



Nursing in Islam

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Warning

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



Nursing: The Role of the Mother and Father

Allah (ﷻ) says:

❁ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ
إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَلَّمْتُمْ مَا ءَانَيْتُمْ بِالْمَعْرُوفِ وَأَنْتُمْ وَاللَّهُ وَاعِلُونَ
بَصِيرٌ

*The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.
(Surah Al Baqarah, ayah 233).*

Motherhood is the **most intense experience** of a woman's life. It is a change that touches every part of her life: her body, her emotions, her marriage, her lifestyle, her work, her time, her sleep, and her relationships. It is a journey that teaches her countless lessons in mercy, patience, gratitude, pain, joy, worry, fear, and hope.



As a mother your **world changes** when you go into labour. You and your husband leave for the hospital as two, and you return home as a new family of three or more members.

Breastfeeding gives your baby the best start in life. Your breast milk is exclusively tailored to meet your baby's needs; it contains all the nutrients and antibodies your baby needs to thrive. Unlike formula milk which always tastes the same, breast milk offers your baby a rich variety of flavours and nutritional benefits. It changes from day to day to accommodate your baby's needs. When you hear your baby cry, your breasts swell up with milk. When you breastfeed your baby, you are giving him more than just your milk; you



are also giving him warmth and comfort. In this position, your baby can feel and taste your love for him. This skin-to-skin contact creates a **close bond between mother and baby**.

Out of Allah's mercy towards the mother, father, and child, He has set rules for the benefit of all the family members concerned. The laws of Allah (ﷻ) are perfect; they take into consideration the physical, emotional, and spiritual needs of the slave. It is the right of the child to be breastfed by the mother for two lunar years. The father is responsible for providing the mother of his child with provisions and clothing as payment for her breastfeeding their baby. When the husband is dutifully taking care of his wife, he is also indirectly taking care of his child. If a decision needs to be made to wean the baby off breast milk before the term of two years has been completed, then both the mother and father have to give their consent. By making a decision together, this also serves to strengthen the marriage because the opinions of both parents are given equal importance.

When we abide by the rules of Allah (ﷻ), **this submission brings peace, balance, contentment, security, and stability to our lives.**



Allah (ﷻ) is our Creator and He Alone knows what is best for us. All His Commands are for our own benefit, to protect us from harm. When we disobey Allah (ﷻ), we are harming ourselves.

Allah (ﷻ) says:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Surah Al Mulk, ayah 14).





Preparation of Breast Milk

Breast milk is food especially designed for the baby. Whilst the woman is pregnant, her milk is being prepared for the birth of her baby. When the baby is inside his mother's womb, he receives his nourishment via the umbilical cord. The moment the baby is born, the umbilical cord is cut, and the milk flows. His initial provision is cut, but Allah (ﷻ) opens two sources of provision for the baby when the mother nurses him.



It is a great blessing and mercy for both mother and baby that Allah (ﷻ) has made the feeding process easy for them by preparing the food for the baby inside the mother. The baby's milk is inside the mother. This also shows the wisdom of Allah (ﷻ) in creating the nourishment of the baby in his mother's milk. Allah (ﷻ) provides for you and your child. You are only a carrier in this life. Allah (ﷻ) is taking care of us so beautifully at every stage of our lives.

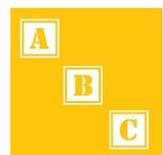


Formula milk takes longer to prepare. You need to first sterilize the bottle, add boiled water that has cooled down to room temperature, and measure out the correct amount of powder, and mix. Breast milk is always ready for the baby to drink.

Your breast milk is at the perfect temperature for your baby to drink – not hot, not cold, just right. The temperature outside is always changing, but the temperature of your milk is not affected. You do not have to worry about warming up the milk if you are living in a cold climate, and you do not have to worry about the milk being spoiled if you are living in a hot, humid climate.

Surely Allah (ﷻ) provides the best, Breast milk not only contains all the required nutrients for the newborn, in fact it also contains antibiotics to build up the immune system. Truly there is no one like Allah (ﷻ), our Creator and Sustainer.

When a mother breastfeeds, she is holding her baby close to her heart. As soon as your baby is born and placed on your chest, he starts to breastfeed immediately. Allah (ﷻ) is the One Who is teaching him how to latch on and suckle. It is all from Allah (ﷻ). **It shows that there is a Creator behind everything.**



Alhamdulillah, Allah (ﷻ) is taking care of us, and the smallest details of our lives, with ihsaan. He is establishing and maintaining everything in our lives, so why do we feel stressed? Allah (ﷻ) makes everything beautiful but we need to trust Him.

This ayah is a command but in the form of information because it is natural to breastfeed your baby. Allah (ﷻ) has blessed us with this provision of milk and feeding, so we should use this blessing and be grateful for it.





Let us examine this ayah in more detail

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ

The mothers shall give suck to their children

There are three people involved in the relationship mentioned in this ayah

- المولود - the one given birth to- newborn
- الوالدة - the one that gives birth- mother
- المولود له - the one for whom the mother gave birth- father.

What is the maximum period of time for the child to be breastfed?

حَوْلَيْنِ كَامِلَيْنِ

for two whole years

You should breastfeed your baby for two complete lunar years. Who made this rule? Allah (ﷻ), and He is the Most Merciful of those who show mercy giving the newborn his rights at a time he cannot speak for himself. When the mother feeds her baby, the child is calmer, and more

content. Breastfeeding needs perseverance and patience. Every new journey begins with a struggle, and good deeds are usually accompanied by struggle.

لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

(that is) for those (parents) who desire to complete the term of suckling

This is for the parents who desire to complete the feeding term of **two lunar years**. As soon as these two years have passed, the milk changes to normal food and is no longer beneficial for the baby. This illustrates for us that two years is the maximum term, however it can be less.

وَعَلَى الْمَوْلُودِ لَهُ

but the father of the child shall bear

The father is called **المَوْلُودِ لَهُ**; the baby is born for him, illustrating the responsibility of the father. The **مولود له** is responsible for both the **مولود** and the **والدة**. The mother is taking care of the father's baby, so he need to take care of her. Look at how Allah (ﷻ) makes the connections so that everyone is in need of one another.



HAPPY MOTHER = GOOD MILK = HAPPY BABY



UNHAPPY MOTHER = BAD MILK = UNHAPPY BABY

It is the father's responsibility to be good to the mother of his child, especially with regards to two matters: **food and clothing**. These two things please women and make them feel cared for.

رِزْقُهُنَّ وَكِسْوَتُهُنَّ

the cost of the mother's food and clothing

Even if the parents are divorced or are experiencing marital problems, the mother is still entitled to receive provisions and clothes from the father as long as she is breastfeeding their baby. He has to provide for her even if she has money of her own to buy these items. **Women love to be looked after by men.**

Allah (ﷻ) says:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

(And We said): "If you do good, you do good for your ourselves, and if you do evil (you do it) against yourselves." (Surah Al Isra, ayah 7)

The rizq is her right and it cannot be taken back. The father also has to buy her clothes. Allah (ﷻ) specifically mentions clothing because when a husband buys his wife beautiful clothes, this thoughtfulness shows that he cares about her, and this makes his wife happy. Also, when a woman is nursing, she needs different styles and sizes of clothing. The issue of clothing is more important for women than for men; men are less concerned about wearing different styles of clothes. Allah (ﷻ) has perfect knowledge of the needs of His creation.

This highlights how Islam is not just concerned about our **spiritual** development, but it also takes into consideration our **practical, worldly, and emotional needs**. If we deprive ourselves of our physical needs, then we will look more at others.

However, if a wife feels that her husband is not fulfilling her rights, she should pardon him and ask Allah (ﷻ) for her rights. Do not make this issue to be a cause of argument and tension at home. If you have come to acquire this knowledge now, and your children are grown up, do not go and blame your husband for not having given you provisions whilst you were breastfeeding. Do not ask him to pay you back. Keep the peace, and ask Allah (ﷻ) for your rights. Allah (ﷻ) will always give you the best.

How much should the father spend on the mother?

بِالْمَعْرُوفِ

on a reasonable basis

The man should spend a reasonable amount of money on necessities and clothes for the mother of his child. He should spend on her **according to his financial means**, a sensible amount that will not affect his ability to pay for other financial commitments, such as rent and other expenses.

لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا

No person shall have a burden laid on him greater than he can bear

Allah (ﷻ) will not give you more than you can bear. Take the example of a balloon, it can be blown up until it reaches its maximum capacity; beyond this point, it will burst. All the matters of the deen and its obligations, such as prayer, fasting, and spending on our family, are balanced and moderate and within a person's ability. **Allah (ﷻ) does not require of anyone what is beyond his capacity.** Divine laws are called takleef, obligations that we have to fulfill in every aspect of our lives: our personal life, our worship, our family life, and our social life. These laws give order and structure to our lives.

The capacity of each person is different, just as everyone's size is different. Allah (ﷻ) knows each person's level and how much he can handle. For this reason, do not stretch your eyes to what others have otherwise you will be tested with it. Allah (ﷻ) knows who is fulfilling his obligations to his capacity, and who is neglecting his responsibilities or overburdening himself. Islam is a balanced way of life that avoids extremes; it emphasizes the importance of moderation in all aspects of our lives. A rich husband or a poor husband should only spend according to his financial capacity.

Be grateful and enjoy what you have.

Then Allah (ﷻ) warns both the mother and father from harming each other.

لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا

No mother shall be treated unfairly on account of her child

The Prophet (ﷺ) has likened women, in regards to their sensitivity as glass vessels, which are in need of gentle handling. However a woman is possibly most sensitive after childbirth as she is enduring a very difficult time, both physically and emotionally, so she is very vulnerable at this stage. All praise is for Allah, Who through His legislation

takes care of the weak in the society. In this part of the ayah, Allah informs the people that none should do anything that may cause the mother any harm. Such issues are common in situations of divorce, but Allah has forbidden any harm on the mother on account of her child.

Hence, Allah (ﷻ) has forbidden a person from harming a nursing mother by taking her child away. As a principle, Islam forbids harming others without a just cause, so when we see people inflicting harm on each other we need to be clear that this is not part of the deen. Even causing harm to animals and plants is forbidden, so what about a woman who has just given birth? When we deal with people we need to remember that each person has their own struggles and hardships, so we need to overlook their shortcoming and treat others with pardoning and mercy.

In addition, family members and friends need to be aware of the sensitivity of the woman, so they do not cause her to have any negativity about her condition, as this may lead her to be depressed or ungrateful to Allah (ﷻ). Only Allah can fully encompass all the aspects of a given situation, especially matters that are hidden in the hearts. Hence the rules and commands of Allah (ﷻ) take the emotions into consideration as well.

Islam teaches us not to mix our emotions with our responsibilities. If we have a problem, we shouldn't allow our desires to affect our responsibilities. We need to have *taqwa*. The father is therefore obliged to separate any negative feelings that he may have towards his wife from the obligations that Allah (ﷻ) has ordained on him. This requires him to have *taqwa* in obeying the rights of people that Allah (ﷻ) has commanded.

وَلَا مَوْلُودٌ لَهُ، بَوْلِدِهِ

nor father on account of his child

The baby is the binding glue between the husband and wife, so neither can use the innocent child to take their own revenge against the spouse. In this part of the ayah, the attention is now towards any harm that a wife may want to inflict on her husband- this is equally forbidden. The father can also be harmed by the mother of his child. His wife may refuse to nurse the child to hurt her husband. She may say, "This is your child. I will not feed him." Although her intention may be to harm the father, she is also depriving her child of the best nourishment in the process, and this behaviour can also cause the child emotional damage. *Children should not be used as a weapon to inflict harm on others.* It is the parents who will bear the sin when the child grows up to

be emotionally disturbed. This will also have a negative effect on society. So by her acting out of desire, the mother is harming herself, her husband, their child, and society. This shows how destructive it is to follow our desires, instead of the commands of Allah (ﷺ). **Marriage and children are an amanah for which we will be held accountable.**

The wife can also put pressure on her husband to spend more on her than she needs. The husband should give according to his financial capacity, and the mother shouldn't demand for more than he can provide. The wife should be considerate towards her husband, and vice versa.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ "

Abu Sirmah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: "Whoever causes harm, Allah harms him, and whoever is harsh, Allah will be harsh with him." (Sunan Abi Dawud, Hadith 3635, Authenticated by Al Albani as Hasan).

If a person harms someone physically or emotionally, Allah (ﷻ) will bring harm upon him. If a person makes matters difficult for the people, Allah (ﷻ) will make someone to cause him difficulties. May Allah (ﷻ) forgive us and protect us. Ameen.

We need to develop the characteristics of the people of Jannah in order to be deserving of the Mercy of Allah (ﷻ).

Their traits are kindness and mercy. Those who are easy going, kind and soft natured will be far from the hellfire, while those who are harsh and hurtful will be close to the hellfire. Also note that emotional harm can be more detrimental than physical harm.

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ

And on the (father's) heir is incumbent the like of that (which was incumbent on the father)

If the husband is absent for any reason, whether he has passed away or neglected his family, the person who inherits the guardianship of the father has to take on the living expenses of the nursing mother, whether it's the uncle or grandfather of the child. *There is no other deen apart from Islam that honours the rights of women.* It not only takes care of their financial rights, but also their emotional rights. This shows how Islam, the deen of Allah (ﷻ), truly values human life. Alhamdulillah for the blessing of Islam.

This command also emphasizes the importance of unity in Islam because, if someone is absent, another person can replace him and take charge, and this keeps the unity. Sometimes the one in charge may only provide for the child and not the mother, but Allah (ﷻ) has made it an obligation to provide for both.

فَإِنْ أَرَادَا فِصَالًا

If they both decide on weaning

If a decision needs to be made to wean the baby off breast milk before the term of two lunar years has been completed, then both parents have to give their approval after discussing the matter.

عَنْ تَرَاضٍ مِّنْهُمَا

by mutual consent

If they both agree to stop the breast feeding, they both need to be pleased with this decision. If a woman nags her husband in order to get what she wants, and her husband says “ok” just to have some peace, this is not true consent. The wife knows in her heart that her husband has been pressurized into giving his approval.

وَتَشَاوُرٍ

and after due consultation

The word *شار* is a process by which honey is extracted from the honeycomb and beeswax. It gives you the best and purest honey, which is beneficial for the people. In the context of this ayah, it indicates that both parents must confer in order to “extract the honey”, the best decision for

the baby. This decision should be in the best interests of everyone involved, including the baby.

فَلَا جُنَاحَ عَلَيْهِمَا

there is no sin on them

There is no sin upon the parents if, after consultation and mutual agreement they both decide to wean their child off breastfeeding before the term of two lunar years has been completed. The parents are in the best position to make this decision for the baby, so no one should interfere in this.

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ

And if you decide on a foster suckling-mother for your children

The best milk for a baby is his mother's milk as it reflects the mother's feelings. It is purer and sweeter than any other milk, suiting him perfectly. The mother's milk changes as the baby grows. So the first few days after birth, the milk is yellowish and of a very light texture, called colostrum. This contains antibodies for the baby. The mother's milk is a great miracle of Allah (ﷻ), providing the best and complete nourishment for every stage of development of the baby. However, if a mother is unable to breastfeed her child for some reason, it is permissible for the father to ask someone else to breastfeed his baby on the condition that the mother approves of this.

فَلَا جُنَاحَ عَلَيْكُمْ

there is no sin on you

It should be noted here that if the mother wishes to breastfeed the baby, but due to some discord the father does not approve of this, he must succumb to her demand because she has the first right to feed the child. There is no sin if they both agree for someone else to feed the baby, on the condition that:

إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ

provided you pay (the mother) what you agreed (to give her) on reasonable basis

The wet nurse has to be paid a reasonable salary. It is important not to withhold someone's salary; you have to pay her the amount you agreed to pay her. It is obligatory to pay the wet nurse because the child is being nourished by the milk produced by the nurse. By paying the wet nurse, the father is spending on his child.

This act of breastfeeding creates a milk-kinship between the wet nurse and the child she has been paid to breastfeed. The child becomes her mahram because his body is growing and being nourished by her milk. The babies who are breastfed by the same wet nurse therefore become siblings. It is important to tell the child about his wet nurse when he is older so that he doesn't end up marrying his (milk) sister unknowingly.

The wet nurse has to give the baby at least three full feeds for this prohibition on marriage to be established. If she only feeds him once, this will not make her his (milk) mother.

Although this practice of hiring a wet nurse to breastfeed a baby is less common nowadays because of the availability of formula milk, it still happens in certain societies.

وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ

And fear Allâh and know that Allâh is All-Seer of what you do

Allah (ﷻ) is commanding us to have taqwa because we can easily follow our desires in these personal matters. Problems arise when we follow our desires; they take us far away from the straight path. *We need to have taqwa, especially with regards to the rights of the people.*

There is a warning in the word *أَعْلَمُوا*. Be aware that Allah can see whatever you are doing, so be cautious of your actions, and do not do anything contrary to the commands of Allah. Allah is All-Seeing of everything. He Sees our actions, our feelings and our true intentions. Nothing is hidden from Allah. When there is a divorce, both parties will try to usurp each other's rights. This is why Allah commands us to have taqwa. Allah Knows when we follow our desires and when we act out of jealousy, arrogance, or revenge. Allah (ﷻ),

therefore out of His mercy commands Taqwa in all our interactions.

Allah (ﷻ) is Al Baseer, the All-Seer of what we do and He knows the true intentions behind our actions. He knows what makes us to follow our desires: are we acting out of jealousy, arrogance, or hypocrisy? Are we making decisions to seek revenge? We need to have taqwa in all the situations we go through in life, and in all our interactions with people.

We need to have taqwa in every situations we go through in life and in all our interactions with people.

May Allah (ﷻ) make us submit to Him and follow His commands. Ameen.





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