or a righteous man, living or deceased. (For example) don't say "O messenger of Allah" or "O Husain" or "O 'Ali" or "O Faatimah" or "O Badawee" or other than them from created beings whether living or deceased. Rather, call upon and supplicate to Allah alone without associating partners with Him. Likewise, don't slaughter for other than Allah, don't swear by other than Allah, and do not seek refuge in any of your affairs except with Allah who in His Hands lays everything. The Most High said addressing His Prophet (*sallAllaahu alaihi wa sallam*),

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

"Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills." (Al-A'raf 7:188)

Consequently, if the messenger of Allah (*sallAllaahu alaihi wa sallam*) did not possess any power to benefit or harm his self when he was alive, logically and more so he does not possess any power to benefit or harm others after his death. If this is the case with the messenger of Allah (who is the best human being ever), then other than him even more so does not possess the power to

benefit or harm. So beware and do not swear by other than Allah, for verily the Prophet (*sallAllaahu alaihi wa sallam*) said,

مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ

“Whoever wishes to swear, then swear by Allah or be quiet.”



The Obligation of Loving the Companions of the Messenger of Allah, Who Were the Conveyors of the Religion

It is incumbent upon you to love all of the companions of the Messenger of Allah (*sallAllaahu alaihi wa sallam*) without distinguishing between the relatives of the Prophet (*sallAllaahu alaihi wa sallam*) and other than them from the rest of the companions (*radi Allahu 'anhum*), nor between the *Muhaajireen*¹ and the *Ansaar*². The first and foremost of the *Sahaabah*³ in excellence are the ten who have been promised *Jannah* (i.e. Heaven):

- 1- Abu Bakr (*radi Allah 'anhu*)
- 2- 'Umar (*radi Allah 'anhu*)
- 3- 'Uthmaan (*radi Allah 'anhu*)
- 4- 'Ali (*radi Allah 'anhu*)
- 5- Talhah (*radi Allah 'anhu*)
- 6- Az Zubair (*radi Allah 'anhu*)
- 7- 'Abdur Rahman Bin 'Awf (*radi Allah 'anhu*)
- 8- Sa'd Bin Abee Waqaas (*radi Allah 'anhu*)
- 9- Sa'eed Bin Zaid (*radi Allah 'anhu*)
- 10- 'Ubaidah Bin Al Jarraah (*radi Allah 'anhu*)

¹ The group of the companions who migrated from Mecca to Al Madinah.

² The group of the companions who lived in Al Madinah and helped the *Muhaajireen*.

³ The companions of the Messenger of Allah (*sallAllaahu alaihi wa sallam*).

Also at the first and foremost of the *Sahaabah* in excellence are the wives of the Prophet (*sallAllaahu alaihi wa sallam*), for indeed honoring them is from honoring the Messenger (*sallAllaahu alaihi wa sallam*).

It must also be known that the *Sahaabah* are those who transmitted the religion of Islaam to us. Thus, whoever speaks ill of them, speaks ill of the religion which they transmitted. How many hypocrites act like Muslims while hiding their disbelief? When things become difficult upon the hypocrite, you will find him cursing the Messenger of Allah (*sallAllaahu alaihi wa sallam*), his companions and his wives. Consequently, you find them - when things become difficult (in reality) - cursing the religion of Islaam and those who transmitted it (namely) the *Sahaabah*. Beware of these treacherous pitfalls which are widely circulated in this time by the empty vile speech of the disbelievers and the hypocrites.



The Encouragement to Adorn Oneself with Good Character and Good Righteous Actions of Obedience, While Staying Away and Being Warned from Bad Character and Sinful Acts

Next you must strive hard to adorn yourself with good character while staying away from bad immoral character. Therefore, you must stay away from fornication, and remain patient upon (the trials) of bachelorhood and beautify yourself with virtue and chastity. Allah says,

وَلَيْسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ

“And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty.” (An-Noor: 23:33)

Allah has prohibited fornication, thus protecting honor and lineage. Beware of all intoxicants for verily they are nothing more than the works of *shaytaan* (the accursed devil) and the mother (and source) of all filthy and vile things. The Messenger of Allah (*sallAllaahu alaihi wa sallam*) cursed the one who ingests intoxicants, works with it, transports it and other than that (from those who help in the overall process). Allah has prohibited intoxicants in order to protect the intellects (from ruin). Beware of all forms of *Riba* (interest) for verily Allah and His Messenger (*sallAllaahu alaihi wa sallam*) are at war with (those who deal in interest and usury). Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

“O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger.” (Al-Baqarah 2:278-279)

Stay away from oppression, lying, envy, deception, and from acting in an evil manner with your neighbor, and infringing upon the rights that your parents have on you. If both of your parents or just one of them orders you with something, you must obey them as long as it does not involve disobeying Allah ‘Aza wa Jal. Allah says,

وَإِن جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

“But if they (parents/parent) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly.” (Luqman 31:15)

The Prophet (sallAllaahu alaihi wa sallam) said,

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

“There is no obedience to the creation in disobedience to the Creator.”

Seek after lawful provisions and income, even if it is not a lot and is just a little. (Have integrity and be patient upon your lawful income) and beware, so don't sell intoxicants (drugs, alcohol, etc) or pork products, nor gamble or deal with the lottery.

You must also make sure that your family covers themselves with the proper Islaamic *hijaab*. Likewise, the Muslim woman (who has just accepted Islaam) must safeguard her *hijaab* (and cover properly). She shouldn't wait for her *wali* (guardian) to tell her to do so; rather she should do it on her own. Regardless of whether she has been Muslim for sometime or she just accepted Islaam. The Muslim woman is honored by her *hijaab*, so pay no mind to the speech of those who oppose the *hijaab* (and a Muslim women's right to cover).



The Importance of Following the Sunnah and Beware of Innovating and Innovations

It is also obligatory upon you to be firm upon and stick to the Book of Allah and the Sunnah of the Messenger (*sallAllaahu alaihi wa sallam*). Fear for yourself from falling into innovation and all of its various types. Thus, distance yourself and stay far away from the *Sufis*, the *Shi'ites*, the *Khawarij* (the groups that accuse Muslims of apostasy), the *Mutazilees*, the *Ash'arees*, the *Maturidees*, and other than them (from the people of innovation). Sit with the people of the Sunnah who will direct you to the Book of Allah and the Sunnah of His Messenger (*sallAllaahu alaihi wa sallam*), and who will not connect you to this or that individual. Beware of filthy *hizbiyyah* (partisanship) in all of its various shapes and forms.



The Characteristics of Wudu (Ablution)

It is a necessity that you memorize as much as you possibly can from the Qur'an, even if it's just from *Nas* to *Zilzalah*, so that you may utilize it in your prayer. You must also safeguard your five prayers, making sure that you pray them in congregation. Know that the one who leaves off the prayer has verily disbelieved and the one who leaves off the prayer in congregation without a legislative excuse has verily disobeyed Allah and His Messenger (*sallAllaahu alaihi wa sallam*). But know that it isn't binding upon the Muslim women to attend the congregational prayer.

Before going to the prayer, you must perform the *Wudu* (ablution) in the most excellent manner. Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

“O you who believe! When you intend to offer As-Salaat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to your ankles. If you are in a state of Janaaba (i.e. had a sexual discharge), purify yourself (bathe your whole body).” (Al-Ma'idah 5:6)

The description of the *Wudu* is as follows:

- Upon completion from using the bathroom, either from urination or defecation, you must cleanse yourself with water, both front and back (if applicable). Use your right hand to pour the water and your left hand for the cleansing of your privates, and this is because it isn't permissible to use your right hand in washing your private parts.
- Then wash your hands outside of the basin (if you are using a water basin for ablution). This is especially when you have just awoken from sleep.
- Rinse your mouth and sniff the water into your nose by using three handfuls of water, putting some of the water into your mouth while sniffing the remainder of the water into your nose. Then you should place your finger into your mouth utilizing your finger to wipe your teeth but if you have a *siwak*, then to use it is better. You should then expel the water from your nose forcefully so that any nostril debris is removed.
- Next, you should wash your face which includes the hairline and extends to under the chin, and from ear to ear.
- You should then wash your right hand and forearm and left hand and forearm up to and including the elbow.
- Then you are to wipe your head by wetting both hands and then rubbing them from your hairline to the uppermost portion of the nape of your neck and then return your hands wiping in the opposite direction until you reach the hairline. Note that it is not sufficient to just wipe the hair in the foremost portion of your head

only. Next, enter your two index fingers into both ears (simultaneously) and use your thumb to wipe the back of your ears.

- Finally, you are to wash your feet up to and including the ankle which are the two protruding bones which are between the calf and the foot.

And know that all of these parts are washed three times or twice or once until you are certain that the water has completely and sufficiently wet the limb, except for the head and ears for verily both of them are just wiped once. Before starting the *Wudu* say, “*Bismillah*,” and once you complete the *Wudu* you should say,

أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

*Ashahadu an la ilaha illAllah wahdahu la shareekalahu wa ashadu
anna Muhammadan abduhu wa rasoolahu*

“I testify and bear witness that nothing has the right to be worshiped in truth except Allah and I testify and bear witness that Muhammad is His servant and messenger.”



Description of The Athaan (The Call to Prayer)

If there is a *Mu'ath-thin*⁴ present then he will suffice you from needing to have to call the *Athaan*. If not, then call the *Athaan* for yourself and those who may be with you, saying:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ
اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى
الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

Allahu Akbar Allahu Akbar,
Allahu Akbar Allahu Akbar,
Ashahadu an la ilaha illAllah,
Ashahadu an la ilaha illAllah,
Ashadu anna Muhammadar rasoolullaah,
Ashadu anna Muhammadar rasoolullaah,
Hayya 'alas salaah,
Hayya 'alas salaah,
Hayya 'alal falaah,
Hayya 'alal falaah,
Allahu Akbar Allahu Akbar,
laa ilaha illAllaah

Allah is the Greatest, Allah is the Greatest,
Allah is the Greatest, Allah is the Greatest,

⁴ *Mu'ath-thin* is what you call the person who calls the *Athaan*.

I testify and bear witness that nothing has the right to be
worshiped in truth except Allah,
I testify and bear witness that nothing has the right to be
worshiped in truth except Allah,
I testify and bear witness that Muhammad is the messenger of
Allah,
I testify and bear witness that Muhammad is the messenger of
Allah,
Hurry and come to the prayer,
Hurry and come to the prayer,
Hurry and come to the success,
Hurry and come to the success,
Allah is the Greatest, Allah is the Greatest,
Nothing has the right to be worshiped in truth except Allah.

If you are listening to the *Athaan*, then repeat what the *Mu'ath-thin*
says except in two places, when the *Mu'ath-thin* says,

حَيِّ عَلَى الصَّلَاةِ، حَيِّ عَلَى الْفَلَاحِ

“Hayya ‘alas salaah”

and

“Hayya ‘alal falaah”

“Hurry and come to the prayer.”

and

“Hurry and come to the success.”

Then afterwards say,

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

La hawla wa la quwwata illa billah

“There is no power nor might except with Allah.”

Once the *Adhaan* is finished send the *Salaat* upon the Prophet (*sallAllaahu alaihi wa sallam*) by saying what is called “the *Du’ah Ibraaheemaiyyah*” which is “*Du’ah of Ibraaheem*,”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ
مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allahummah salli ‘ala Muhammad wa ‘ala aali Muhammad kama sallaita ‘ala Ibraaheem wa ‘ala aali Ibraaheem innaka Hameedun Majeed. Allahummah baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem innaka Hameedun Majeed.

“O Allah, send prayers⁵ upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraaheem and upon

⁵ The scholars explain that, that which is intended by Allah’s “*Salaat*” (prayer) is that Allah mentions the Prophet (*sallAllaahu alaihi wa sallam*) to the Angels.

the followers of Ibraaheem. Verily, You are full of Praise and Majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraaheem and upon the family of Ibraaheem. Verily, You are full of Praise and Majesty.”

Then say,

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَ الصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَ
الْفَضِيلَةَ وَ ابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

*Allahumma rabba hathhid da'watet taammah was salaatel qaa'eemah
aatee muhammadan waseelata wal fadeelata wab'athhu maqaamaa
mahmudal lathe wa 'adta.*

“O Allaah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad *Al Waseelah* and *Al Fadeelah* and send him upon a praised platform which You have promised him. Verily, You never fail in Your promise.”



Description of The Salaat (The Prayer)

When you are about to pray, stand near to the wall (if possible) or put something in front of you which is at least 30 centimeters in height, or as defined by scholars as being 2/3 of an arms span. This thing which is placed in front of you is called a *Sutrah*.

You must also make sure that your body, clothes and the place where you will be praying is clean (from impurities⁶). You must also make sure your private parts are covered, meaning from the navel to the knee including the shoulders during the prayer (for the man, and the whole body except the face for the woman). Allah says,

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

“O Children of Adam! Take your adornment (by wearing your clean clothes), to every Masjid (i.e. while praying).” (Al A’raaf 7:31)

What is intended by “*Masjid*” here in this verse is *Salaat* (Prayer). So the better you are adorned and covered for the prayer the greater your reward.

Next you begin the prayer with the *Takbeer*; undoubtedly, you should already know which prayer you intend to pray and its type. Meaning, whether this is an obligatory prayer or an optional one, whether (you will be praying) *Thuhr* or *‘Asr*, so on and so forth. It

⁶ i.e. Urine, feces ect.

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is sufficient in distinguishing between these types of prayers that you just have an intention (in your heart). Whereas, what some people do by saying, “I intend to pray such and such obligatory prayer,” is actually the implementation of something that has absolutely no proof for it and is in fact a *Bid'ah* (an evil religious innovation).

Next, raise your hands to the tips of your ears with your palms facing the direction of the *Qiblah* (the direction of prayer towards the *Ka'ba*) without any exaggeration, just raise your hand in a normal manner, neither spreading your fingers apart nor binding them together (rather, keep them in a state between these two). While raising your hands, say:

اللَّهُ أَكْبَرُ

Allahu Akbar

Allah is the Greatest

This *Takbeer* is called *Takbeeratul Ihraam*. Next say:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ
نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ
خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

Allahumma baa'id baynee wa bayna khataayaaya kamaa baa'adta baynal mashriqe wal maghrib. Allahumma naqqinee minal khataayaaya

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kamaa yunaqqath thawbul abyadu minad danis. Allahummagh-silnee min khataayaaya bil maa'e wath thalje wal barad.

“O Allaah, distance me from my sins just as You have distanced The East from The West, O Allaah, purify me of my sins as a white robe is purified from filth, O Allaah, cleanse me of my sins with snow, water, and ice.”

Then say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'Aoothu billahi minash shaytaanir rajeem. Bismillahir Rahmaanir Raheem.

“I seek refuge in Allah from the accursed devil. In the name of Allah, The Most Beneficent The Most Merciful.”

Next recite *Suratul Faatihah* and what is easy for you to recite from memory from the Qur'an. Then raise your hands like you raised them before, saying:

اللَّهُ أَكْبَرُ

Allahu Akbar

“Allah is the Greatest.”

Next bow down in *Rukoo'* by placing your hands on your knees with the fingers spread out and gripping your knees as if gripping a rock; do not bend your knees nor your arm and straighten out your back while leveling out your head, not raising it up nor

bending it down. In this position say a minimal of three times, while repeating it more than that is better:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbiyal 'Atheem

“How perfect my Lord is, The Supreme.”

Then rise (from this position) until you're standing up completely straight as you were before *Rukoo'*. Raise your hands as you previously have done saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allahu leman hamidah

“Allah hears those who praise Him.”

This is applicable if you are the *Imaan* or praying alone. However, if you are praying behind an *Imaam* don't say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allahu leman hamidah

“Allah hears those who praise Him.”

Rather you will say:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*Rabbanaa wa lakal hamd, hamdan katheeran
tayyiban mubaarakan feeh*

“Our Lord, for You is all praise, an abundant beautiful blessed praise.”

Note that the Imaam, follower and the one praying alone will all say:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*Rabbanaa wa lakal hamd, hamdan katheeran
tayyiban mubaarakan feeh*

“Our Lord, for You is all praise, an abundant beautiful blessed praise.”

Next say:

اللَّهُ أَكْبَرُ

Allahu Akbar

“Allah is the Greatest.”

Then make *Sujood* (prostrate), by placing your hands down before your knees; be proportionate while prostrating by having your head an equal distance between both of your hands and each leg

equally distanced with regards to your groin area. However, if you are in a row make sure that you do not squish your brothers/sisters praying beside you. Bring both of your feet together and do not join your thighs to your stomach, nor your calves and thighs, then say at least three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rabbeyal A'ala

“How perfect is my Lord, The Most High.”

It is better to say this more than three times. Now while prostrating you should also supplicate for the good of this life and the good of the hereafter. Next say:

اللَّهُ أَكْبَرُ

Allahu Akbar

“Allah is the Greatest.”

Then sit with your right foot erect and your left foot spread out under you (i.e. sit on your left foot). Place both hands on your thighs and say as many times as you wish:

رَبِّي اغْفِرْ لِي رَبِّ اغْفِرْ لِي

Rabbigh-fir lee, Rabbigh-fir lee

“O My Lord forgive me, O My Lord forgive me.”

Verily, in this position you are urged to beg Allah to forgive you.

Next say:

اللَّهُ أَكْبَرُ

Allahu Akbar

“Allah is the Greatest.”

Then prostrate for the second time the exact same way that was just described to you.

Do what was mentioned before this point in every *Raka'ah* of your prayer. However, know that in the third and fourth *Raka'ah* of *Thuhr*, 'Asr and 'Ishaa, as well as the third *Raka'ah* of *Maghrib*, only recite *Suratul Faatihah*. Furthermore, if you are praying behind an *Imaam* for *Thuhr* and 'Asr then recite in the first two *Raka'at*, *Suratul Faatihah* and that which is easy for you to recite from the *Qur'an*. Note, in the third *Raka'ah* of *Maghrib*, and the third and fourth *Raka'at* of 'Ishaa, and in both *Raka'at* of *Fajr*, only recite *Suratul Faatihah*; then draw silent and listen to the recitation of the *Imaam*.

After the second *Raka'ah* of *Salaatul Thuhr*, 'Asr, *Maghrib* and 'Ishaa remain sitting and recite the middle *Tashahud*:

التَّحِيَّاتُ لِلَّهِ ، وَالصَّلَاةُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ

مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ،
وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ

At tahiyaatu lillahi, was-salawaatu wat-tayyibaat, as salaamu alaika ayyuhan nabee wa rahmatullahi wa barakaatuhu, as salaamu alainaa wa 'ala 'ebaadillahis saaliheen, wa ashadu an laa illaaha illAllaah, wa ashadu anna muhammadan 'abduhu wa rasooluhu.

Allahummah salli 'ala Muhammad wa 'ala aali Muhammad kama sallaita 'ala Ibraaheem wa 'ala aali Ibraaheem innaka Hameedun Majeed. Allahummah baarik 'ala Muhammad wa 'ala aali Muhammad kama baarakta 'ala Ibraaheem wa 'ala aali Ibraaheem innaka Hameedun Majeed.

“All compliments, acts of worship, and good deeds are due to Allah. May the peace and the mercy and blessings of Allah be upon you O Prophet. May the peace be upon us and all of Allah’s righteous servants. I bear witness that none has the right to be worshipped in truth except Allah and I bear witness that Muhammad is His slave and Messenger.

O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraaheem and upon the followers of Ibraaheem. Verily, You are full of Praise and Majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraaheem and upon the family of Ibraaheem. Verily, You are full of Praise and Majesty.”

Then stand up for the third *Raka'ah*.

After the last *Raka'ah* when you sit for the final *Tashahud* before the salaams, recite:

التَّحِيَّاتُ لِلَّهِ ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ
مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ،
وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ

*At tahiyaatu lillahi, was-salawaatu wat-tayyibaat, as salaamu alaika
ayyuhan nabee wa rahmatullahi wa barakaatuhu, as salaamu alainaa
wa 'ala 'ebadillahis saaliheen, wa ashadu an laa illaaha illAllaah, wa
ashadu anna muhammadan 'abduhu wa rasooluhu.*

*Allahummah salli 'ala Muhammad wa 'ala aali Muhammad kama
sallaita 'ala Ibraaheem wa 'ala aali Ibraaheem innaka Hameedun
Majeed. Allahummah baarik 'ala Muhammad wa 'ala aali Muhammad
kama baarakta 'ala Ibraaheem wa 'ala aali Ibraaheem innaka
Hameedun Majeed.*

“All compliments, acts of worship, and good deeds are due to Allah. May the peace and the mercy and blessings of Allah be upon you O Prophet. May the peace be upon us and all of Allah’s righteous servants. I bear witness that none has the right

to be worshipped in truth except Allah and I bear witness that Muhammad is His slave and Messenger.

O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraaheem and upon the followers of Ibraaheem. Verily, You are full of Praise and Majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraaheem and upon the family of Ibraaheem. Verily, You are full of Praise and Majesty.”

Then add to it the following:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

Allahumma inne 'Aoothu bika min 'athaabe jahannam wa min 'athaabil qabre wa min fitnatil mahyaa wal mamaati wa min sharre fitnatil maseehid dajjaal.

“O Allah, I seek refuge in You from the punishment of the Fire, from the torment of the grave, from the trials and tribulations of life and death and from the trials and tribulations of the Al-Maseehid-Dajjaal (the anti-christ).”

Then supplicate (to Allah) as you wish before the *Salaam*. It is preferable to say:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

*Allahummagfirlee ma qaddamtu wa ma akh-khartu wa ma asartu wa
ma a'alantu wa ma asraftu wa ma anta a'alamu bihi minne antal
muqaddimu wa antal mu'akh-kharu la ilaha illa anta.*

“O Allah, forgive me for those sins which have come to pass as well as those which I have yet to commit, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are the Bringer-Forward and the Delayer. None has the right to be worshipped in truth except You.”

Know that the *Tashahud* of *Salaatul Fajr* is only said once. Actually it is the same as the second *Tashahud* in the other prayers. After this conclude the prayer by turning your head to the right and then to the left saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As Salaamu 'Alaikum Wa Rahmatullah

“May the Peace and Mercy of Allah be upon you.”

Turn your head in an easy manner without moving the rest of your body; just turn your head.

Know that *Salaatul Fajr* is two *Raka'aat*, *Thuhr* is four *Raka'aat*, *'Asr* is four *Raka'aat*, *Maghrib* is three *Raka'aat*, and *'Ishaa* is four *Raka'aat*. *Salaatul Fajr*, *Maghrib*, and *'Ishaa* are audible prayers (*Suratul Faatihah* and another *Surah* are recited out loud in the first two *Raka'aat*); but *Suratul Faatihah* is recited silently in the third and/or fourth *Raka'ah*. *Salaatul Thuhr* and *'Asr* are silent prayers, (meaning, the recitation in all of the *Raka'aat* is recited to one's self in a low voice that should not be heard by the one praying next to them, similar to the third and/or fourth *Raka'aat* of *Salaatul Maghrib* and *'Ishaa*.)



Obligation of Paying Zakaat

If Allah blesses you with wealth and that wealth has reached the *Nisab* and remained untouched for one year, then you must pay the *Zakaat* as a purification for yourself. The *Nisab* is equal to 596 grams of silver (or the equivalent monetary value). *Zakaat* is only 2.5% (of that money that has remained untouched for one year). This percentage of wealth that has to be paid was made such by Allah to be easy upon His servants. This is from the beauty of Islaam that Allah has made mandatory upon the rich to pay *Zakaat* and have compassion for the poor. The way to know the amount and portion of money that is to be given is to divide your wealth by 40 and the sum of that will equal 2.5%.



Obligation of Fasting Ramadaan

It is obligatory to fast the blessed month of *Ramadaan*. Fasting takes place between the rising of the sun for *Fajr* and until the setting of the sun for *Maghrib*. If you don't have the ability to determine this, then it is okay for you to rely on the prayer schedules. Fasting is to stay away from food, drink, and intercourse. Thus one has to beware of all the things and actions which will lead to intercourse so that your fast won't be ruined. While fasting you should also stay far away from all types of sins, transgressions, and bad manners. Staying away from sins and transgressions will increase the reward of your fasting while falling into sin and transgression will decrease its reward. (Remember) these aforementioned things are prohibited throughout the course of the year and even more so while fasting.



Obligation of Hajj

Strive hard to perform the *Hajj* if you have the financial ability and means to undertake the journey to fulfill the rights of *Hajj*. Don't be stingy with your wealth with regards to the performing of *Hajj*. As the Prophet (*sallAllahu alaihi wa sallam*) said,

“Be diligent upon performing the *Hajj* and *Umrah* for verily they cleanse one from poverty and sins just as the fire removes the impurities from iron.”

Strive hard to make the *Hajj* that is *Tamattu*⁷ because this is the best and finest and best way to perform *Hajj*. There are books that have been authored to explain the *Hajj* and how to properly perform it and one of the best of these books is that which was written by Ash Shaykh Abdul Azeez bin Baaz (may Allah have mercy upon him and raise him many levels in *Jannah*) entitled,

⁷ *Tamattu*' is the type of *Hajj* in where the pilgrim has the intention to perform only *Umrah* at the *miqat* when changing into *ihram*. Then the pilgrim performs *Umrah* and then goes out of *ihram* until the 8th of *Dhul-Hijjah* when he/she makes a second intention and then changes into *ihram* again for the performance of the remaining rites of *Hajj*.

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*“At Taqyyedu Wal Eedaahu Fee Katheer Min Masaa’ilil Hajj Wal
‘Umrah Waz Ziyaarah.”*



Conclusion

Strive hard in the performance of the voluntary prayers, fasting, *Sadaqah* (charity), *Hajj*, *'Umrah*, and other than that from righteous deeds. Strive hard to constantly remain in the state of *Wudu* because verily none strives hard to stay in *Wudu* and protect his *Wudu* except the true believer. And with this we conclude. All praise and thanks belong to Allah the Lord of all that exists, and may the peace and blessings be upon Muhammad (*sallAllaahu alaihi wa sallam*) and his family.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَنْهَجُ الْمُخْتَصَرُ لِلدَّاخِلِينَ فِي الْإِسْلَامِ

الْمُقَدِّمَةُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِهِ وَ سَلَّمَ أَمَّا
بَعْدُ فَقَدْ طَلَبَ مِنِّي بَعْضُ الْأُخُوَّةِ مِنْهَجًا مُخْتَصَرًا لِمَنْ دَخَلَ فِي الْإِسْلَامِ
مِنَ الْيَهُودِ وَ النَّصَارَى وَ غَيْرِهِمْ سَوَاءٌ فِي أَمْرِيكَ أَوْ أَوْرَبًا أَوْ غَيْرِهَا مِنْ
الْبِلَادِ إِذْ أَنَّهُ قَدْ يُسَلِّمُ أَحَدُهُمْ وَ لَيْسَ لَدَيْهِ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ مَنْ
يُعَلِّمُهُ مَا يَلْزَمُهُ فِي بَدَايَةِ الْأَمْرِ وَ قَدْ يُسَلِّمُ وَ يَجِدُ حَوْلَهُ مِنَ الصُّوفِيَّةِ أَوْ
الشُّعْبَةِ أَوْ غَيْرِهِمْ مِنْ أَهْلِ الضَّلَالَةِ مَنْ يَنْقُلُهُ إِلَى ضَلَالَةٍ مِنَ الضَّلَالَاتِ
فَكَتَبْتُ هَذِهِ الْأَسْطُرَ تَلِيَّ لِطَلْبِهِ وَ هَذَا أَمْرٌ مُهِمٌّ وَ أَرْجُو أَنَّ أَكُونَ قَدْ
وَقَّيْتُ بِالْمَطْلُوبِ نَسَأَلُ اللَّهَ أَنْ يَنْفَعَنَا بِهَا إِنَّهُ جَوَادٌ كَرِيمٌ وَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ.

كُتِبَتْهُ \ عَبْدُ الْعَزِيزِ بْنِ يَحْيَى الْبُرْعِيُّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ
وَ عَلَى آلِهِ وَ سَلَّمَ وَ بَعْدَ فَإِنَّ مَنْ مَنَّ اللَّهُ عَلَيْهِ بِالْدُخُولِ فِي الْإِسْلَامِ
فَقَدْ حَازَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَعَلَيْكَ يَا عَبْدَ اللَّهِ أَنْ تَحْمَدَ اللَّهَ عَلَى
ذَلِكَ وَ أَنْ تَشْكُرَهُ قَالَ تَعَالَى (وَ إِذْ تَأَذَّنَ رَبُّكَ لَإِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ
لَإِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ) وَ أَسْأَلُ اللَّهَ أَنْ يُنِّمَ عَلَيْكَ هَذِهِ النِّعْمَةَ إِلَى
أَنْ تَمُوتَ وَ أَنْتَ عَلَى الْإِسْلَامِ قَالَ تَعَالَى (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
حَقَّ تُقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ).

كَيْفِيَّةُ الدُّخُولِ فِي الْإِسْلَامِ

وَ اعْلَمْ أَنَّهُ يَلْزِمُكَ عِنْدَ الدُّخُولِ فِي الْإِسْلَامِ أَنْ تَغْتَسِلَ ثُمَّ تَنْطِقُ
الشَّهَادَتَيْنِ قَائِلًا (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ)
وَ تَكُونُ بِهَذِهِ الشَّهَادَةِ قَدْ دَخَلْتَ فِي الْإِسْلَامِ وَ لَوْ كُنْتَ قَبْلَ ذَلِكَ فِي
أَيِّ مِلَّةٍ إِلَّا إِذَا كُنْتَ مِنْ قَبْلِ ذَلِكَ مِنْ أُمَّةِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ وَ عَلَى

نَبِيِّنَا الصَّلَاةُ وَالسَّلَامُ فَيَلْزِمُكَ أَنْ تَقُولَ فِي شَهَادَتِكَ (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنْ عِيسَى عَبْدُ اللَّهِ وَ رَسُولُهُ).

وَجُوبُ تَحْقِيقِ التَّوْحِيدِ

ثُمَّ عَلَيْكَ بَعْدَ نُطْقِ الشَّهَادَتَيْنِ أَنْ تُحَقِّقَ التَّوْحِيدَ فِي نَفْسِكَ فَلَا يَصْدُرُ مِنْكَ مَا يُخِلُّ بِتَوْحِيدِكَ فَإِيَّاكَ أَنْ تَدْعُوَ غَيْرَ اللَّهِ سَوَاءً مِنَ الْمَلَائِكَةِ أَوْ النَّبِيِّينَ أَوْ الصَّالِحِينَ أَحْيَاءً أَوْ أَمْوَاتًا فَلَا تَقُلْ يَا رَسُولَ اللَّهِ وَ لَا يَا حُسَيْنُ وَ لَا يَا عَلِيُّ وَ لَا يَا فَاطِمَةُ وَ لَا يَا بَدْوِي وَ لَا غَيْرَ ذَلِكَ مِنَ الْخَلْقِ أَمْوَاتًا وَ أَحْيَاءً بَلْ تَدْعُوا اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ، كَذَلِكَ لَا تَذْبَحَ لِغَيْرِ اللَّهِ وَ لَا تَخْلِفَ بِغَيْرِ اللَّهِ وَ لَا تَلْجَأْ فِي أُمُورِكَ كُلِّهَا إِلَّا إِلَى اللَّهِ فَهُوَ الَّذِي بِيَدِهِ كُلُّ شَيْءٍ قَالَ تَعَالَى مُخَاطِبًا نَبِيَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيَّ وَ آلِهِ وَ سَلَّمَ (قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَ لَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ) فَإِذَا كَانَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيَّ وَ آلِهِ وَ سَلَّمَ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَ لَا ضَرًّا وَ هُوَ حَيٌّ فَمَنْ بَابٌ أَوَّلِي أَنَّهُ لَا يَمْلِكُ لِغَيْرِهِ نَفْعًا أَوْ ضَرًّا وَ هُوَ

مَيْتٌ وَإِذَا كَانَ هَذَا الْكَلَامُ فِي شَأْنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ
وَ سَلَّمَ فَغَيْرُهُ مِنْ بَابِ أَوْلَى أَنْ يَكُونَ كَذَلِكَ لَا يَمْلِكُ لِعَيْرِهِ نَفْعًا وَ لَا
ضَرًّا وَ إِيَّاكَ أَنْ تَحْلِفَ بِغَيْرِ اللَّهِ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ
سَلَّمَ يَقُولُ (مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ).

وَجُوبُ حَبِّ الصَّحَابَةِ الَّذِينَ هُمْ نَقْلَةُ الدِّينِ

وَ عَلَيْكَ بِحُبِّ أَصْحَابِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ جَمِيعًا
سَوَاءً فِي ذَلِكَ مَنْ كَانَ مِنْ قَرَابَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ
أَوْ غَيْرِهِمْ مِنْ بَقِيَّةِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ سَوَاءً فِي ذَلِكَ الْمُهَاجِرُونَ
وَ الْأَنْصَارُ تُقَدَّمُ فِي ذَلِكَ الْعَشْرَةَ الْمُبَشِّرِينَ بِالْحَنَّةِ وَ هُمْ أَبُو بَكْرٍ وَ عُمَرُ
وَ عُثْمَانُ وَ عَلِيٌّ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَعْدُ بْنُ
أَبِي وَقَّاصٍ وَ سَعِيدُ بْنُ زَيْدٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ هَكَذَا زَوْجَاتِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ فَإِنَّ احْتِرَامَهُنَّ مِنْ احْتِرَامِ الرَّسُولِ
صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ وَ اعْلَمْ أَنَّ الصَّحَابَةَ رَضِيَ اللَّهُ عَنْهُمْ

هُمَّ الَّذِينَ نَقَلُوا إِلَيْنَا دِينَ الْإِسْلَامِ وَ مَنْ طَعَنَ فِيهِمْ فَقَدْ طَعَنَ فِي الدِّينِ
الَّذِي نَقَلُوهُ وَ كَمْ مِنْ مُنَافِقٍ يُظْهِرُ الْإِسْلَامَ وَ يُبْطِنُ الْكُفْرَ وَ حِينَ
صَعَبَ عَلَيْهِ الطَّعْنُ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ
طَعَنَ فِي صَحَابِيهِ وَ زَوْجَاتِهِ وَ حِينَ صَعَبَ عَلَيْهِ الطَّعْنُ فِي دِينِ الْإِسْلَامِ
طَعَنَ فِي نَفْلَتِهِ وَ هُمُ الصَّحَابَةُ فَتَنَّبَهُ هَذَا الْمَرْقُ الحَطِيرِ الَّذِي يُرْوَجُ لَهُ
فِي هَذَا الْعَصْرِ تَرْوِيحًا بِالْعَا مِنْ قَبْلِ الْكُفْرَةِ وَ الْمُنَافِقِينَ.

الْحَثُّ عَلَى مَحَاسِنِ الْأَخْلَاقِ وَ عَلَى الطَّاعَاتِ

وَ اخَذَرُ مِنْ مَسَاوِي الْأَخْلَاقِ وَ مَنْ الْمَعَاصِي ثُمَّ اِحْرَصَ عَلَى مَحَاسِنِ
الْأَخْلَاقِ وَ تَرَفَّعَ عَنْ دَنِيئَتِهَا فَاجْتَنَبَ الرِّئَا وَ اصْبِرْ عَلَى الْعُرُوبَةِ وَ عَلَيْكَ
بِالتَّحَلِّي بِالْعُفَافِ قَالَ تَعَالَى (وَ لَيْسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى
يُعْزِبَهُمُ اللَّهُ مِنْ فَضْلِهِ) وَ قَدْ حَرَّمَ اللَّهُ الرِّئَا صِيَانَةً لِلْأَعْرَاضِ وَ حِفْظًا
لِلْأَنْسَابِ. وَ اخَذَرُ مِنَ الْحُمْرِ فَإِنَّهَا مِنْ عَمَلِ الشَّيْطَانِ وَ هِيَ أُمَّ
الْحَبَائِثِ وَ قَدْ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ كُلَّ مَنْ شَارَكَ

فِي الْخَمْرِ بِشْرَبٍ أَوْ عَمَلٍ أَوْ جَمَلٍ وَ غَيْرِ ذَلِكَ وَ قَدْ حَرَّمَ اللَّهُ الْخَمْرَ
صِيَانَةً لِلْعُقُوبِ. وَ أَحْذَرُ مِنَ الرَّبَا فَإِنَّهُ حَرْبٌ لِلَّهِ وَ رَسُولِهِ قَالَ اللَّهُ تَعَالَى
(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ
فَإِنَّ لَمْ تَفْعَلُوا فَادْنُوا بِحَرْبٍ مِنَ اللَّهِ وَ رَسُولِهِ) وَ اجْتَنِبِ الظُّلْمَ وَ الْكَذِبَ
وَ الْحَسَدَ وَ الْغِيْشَ وَ سُوءَ الْجَوَارِ وَ عُقُوقَ الْوَالِدَيْنِ وَ إِنْ أَمَرَكَ آبَاؤُكَ أَوْ
أَخْدَهُمَا فَاطْعُهُمَا مَا لَمْ يَكُنْ مَعْصِيَةً لِلَّهِ عِزَّ وَ حَلَّ قَالَ تَعَالَى (وَ إِنْ
جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَ
صَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا) وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ
سَلَّمَ (لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ) وَ احْرِصْ عَلَى الرِّزْقِ الْحَلَالِ
وَ لَوْ قَلَّ فَإِيَّاكَ أَنْ تَبِيعَ الْخَمْرَ أَوْ الْخِنْزِيرَ أَوْ تَتَعَاطَلَ بِالْمَيْسِرِ الَّذِي قَدْ
جُعِلَتْ لَهُ فِي بَعْضِ الدُّوَلِ مُسَابِقَاتٌ لَيْلِيَّةٌ وَ عَلَيْكَ أَنْ تَأْمُرَ أَهْلَكَ
بِالْحِجَابِ الشَّرْعِيِّ وَ هَكَذَا الْمُسْلِمَةُ عَلَيْهَا أَنْ تُحَافِظَ عَلَى حِجَابِهَا وَ
لَا تَتَنَظَّرَ حَتَّى يَأْمُرَهَا وَلِيُّهَا بَلْ تُبَادِرُ إِلَى ذَلِكَ مِنْ نَفْسِهَا سَوَاءً كَانَتْ

مُسْلِمَةً مِنْ قَبْلُ أَوْ أَنَّهَا أَسْلَمَتْ بَعْدَ كُفْرِهَا فَالْمَرْأَةُ الْمُسْلِمَةُ تَعْتَرُ بِحِجَابِهَا وَلَا تُبَالِي بِكَلَامِ أَيِّ مُعْتَرِضٍ عَلَيَّ حِجَابِهَا.

أَهْمِيَّةُ الْإِتِّبَاعِ وَالْحَذَرِ مِنَ الْإِبْتِدَاعِ

وَ عَلَيْكَ بِالثَّبَاتِ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ وَ احْذَرِ عَلَى نَفْسِكَ مِنَ الْبِدْعِ بِشَيْءٍ أَنْوَاعِهَا فَكُنْ بَعِيدًا عَنِ الصُّوفِيَّةِ وَ الشَّيْعَةِ وَ الْخَوَارِجِ (جَمَاعَةِ التَّكْفِيرِ) وَ الْمُعْتَرِلَةِ وَ الْأَشَاعِرَةِ وَ الْمَآثُرِيَّةِ وَ غَيْرِهِمْ وَ كُنْ بِجَالِسًا لِأَهْلِ السُّنَّةِ الَّذِينَ يُوجِّهُونَكَ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ لَا يُعَلِّقُونَكَ بِفُلَانٍ وَ لَا بِفُلَانٍ وَ احْذَرِ مِنَ الْحَزْبِيَّةِ الْمَاسِيخَةِ بِشَيْءٍ صُورَهَا وَ أَشْكَالِهَا.

صِفَةُ الْوُضُوءِ

وَ عَلَيْكَ بِحِفْظِ مَا اسْتَطَعْتَ مِنَ الْقُرْآنِ وَ لَوْ إِلَى سُورَةِ الزُّلْزَلَةِ مِنْ أَجْلِ أَنْ تَقْرَأَ بِهَا فِي صَلَاتِكَ وَ حَافِظِ عَلَى الصَّلَوَاتِ الْحُمُسِ مَعَ الْجَمَاعَةِ وَ اعْلَمْ أَنَّ مَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ وَ مَنْ تَرَكَ الصَّلَاةَ فِي جَمَاعَةٍ بِدُونِ

عُذْرٍ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ وَ لَا
يَلْزَمُ النِّسَاءَ حُضُورَ الْجَمَاعَةِ وَ إِذَا أَتَيْتَ إِلَى الصَّلَاةِ فَأَحْسِنْ وَضُوءَكَ
قَالَ اللَّهُ تَعَالَى (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى
الكَعْبَيْنِ وَ إِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا...) وَ صِفَةَ الْوُضُوءِ كَمَا يَلِي: إِذَا
كُنْتَ قَدْ قَضَيْتَ حَاجَتَكَ مِنْ بَوْلٍ أَوْ غَائِطٍ فَاسْتَنْجِ وَ ذَلِكَ بِغَسَلِ
قَبْلِكَ وَ دُبْرِكَ بِالْمَاءِ وَ اجْعَلِ الْيُمْنَى لِحَبِّ الْمَاءِ وَ الْيُسْرَى لِمَسْحِ
الْفَرْجَيْنِ وَ لَا يَجُوزُ أَنْ تَمْسَحَ بِالْيُمْنَى فَرَجَكَ ثُمَّ اغْسِلْ يَدَيْكَ خَارِجَ الْإِنَاءِ
لَا سِيَّمَا إِذَا كُنْتَ بَعْدَ الْإِسْتِيقَازِ مِنَ النَّوْمِ ثُمَّ تَمَضَّمْ وَ اسْتَنْشِقْ وَ
ذَلِكَ بِأَنْ تَأْخُذَ كِفًّا مِنْ مَاءٍ فَتَجْعَلَ بَعْضَهُ فِي فَمِكَ وَ الْبَاقِي فِي أَنْفِكَ
ثُمَّ تُدْخِلُ اصْبِعَكَ فِي فَمِكَ فَتُدَلِّكَ أَسْنَانَكَ وَ إِذَا كَانَ لَدَيْكَ سِوَاكَ فَهُوَ
أَفْضَلُ ثُمَّ تَسْتَنْثِرُ وَ ذَلِكَ بِإِخْرَاجِ الْمَاءِ مِنْ أَنْفِكَ بِقُوَّةٍ لِتُخْرِجَ الْأَوْسَاحَ
مِنْ أَنْفِكَ ثُمَّ تَغْسِلُ وَجْهَكَ مِنْ مَنَابِتِ الشَّعْرِ إِلَى أَسْفَلِ الدَّقَنِ إِلَى فُرُوعِ

الْأُذُنَيْنِ ثُمَّ تَغْسِلُ يَدَكَ الْيُمْنَى ثُمَّ الْيُسْرَى إِلَى الْمِرْفَقَيْنِ وَ تَرْفَعُ فَوْقَ
الْمِرْفَقَيْنِ قَلِيلًا فِي الْعَضُدِ ثُمَّ تَمْسَحُ رَأْسَكَ وَ ذَلِكَ بِأَنْ تَأْخُذَ الْمَاءَ فِي
يَدِكَ وَ تُبَلِّلَ بِهِ كَفَيْكَ ثُمَّ تَضَعُ كَفَيْكَ عَلَى مُقَدِّمِ رَأْسِكَ فَتَمَرِّزُهَا عَلَى
رَأْسِكَ إِلَى الْقَفَا ثُمَّ تَرُدُّهُمَا إِلَى مُقَدِّمِ رَأْسِكَ وَ لَا تَكْتَفِي بِمَسْحِ النَّاصِيَةِ ثُمَّ
أَدْخِلِ إِصْبِعَيْكَ السَّبَابَتَيْنِ فِي أُذُنَيْكَ وَ امْسَحْ بِإِبْهَامَيْكَ ظَاهِرَ أُذُنَيْكَ ثُمَّ
اغْسِلْ قَدَمَيْكَ إِلَى الْكَعْبَيْنِ وَ هُمَا الْعِظْمَانِ النَّاشِرَانِ بَيْنَ السَّاقِ وَ الْقَدَمِ
وَ عَلَيْكَ أَنْ تُشْرَعَ فِي السَّاقِ قَلِيلًا وَ اعْلَمْ أَنَّ جَمِيعَ الْأَعْضَاءِ يُسْتَحَبُّ
أَنْ تَغْسِلَهَا ثَلَاثًا ثَلَاثًا أَوْ مَرَّتَيْنِ مَرَّتَيْنِ أَوْ وَاحِدَةً وَاحِدَةً إِذَا تَأَكَّدْتَ مِنْ
أَنَّ الْمَاءَ قَدْ بَلَّلَ الْعُضْوَ تَبْلِيلًا حَسَنًا إِلَّا الرَّأْسَ وَ الْأُذُنَيْنِ فَإِنَّهُمَا
يَمْسَحَانِ مَسْحَةً وَاحِدَةً وَ تَقُولُ فِي أَوَّلِ الْوُضُوءِ (بِسْمِ اللَّهِ) وَ فِي خَتَائِمِهِ
الْوُضُوءِ تَقُولُ: أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ.

صِفَةُ الْأَذَانِ

فَإِذَا كَانَ هُنَاكَ مُؤَدِّنٌ اكَتَفَيْتَ بِأَذَانِهِ وَ إِلَّا فَأَذِّنْ لِنَفْسِكَ وَ لِمَنْ حَضَرَ
مَعَكَ فَتَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنَّ
مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى
الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ. وَ يُرَدُّ
الْأَذَانُ مِنْ سَمْعِهِ فَيَقُولُ كَمَا يَقُولُ الْمُؤَدِّنُ إِلَّا فِي الْحَيْعَلَتَيْنِ فَإِنَّهُ يَقُولُ
عَقِبَ قَوْلِ الْمُؤَدِّنِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ (لَا حَوْلَ وَ لَا
قُوَّةَ إِلَّا بِاللَّهِ) ثُمَّ يُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ
الصَّلَاةَ الْإِبْرَاهِيمِيَّةَ وَ هِيَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ بَجِيدٌ وَ بَارِكْ عَلَى
مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ

حَمِيدٌ مَجِيدٌ) ثُمَّ يَقُولُ: (اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةَ التَّامَّةِ وَ الصَّلَاةِ الْقَائِمَةِ
أَتِ مُحَمَّدًا الْوَسِيلَةَ وَ الْفَضِيلَةَ وَ ابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ)

صِفَةُ الصَّلَاةِ

فَإِذَا أَتَيْتَ إِلَى الصَّلَاةِ فَادْنُ مِنَ الْجِدَارِ أَوْ انصِبْ بَيْنَ يَدَيْكَ شَيْئًا قَدَرُ
ثَلَاثِينَ سَنْتِيْمِترَ وَ هُوَ مَا يُقَدِّرُهُ الْعُلَمَاءُ بِثُلُثِي ذِرَاعٍ وَ تُسَمَّى هَذِهِ:
السُّرَّةُ.

وَ عَلَيْكَ بِطَهَارَةِ بَدَنِكَ وَ ثِيَابِكَ وَ مَكَانِ الصَّلَاةِ، وَ سَتْرِ عَوْرَتِكَ مِنْ
السُّرَّةِ إِلَى الرُّكْبَةِ وَ أَمَا حَالُ صَلَاتِكَ فَتَحْتَاجُ أَنْ تَضَعَ عَلَى كَتِفَيْكَ شَيْئًا
مِنْ ثِيَابِكَ، قَالَ تَعَالَى: (يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) وَ
المرادُ بِالمسجدِ هُنَا الصَّلَاةُ وَ كُلَّمَا كُنْتَ أَكْمَلُ زِينَةً فِي الصَّلَاةِ كَانَ
أَعْظَمَ لِأَجْرِكَ ثُمَّ ابْدَأِ الصَّلَاةَ بِالتَّكْبِيرِ وَ لَا شَكَّ أَنَّكَ قَدْ عَلِمْتَ مَا هِيَ
الصَّلَاةُ الَّتِي تُرِيدُهَا أَهْيَ فَرَضٌ أَوْ نَافِلَةٌ وَ هَلَنْ هِيَ الظُّهُرُ أَوْ العَصْرُ
أَوْ... إلخ وَ لَا تَحْتَاجُ إِلَى أَكْثَرَ مِنْ هَذَا القَصْدِ وَ مَا يَفْعَلُهُ بَعْضُ النَّاسِ

مِنْ قَوْلِهِ نَوَيْتُ أَنْ أَصَلِّيَ فَرَضَ كَذَاً وَ كَذَاً فَهَوَ تَحْصِيلُ حَاصِلٍ لَا دَلِيلَ
عَلَيْهِ بَلْ هُوَ بِدْعَةٌ. ثُمَّ تَرْفَعُ يَدَيْكَ إِلَى حَذْوِ أُذُنَيْكَ وَ تَبْسُطُ كَفَيْكَ إِلَى
الْقِبْلَةِ دُونَ تَكْلُفٍ فَهَوَ رُفْعُ عَادِيٍّ جِدَاً لَا تُفْرِجُ أَصَابِعَكَ وَ لَا تَقْبِضُهَا
تَقُولُ مَعَ ذَلِكَ الرُّفْعِ (اللَّهُ أَكْبَرُ) وَ تُسَمِّي هَذِهِ التَّكْبِيرَةَ: تَكْبِيرَةُ الْإِحْرَامِ
ثُمَّ تَقُولُ:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ
نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنَ
خَطَايَايَ بِالْمَاءِ وَالتَّلَجِ وَالبَرْدِ.

ثُمَّ تَقُولُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ تَقْرَأُ
الْفَاتِحَةَ ثُمَّ تَقْرَأُ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ اِرْفَعِ يَدَيْكَ كَمَا رَفَعْتَهُمَا مِنْ
قَبْلُ وَ قُلْ: اللَّهُ أَكْبَرُ. ثُمَّ اِرْكَعِ وَ ذَلِكَ بَأَنْ تَضَعَ كَفَيْكَ عَلَى رُكْبَتَيْكَ
مُفْرَقَاً بَيْنَ أَصَابِعِكَ كَأَنَّكَ قَائِضٌ عَلَى حَجَرٍ وَ لَا تَعْطِفُ رُكْبَتَيْكَ وَ لَا
يَدَيْكَ وَ اِعْدِلْ ظَهْرَكَ وَ لَا تَرْفَعِ رَأْسَكَ إِلَى أَعْلَى وَ لَا تَنْكُسُهُ إِلَى أَسْفَلِ

وَقُلْ: سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثًا فَإِنْ زِدْتَ فَهُوَ أَفْضَلُ ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ وَاقِفًا كَمَا كُنْتَ قَبْلَ الرُّكُوعِ وَ ارْفَعْ يَدَيْكَ كَمَا رَفَعْتَهُمَا قَبْلُ وَ قُلْ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ سَوَاءً كُنْتُ إِمَامًا أَوْ مُنْفَرِدًا، أَمَّا الْمُؤْمُونَ فَلَا يَقُولُونَ رَبَّنَا سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ إِنَّ الْمَصَلِّيَ الْإِمَامَ وَ الْمُؤْمُونَ وَ الْمُنْفَرِدَ يَقُولُونَ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ثُمَّ كَبَّرَ وَ أَنْزَلَ لِلسُّجُودِ مُقَدِّمًا يَدَيْكَ وَ اعْتَدِلْ فِي سُجُودِكَ فَاجْعَلْ وَجْهَكَ بَيْنَ كَفْيِكَ وَ فَرِّجِ بَيْنَ ذِرَاعَيْكَ إِلَّا إِذَا كُنْتَ فِي الصَّفِّ فَلَا تُزَاحِمِ إِخْوَانَكَ الْمَصَلِّينَ وَ انصَبْ قَدَمَيْكَ وَ لَا تُصَبِّحْ فَخْذَيْكَ بِبَطْنِكَ وَ لَا بِسَاقِكَ ثُمَّ قُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا وَ لَوْ زِدْتَ فَهُوَ أَفْضَلُ وَ أَكْثَرُ مِنَ الدُّعَاءِ بِمَا شِئْتَ مِنْ خَيْرِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ كَبَّرَ وَ اجْلِسْ نَاصِبًا رِجْلَكَ الْيُمْنَى وَ بَاسِطًا رِجْلَكَ الْيُسْرَى تَحْتِكَ وَ ضَعْ كَفْيَكَ عَلَى فَخْذَيْكَ وَ قُلْ: رَبِّي اغْفِرْ لِي رَبِّ اغْفِرْ لِي كَرَّرْ ذَلِكَ مَا شِئْتَ. فَإِنَّهُ مَوْضِعُ الْحَاحِ عَلَى اللَّهِ فِي الْاسْتِغْفَارِ ثُمَّ قُلْ ”اللَّهُ أَكْبَرُ“ وَ اسجُدْ مَرَّةً ثَانِيَةً عَلَى الْوَصْفِ الَّذِي

وصفناه قبل قليلٍ و اجعلن هذا في كل ركعة من صلاتك و اعلم أن
الركعة الثالثة و الرابعة من الظهر و العصر و العشاء و كذا الثالثة من
المغرب لا تُقرأ فيهنَّ سوى الفاتحة. و إذا كنتَ مأموماً في الظهر و
العصر فإنك تُقرأ في الركعة الأولى و الثانية الفاتحة و ما تيسر و أما
المغرب و العشاء و الفجر فإنك تُقرأ الفاتحة فقط ثم تُنصت لقراءة
إمامك. و صلاة الظهر و العصر و المغرب و العشاء إذا صليت ركعتين
تجلس لقراءة التشهد الأوسط الذي في وسط الصلاة تقول فيه:
(التَّحِيَّاتُ لِلَّهِ ، وَالصَّلَاةُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَأَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى
آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ
، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ،
وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ).

ثُمَّ قُمْ لِلرُّكْعَةِ الثَّلَاثَةِ، فَإِذَا جَلَسْتَ لِلتَّشَهُدِ الَّذِي قَبْلَ السَّلَامِ فَأَقْرَأِ
التَّشَهُدَ الْمَذْكُورَ وَ زِدْ (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ
الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ)
ثُمَّ ادْعِ اللَّهَ بِمَا شِئْتَ وَ يَسْتَحِبُّ أَنْ تَقُولَ قَبْلَ السَّلَامِ:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَفْتُ
وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

وَ اعْلَمْ أَنَّ التَّشَهُدَ فِي صَلَاةِ الْفَجْرِ وَاحِدٌ وَ هُوَ مِثْلُ التَّشَهُدِ الثَّانِي فِي
بَقِيَّةِ الصَّلَوَاتِ وَ بَعْدَ ذَلِكَ تَنْصَرِفُ مِنَ الصَّلَاةِ قَائِلًا السَّلَامَ عَلَيْكُمْ وَ
رَحْمَةُ اللَّهِ تَلْتَفِتُ مَعَ التَّسْلِيمَةِ الْأُولَى إِلَى الْجِهَةِ الْيُمْنَى وَ مَعَ التَّسْلِيمَةِ
الثَّانِيَةِ إِلَى الْجِهَةِ الْيُسْرَى. التَّفَاتُ بِرَأْسِكَ فَقَطْ دُونَ بَقِيَّةِ بَدَنِكَ وَ دُونَ
تَكْلُفٍ وَ اعْلَمْ أَنَّ صَلَاةَ الْفَجْرِ رُكْعَتَانِ وَ الظُّهْرُ أَرْبَعُ وَ الْعَصْرُ أَرْبَعُ وَ
الْمَغْرِبُ ثَلَاثٌ وَ الْعِشَاءُ أَرْبَعُ وَ صَلَاةُ الْفَجْرِ جَهْرِيَّةٌ وَ الظُّهْرُ وَ الْعَصْرُ

سَرِيَّةٌ وَ الْمَعْرِبُ وَ الْعِشَاءُ الرَّكْعَتَانِ الْأُولَيَانِ جَهْرِيَّةٌ وَ الثَّلَاثَةُ مِنَ الْمَعْرِبِ وَ
الثَّلَاثَةُ وَ الرَّابِعَةُ مِنَ الْعِشَاءِ سَرِيَّةٌ.

وَجُوبُ أَدَاءِ الزَّكَاةِ

وَإِنْ كَانَ اللَّهُ قَدْ مَنَّ عَلَيْكَ بِمَالٍ قَدْ بَلَغَ النَّصَابَ وَحَالَ عَلَيْهِ الْحَوْلُ (أَيُّ
دَارَتْ عَلَيْهِ السَّنَةُ مُنْذُ ائْتَلَكْتَهُ) فَأَدِ زَكَاتَهُ طَيِّبَةً بِهِ نَفْسُكَ. وَ نِصَابُ
الْمَالِ قِيَمَةٌ 596 غَرَامًا مِنَ الْفِضَّةِ، وَ مِقْدَارُ الزَّكَاةِ رُبْعُ الْعُشْرِ فَقَطُّ، وَ
هَذَا مِنْ تَخْفِيفِ اللَّهِ عَلَيَّ عِبَادِهِ، وَ هَذَا مِنْ مَحَاسِنِ الْإِسْلَامِ حَيْثُ جَعَلَ
اللَّهُ الزَّكَاةَ الزَّامِيَّةَ عَلَيَّ الْأَغْنِيَاءِ مُوَاسَاةً لِلْفُقَرَاءِ.

وَ طَرِيقَةُ مَعْرِفَةِ قَدْرِ الْمَالِ الَّذِي يُخْرَجُ، أَنْ تَقْسِمَ مَا لَدَيْكَ مِنَ الْمَالِ عَلَيَّ
أَرْبَعِينَ وَ النَّاتِجُ هُوَ رُبْعُ الْعُشْرِ.

وَجُوبُ صِيَامِ رَمَضَانَ

وَ عَلَيْكَ بِصِيَامِ شَهْرِ رَمَضَانَ الْمُبَارَكِ. وَ الصِّيَامُ مِنْ طُلُوعِ الْفَجْرِ إِلَى
غُرُوبِ الشَّمْسِ. فَإِنْ عَجَزْتَ عَنْ مَعْرِفَةِ ذَلِكَ، فَاعْتَمِدِ التَّقْوِيمَ احْتِياطًا.

وَ صُمْ عَنِ الطَّعَامِ، وَ الشَّرَابِ، وَ الْجِمَاعِ، وَ اخَذَ عَلَيَّ نَفْسِكَ مِنْ
مُقَدِّمَاتِ الْجِمَاعِ؛ فَرَبَّمَا أَفْسَدْتَ صَوْمُكَ، وَ كَذَلِكَ تَبْتَعِدُ عَنِ الْمَعَاصِي،
وَ الْآثَامِ، وَ سُوءِ الْأَخْلَاقِ، فَإِنَّ تَرْكُهَا أَعْظَمُ فِي أَجْرِكَ فِي يَوْمِ صَوْمِكَ،
وَ الْوُقُوعُ فِي الْمَعَاصِي يُنْقِصُ مِنْ أَجْرِ الصِّيَامِ وَ هِيَ مُحْرَمَةٌ طَوَالَ الْعَامِ وَ
فِي الصِّيَامِ أَشَدُّ مُحْرَمَةً.

وَجُوبُ الْحَجِّ

وَ احْرِصْ عَلَيَّ إِذَا أَدَاءَ الْحَجِّ إِذَا قَدَرْتَ عَلَيَّ نَفَقَةَ الْحَجِّ وَ سَهَّلْتَ لَكَ
السُّبُلَ لِأَدَاءِ مَنَاسِكَ الْحَجِّ وَ لَا تَبْخَلْ بِالْمَالِ فِي ذَلِكَ فَإِنَّ الرَّسُولَ صَلَّى
اللَّهُ عَلَيْهِ وَ عَلَيَّ آلِهِ وَ سَلَّمَ يَقُولُ: (تَابِعُوا بَيْنَ الْحَجِّ وَ الْعُمْرَةِ فَإِنَّهُمَا
يَنْفِيَانِ الْفَقْرَ وَ الذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ). وَ احْرِصْ عَلَيَّ
الْحَجِّ مُتَمَتِعًا فَإِنَّهُ أَفْضَلُ مَنَاسِكَ الْحَجِّ وَ هُنَاكَ كُتُبٌ قَدْ أُلِّفَتْ فِي شَرْحِ
الْحَجِّ مِنْ أَفْضَلِهَا كِتَابُ الشَّيْخِ عَبْدِ الْعَزِيزِ بْنِ بَازٍ رَحِمَهُ اللَّهُ وَ رَفَعَ دَرَجَتَهُ

فِي الْجَنَّةِ وَ عُنْوَانُهُ ”التَّقْيِيدُ وَ الْإِيضَاحُ فِي كَثِيرٍ مِنْ مَسَائِلِ الْحَجِّ وَ الْعُمْرَةِ
وَ الزِّيَارَةِ.“

ثُمَّ أَحْرَصَ عَلَى الْإِكْتِنَارِ مِنْ نَوَافِلِ الصَّلَاةِ وَ الصِّيَامِ وَ الصَّدَقَةِ وَ الْحَجِّ وَ
الْعُمْرَةِ وَ غَيْرِهَا وَ أَحْرَصَ عَلَى الْوُضُوءِ فِي جَمِيعِ الْأَوْقَاتِ فَإِنَّهُ لَا يُحَافِظُ
عَلَيْهِ إِلَّا مُؤْمِنٌ.

وَ بِهَذَا نَكْتَفِي وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى
آلِهِ وَ سَلَّمَ.

كَتَبَهُ الشَّيْخُ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْبُرَيْرِيُّ

الْيَمَنُ - إِب - مَفْرُقُ حُبَيْش

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A CONCISE MANUAL FOR THE NEW MUSLIM

O Muslim, verily Allah has bestowed a great blessing upon you by guiding you to Islam. Allah says,

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." (Al-Ma'idah 5:3)

My beloved brother/sister, thank Allah tremendously and cherish this precious gift. Never give it up for Allah says,

"Truly, the (only) religion with Allah is Islam." (Aali 'Imraan 3:19)

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (Aali 'Imraan 3:85)

Dear believer, obey Allah and His Messenger. Allah says,

"Say (O Muhammad): "Obey Allah and the Messenger (Muhammad)." But if they turn away, then Allah does not like the disbelievers." (Aali 'Imraan 3:32)

May Allah reward you, follow the Sunnah of Allah's Messenger and cling to the way of his companions. Allah's says,

"And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination." (An-Nisa 4:115)

We ask Allah to bless Shaikh 'Abdul 'Azeez Al Bur'ee (hafithahullah) and to make this book a benefit to all those who read it. O Muslim reader, may Allah bless you and guide you to that which is correct and make you firm upon it.



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