

# الدُّرُوسُ الْمُهَمَّةُ لِعَامَةِ الْأُمَّةِ

Workbook

## **Important Lessons for the Common Muslims of the Ummah**

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Workbook: Ad-Durūs al-Muhimma li-‘āmatil Ummah

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا

**{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [ 18:110]**



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ ، وَصَلَّى اللَّهُ وَسَلَّم عَلَى عَبْدِهِ وَرَسُولِهِ نَبِيِّنَا مُحَمَّدٍ ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ: فَهَذِهِ كَلِمَاتٌ مُوجِزَةٌ فِي بَيَانِ بَعْضِ مَا يَجِبُ أَنْ يَعْرِفَهُ الْعَامَّةُ عَنِ دِينِ الْإِسْلَامِ وَسَمَّيْتُهَا:  
"الدُّرُوسُ الْمُهَمَّةُ لِعَامَةِ الْأُمَّةِ".

وَاسْأَلِ اللَّهَ أَنْ يَنْفَعَ بِهَا الْمُسْلِمِينَ وَأَنْ يَتَقَبَّلَهَا مِنِّي ، إِنَّهُ جَوَادٌ كَرِيمٌ.

عبدالعزیز بن عبد اللہ بن باز

In the name of Allāh, the most  
Merciful, the Bestower of mercy.

All praise is for Allāh, the Lord of  
worlds.

The good ending is for the pious.

May peace and blessings of Allāh  
be upon His worshipper and  
messenger, our Prophet  
Muhammad; upon his family and  
companions.

Thereafter: These are some brief  
words outlining what is obligatory  
upon every Muslim to know  
regarding the religion of Islām.

I have called it: "*ad-durūs al-  
muhiimah li 'āmmatil ummah*"  
(Important lessons for the Common  
Muslims of the Ummah).

I ask Allāh to make it an avenue of  
benefit for the Muslims, and that He  
accepts it from me.

Indeed, He is Generous and Kind.

**‘Abdul’Azīz Ibn ‘Abdullah Ibn Bāz**

## الدَّرْسُ الْأَوَّلُ: سُورَةُ الْفَاتِحَةِ وَقِصَارِ السُّورِ

سُورَةُ الْفَاتِحَةِ وما أَمَكَّنَ مِنْ قِصَارِ السُّورِ ، مِنْ سُورَةِ الزَّلْزَلَةِ إِلَى سُورَةِ النَّاسِ ، تَلْقِينًا ، وَتَصْحِيحًا لِلْقِرَاءَةِ ، وَتَحْفِيزًا ، وَشَرَحًا لِمَا يَجِبُ فَهْمُهُ.

### Lesson One: Šūrah al-Fātiḥah and the small chapters of the Qur'ān.

[Memorise] the opening chapter of the Qur'ān: al-Fātiḥah.

Also, memorise whatever is possible from the short chapters from Šūrah az-Zalzalah to Šūrah an-Nās.

[You should] learn by way of listening and repeating, correcting your recitation, memorising and learning what ought to be understood.

## الدَّرْسُ الثَّانِي: أَرْكَانُ الْإِسْلَامِ

بَيَانُ أَرْكَانِ الْإِسْلَامِ الْخَمْسَةِ وَأَوَّلُهَا وَأَعْظَمُهَا: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بِشَرْحِ مَعَانِيهَا مَعَ بَيَانِ (شُرُوطِ لَا إِلَهَ إِلَّا اللَّهُ) وَمَعْنَاهَا: (لَا إِلَهَ) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ (إِلَّا اللَّهُ) مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَمَّا شُرُوطُ (لَا إِلَهَ إِلَّا اللَّهُ) فَهِيَ: الْعِلْمُ الْمُنَافِي لِلْجَهْلِ، وَالْيَقِينُ الْمُنَافِي لِلشَّكِّ، وَالْإِخْلَاصُ الْمُنَافِي لِلشَّرِكِ، وَالصِّدْقُ الْمُنَافِي لِلْكَذِبِ، وَالْمَحَبَّةُ الْمُنَافِي لِلْبُغْضِ، وَالْإِنْقِيَادُ الْمُنَافِي لِلتَّكْرُكِ، وَالْقَبُولُ الْمُنَافِي لِلرَّدِّ، وَالْكُفْرُ الْمُنَافِي بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ.

### Lesson Two: The pillars of Islām.

A clarification of the five pillars of Islām. The first and greatest pillar is the testification "there is no deity worthy of worship except Allāh, and that Muḥammad is the messenger of Allāh".

Its meaning is: '*There is no deity worthy of worship*' negating everything which is worshipped besides Him. '*Except Allāh*' this affirms that worship is for Allāh alone, He has no partners.

The conditions of Lā Ilāha illa Allāh are:

- 'Ilm (Knowledge): negating ignorance.
- Yaqīn (certainty): dispelling doubts.
- Ikhlāṣ (sincerity): negating Shirk.
- Ṣidq (truthfulness): negating lying.
- Maḥabbah (love): negating hatred.
- Inqiyād (compliance) negating non-compliance.
- Qubūl (acceptance) negating repulsion.
- Kufr: disbelief in everything which is worshipped besides Allāh.

وقد جُمِعَتْ فِي الْبَيْتَيْنِ الْآتِيَيْنِ:

عِلْمٌ يَقِينٌ وَإِخْلَاصٌ وَصِدْقُكَ مَع... مَحَبَّةٌ وَانْقِيَادٌ وَالْقُبُولُ لَهَا

وَزَيْدٌ ثَامِنُهَا الْكُفْرَانُ مِنْكَ بِمَا... سِوَى الْإِلَهِ مِنَ الْأَشْيَاءِ قَدْ أُلِّهَا

مَعَ بَيَانٍ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَمُقْتَضَاهَا : تَصَدِيقُهُ فِيمَا أَخْبَرَ ، وَطَاعَتُهُ فِيمَا أَمَرَ ، وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَهُ ، وَأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَهُ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .  
ثُمَّ يُبَيِّنُ لِلطَّالِبِ بَقِيَّةَ أَرْكَانِ الْإِسْلَامِ الْخَمْسَةِ ، وَهِيَ: الصَّلَاةُ ، وَالزَّكَاةُ ، وَصَوْمُ رَمَضَانَ ، وَحُجُّ الْبَيْتِ الْحَرَامِ لِمَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا .

[These eight conditions] have been collected in the following two verses of poetry:

*Knowledge, certainty, sincerity,  
your truthfulness with...  
...love, compliance and acceptance  
of it.*

*its eighth has been added: disbelief  
from you regarding...  
...every object of worship besides  
[the one true] deity.*

[You should also know] the meaning of the testification: "Muḥammad Rasūlullāh".

It necessitates:

- Accepting the truthfulness of whatever he informed.
- Obeying him in what he commanded.
- Abandoning what he prohibited.
- That Allāh is not worshipped except in a manner which He – the Majestic and Exalted - and His messenger have legislated.

After this, the student should clarify the remaining pillars of Islām: Ṣalāh, Zakāh, the fasting of Ramaḍān and Ḥajj to the sacred house of Allāh for the person who is able.

## الدَّرْسُ الثَّالِثُ: أَرْكَانُ الْإِيمَانِ

أَرْكَانُ الْإِيمَانِ ، وَهِيَ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَبِالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

### Lesson Three: The pillars of Imān.

The pillars of Imān are six:

That you believe in Allāh,

His Angels,

His Messengers,

His Books,

The Last Day.

That you believe in the Divine Decree – the good and harm.



## الدَّرْسُ الرَّابِعُ: أَقْسَامُ التَّوْحِيدِ وَأَقْسَامُ الشِّرْكِ

بَيَانُ أَقْسَامِ التَّوْحِيدِ ، وَهِيَ ثَلَاثَةٌ : تَوْحِيدُ الرَّبُوبِيَّةِ ، وَتَوْحِيدُ الْأُلُوهِيَّةِ ، وَتَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ .  
أَمَّا تَوْحِيدُ الرَّبُوبِيَّةِ : فَهُوَ الْإِيمَانُ بِأَنَّ اللَّهَ سُبْحَانَهُ الْخَالِقُ لِكُلِّ شَيْءٍ ، وَالْمُتَصَرِّفُ فِي كُلِّ شَيْءٍ ، لَا شَرِيكَ لَهُ فِي ذَلِكَ .

وَأَمَّا تَوْحِيدُ الْأُلُوهِيَّةِ : فَهُوَ الْإِيمَانُ بِأَنَّ اللَّهَ سُبْحَانَهُ هُوَ الْمَعْبُودَ بِحَقِّ لَا شَرِيكَ لَهُ فِي ذَلِكَ ، وَهُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ . فَإِنَّ مَعْنَاهَا : لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ ، فَجَمِيعُ الْعِبَادَاتِ مِنْ صَلَاةٍ وَصَوْمٍ وَغَيْرِ ذَلِكَ يَجِبُ إِخْلَاصُهَا لِلَّهِ وَحْدَهُ ، وَلَا يَجُوزُ صَرْفُ شَيْءٍ مِنْهَا لِغَيْرِهِ .

### Lesson Four: An explanation of the types of Tawhīd and Shirk.

An explanation of the different types of Tawhīd; they are three: Tawhīd ar- Rubūbiyyah, Tawhīd al- Ulūhiyyah and Tawhīd al-Asmā was-Ṣiffāt.

As for Tawhīd ar- Rubūbiyyah: It is the belief in Allāh (the Glorified) that He is the Creator of everything, the One who controls everything; He has no partners in all of that.

As for Tawhīd al-Ulūhiyyah: It is the belief that Allāh, the Glorified, is the only deity worthy of worship; He has no partners in this.

This is the meaning of “*Lā Ilāha Illa Allāh*” i.e. There is no deity worthy of being worshipped except Allāh.

All the different types of worship such as Ṣalāh, fasting etc... must be sincerely for Allāh alone. None of it can be directed to other than Allāh.

وَأَمَّا تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ: فَهُوَ الْإِيمَانُ بِكُلِّ مَا وَرَدَ فِي الْقُرْآنِ الْكَرِيمِ وَالْأَحَادِيثِ الصَّحِيحَةِ مِنْ أَسْمَاءِ اللَّهِ وَصِفَاتِهِ ، وَإِثْبَاتُهَا لِلَّهِ وَحْدَهُ عَلَى الْوَجْهِ اللَّائِقِ بِهِ سُبْحَانَهُ مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ وَلَا تَكْيِيفٍ وَلَا تَمَثِيلٍ ؛ عَمَلًا بِقَوْلِهِ تَعَالَى:

((قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ))

((لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ))

وَقَدْ جَعَلَهَا بَعْضُ أَهْلِ الْعِلْمِ نَوْعَيْنِ ، وَأَدْخَلُوا تَوْحِيدَ الْأَسْمَاءِ وَالصِّفَاتِ فِي تَوْحِيدِ الرُّبُوبِيَّةِ ، وَلَا مَشَاحَةَ فِي ذَلِكَ ؛ لِأَنَّ الْمَقْصُودَ وَاضِحٌ فِي كُلِّ التَّقْسِيمَيْنِ.

As for Tawhīd al-Asmā was-Ṣiffāt: It is the belief in everything that has been mentioned in the noble Qur'ān and the authentic Āḥādīth regarding the names and attributes of Allāh. Also, to affirm the names and attributes of Allāh in a befitting manner without:

- Tahṛīf (altering its wording)
- Ta'tīl (negating its meaning)
- Takyīf (questioning the reality of them)
- Tamthīl (equating them to creation).

This is in implementing the saying of Allāh, the Glorified: **{Say: He is Allāh, who is One. Allāh, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent}** [112:1-4]

**{There is nothing like unto Him, and He is the Hearing, the Seeing}** [42:11]

Some scholars have divided the above three categories into two categories; they included Tawhīd ar-Rubūbiyyah and Tawhīd al-Asmā was- Ṣiffāt into one category. There is no dispute in this, as the objective is very clear from both categorisations.

وَأَقْسَامُ الشِّرْكِ ثَلَاثَةٌ: شِرْكٌ أَكْبَرُ، وَشِرْكٌ أَصْغَرُ، وَشِرْكٌ خَفِيٌّ.  
 فَالشِّرْكُ الْأَكْبَرُ: يُوجِبُ حَبُوطَ الْعَمَلِ وَالْخُلُودَ فِي النَّارِ لِمَنْ مَاتَ عَلَيْهِ، كَمَا قَالَ اللَّهُ تَعَالَى:  
 ((وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ))  
 ((مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكُفْرِ ۖ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ  
 وَفِي النَّارِ هُمْ خَالِدُونَ))  
 وَأَنَّ مَنْ مَاتَ عَلَيْهِ فَلَنْ يُغْفَرَ لَهُ، وَالْجَنَّةُ عَلَيْهِ حَرَامٌ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ:  
 ((إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ))

As for shirk, it is divided into three types: Shirk Akbar, Shirk Asghar and Shirk Khafiyy.

#### As for Shirk Akbar (Major Shirk):

It invalidates actions and necessitates permanent residence in the Fire for the person who died upon it, as Allāh, the most High, said, {But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them} [06: 88]

{It is not for the people of Shirk to maintain the places of worship of Allāh, while they witness against their own selves of disbelief. The works of such bear no fruit, and in fire shall they dwell} [0 9:17]

A person who dies upon this will not be forgiven, and Paradise is forbidden for him, as Allāh, the Majestic and Exalted, said, {Verily, Allāh forgives not that partners should be set up with Him in worship, but He forgives anything else, to whom He pleases} [04:48]

وَقَالَ سُبْحَانَهُ: ((إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ))

وَمِنْ أَنْوَاعِهِ: دُعَاءُ الْأَمْوَاتِ وَالْأَصْنَامِ ، وَالِاسْتِعَاثَةُ بِهِمْ ، وَالنَّذْرُ لَهُمْ ، وَالذَّبْحُ لَهُمْ ، وَنَحْوُ ذَلِكَ. أَمَّا الشِّرْكُ الْأَصْغَرُ فَهُوَ مَا ثَبَتَ بِالتَّصْوَصِ مِنَ الْكِتَابِ أَوْ السُّنَّةِ تَسْمِيَّتُهُ شِرْكَاً وَلَكِنَّهُ لَيْسَ مِنْ جِنْسِ الشِّرْكِ الْأَكْبَرِ كَالرِّيَاءِ فِي بَعْضِ الْأَعْمَالِ وَالْحَلْفِ بِغَيْرِ اللَّهِ وَالْقَوْلِ: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَنَحْوَ ذَلِكَ لِقَوْلِ النَّبِيِّ ﷺ "أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الْأَصْغَرُ" فَسُئِلَ عَنْهُ فَقَالَ: "الرِّيَاءُ" رَوَاهُ الْإِمَامُ أَحْمَدُ وَالطَّبْرَانِيُّ وَالْبَيْهَقِيُّ ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادٍ جَيِّدٍ وَرَوَاهُ الطَّبْرَانِيُّ بِإِسْنَادٍ جَيِّدٍ وَعَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ .

Allāh, the Glorified, said, {**Verily, whoever sets up partners with Allāh, Allāh has forbidden Paradise for him**} [05:72]

From the types of Shirk Akbar is: supplicating to the dead and idols, seeking refuge in them, taking vows by them and sacrificing for them etc

Shirk Asghar (Minor Shirk) is: whatever has been named 'Shirk' in the Qur'ān and Sunnah but it is not the same as Major Shirk; such as Riyā (showing off) in some of one's deeds, swearing by other than Allāh and saying: 'What Allāh willed and what so and so willed' etc...

This is due to the saying of the Prophet ﷺ 'what I fear for you the most is minor shirk.' When he was asked regarding it, he said, 'Riyā.'

[Collected by Imām Aḥmad, at-Ṭabarānī and al-Bayhaqī upon the authority of Maḥmūd Ibn Labīd al-Anṣārī (radhiAllāhu anhu) with a good chain of narration. At-Ṭabarānī also collected it with good chains of narration, upon the authority of Maḥmūd Ibn Labīd, from Rāfi' ibn Khadīj from the Prophet].

وَقَوْلُهُ ﷺ: "مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ" رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ.

وَرَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ، مِنْ حَدِيثِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٍ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٍ" أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ

وَهَذَا النَّوعُ لَا يُوجِبُ الرَّدَّ، وَلَا يُوجِبُ الْخُلُودُ فِي النَّارِ، وَلَكِنَّهُ يُنَافِي كَمَالَ التَّوْحِيدِ الْوَاجِبِ. أَمَّا النَّوعُ الثَّالِثُ: وَهُوَ الشَّرْكُ الْخَفِيُّ، فَدَلِيلُهُ قَوْلُ النَّبِيِّ ﷺ: "أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟"

He ﷺ also said, 'He who swears by anything other than Allāh commits shirk.'

[Collected by Imām Aḥmad with an authentic chain of narration, upon the authority of 'Umar Ibn al-Khaṭṭāb].

Abū Dawūd and at-Tirmidhī also narrated from the Ḥadīth of Ibn 'Umar (radīAllāhu 'anhumā), that the Prophet ﷺ said, 'Do not say, "as Allāh and so-and-so willed", rather say, "as Allāh, then so-and-so willed".'

[Collected by Abū Dawūd with an authentic chain of narration, upon the authority of Hudhayfah Ibn al-Yamān (radīaAllāhu 'anhu)]

This kind of Shirk does not necessarily lead to disbelief from Islam or an eternal stay in Hell. It negates, however, the completeness and perfection of Tawḥīd.

As for the third type, it is: Shirk Khafiyy. Its evidence is the statement of the Prophet ﷺ ((Shall I not tell you of which I fear for you more than I fear of the Dajjāl?))

قَالُوا: "بَلَى يَا رَسُولَ اللَّهِ"، قَالَ: "الشِّرْكُ الْخَفِيُّ، يَقُومُ الرَّجُلُ فَيُصَلِّي فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ الرَّجُلِ إِلَيْهِ" رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ.

وَيَجُوزُ أَنْ يُقَسَّمَ الشِّرْكُ إِلَى نَوْعَيْنِ فَقَطْ: أَكْبَرُ وَأَصْغَرُ، أَمَّا الشِّرْكُ الْخَفِيُّ فَإِنَّهُ يَعْمُهُمَا.

فَيَقَعُ فِي الْأَكْبَرِ كَشْرِكِ الْمُنَافِقِينَ لِأَنَّهُمْ يُخْفُونَ عَقَائِدَهُمُ الْبَاطِلَةَ وَيَتَظَاهَرُونَ بِالْإِسْلَامِ رِيَاءً وَخَوْفًا عَلَى أَنْفُسِهِمْ.

وَيَكُونُ الشِّرْكُ الْأَصْغَرُ كَالرِّيَاءِ، كَمَا فِي حَدِيثِ مُحَمَّدِ بْنِ لَبِيدٍ الْأَنْصَارِيِّ الْمُتَقَدِّمِ، وَحَدِيثِ أَبِي سَعِيدٍ الْمَذْكُورِ، وَاللَّهُ وَلِيُّ التَّوْفِيقِ.

They said, "Yes, O Messenger of Allāh". He said, ((**Hidden shirk, where one beautifies his way of praying only because another one is looking at him**)).

[Collected by Imām Ahmad in his Musnad, upon the authority of Abū Saʿīd al-Khudrī (raḍīaAllāhu ʿanhu)]

Alternatively, Shirk can be divided into two categories - Major and Minor.

As for hidden Shirk, it encompasses both the major Shirk and minor Shirk.

It is Major Shirk if it is the same as the Shirk of the hypocrites who hide their false beliefs while showing off Islam out of fear.

It is minor if it is the same as Riyā - as mentioned in the previous Ḥadīth of Maḥmūd Ibn Labīd al-Ansārī and the Ḥadīth of Abu Saʿīd previously mentioned.

And Allāh is the guardian of success.

## الدَّرْسُ الْخَامِسُ: الْإِحْسَانُ

رُكْنُ الْإِحْسَانِ ، وَهُوَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

### Lesson Five: Iḥsān.

The pillar of Iḥsān is:

That you worship Allāh as though you see him, if you are not able [to worship Him as though] you see him, [know] indeed He sees you.

## الدَّرْسُ السَّادِسُ: شُرُوطُ الصَّلَاةِ

وَهِيَ تِسْعَةٌ:

الإِسْلَامُ وَالْعَقْلُ وَالتَّمْيِيزُ وَرَفْعُ الْحَدَثِ وَإِزَالَةُ النَّجَاسَةِ وَسِتْرُ الْعَوْرَةِ وَدُخُولُ الْوَقْتِ وَاسْتِقْبَالُ الْقِبْلَةِ وَالنِّيَّةُ.

### Lesson Six: The Conditions of Ṣalāh.

The conditions of Ṣalāh are nine:

1. Islām.
2. Intellect.
3. [Mental] maturity.
4. Removal from the [symbolic] state of impurity.
5. Removal of physical impurity.
6. Covering of the 'Awrah.
7. The entrance of the time.
8. Facing the Qiblah.
9. The intention.



## الدَّرْسُ السَّابِعُ: أَرْكَانُ الصَّلَاةِ وَهِيَ أَرْبَعَةٌ عَشْرَ:

الْقِيَامُ مَعَ الْقُدْرَةِ وَتَكْبِيرَةُ الْإِحْرَامِ وَقِرَاءَةُ الْفَاتِحَةِ وَالرُّكُوعُ وَالْإِعْتِدَالُ بَعْدَ الرُّكُوعِ وَالسُّجُودُ عَلَى  
الْأَعْضَاءِ السَّبْعَةِ وَالرَّفْعُ مِنْهُ وَالْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ وَالْطَّمَأْنِينَةُ فِي جَمِيعِ الْأَفْعَالِ وَالتَّرتِيبُ بَيْنَ  
الْأَرْكَانِ وَالتَّشَهُدُ الْأَخِيرُ وَالْجُلُوسُ لَهُ وَالصَّلَاةُ عَلَى النَّبِيِّ ﷺ وَالتَّسْلِيمَتَانِ.

### Lesson Seven: The pillars of the Ṣalāh.

They are fourteen:

1. Standing if one is able.
2. The first Takbīrat al-Iḥrām [to begin the Ṣalāh].
3. Reciting al-Fātiḥa.
4. Rukū' (bowing).
5. Being calm and composed in standing back up from Rukū'.
6. Performing Sujūd (prostration) on seven limbs.
7. Rising from the Sujūd.
8. Sitting between the two Sujūd.
9. Tranquillity in all actions.
10. Performing the above pillars in sequential order.
11. The last Tashahhud.
12. Sitting for the last Tashahhud.
13. Sending salutations upon Prophet Muḥammad ﷺ.
14. Taslīm twice.

الدُّرُسُ الثَّامِنُ: وَاجِبَاتُ الصَّلَاةِ  
وَهِيَ ثَمَانِيَةٌ:

جَمِيعُ التَّكْبِيرَاتِ غَيْرَ تَكْبِيرَةِ الْإِحْرَامِ ، وَقَوْلُ : "سَمِعَ ۞ لِمَنْ حَمَدَهُ" لِلْإِمَامِ وَالْمُنْفَرِدِ ، وَقَوْلُ "سُبَّحَانَكَ رَبَّنَا وَكَرَّمَكَ اللَّهُمَّ" لِلْكَفْلِ ، وَقَوْلُ : "سُبَّحَانَ رَبِّي الْعَظِيمِ" فِي الرُّكُوعِ ، وَقَوْلُ : "سُبَّحَانَ رَبِّي الْأَعْلَى" فِي السُّجُودِ ، وَقَوْلُ : "رَبِّي اغْفِرْ لِي" بَيْنَ السَّجْدَتَيْنِ ، وَالشَّهَادَةِ الْأُولَى ، وَالْجُلُوسِ لَهُ.

### Lesson Eight: The Obligatory Acts of Ṣalāh.

They are eight:

1. The various statements of Takbīr other than the initial Takbīrat al-Iḥrām
2. Saying "sami' Allāhu liman ḥamidah" (Allāh accepts any who are thankful to Him) by the Imām as well as the one who is praying alone
3. Saying "rabbanā wa laka al-ḥamd" (Our Lord, praise be to You) for both the Imām and the individual
4. Saying "Subḥāna rabbi al-'aṭḥīm" (Glory to my Lord, the Most Great) in the Rukoo'
5. Saying "Subḥāna rabbi al-a'lā" (Glory to my Lord, the most High) in the Sujūd
6. Saying "Rabbigh firli" (Oh my Lord, forgive me) between the two Sujūd
7. The first Tashahhud.
8. Sitting during the first Tashahhud.

## الدَّرْسُ التَّاسِعُ: بَيَانُ التَّشَهُّدِ

وَهُوَ أَنْ يَقُولَ: ("لِتَحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ")

ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ وَيُبَارِكُ عَلَيْهِ فَيَقُولُ: "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"

### Lesson Nine: An Explanation of the Tashahhud.

It is to say:

[TN: Refer to the Arabic above]

"Greetings, prayers and the pure things belong to Allāh. Peace be upon you, O Prophet, the Mercy of Allāh and His blessings. Peace be upon us all and on the righteous servants of Allāh. I bear witness that there is no deity worthy of worship except Allah alone, and I bear witness that Muḥammad is His slave and Messenger."

Then to send salutations and blessings upon the Prophet ﷺ by saying:

[TN: Refer to the Arabic above]

"Oh Allāh, Exalt Muḥammad and the family of Muḥammad, as you did exalt Ibrāhīm and the family of Ibrāhīm. Bless Muḥammad and the family of Muḥammad, as you did bless Ibrāhīm and the people of Ibrāhīm, verily You are the Most Praised, The Most Glorious."

ثُمَّ يَسْتَعِيدُ بِاللَّهِ فِي التَّشَهُّدِ الْآخِرِ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ  
وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ مَا شَاءَ وَلَا سِيَّما الْمَأْثُورُ مِنْ ذَلِكَ وَمِنْهُ:

"اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ، اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا ، وَلَا يَغْفِرُ  
الدُّنُوبَ إِلَّا أَنْتَ ، فَاعْفِرْ لِي مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ"

أَمَّا فِي التَّشَهُّدِ الْأَوَّلِ فَيَقُومُ بَعْدَ الشَّهَادَتَيْنِ إِلَى الثَّالِثَةِ فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ ، وَإِنْ صَلَّى  
عَلَى النَّبِيِّ ﷺ فَهُوَ أَفْضَلُ لِعُمُومِ الْأَحَادِيثِ فِي ذَلِكَ ثُمَّ يَقُومُ إِلَى الثَّالِثَةِ.

After this, a person seeks refuge  
with Allāh from punishment of Hell,  
the grave, the trials in life and  
death, and from the Dajjāl.

After that he may supplicate and  
ask Allāh whatever he wishes,  
especially the type of supplications  
narrated by the Prophet ﷺ :

[TN: Refer to the Arabic above]

"O Allāh help me to perform Your  
remembrance, show gratitude and  
allow me to worship you in the good  
way. O Allāh I have oppressed  
myself with severe oppression and  
there is none other than You who  
forgives sins. So forgive me with a  
forgiveness from you and grant me  
your Mercy. You are the All-  
Merciful, the Oft Forgiving."

As for the first Tashahhud, one  
should stand after saying the two  
statements of Shahādah to the third  
Rak'ah in the Ṣuhr, 'Asr, Maghrib  
and 'Ishā Ṣalāh. If a person also  
sends peace and salutation upon  
the Prophet ﷺ then this is better due  
to the general narration regarding it  
and then a person can stand for the  
third Rak'ah.

## الدَّرْسُ الْعَاشِرُ: سُنَنُ الصَّلَاةِ

سُنَنُ الصَّلَاةِ وَمِنْهَا: الْإِسْتِفْتَاخُ وَجَعْلُ كَفِّ الْيَدِ الْيُمْنَى عَلَى الْيُسْرَى فَوْقَ الصَّدْرِ حِينَ الْقِيَامِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ. وَرَفْعُ الْيَدَيْنِ مَضْمُومَتِي الْأَصَابِعِ مَمْدُودَةً حَذَوِ الْمَنْكَبَيْنِ أَوِ الْأُذُنَيْنِ عِنْدَ التَّكْبِيرِ الْأَوَّلِ، وَعِنْدَ الرُّكُوعِ، وَالرَّفْعِ مِنْهُ، وَعِنْدَ الْقِيَامِ مِنَ التَّشَهُّدِ الْأَوَّلِ إِلَى الثَّالِثَةِ. وَمَا زَادَ عَنْ وَاحِدَةٍ فِي تَسْبِيحِ الرُّكُوعِ وَالسُّجُودِ. وَمَا زَادَ عَلَى قَوْلِ: "رَبَّنَا وَلَكَ الْحَمْدُ" بَعْدَ الْقِيَامِ مِنَ الرُّكُوعِ، وَمَا زَادَ عَنْ وَاحِدَةٍ فِي الدُّعَاءِ بِالمَغْفِرَةِ بَيْنَ السَّجْدَتَيْنِ.

### Lesson Ten: The recommended actions of the Ṣalāh.

From amongst the recommended actions are:

1. The opening supplication of the Ṣalāh.
2. Placing the right hand over the left one on the chest while in the standing position
3. Raising the hands up to the level of the shoulders or near the ears with the fingers being close together (not separated) when saying "Allāhu Akbar" at the beginning of the Ṣalāh, when performing Rukū', when resuming the standing position after Rukū' and when standing to begin the third unit of the Ṣalāh.
4. The statements of glorification after the first time in both the Rukū' and Sujūd
5. Any increase in the statement 'rabbanā walaka al-ḥamd' (Our Lord, for you is praise) after standing from the Rukū', also an increase on the supplication for forgiveness between the two Sujūd.

وَجَعَلَ الرَّأْسَ حِيَالَ الظَّهْرِ فِي الرُّكُوعِ وَمُجَافَةً الْعَصْدَيْنِ عَنِ الْجَنْبَيْنِ وَالْبَطْنِ عَنِ الْفَخَذَيْنِ  
وَالْفَخَذَيْنِ عَنِ السَّاقَيْنِ فِي السُّجُودِ وَرَفَعَ الذَّرَاعَيْنِ عَنِ الْأَرْضِ حِينَ السُّجُودِ وَجَلَسَ الْمُصَلِّي عَلَى  
رِجْلِهِ الْيُسْرَى مَفْرُوشَةً وَنَصَبَ الْيُمْنَى فِي التَّشَهُّدِ الْأَوَّلِ وَبَيْنَ السَّجْدَتَيْنِ وَالتَّوَرُّكِ فِي التَّشَهُّدِ الْآخِرِ فِي  
الرُّبَاعِيَّةِ وَالثَّلَاثِيَّةِ وَهُوَ: الْجُلُوسُ عَلَى مَقْعَدَتِهِ وَجَعَلَ رِجْلَهُ الْيُسْرَى تَحْتَ الْيُمْنَى وَنَصَبَ الْيُمْنَى.  
وَالْإِشَارَةُ بِالسَّبَابَةِ فِي التَّشَهُّدِ الْأَوَّلِ وَالثَّانِي مِنْ حِينَ يَجْلِسُ إِلَى نَهَايَةِ التَّشَهُّدِ وَتَحْرِيكُهَا عِنْدَ  
الدُّعَاءِ وَالصَّلَاةِ وَالتَّبَرُّكِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ فِي التَّشَهُّدِ الْأَوَّلِ وَالدُّعَاءِ  
فِي التَّشَهُّدِ الْآخِرِ.

6. Keeping the head level with the back during Rukū'.

7. Distance between the arms from the sides of the body, the abdomen from the thighs and the thighs from the shins during Sujūd.

8. Raising the forearms from the floor during the Sujūd

9. The praying person sitting on his left foot which should be flat whilst his right foot is erect on his toes. This is done during the first Tashahhud and between the two Sujūd.

10. At-Tawarruk – During the last Tashahhud in a Ṣalāh of three or four Rak'ah - sitting on one's posterior, placing ones left foot under the right leg and making the right foot erect.

11. Pointing with the index finger in the first and second Tashahhud from the beginning of sitting down until the end of the Tashahhud. Also, moving the index finger during supplications.

12. Salutations and blessings upon Muḥammad ﷺ and his family as well as Ibrāhīm and his family

13. Supplications in the last Tashahhud

والجهرُ بالقراءة في صلاة الفجر وصلاة الجمعة وصلاة العيدين والاستسقاء وفي الركعتين الأوليين من صلاة المغرب والعشاء. ولإسرارٍ بالقراءة في الظهر والعصر وفي الثالثة من المغرب والأخيرتين من العشاء. وقراءة ما زاد عن الفاتحة من القرآن مع مراعاة بقيّة ما ورد من السنن في الصلاة سوى ما ذكرنا.

ومن ذلك:

مَا زَادَ عَلَى قَوْلِ الْمُصَلِّي: "رَبَّنَا وَلَكَ الْحَمْدُ" بَعْدَ الرَّفْعِ مِنَ الرُّكُوعِ فِي حَقِّ الْإِمَامِ وَالْمَأْمُومِ وَالْمُنْفَرِدِ فَإِنَّهُ سُنَّةٌ وَمِنْ ذَلِكَ أَيْضًا: وَضْعُ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ مُفْرَجَتَي الْأَصَابِعِ حِينَ الرُّكُوعِ.

14. Reciting aloud during Fajr Ṣalāh, Jumu'ah, the two 'Eid Prayers, Istisqā (prayer for rain) as well as the first two Rak'ah of Ṣalāh in the Maghrib and 'Ishā Ṣalāh.

15. Reciting quietly during Dhuhr, 'Asr, and the third Rak'ah in Maghrib and the last two Rak'ah of 'Ishā.

16. Reciting another passage from the Qur'ān after Sūrah Fātiḥah.

One must also pay attention to the other recommended actions of the Ṣalāh other than what we have mentioned such as: an increase in the statement of the person praying: *'Rabbanā walaka al-ḥamd'* after rising from the Rukū' for the Imām, the person praying behind the Imām and a person praying individual – this is a recommended act.

From the recommended actions is also to place one's hands, with open fingers, on one's knees during the Rukū'.

## الدَّرْسُ الْحَادِي عَشَرَ: مُبْطِلَاتُ الصَّلَاةِ

مُبْطِلَاتُ الصَّلَاةِ وَهِيَ ثَمَانِيَةٌ:

الْكَلَامُ الْعَمْدُ مَعَ الذِّكْرِ وَالْعِلْمِ ، أَمَّا النَّاسِي وَالْجَاهِلُ فَلَا تُبْطَلُ صَلَاتُهُ بِذَلِكَ.

وَالضَّحْكُ وَالْأَكْلُ وَالشُّرْبُ وَانْكِشَافُ الْعَوْرَةِ وَالْإِنْحِرَافِ الْكَثِيرِ عَنْ جِهَةِ الْقِبْلَةِ وَالْعَبَثِ الْكَثِيرِ الْمُتَوَالِي فِي الصَّلَاةِ وَانْتِقَاضُ الطَّهَارَةِ.

### Lesson Eleven: Invalidators of the Ṣalāh.

They are eight:

1. Intentionally talking – with awareness and knowledge. As for a forgetful or ignorant person, the Ṣalāh is not invalidated with that.
2. Laughing
3. Eating
4. Drinking
5. The private parts of the body being uncovered
6. Excessive deviation away from the direction of the Qiblah
7. Excessive moving outside the regular acts and movements of Ṣalāh.
8. Nullifying the ablution.



## الدَّرْسُ الثَّانِي عَشَرَ: شُرُوطُ الْوُضُوءِ

شُرُوطُ الْوُضُوءِ وَهِيَ عَشْرَةٌ: الْإِسْلَامُ ، وَالْعَقْلُ ، وَالتَّمْيِيزُ ، وَالتَّيَّةُ ، وَاسْتِصْحَابُ حُكْمِهَا بِأَنْ لَا يَنْوِي قَطْعَهَا حَتَّى تُتِمَّ طَهَارَتُهُ ، وَانْقِطَاعُ مُوجِبِ الْوُضُوءِ ، وَاسْتِنْجَاءٌ أَوْ اسْتِجْمَارٌ قَبْلَهُ ، وَطَهُورِيَّةُ مَاءٍ وَإِبَاحَتُهُ ، وَإِزَالَةُ مَا يَمْنَعُ وُضُوءَهُ إِلَى الْبَشَرَةِ ، وَدُخُولُ وَقْتِ الصَّلَاةِ فِي حَقِّ مَنْ حَدَثُهُ دَائِمٌ.

### Lesson Twelve: The Conditions for Wudū (Ablution).

They are ten:

1. Islām
2. Intellect
3. Maturity of a child in differentiating between various matters
4. Intention
5. Continuity of intention
6. The removal of that which necessitates Wudū.
7. Istinjā (cleaning the areas of natural discharges with water) or Istijmār (cleaning the private parts with stones, tissues, leaves etc.) before ablution
8. Water must be pure and acquired permissibly
9. The removal of all things that prevent water from reaching the body parts
10. The arrival of the time of Ṣalāh for those who continually lose their ablution (for example due to passing of wind, urine, or any reason that nullifies ablution)

## الدَّرْسُ الثَّالِثُ عَشَرَ: فُرُوضُ الْوُضُوءِ

فُرُوضُ الْوُضُوءِ ، وَهِيَ سِتَّةٌ:

غَسَلَ الْوَجْهَ وَمِنْهُ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ ، وَغَسَلَ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ ، وَمَسَحَ جَمِيعَ الرَّأْسِ وَمِنْهُ الْأُذُنَانِ ، وَغَسَلَ الرَّجْلَيْنِ مَعَ الْكَعْبَيْنِ ، وَالتَّرْتِيبُ ، وَالْمَوَالَاةُ .  
وَيُسْتَحَبُّ تَكَرَّارُ غَسْلِ الْوَجْهِ وَالْيَدَيْنِ وَالرَّجْلَيْنِ ثَلَاثَ مَرَّاتٍ ، وَهَكَذَا الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ .  
وَالْفَرَضُ مِنْ ذَلِكَ مَرَّةً وَاحِدَةً . أَمَّا مَسْحُ الرَّأْسِ فَلَا يُسْتَحَبُّ تَكَرُّرُهُ كَمَا دَلَّتْ عَلَى ذَلِكَ الْأَحَادِيثُ

### Lesson Thirteen: The Obligatory Acts of Wudū.

They are six:

1. Washing the face, including rinsing out the mouth with water and cleansing the nostrils of the nose.
2. Washing the two hands up to and including the elbows.
3. Wiping the whole head including the two ears.
4. Washing the two feet including the ankles.
5. Doing the ablution in the prescribed sequence.
6. To ensure each body part is washed without delay.

It is recommended to wash the face, arms, and feet as well as rinse the mouth and nose three times – the obligation is to do it only once.

As for wiping over the head, then it is not recommended to repeat it as the authentic Āḥādīth have proved.

## الدَّرْسُ الرَّابِعُ عَشَرَ: نَوَاقِضُ الْوُضُوءِ

نَوَاقِضُ الْوُضُوءِ وَهِيَ سِتَّةٌ : الْخَارِجُ مِنَ السَّيْلَيْنِ وَالْخَارِجُ الْفَاجِشُ التَّجَسُّسُ مِنَ الْجَسَدِ وَزَوَالِ الْعَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ وَمَسُّ الْفَرْجِ بِالْيَدِ قُبْلًا كَانَ أَوْ دُبْرًا مِنْ غَيْرِ حَائِلٍ وَأَكْلُ لَحْمِ الْإِبِلِ وَالرَّدَّةُ عَنِ الْإِسْلَامِ - أَعَاذَنَا اللَّهُ وَالْمُسْلِمِينَ مِنْ ذَلِكَ. **تَنْبِيْهُ هَامٌ:** أَمَّا غَسْلُ الْمَيِّتِ : فَالصَّحِيحُ أَنَّهُ لَا يَنْقُضُ الْوُضُوءَ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ لِعَدَمِ الدَّلِيلِ عَلَى ذَلِكَ لَكِنَّ لَوْ أَصَابَتْ يَدُ الْغَاسِلِ فَرْجَ الْمَيِّتِ مِنْ غَيْرِ حَائِلٍ وَجَبَ عَلَيْهِ الْوُضُوءُ وَالْوَاجِبُ عَلَيْهِ أَلَّا يَمَسَّ فَرْجَ الْمَيِّتِ إِلَّا مِنْ وَرَاءِ حَائِلٍ.

### Lesson Fourteen: The Nullifying Acts of Wudū:

They are six:

1. Any discharge from either of the two private parts.
2. Any unclean Najas (impure) substance excessively discharged from the body.
3. Losing one's consciousness due to sleep or otherwise.
4. Touch one's private parts – front or back – without any barrier.
5. Eating camel meat.
6. Apostacy from Islām.

**Important Note:** As for washing the deceased, the correct opinion is that this does not invalidate the Wudū and this is the view of most the people of knowledge.

This is due to a lack of evidence for this. However, if person accidentally touches the private parts of the deceased during the Ghusl without any barrier then this obligates Wudū. So, the obligation is to not touch the private parts of the deceased person [when washing] except with a cloth.

الدَّرْسُ الْخَامِسُ عَشَرَ: التَّحَلِّيُّ بِالْأَخْلَاقِ الْمَشْرُوعَةِ لِكُلِّ مُسْلِمٍ

التَّحَلِّيُّ بِالْأَخْلَاقِ الْمَشْرُوعَةِ لِكُلِّ مُسْلِمٍ وَمِنْهَا:

الصَّدْقُ ، وَالْأَمَانَةُ ، وَالْعِفَافُ ، وَالْحَيَاءُ ، وَالشَّجَاعَةُ ، وَالكَرَمُ ، وَالْوَفَاءُ ، وَالنَّزَاهَةُ عَنْ كُلِّ مَا حَرَّمَ  
اللَّهُ ، وَحُسْنُ الْجَوَارِ ، وَمُسَاعَدَةُ ذَوِي الْحَاجَّةِ حَسَبَ الطَّاقَةِ وَغَيْرُ ذَلِكَ مِنَ الْأَخْلَاقِ الَّتِي دَلَّ  
الْكِتَابُ أَوِ السُّنَّةُ عَلَى شَرْعِيَّتِهَا.

**Lesson Fifteen: Every Muslim  
adorning himself with the  
legislated manners.**

This includes:

- Truthfulness.
- Trustworthiness.
- Abstinence.
- Modesty.
- Courage.
- Generosity.
- Loyalty.
- Refraining from everything  
that Allāh had made  
unlawful.
- Being a good neighbour.
- Helping the needy  
according to one's ability.

...and other morals and manners  
legislated in the Qur'an  
and Sunnah.

## الدَّرْسُ السَّادِسُ عَشَرَ: التَّأَدُّبُ بِالْآدَابِ الْإِسْلَامِيَّةِ

التَّأَدُّبُ بِالْآدَابِ الْإِسْلَامِيَّةِ ، وَمِنْهَا : السَّلَامُ ، وَالْبَشَاشَةُ ، وَالْأَكْلُ بِالْيَمِينِ وَالشُّرْبُ بِهَا ، وَالتَّسْمِيَةُ عِنْدَ الْإِبْتِدَاءِ ، وَالْحَمْدُ عَنِ الْفَرَاغِ ، وَالْحَمْدُ بَعْدَ الْعَطَاسِ ، وَتَشْمِيتُ الْعَاطِسِ إِذَا حَمِدَ اللَّهُ ، وَعِيَادَةُ الْمَرِيضِ ، وَاتِّبَاعُ الْجَنَائِزِ لِلصَّلَاةِ وَالِدَفْنِ .  
وَالْآدَابُ الشَّرْعِيَّةُ عِنْدَ دُخُولِ الْمَسْجِدِ أَوِ الْمَنْزِلِ وَالخُرُوجِ مِنْهُمَا ، وَعِنْدَ السَّفَرِ ، وَمَعَ الْوَالِدَيْنِ وَالْأَقَارِبِ وَالْجِيرَانِ ، وَالْكِبَارِ وَالصَّغَارِ وَالتَّهْنِئَةُ بِالمَوْلُودِ ، وَالتَّبْرِيكُ بِالزَّوْاجِ ، وَالتَّعْزِيَةُ فِي الْمَصَابِ ، وَغَيْرُ ذَلِكَ مِنَ الْآدَابِ الْإِسْلَامِيَّةِ فِي اللِّبْسِ وَالْخَلْعِ وَالْإِنْتِعَالِ .

### Lesson Sixteen: Adorning one's self with Islamic Ethics & Practices

This includes:

The greeting of Salām.

Cheerfulness.

Eating and drinking with the right hand.

Mentioning the name of Allāh when beginning something.

Praising Allāh when finishing something.

Praising Allāh after sneezing & supplicating for the sneezing person if he praises Allāh.

Visiting an ill person.

Following the funeral procession including the Ṣalāh and burial.

Adhering to the Islamic etiquettes when entering and leaving homes and mosques and whilst travelling.

Dealing kindly with parents, relatives, neighbours, the elders and the young

Offering congratulations for a newborn.

Praying for blessing in marriages as well as offering condolences after afflictions.

...and other Islamic manners for wearing and removing shoes and clothes etc.

## الدَّرْسُ السَّابِعُ عَشَرَ: التَّحْذِيرُ مِنَ الشَّرْكِ وَأَنْوَاعِ الْمَعَاصِي

الْحَذَرُ وَالتَّحْذِيرُ مِنَ الشَّرْكِ وَأَنْوَاعِ الْمَعَاصِي وَمِنْهَا: السَّبْعُ الْمُوبِقَاتُ الْمُهْلِكَاتُ وَهِيَ: الشَّرْكَ بِاللَّهِ وَالسَّحَرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ.

وَمِنْهَا: عُقُوقُ الْوَالِدَيْنِ وَقَطِيعَةُ الرَّحِمِ وَشَهَادَةُ الزُّورِ وَالْأَيْمَانُ الْكَاذِبَةُ وَإِيْدَاءُ الْجَارِ وَظُلْمُ النَّاسِ فِي الدَّمَاءِ وَالْأَمْوَالِ وَالْأَعْرَاضِ وَشُرْبُ الْمُسْكِرِ وَلَعِبُ الْقِمَارِ وَهُوَ الْمَيْسِرُ وَالْغِيبَةُ وَالتَّمِيمَةُ وَغَيْرُ ذَلِكَ مِمَّا نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهُ أَوْ رَسُولُهُ ﷺ

### Lesson Seventeen: A warning against Shirk and various types of sins.

Amongst them are:

The seven destructive major sins:  
Shirk (setting up partners) with Allāh, magic, killing a person whom Allāh has forbidden except with a right, consuming usury and interest, consuming the wealth of orphans, turning back on the day when two armies meet; and accusing modest, pious believing women of indecency.

Also, other types of sins, including:  
Being disobedient to one's parents; breaking the ties of kinship; false witness testimonies and false vows; and harming one's neighbour.

Oppressing people by violating blood (killing and fighting), wealth and honour; Drinking [or using] intoxicants, and gambling; Backbiting and slandering.

...and other matters which Allāh and His Messenger ﷺ forbade.

## الدَّرْسُ الثَّامِنُ عَشَرَ: تَجْهِيْزُ الْمَيِّتِ وَالصَّلَاةُ عَلَيْهِ وَدَفْنُهُ وَالِيكَ تَفْصِيْلُ ذَلِكَ:

أَوَّلًا: يُشَرِّعُ تَلْقِيْنَ الْمُحْتَضِرِ: "لَا إِلَهَ إِلَّا اللَّهُ" لِقَوْلِ النَّبِيِّ ﷺ: "لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللَّهُ" رواه مسلم في صحيحه، والمراد بالموتى في هذا الحديث: المحتضرون وهم من ظهرت عليهم أمارات الموت.

ثَانِيًا: إِذَا تَيَقَّنَ مَوْتُهُ وَأُغْمِضَتْ عَيْنَاهُ وَشَدَّ لِحْيَاهُ؛ لُورُودِ السَّنَةِ بِذَلِكَ.

ثَالِثًا: يَجِبُ غَسْلُ الْمَيِّتِ الْمُسْلِمِ، إِلَّا أَنْ يَكُونَ شَهِيدًا مَاتَ فِي الْمَعْرَكَةِ فَإِنَّهُ لَا يُغَسَّلُ وَلَا يُصَلَّى عَلَيْهِ، بَلْ يُدْفَنُ فِي ثِيَابِهِ؛ لِأَنَّ النَّبِيَّ ﷺ لَمْ يَغْسِلْ قَتْلَى أَحَدٍ وَلَمْ يُصَلِّ عَلَيْهِمْ.

### Lesson Eighteen: Preparing the deceased, praying upon him and his burial.

The details of this are as follows:

1. Encouraging an ill person to pronounce [the statement of Tawhīd]. It is legislated to prompt an ill person whom death has approached to say: "Lā ilāha illa Allāh". This is due to the statement of the Prophet ﷺ, 'encourage [those who are close to] death to say: Lā ilāha illa Allāh.' The meaning of deceased in the Ḥadīth is: those close to death, upon whom the indicators of death have appeared.

2. When a Muslim is confirmed dead his eyes must be closed and his jaws brought together. This is due to the established Sunnah regarding this.

3. It is obligatory to wash the deceased Muslim except if he is a martyr killed in a battle. The martyr is not washed nor is he prayed over, rather he is buried in his clothing. This is because the Prophet ﷺ did not wash the martyrs of Uhud nor pray over them.

رَابِعاً: صِفَةُ غَسْلِ الْمَيِّتِ:

أَنَّهُ تُسْتَرُّ عَوْرَتُهُ ثُمَّ يُرْفَعُ قَلِيلاً وَيُعَصَّرُ بَطْنُهُ عَصراً رَفِيقاً ثُمَّ يُلْفُ الْغَاسِلُ عَلَى يَدِهِ خِرْقَةً أَوْ نَحْوَهَا فَيُنَجِّيه بِهَا ثُمَّ يُوضَّئُهُ وَضُوءَ الصَّلَاةِ ثُمَّ يُغْسِلُ رَأْسَهُ وَلِحْيَتَهُ بِمَاءٍ وَسِدْرٍ أَوْ نَحْوِهِ ثُمَّ يُغْسِلُ شِقْقَهُ الْأَيْمَنُ ثُمَّ الْأَيْسَرَ ثُمَّ يُغْسِلُهُ كَذَلِكَ مَرَّةً ثَانِيَةً وَثَالِثَةً : يَمُرُّ فِي كُلِّ مَرَّةٍ يَدُهُ عَلَى بَطْنِهِ. فَإِنْ خَرَجَ مِنْهُ شَيْءٌ غَسَلَهُ وَسَدَّ الْمَحَلَّ بِقُطْنٍ أَوْ نَحْوِهِ. فَإِنْ لَمْ يَسْتَمْسِكْ فَبِطِينٍ حَرّاً أَوْ بَوْسَائِلِ الطَّبِّ الْحَدِيثَةِ كَاللِّزْقِ وَنَحْوِهِ.

#### 4. A description of washing the deceased.

The private parts of the deceased are covered with a cloth; the body should be raised slightly, and his stomach should be squeezed gently.

The one who is washing the body should wrap a piece of cloth around his hand and wipe around the private areas. Next, he should perform Wudu on him like Salah.

Then he should wash his head and beard with water and Sidr (crushed leaves of the Lote Tree) or something similar. He should wash the right side of the body and then the left. He should repeat the whole process for a 2<sup>nd</sup> and 3<sup>rd</sup> - each time passing his hands on the deceased's stomach.

When he passes his hands over the stomach, some waste matter may be discharged; he should clean it and then block the orifices with cotton or something similar. If the discharge is still exiting from the orifice, he may cover them with special clay or he may use any other technique or material known in modern-day medicine, such as plaster or something similar.



وَيُعِيدُ وُضُوءَهُ ، وَإِنْ لَمْ يُنَقِّ بِثَلَاثِ زَيْدٍ إِلَى خَمْسٍ ، أَوْ إِلَى سَبْعٍ ، ثُمَّ يَنْشِفُهُ بِثَوْبٍ ، وَيَجْعَلُ الطَّيِّبَ فِي مَغَايِنِهِ ، وَمَوَاضِعِ سُجُودِهِ ، وَإِنْ طَيِّبُهُ كُلُّهُ كَانَ حَسَنًا ، وَيَجْمِرُ أَكْفَانَهُ بِالْبُخُورِ ، وَإِنْ كَانَ شَارِبُهُ أَوْ أَظْفَارُهُ طَوِيلَةً أَخَذَ مِنْهَا ، وَإِنْ تَرَكَ ذَلِكَ فَلَا حَرَجَ ، وَلَا يُسَرِّحُ شَعْرَهُ ، وَلَا يُحَلِّقُ عَانَتَهُ ، وَلَا يَخْتِنُهُ ؛ لِعَدَمِ الدَّلِيلِ عَلَى ذَلِكَ ، وَالْمَرْأَةُ يُظْفَرُ شَعْرُهَا ثَلَاثَ قُرُونٍ ، وَيُسَدَّلُ مِنْ وَرَائِهَا .

He then repeats his Wudū; if three washes are not enough to cleanse then he can wash five times or seven.

After this he then dries the deceased with a towel; he perfumes his armpits and the parts of his body that touch the floor during prostration; if he perfumed all of his body then that is better.

Also, the shroud should be perfumed with Bukhūr.

If the moustache or nails of the deceased are lengthy, they can be trimmed and if one was to not do this, there is no problem.

The hair of the deceased is not combed, his pubic hair is not shaved nor is he circumcised due to no proof indicating this.

The hair of a woman is tied in three braids and allowed to fall behind her.

خَامِسًا: تَكْفِينُ الْمَيِّتِ:

الْأَفْضَلُ أَنْ يُكَفَّنَ الرَّجُلُ فِي ثَلَاثِ أَثْوَابٍ بَيَاضٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عَمَامَةٌ، كَمَا فَعَلَ النَّبِيُّ ﷺ يُدْرَجُ فِيهَا إِدْرَاجًا، وَإِنْ كُفِّنَ بِقَمِيصٍ وَإِزَارٍ وَلَفَافَةٍ فَلَا بَأْسَ.

وَالْمَرْأَةُ تُكَفَّنُ فِي خَمْسَةِ أَثْوَابٍ: دِرْعٌ، وَخِمَارٌ، وَإِزَارٌ، وَلَفَافَتَيْنِ. وَيُكَفَّنُ الصَّبِيُّ فِي ثَوْبٍ وَاحِدٍ إِلَى ثَلَاثَةِ أَثْوَابٍ، وَتُكَفَّنُ الصَّغِيرَةُ فِي قَمِيصٍ وَلَفَافَتَيْنِ.

وَالوَاجِبُ فِي حَقِّ الْجَمِيعِ ثَوْبٌ وَاحِدٌ يُسْتَرُّ جَمِيعَ الْمَيِّتِ.

## 5. Shrouding the deceased.

The best way to shroud a male body is to use three white sheets, without an upper garment or a turban. This is as the Prophet ﷺ did, the sheets should be wrapped around the whole body.

However, there is no harm in wrapping the body in an upper sheet, a lower sheet, and a sheet which wraps around the whole body.

A woman is shrouded in five sheets: an outer garment, a head and face covering, a lower garment, and two sheets wrapping the whole body. A male child may be shrouded in one to three garments, and a female child is shrouded in an upper sheet and two full body wrappings.

All that is mentioned above is recommended. In terms of what is compulsory for males and females, children and adults, they must be wrapped in at least one garment that covers the entire body.

وَلَكِنْ إِذَا كَانَ الْمَيِّتُ مُحَرِّمًا فَإِنَّهُ يُغَسَّلُ بِمَاءٍ وَسِدْرٍ، وَيُكْفَنُ فِي إِزَارِهِ وَرِدَائِهِ أَوْ فِي غَيْرِهِمَا، وَلَا يُغَطَّى رَأْسُهُ وَلَا وَجْهُهُ وَلَا يُطَيَّبُ لِأَنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّيًّا، كَمَا صَحَّ بِذَلِكَ الْحَدِيثُ عَنْ رَسُولِ اللَّهِ ﷺ.

وَإِنْ كَانَ الْمُحَرِّمُ امْرَأَةً كُفِنَتْ كَغَيْرِهَا، وَلَكِنْ لَا تُطَيَّبُ، وَلَا يُغَطَّى وَجْهُهَا بِنِقَابٍ، وَلَا يَدَاهَا بِقَفَازَيْنِ، وَلَكِنْ يُغَطَّى وَجْهُهَا وَيَدَاهَا بِالْكَفَنِ الَّذِي كُفِنَتْ فِيهِ، كَمَا تَقَدَّمَ بَيَانُ صِفَةِ تَكْفِينِ الْمَرْأَةِ.

However, if the deceased was in a state of Ihram, he should simply be washed with water and Sidr, and enshrouded in the Ihram garments: one lower sheet and one upper sheet, or in some other sheets. Neither his head nor his face should be covered, and no perfume is to be used, because he will be raised (in the same state of Ihram) on the Day of Resurrection, speaking the famous phrase “Labbayk...” of the pilgrim - as has been authentically narrated in a Hadith from the Messenger of Allah ﷺ.

If the one who died in a state of Ihram is a woman, she is enshrouded like anyone else, except for the following rulings: no perfume is to be used, and though her face and hands are not to be covered with the veil and gloves, they are to be covered with the sheets that are used for her shrouding, the same sheets that we mentioned when we described the enshrouding of a woman.

سَادِسًا: أَحَقُّ النَّاسِ بِغَسْلِهِ وَالصَّلَاةِ عَلَيْهِ وَدَفْنِهِ:

وَصِيَّهُ فِي ذَلِكَ، ثُمَّ الْأَبُّ، ثُمَّ الْجَدُّ، ثُمَّ الْأَقْرَبُ فَالْأَقْرَبُ مِنَ الْعَصَبَاتِ فِي حَقِّ الرَّجُلِ.  
وَالأَوَّلَى بِغَسْلِ الْمَرْأَةِ: وَصِيَّتُهَا، ثُمَّ الْأُمُّ، ثُمَّ الْجَدَّةُ، ثُمَّ الْأَقْرَبُ مِنَ نِسَائِهَا، وَلِلزَّوْجَيْنِ  
أَنْ يَغْسِلَ أَحَدُهُمَا الْآخَرَ لِأَنَّ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ غَسَلَتْهُ زَوْجَتُهُ، وَلِأَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ غَسَلَ  
زَوْجَتَهُ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا.

#### 6. The most deserving people to wash, pray over and bury the deceased.

The most deserving person to wash the body, to pray over it and to bury it is the person who was chosen for the task by the deceased.

If no one was chosen by the deceased, the next worthy person for the task is the father, followed by the grandfather, followed by the closest male relatives - that is, if the deceased is a male.

The most deserving person to wash the female is also the person who was chosen by the deceased. The next deserving person is the mother, then the grandmother, followed in succession by her closest female relatives.

A husband may wash his wife and vice versa, because Abu Bakr (radīAllāhu 'anhu) was washed by his wife, and because 'Ali (radīAllāhu 'anhu) washed his wife Fāṭimah (radīAllāhu 'anhā).

سَابِعًا: صِفَةُ الصَّلَاةِ عَلَى الْمَيِّتِ:

يُكَبَّرُ أَرْبَعًا وَيَقْرَأُ بَعْدَ الْأُولَى: الْفَاتِحَةَ وَإِنْ قَرَأَ مَعَهَا سُورَةً قَصِيرَةً أَوْ آيَةً أَوْ آيَتَيْنِ فَحَسَنٌ؛ لِلْحَدِيثِ الصَّحِيحِ الْوَارِدِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. ثُمَّ يُكَبَّرُ الثَّانِيَةَ وَيُصَلِّي عَلَى النَّبِيِّ ﷺ كَصَلَاتِهِ فِي التَّشَهُّدِ ثُمَّ يُكَبَّرُ الثَّالِثَةَ وَيَقُولُ: "اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ..."

#### 7. The correct manner to pray over the deceased.

Say Takbīr four times; after the first time, one should recite al-Fātiḥa, it is also good to recite a short Sūrah after that, or even one Āyah or two - a practice that is based on an authentic Ḥadīth narrated by Ibn 'Abbās.

After the second Takbīr, one should send blessings upon the Prophet ﷺ just as one does whilst the sitting in Ṣalāh. Then he should say the Takbīr for a third time, and say:

[TN: Refer to the Arabic above]

"O Allāh, forgive our living and our dead; those present and those absent, our young and our old, our males and our females. O Allāh, whom among us You keep alive, then let such a life be upon Islam, and whom among us You take unto Yourself, then let such a death be upon faith. O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make honorable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth..."

وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَأَدْخِلْهُ الْجَنَّةَ. وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ  
وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ. اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ"  
ثُمَّ يُكَبِّرُ الرَّابِعَةَ ، وَيُسَلِّمُ تَسْلِيمَةً وَاحِدَةً عَنْ يَمِينِهِ. وَيُسْتَحَبُّ أَنْ يَرْفَعَ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ ، وَإِذَا  
كَانَ الْمَيِّتُ امْرَأَةً يُقَالُ: "اللَّهُمَّ اغْفِرْ لَهَا..." إلخ ، وَإِذَا كَانَتْ الْجَنَائِزُ اثْنَتَيْنِ يُقَالُ: "اللَّهُمَّ اغْفِرْ  
لَهُمَا..." إلخ "وَأِنْ كَانَتْ الْجَنَائِزُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: "اللَّهُمَّ اغْفِرْ لَهُمْ..." إلخ" وَأَمَّا إِذَا كَانَ فَرَطًا فَيُقَالُ  
بَدَلَ الدُّعَاءِ لَهُ بِالْمَغْفِرَةِ: "اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذَخْرًا لَوَالِدَيْهِ ، وَشَفِيعًا مُجَابًا ، اللَّهُمَّ ثَقِّلْ بِهِ  
مَوَازِينَهُمَا..."

Exchange his home for a better home, and his family for a better family, admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire; make spacious for him his grave and illuminate it for him. O Allāh, do not deprive us of his reward and do not let us stray after him."

Then one should make the fourth Takbīr, after which one says one Taslīm to the right.

With each Takbīr, it is recommended to raise one's hands. Of course, the pronouns change according to who it is that died: if it is a female: "O Allāh, forgive her"; if it is more than one person that died, "O Allāh, forgive them." And if two people died, the Arabic language accommodates duality as well, so that one says, "the two of them."

If the deceased is a child who has not yet reached the age of puberty, rather than supplicating for his forgiveness one should say,

"O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, through him, make heavy their scales..."

...وأعظم به أجورهما وألحقه بصالح سلف المؤمنين ، واجعله في كفالة إبراهيم عليه الصلاة والسلام ، وقه برحمتك عذاب جهنم".

والسنة أن يقف الإمام حذاء رأس الرجل ، ووسط المرأة ، وأن يكون الرجل ممّا يلي الإمام إذا اجتمعت الجنائز ، والمرأة ممّا يلي القبلة ، وإن كان معهم أطفال قدم الصبي على المرأة ، ثم المرأة ، ثم الطفلة ، ويكون رأس الصبي حيال رأس الرجل ، ووسط المرأة حيال رأس الرجل ، وهكذا الطفلة يكون رأسها حيال رأس المرأة ، ويكون وسطها حيال رأس الرجل ويكون المصلون جميعاً خلف الإمام ، إلا أن يكون واحداً ولم يجد مكاناً خلف الإمام فإنه يقف عن يمينه.

... and magnify their reward; unite him with the righteous believers, place him under the care of Ibrāhīm, and protect him by Your mercy from the torment of Hell."

The Sunnah is for the Imām to stand parallel to the head of the deceased male, and parallel to the middle of the deceased female.

If the funeral prayer is for more than one person, the male body should be placed closest to the Imām. If there are children as well, the male children are placed before the female adults, who are to be placed before the female children. The head of the male child should be parallel to the head of the male adult, and the middle part of the woman's body should be parallel to the head of the male adult.

The same applies to the female child: her head is parallel to the head of the female adult, and the middle part of her body is parallel to the head of the male adult.

Those praying with the Imām should all stand behind him, unless there remains one who finds no place behind him; he may stand to the Imām's right.

ثَامِنًا: صِفَةُ دَفْنِ الْمَيِّتِ:

الْمَشْرُوعُ تَعْمِيقُ الْقَبْرِ إِلَى وَسْطِ الرَّجُلِ وَأَنْ يَكُونَ فِيهِ لَحْدٌ مِنْ جِهَةِ الْقِبْلَةِ وَأَنْ يُوضَعَ الْمَيِّتُ فِي اللَّحْدِ عَلَى جَنْبِهِ الْأَيْمَنِ وَتُحَلَّ عَقْدُ الْكَفَنِ وَلَا تُنَزَّعَ بَلْ تُتْرَكُ وَلَا يُكْشَفُ وَجْهُهُ سِوَاءَ كَانِ الْمَيِّتُ رَجُلًا أَوْ امْرَأَةً ثُمَّ يُنْصَبُ عَلَيْهِ اللَّبْنُ وَيُطِينُ حَتَّى يُثْبَتَ وَيَقِيَهُ التُّرَابُ. فَإِنْ لَمْ يَتَيَسَّرَ اللَّبْنُ فَيُغَيَّرُ ذَلِكَ مِنَ الْأَلْوَحِ أَوْ أَحْجَارِ أَوْ خَشَبِ يَقِيَهُ التُّرَابُ. ثُمَّ يُهَالُ عَلَيْهِ التُّرَابُ وَيُسْتَحَبُّ أَنْ يُقَالَ عِنْدَ ذَلِكَ: "بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ"

## 8. How to bury the deceased.

It is legislated for the grave to be dug to a depth equal to the size of the person. Inside the grave, there should be a Lahd (niche) towards the direction of the Qiblah. The body should then be placed on his right side in the Lahd. The knot of the shroud should be untied but the shroud should not be removed rather left alone.

The face of the deceased should not be exposed, regardless whether the deceased is a man or a woman.

Then bricks should be placed in the Lahd and it should be made firm, so that the body is protected from the soil. If bricks are not available, wooden planks, stones or wood may be used: anything to protect the body from soil.

Next, soil is used [to fill the grave], and it is recommended to say,

[TN: Refer to the Arabic above]

"In the name of Allāh and upon the way of the Messenger of Allāh"



وَيُرْفَعُ الْقَبْرُ قَدْرَ شِبْرٍ، وَيُوضَعُ عَلَيْهِ حَصْبَاءُ إِنْ تَيَسَّرَ ذَلِكَ، وَيُرَشُّ بِالمَاءِ.  
وَيُشْرَعُ لِلْمُشِيعِينَ أَنْ يَقِفُوا عِنْدَ الْقَبْرِ وَيَدْعُوا لِلْمَيِّتِ؛ لِأَنَّ النَّبِيَّ ﷺ كَانَ إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ  
وَقَفَّ عَلَيْهِ، وَقَالَ:  
"إِسْتَغْفِرُوا لِأَخِيكُمْ، وَاسْأَلُوا لَهُ التَّثْبِيثَ فَإِنَّهُ الْآنَ يُسْأَلُ".

The ground of the grave should be raised by a hand span. If possible, small stones should be placed on the grave and it should be sprinkled with water.

It is legislated for those who participate in the burial to then stand beside the grave and supplicate for the deceased. This is because after burying the deceased, the Prophet ﷺ would stand by the grave and say,

[TN: Refer to the Arabic above]

**"Ask forgiveness for your brother, and ask [Allāh] to make him firm, for indeed, he is being questioned right now."**

تَاسِعًا: وَيُشْرَعُ لِمَنْ لَمْ يُصَلِّ عَلَيْهِ أَنْ يُصَلِّيَ عَلَيْهِ بَعْدَ الدَّفْنِ  
لِأَنَّ النَّبِيَّ ﷺ فَعَلَ ذَلِكَ ، عَلَى أَنْ يَكُونَ ذَلِكَ فِي حُدُودِ شَهْرٍ فَأَقْلَ ، فَإِنْ كَانَتْ الْمُدَّةُ أَكْثَرَ مِنْ ذَلِكَ  
لَمْ تُشْرَعِ الصَّلَاةُ عَلَى الْقَبْرِ لِأَنَّهُ لَمْ يُنْقَلْ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى قَبْرِ بَعْدَ شَهْرٍ مِنْ دَفْنِ الْمَيِّتِ.

**9. [Regarding the person who  
was not able to attend the funeral  
Prayer]**

It is legislated for the person who  
has not prayed over the deceased  
before the burial, to pray over him  
after the burial, because the  
Prophet ﷺ did that; however, it  
must be performed within the  
period of a month.

If the period is longer than that, it is  
not legislated to pray over the  
[deceased in the] grave, because it  
has not been reported that the  
Prophet ﷺ prayed over a grave  
when more than one month expired  
after the burial.

عَاشِرًا: لَا يَجُوزُ لِأَهْلِ الْمَيِّتِ أَنْ يَصْنَعُوا طَعَامًا لِلنَّاسِ.

لِقَوْلِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ الصَّحَابِيِّ الْجَلِيلِ رَضِيَ اللَّهُ عَنْهُ: "كُنَّا نَعُدُّ الْاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ بَعْدَ الدَّفْنِ مِنَ النَّيَاحَةِ" رَوَاهُ الْإِمَامُ أَحْمَدُ بِسَنَدٍ حَسَنٍ. أَمَّا صُنْعُ الطَّعَامِ لَهُمْ أَوْ لِضُيُوفِهِمْ فَلَا بَأْسَ ، وَيُشْرَعُ لِأَقَارِبِهِ وَجِيرَانِهِ أَنْ يَصْنَعُوا لَهُمُ الطَّعَامَ لِأَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَهُ الْخَبَرُ بِمَوْتِ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي الشَّامِ أَمَرَ أَهْلَهُ أَنْ يَصْنَعُوا طَعَامًا لِأَهْلِ جَعْفَرٍ وَقَالَ: "إِنَّهُ أَتَاهُمْ مَا يُشْغَلُهُمْ". وَلَا حَرَجَ عَلَى أَهْلِ الْمَيِّتِ أَنْ يَدْعُوا جِيرَانَهُمْ أَوْ غَيْرَهُمْ لِلْأَكْلِ مِنَ الطَّعَامِ الْمُهْدَى إِلَيْهِمْ. وَلَيْسَ لِذَلِكَ وَقْتُ مَحْدُودٌ فِيمَا نَعْلَمُ مِنَ الشَّرْعِ.

**10. It is not permissible for the relatives of the deceased to prepare food for people.**

This is due to the virtuous Companion, Jarīr bin 'Abdullāh Al-Bajali (radiAllāhu 'anhu), said, "We used to consider gathering at the place of the deceased's relatives and the preparation of food after the burial as being a form of Niyāḥa (pre-Islamic wailing)."

While it is forbidden for the relatives of the deceased to prepare food for others, others may prepare food for them, especially in the case of relatives and neighbours. When the Prophet ﷺ heard about the death of Ja'far bin Abi Tālib in Syria, he ordered his family to prepare food for the family of Ja'far; he ﷺ said: 'a calamity has befallen them that preoccupies them.'

It is not wrong for the relatives of the deceased to invite neighbours or others to partake in the food that was given to them; we know of no time limit for that in the Sharī'ah.

حَادِي عَشَرَ: الإِحْدَادُ لِلْمَيِّتِ

لَا يَجُوزُ لِلْمَرْأَةِ الإِحْدَادُ عَلَى مَيِّتٍ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجِهَا فَإِنَّهُ يَجِبُ عَلَيْهَا أَنْ تَحِدَّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ، إِلَّا أَنْ تَكُونَ حَامِلًا فَإِلَى وَضْعِ الْحَمْلِ ؛ لِثُبُوتِ السَّنَةِ الصَّحِيحَةِ عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

أَمَّا الرَّجُلُ فَلَا يَجُوزُ لَهُ أَنْ يَحِدَّ عَلَى أَحَدٍ مِنَ الْأَقَارِبِ أَوْ غَيْرِهِمْ.

#### 11. Mourning the deceased.

A woman is not allowed to mourn over a deceased person for more than three days unless the deceased is her husband, in which case she must mourn for four months and ten days; but if she is pregnant, her mourning continues only until she delivers her baby.

Both these rulings are based upon the authentic Sunnah.

As for a man, he is not allowed to mourn at all, not for his relatives nor for anyone else.

## ثَانِي عَشَرَ : زِيَارَةُ الْقَبْرِ

يُشْرَعُ لِلرَّجَالِ زِيَارَةُ الْقُبُورِ بَيْنَ وَقْتٍ وَآخَرٍ لِلدُّعَاءِ لَهُمْ ، وَالتَّرَحُّمِ عَلَيْهِمْ ، وَتَذَكُّرِ الْمَوْتِ وَمَا بَعْدَهُ ؛ لِقَوْلِ النَّبِيِّ ﷺ "زُورُوا الْقُبُورَ ، فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ" خَرَّجَهُ الْإِمَامُ مُسْلِمٌ فِي صَحِيحِهِ .

وَكَانَ ﷺ يُعَلِّمُ أَصْحَابَهُ إِذَا زَارُوا الْقُبُورَ أَنْ يَقُولُوا: "السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ ، وَنَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ".

### 12. Visiting graveyards

It is legislated for men to visit graves every now and then, to supplicate for the deceased, to ask Allāh to have mercy on them, and to remember death and what comes after it. The Prophet ﷺ said: 'visit graves, for verily, doing so will remind you of the Hereafter.'

The Prophet ﷺ taught his Companions to say when they visit the graves:

"Peace be upon you all, O inhabitants of the graves, among the believers and the Muslims. Verily we will, Allāh willing, be united with you, we ask Allāh for well-being for us and you. May Allāh have mercy on those that parted early from us and those that parted late."

أَمَّا النِّسَاءُ فَلَيْسَ لَهُنَّ زِيَارَةُ الْقُبُورِ؛ لِأَنَّ الرَّسُولَ ﷺ لَعَنَ زَائِرَاتِ الْقُبُورِ، وَلَا تُهْنُ يُخْشَى مِنْ زِيَارَتِهِنَّ الْفِتْنَةُ وَقِلَّةُ الصَّبْرِ، وَهَكَذَا لَا يَجُوزُ لَهُنَّ اتِّبَاعُ الْجَنَائِزِ إِلَى الْمَقْبَرَةِ؛ لِأَنَّ الرَّسُولَ ﷺ نَهَاهُنَّ عَنْ ذَلِكَ، أَمَّا الصَّلَاةُ عَلَى الْمَيِّتِ فِي الْمَسْجِدِ أَوْ فِي الْمُصَلَّى فَهِيَ مَشْرُوعَةٌ لِلرِّجَالِ وَلِلنِّسَاءِ جَمِيعًا.

هَذَا آخِرُ مَا تَيَسَّرَ جَمْعُهُ.

وَصَلَّى اللَّهُ وَسَلَّم عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ.

As for women, it is not permissible for them to visit graves; the Prophet ﷺ cursed females who visit graves. Also, it is feared there will be Fitnah and a lack of patience due to them visiting. Similarly, it is not permissible for them to follow the funeral procession to the graveyard because the Prophet ﷺ forbade them from doing so.

The funeral prayer, however, whether it is performed in the Masjid or anywhere else, is legislated for both men and women.

This is the last of what has been compiled here.

O Allāh, send peace and salutations on Muḥammad, his family, and his Companions.