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بالمسجد الحرام والمسجد النبوي

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الدروس المهمة لعامة الأمة

The Important Lessons for the General Ummah



His Eminence Shaykh
'Abdul-'Azīz bin 'Abdullah bin Bāz
(May Allah have mercy on him)

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الدُّرُوسُ الْمُهَمَّةُ لِعَامَّةِ الْأُمَّةِ

The Important Lessons for the General Ummah

لِسَمَاحَةِ الشَّيْخِ الْعَلَّامَةِ
عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ
رَحِمَهُ اللَّهُ

His Eminence Shaykh
'Abdul-'Azīz bin 'Abdullah bin Bāz
(May Allah have mercy on him)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Important Lessons for the General Ummah

In the Name of Allah, the Most Compassionate, the Most Merciful

Foreword by the Author

All praise is due to Allah, Lord of the worlds, and the good end is certainly for the righteous. May Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and all his Companions.

To proceed:

These are concise words elucidating some of what the general public must know about the religion of Islam, which I have named: (The Important Lessons for the General Ummah).

I ask Allah to make it beneficial for the Muslims and accept it from me; indeed, He is the Most Generous and Bounteous.

'Abdul-'Azīz ibn 'Abdullah ibn Bāz The Important Lessons for the General Ummah¹

¹ Majmū' Fatāwa Wa Maqālāt Mutanawwi'ah (3/288-298).

Lesson One: Surat al-Fātihah and the short Surahs

Surat al-Fātihah and as many of the short Surahs as possible, from Surat az-Zalzalah to Surat an-Nās, are to be learnt, corrected in recitation, memorized, and explained for what is obligatory to be understood.

Lesson Two: The pillars of Islam

Explanation of the five pillars of Islam, the first and greatest of which is: Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, with an explanation of its meanings, along with clarifying the requirements of “There is no god but Allah.” Its meaning is: “There is no god,” negating all that is worshiped besides Allah, “except Allah,” affirming worship to Allah alone, without a partner. As for the requirements of “There is no god but Allah”, they are: knowledge that negates ignorance, certitude that negates doubt, sincerity that negates polytheism, truthfulness that negates falsehood, love that negates hatred, submission that negates abandonment, acceptance that negates rejection, and disbelief in what is worshipped besides Allah. They are summed up in the following two poetic verses:

Knowledge, certainty, and your sincerity...along with love, submission, and its acceptance Then add the eighth, which is your rejection of...everything

that is worshipped besides the true God.

Clarifying the testimony that Muhammad is the Messenger of Allah, and its implications: to believe in what he informed, obey his commands, avoid what he forbade and warned against, and worship Allah only in the manner prescribed by Allah Almighty and His Messenger (ﷺ). Then clarifying the remaining pillars of Islam, which are: prayer, Zakah, fasting the month of Ramadan, and performing Hajj to the Sacred House of Allah for those who are able to do so.

Lesson Three: The pillars of Imān (faith)

They are six: to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe that predestination, with its good and bad aspects, is from Allah Almighty.

Lesson Four: Categories of Tawhīd and categories of Shirk

The clarification of the categories of Tawhīd, which are three: Tawhīd ar-Rubūbiyyah (the Oneness of Lordship), Tawhīd al-'Ulūhiyyah (the Oneness of worship), and Tawhīd al-Asmā' wa as-Sifāt (the Oneness of Allah's names and attributes).

1. Tawhīd ar-Rubūbiyyah (Oneness of Lordship): It is to believe that Allah Almighty is the Creator of everything and the Disposer of all affairs, with no partner in that.

2. Tawhīd al-'Ulūhiyyah (Oneness of worship): It

is to believe that Allah Almighty is the only true deity worthy of worship, having no partner in this regard. This is the meaning of “La ilāha illa Allah,” which signifies that there is no deity truly worthy of worship except Allah. Therefore, all acts of worship, such as prayer, fasting, and others, must be devoted solely to Allah alone, and it is impermissible to devote any of them to others besides Him.

3. Tawhīd al-Asmā’ wa as-Sifāt (Oneness of Allah’s names and attributes): It is to believe in all that is mentioned in the Noble Qur’an or the authentic Hadīths regarding Allah’s names and attributes, affirming them for Allah alone in a manner befitting His Majesty, without Tahrīf (distortion), Ta’tīl (denial), Takyīf (asking how), or Tamthīl (likening), in accordance with the saying of Allah, the Exalted:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا
أَحَدٌ﴾

{Say: “He is Allah, the One;
Allah, the Eternal Refuge.
He neither begets nor is He begotten,
and there is none comparable to Him.”} [Surat
al-Ikhlās: 1-4] And His saying:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the
All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

Some scholars have classified it into two types, incorporating Tawhīd of Names and Attributes into Tawhīd of lordship, and there is no contention in that, as the intended meaning is clear in both classifications.

Shirk (polytheism) is divided into three categories: Major Shirk, Minor Shirk, and Hidden Shirk.

Major Shirk: It entails rendering deeds worthless in addition to eternity in Hellfire for whoever dies while adopting it, as Allah Almighty says:

﴿...وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

{If they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An‘ām: 88] He Almighty also says:

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ ۗ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ﴾ ﴿٧﴾

{It is not for the polytheists to maintain Allah’s mosques while openly displaying their disbelief. Their deeds have become worthless, and they will abide in the Fire forever.} [Surat at-Tawbah: 17] Moreover, whoever dies on major Shirk will not be forgiven and Paradise will be forbidden for him, as Allah Almighty says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۗ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...﴾

{Allah does not forgive associating partners

with Him, but forgives anything less than that for whom He wills...} [Surat an-Nisā': 48] He Almighty also says:

﴿...إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ﴾

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72]

Among its types are: supplication to the dead and idols, seeking help from them, making vows to them, offering sacrifices to them, and similar practices.

Minor Shirk: It is what has been established by the texts of the Qur'an or the Sunnah as being called "Shirk," but it is not of the same type as major Shirk; such as showing off in some deeds, swearing by other than Allah, and saying: "What Allah wills and so-and-so wills," and the like; due to the saying of the Prophet (ﷺ):

«أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ» فَسُئِلَ عَنْهُ، فَقَالَ: «الرِّيَاءُ».

"The thing that I fear most for you is the minor Shirk." When asked what it was, he said: "Ar-Riyā" (showing off).¹ Narrated by Imam Ahmad, At-

¹ Narrated by Ahmad (5/428), At-Tabarāni in Al-Kabīr (4/338), and Al-Bayhaqi in Ash-Shu'ab (14/355). It is mentioned in Majma' Az-Zawā'id

Tabarāni, and Al-Bayhaqi, on the authority of Mahmood ibn Labīd al-Ansārī (may Allah be pleased with him) with a Jayyid (good) chain of narration. It is also narrated by At-Tabarāni with good chains of transmission, on the authority of Mahmood ibn Labīd, from Rāfi‘ ibn Khadīj, from the Prophet (ﷺ).

And the statement of the Prophet (ﷺ):

«مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ».

“Whoever swears by other than Allah has associated partners with Allah.”¹ Narrated by Imam Ahmad with an authentic chain of narration, on the authority of ‘Umar ibn Al-Khattāb (may Allah be pleased with him). Abu Dāwūd and At-Tirmidhi narrated with an authentic chain of narration, on the authority of Ibn ‘Umar (may Allah be pleased with them), that the Prophet (ﷺ) said:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ».

“Whoever swears by other than Allah has disbelieved or associated partners with Allah.”² And the statement of the Prophet (ﷺ):

«لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ».

“Do not say: What Allah wills and so-and-so

(1/121) that it was narrated by Ahmad, and its narrators are those of the authentic collections.

¹ Narrated by Imām Ahmad (1/47).

² Narrated by Abu Dāwūd, no. (3251) and At-Tirmidhi, no. (1535).

wills; rather say: What Allah wills, then so-and-so wills.”¹ Narrated by Abu Dāwūd with an authentic chain of narration on the authority of Hudhayfah ibn al-Yamān (may Allah be pleased with him).

This type does not constitute apostasy, nor does it entail eternity in Hellfire, but it negates the perfection of obligatory Tawhīd.

The third category: Hidden Shirk; and its evidence is the saying of the Prophet (ﷺ):

«أَلَا أَخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيَّكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الشِّرْكُ الْخَفِيُّ، يَقُومُ الرَّجُلُ فَيُصَلِّي فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ الرَّجُلِ إِلَيْهِ».

“Shall I tell you what I fear more for you than the Antichrist?” They said: “Yes, O Messenger of Allah.” He said: “Hidden Shirk; when a man gets up to pray and beautifies his prayer because he sees another man watching him.”² Narrated by Imam Ahmad in his Musnad, on the authority of Abu Sa‘īd al-Khudri (may Allah be pleased with him).

Shirk may be divided into only two types:

Major and minor, as hidden Shirk encompasses both. It may occur in major Shirk, like the Shirk of the hypocrites, as they conceal their false beliefs and display Islam outwardly out of show off and fear for themselves

¹ Narrated by Abu Dāwūd (4980) and Ahmad (5/384).

² Narrated by Ibn Mājah no. (4204), and Imam Ahmad (3/30).

It can also be a form of minor Shirk, like Riyā' (showing off), as mentioned in the Hadīth of Mahmood ibn Labīd al-Ansāri and the aforementioned Hadīth of Abu Sa'īd. And Allah is the Grantor of success.

Lesson Five: Ihsān (Excellence in worship)

The pillar of Ihsān: It is to worship Allah as if you see Him, and if you cannot see Him, He indeed sees you.

Lesson Six: Conditions of prayer

They are nine:

Islam, sanity, reaching the age of discernment, being in a state of ritual purity, removal of najāsah (tangible impurity), covering the 'awrah (parts of the body that must be covered during the prayer), commencement of the prayer time, facing the qiblah (direction of the Ka'bah), and the intention.

Lesson Seven: Pillars of the prayer

They are fourteen:

Standing if one is able to, the opening Takbīr, recitation of Surat al-Fātihah, bowing, standing upright after bowing, prostration on seven body parts, rising from prostration, sitting between the two prostrations, tranquility in all actions, observing the prescribed order among the pillars, the final Tashahhud, sitting for it, invoking Allah's peace and blessings upon the Prophet (ﷺ), and

making two Taslīms.

Lesson Eight: Obligatory acts of prayer

They are eight:

All the Takbīrs except the opening Takbīr; saying: "Sami'allāhu liman hamidah (Allah hears whoever praises Him)" by the Imam and the one praying alone; saying: "Rabbana wa laka al-hamd (Our Lord, to You belongs all praise)" by everyone; saying: "Subhāna Rabbi Al-'Azhīm (Glory be to my Lord, the Most Magnificent)" during bowing; saying: "Subhāna Rabbi Al-A'la (Glory be to my Lord, the Most High)" during prostration; saying: "Rabbi ighfir li (O Lord, forgive me)" between the two prostrations; the first Tashahhud; and sitting for it.

Lesson Nine: Explanation of Tashahhud

It is to say:

"At-tahiyyātu lillāhi was-salawātu wat-tayyibātu, as-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh; as-salāmu 'alaynā wa 'alā 'ibādillāhi as-sālihīn; ashhadu an lā ilāha illā Allāh, wa ashhadu anna Muhammadan 'abduhu wa rasūluh." (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.)

Then, one should invoke peace and blessings upon the Prophet (ﷺ), saying: “Allahumma salla alaa muhammadin, wa ‘ala āli muhammadin, kama sallayta ‘ala ibrahima wa ‘ala āli ibrahima, 'innak hamidum majid, wabārik ‘ala muhammadin, wa ‘ala ali muhammadin, kama barakt ‘ala ibrahima, wa ‘ala āli ibrahima, 'innaka hamidum majid” (O Allah, exalt the mention of Muhammad and the family of Muhammad as You have exalted the mention of Abraham and the family of Abraham; indeed, You are Praiseworthy, Glorious. And bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham; indeed, You are Praiseworthy, Glorious.)

Then, in the last Tashahhud, he seeks refuge with Allah from the torment of Hellfire, the torment of the grave, the trials of life and death, and from the trial of the Anti-Christ. Then he may choose whatever supplication he wishes, especially the reported ones among them, like:

“O Allah, help me remember You, show gratitude to You, and worship You properly. O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, the Most Merciful.”

As for the first Tashahhud, one stands up after saying the two testimonies of faith to perform the third Rak‘ah in the Zhuhr, ‘Asr, Maghrib, and ‘Ishā’

prayers. If he sends blessings upon the Prophet (ﷺ), it is better, due to the generality of the Hadīths regarding this, then he stands up for the third Rak'ah.

Lesson Ten: Sunnah acts of prayer

These includes:

1. The Istiftāh (opening) invocation.
2. Placing the palm of the right hand over the left one on the chest while standing, before and after Rukū' (bowing).
3. Raising both hands with fingers joined and extended to the level of the shoulders or ears during the initial Takbīr, when bowing, upon rising from bowing, and when standing from the first Tashahhud to perform the third Rak'ah.
4. Saying more than once Tasbīh (glorification of Allah) in Rukū' (bowing) and Sujūd (prostration).
5. What exceeds the saying of "Rabbana wa lakal-hamd" (Our Lord, to You belongs all praise) after rising from Rukū' (bowing), and what exceeds one utterance of seeking forgiveness between the two Sujūd (prostrations).
6. Keeping the head level with the back during Rukū'.
7. Keeping the arms away from the sides, the abdomen away from the thighs, and the thighs away from the shanks during Sujūd (prostration).
8. Lifting the arms off the ground during

prostration.

9. The worshipper rests on the left foot, with the right foot erected during the first Tashahhud and between the two prostrations.

10. Taking the position of Tawarruk in the last Tashahhud of the four-Rak'ah and three-Rak'ah prayers, which involves sitting on the posterior, placing the left foot under the right leg, and keeping the right foot erect.

11. Pointing with the index finger during the first and second Tashahhud from the moment of sitting until the end of Tashahhud, and moving it during supplication.

12. Invoking peace and blessings upon Muhammad and the family of Muhammad, and upon Ibrāhīm and the family of Ibrāhīm in the first Tashahhud.

13. Supplication in the last Tashahhud.

14. Audible recitation in Fajr (dawn) prayer, Jumu'ah (Friday) prayer, the two Eid prayers, Istisqā' (rain-seeking prayer), and in the first two Rak'ahs of Maghrib (evening) and 'Ishā' (night) prayers.

15. Inaudible recitation in the Zhuhr and 'Asr prayers, and in the third Rak'ah of the Maghrib prayer and the last two Rak'ahs of the 'Ishā' prayer.

16. Reciting a portion from the Qur'an in addition to Surat al-Fātihah, while observing the other reported Sunnah acts in prayer besides what

we have mentioned. Among these is what exceeds the saying of the worshiper: "Rabbana wa laka al-hamd" (Our Lord, to You belongs all praise) after rising from bowing whether one is the imam, the follower, or the one praying alone, as it is Sunnah. Also included is placing the hands on the knees with fingers spread out during Rukū'.

Lesson Eleven: Invalidators of prayer

They are eight:

1. Intentional talking while remembering and being aware (of its prohibition). However, the prayer of the one who forgot or was unaware (of its prohibition) is not invalidated by that.

2. Laughing.

3. Eating.

4. Drinking.

5. Exposure of 'Awrah (must-cover body parts).

6. Excessive diversion from the Qiblah direction.

7. Excessive and continuous fiddling during the prayer.

8. Nullification of Tahārah (ritual purity).

Lesson Twelve: Conditions of ablution

They are ten:

Islam, sanity, reaching the age of discernment, intention and continuing to maintain it without intending to interrupt it until his purification is complete, the cessation of what necessitates ablution, performing Istinjā' (cleaning the private

parts using water) or Istijmār (cleaning the private parts using stones) before it, water being pure and lawful to be used, removing any substance that hinders it from reaching the skin, and the commencement of the prayer time for the one whose hadath (ritual impurity) is constant.

Lesson Thirteen: Obligatory acts of ablution

They are six:

Washing the face, which includes rinsing the mouth and sniffing water into the nostrils, washing the hands including the elbows, wiping over the whole head including the ears, washing the feet including the ankles, observing the prescribed order, and doing all this in succession. It is recommended to repeat the washing of the face, hands, and feet three times, as well as rinsing the mouth and sniffing water into the nostrils, while the obligatory act is to do each action once. As for wiping over the head, it is not recommended to repeat it, as indicated by authentic Hadīths.

Lesson Fourteen: Invalidators of ablution

They are six:

What comes out of the two passages; the excessive impure secretions from the body; the loss of consciousness due to sleep or otherwise; touching the private parts (penis, vagina, or anus) with the hand without a barrier; eating camel meat,

and apostasy from Islam, may Allah protect us and the Muslims from that.

Important Note: As for washing the deceased, the correct view is that it does not invalidate ablution, and this is the opinion of most scholars due to the lack of evidence suggesting otherwise. However, if the washer's hand touches the private parts of the deceased without a barrier, then ablution becomes obligatory.

He mustn't touch the private parts of the deceased except through a barrier. Similarly, touching the woman does not invalidate ablution in any case, whether it is done with lust or without it, according to the more correct of the scholars' two opinions, as long as nothing is emitted. This is because the Prophet (ﷺ) kissed some of his wives and then prayed without performing ablution anew.

As for Allah Almighty's words in the two verses of Surat an-Nisā' and Surat al-Mā'idah:

﴿...أَوْ لَمَسْتُمُ النِّسَاءَ...﴾

{...or had sexual contact with women...} [Surat an-Nisā': 43] [Surat al-Mā'idah: 6] The intended meaning is: sexual intercourse, according to the more correct of the two opinions of the scholars, and this is the view of Ibn 'Abbās (may Allah be pleased with him and his father), and a group of the predecessors and the later scholars. And Allah

alone is the One Who grants success.

Lesson Fifteen: Adorning oneself with the prescribed morals for every Muslim

Among them are: truthfulness, honesty, chastity, bashfulness, bravery, generosity, loyalty, abstaining from all that Allah has forbidden, good neighborliness, assisting those in need according to one's ability, and other morals that the Qur'an or Sunnah has prescribed.

Lesson Sixteen: Observing Islamic manners

Among them are: greeting with peace, cheerfulness, eating and drinking with the right hand, saying Bismillāh (in the Name of Allah) at the beginning, and Alhamdulillah (praise be to Allah) upon finishing, praising Allah (saying Alhamdulillah) after sneezing, responding to the sneezer if they praise Allah, visiting the sick, following the funeral for prayer and burial, observing the Islamic etiquettes when entering or leaving the mosque or home, during travel, with parents, relatives, neighbors, the elderly and the young, offering congratulations for a newborn, invoking blessings for marriage, offering condolences in times of affliction, and other Islamic etiquettes in wearing and removing clothes and shoes.

Lesson Seventeen: Warning against Shirk and various types of sins

Among them are the seven destructive sins; namely: associating partners with Allah, magic (sorcery), killing a person whom Allah has prohibited from being killed except by legal right, consuming Riba, devouring the property of an orphan, fleeing from the battlefield, and slandering chaste, innocent, believing women.

Among them are also: undutifulness to parents; severing ties of kinship; bearing false witness; false oaths; harming one's neighbor; wronging people concerning their blood (killing), wealth, and honor; consuming intoxicants; gambling, i.e., Maysir; backbiting; slander; and other matters prohibited by Allah Almighty, or His Messenger (ﷺ).

Lesson Eighteen: Preparation of the deceased, praying over him, and burying him

Here are the details:

First: It is prescribed to remind the dying person to say: "La ilāha illallāh" (There is no god but Allah), based on the statement of the Prophet (ﷺ):

«لَقُّوْا مَوْتَكُمْ: لَا إِلَهَ إِلَّا اللهُ.»

“Exhort your dying people to say: La ilāha illallāh (There is no god but Allah).”¹ [Narrated by

¹ Narrated by Muslim, no. (916-917).

Muslim in his Sahīh Collection] The term "dying" mentioned in this Hadīth refers to those who are in the throes of death; i.e., the ones upon whom the signs of death have appeared.

Second: Once his death is certain, his eyes should be closed, and his jaw should be tied, as reported in the Sunnah.

Third: It is obligatory to wash the deceased Muslim unless he is a martyr who died in the battle. He is not to be washed or offered the funeral prayer; rather, he is to be buried in his clothes, for the Prophet (ﷺ) did not wash the martyrs of 'Uhud nor offer the funeral prayer over them.

Fourth: The manner of washing the deceased:

His 'Awrah (private parts) should be covered, then he should be slightly lifted and have his abdomen pressed gently. The washer should wrap a cloth or something similar around his hand to clean the deceased's private parts with it. Then, he makes ablution for him like that for prayer. He washes his head and beard with water and Sidr (lote tree leaves) or something similar. Then, he washes his right side, then the left side. He washes him in the same manner a second and third time, passing his hand over his abdomen each time; if

anything comes out, he washes it and seals the area with cotton or something similar. If it does not hold, he uses pure clay or modern medical means, such as adhesive tape or the like.

He should repeat the deceased's ablution, and if it is not sufficient to clean him three times, he should repeat it five or seven times, then dry him with a clean cloth. He should apply perfume to his body folds and areas that touch the ground during prostration, and if he perfumes his entire body, it is good. He should apply incense to his shroud. If the deceased's mustache or nails are long, he should trim them, but if he leaves them, there is no harm. He should neither comb his hair, nor shave his pubic hair, or circumcise him, as there is no evidence for that. As for a woman, her hair should be braided into three braids and left to hang down her back.

Fifth: Shrouding the deceased

It is better that a man be shrouded in three white sheets, with neither a shirt nor a turban, as was done with the Prophet (ﷺ), wrapping him therein completely. However, if he is shrouded in a shirt, an Izār (lower garment), and a wrap, there is no harm.

A female deceased is shrouded in five garments: a shirt, a head veil, a lower garment, and two wrapping sheets. A male child is shrouded in one to three garments, and a female child is shrouded in a

dress and two wrapping sheets.

The obligation for everyone is a single garment that covers the entire deceased's body. However, if the deceased is in a state of *Ihrām*, he should be washed with water and Sidr and shrouded in his *Izār* and *Ridā'* or other garments. His head and face should not be covered, nor should he be perfumed, for he will be resurrected on the Day of Judgment reciting *Talbiyah*, as authentically reported in a Hadīth of the Messenger of Allah (ﷺ). If the person in *Ihrām* is a woman, she is shrouded like others, but she should not be perfumed, nor should her face be covered with a *Niqāb*, nor her hands with gloves. Instead, her face and hands should be covered with the shroud in which she is wrapped, as previously explained in the description of shrouding a woman.

Sixth: The most entitled person to wash the deceased, offer the funeral prayer over him, and bury him

The person appointed by the deceased in his will to do that, then the father, then the grandfather, then the next in nearness, and so on from among the paternal male relatives. This applies to a deceased male.

The most entitled to wash a deceased woman are those women she has appointed in her will, followed by her mother, then her grandmother, and then the closest female relatives. Each of the two spouses can wash the other, for *As-Siddīq* (may

Allah be pleased with him) was washed by his wife, and 'Ali (may Allah be pleased with him) washed his wife Fātimah (may Allah be pleased with her).

Seventh: Manner of praying over the deceased:

One should make four Takbīrs. After the first Takbīr, he recites Al-Fātihah. If he recites a short Sūrah or one or two verses along with it, it is commendable, as per the authentic Hadīth reported from Ibn 'Abbās (may Allah be pleased with them). Then, he makes the second Takbīr and invokes Allah's peace and blessings upon the Prophet (ﷺ), as he does in the Tashahhud. Then, he makes the third Takbīr and says: "O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those who are absent, those of us who are young and those who are old, those of us who are males and those who are females. O Allah, whoever of us You give life, let him live upon Islam, and whoever of us You take in death, let him die in a state of faith. O Allah, forgive him and have mercy upon him. Grant him wellness and pardon him. Make his resting place a noble one, and facilitate his entry. Wash him with water, snow, and hail. Purify him from sins as a white garment is cleansed of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family. Grant him entrance to Paradise and protect him from the trials of the grave and the torture of Hellfire. Expand his grave for him and

illuminate it for him. O Allah, deprive us not of his reward, and do not lead us astray after him.” Then, he should make the fourth Takbīr and make one Taslīm to his right.

It is recommended to raise the hands with each Takbīr. If the deceased is a woman, it is said: (O Allah, forgive her...) and so on. If there are two deceased, it is said: (O Allah, forgive them both...) and so on. If there are more than that, it is said: (O Allah, forgive them...) and so on. However, if the deceased is a child, instead of supplicating for forgiveness, it is said: “O Allah, make him a forerunner and reward in store for his parents, and an accepted intercessor; O Allah, make their scales heavy and their rewards great on account of him, join him with the righteous believing predecessors, put him in the care of Abraham (peace be upon him) and save him by Your mercy from the punishment of Hellfire.”

According to the Sunnah, the Imām should stand at the head of a man and the middle of a woman’s body. If there are male and female deceased people, the man should be closest to the Imām, and the woman should be closest to the Qiblah. If there are children among them, the boy should be placed before the woman, then the woman, and then the girl. The head of the boy should be aligned with the head of the man, and the middle of the woman should be aligned with the head of the man.

Similarly, the head of the girl should be aligned with the head of the woman, and her middle should be aligned with the head of the man. All the praying people should stand behind the Imām, except if there is one person who cannot find a place behind the Imām, in which case he stands to his right.

Eighth: Manner of burying the deceased

It is prescribed to deepen the grave to the middle of a man's height, and to have a Lahd (niche) on the side facing the Qiblah. The deceased should be placed in the Lahd on his right side, and the shroud knots should be untied but not removed, and the face should not be uncovered, whether the deceased is a man or a woman. Then bricks should be set up over him and plastered to secure them and protect him from the dirt. If bricks are not available, then other materials such as planks, stones, or wood may be used to protect him from the dirt. Then dirt should be poured over him. It is recommended to say at that time: "Bismillāh wa 'ala millati rasūlillāh." (In the Name of Allah, and upon the religion of the Messenger of Allah). The grave should be raised a handspan above the ground, and if possible, gravel should be placed on it and it should be sprinkled with water.

It is prescribed for those attending the funeral to stand by the grave and supplicate for the deceased, as the Prophet (ﷺ) would stand at the grave whenever he finished burying a deceased, and say:

«اسْتَغْفِرُوا لِأَخِيكُمْ، وَاسْأَلُوا لَهُ التَّثْبِيثَ، فَإِنَّهُ الْآنَ يُسْأَلُ».

“Ask forgiveness for your brother and implore Allah to make him firm, for he is being questioned now.”¹

Ninth: It is prescribed for one who did not join the funeral prayer to offer it after the burial.

This is because the Prophet (ﷺ) did so, provided that it is within a month or less. If the period exceeds that, offering prayer at the grave is not legislated, as it has not been reported that the Prophet (ﷺ) offered prayer at a grave a month after the burial of the deceased.

Tenth: It is not permissible for the family of the deceased to prepare food for the people. Jarīr ibn ‘Abdullah al-Bajali, the noble Companion (may Allah be pleased with him), said:

«كُنَّا نَعُدُّ الْاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ بَعْدَ الدَّفْنِ مِنَ التِّيَاحَةِ».

“We used to consider gathering with the family of the deceased and preparing food after burial as a form of wailing.”² Narrated by Imam Ahmad with a Hasan (sound) Isnād

As for preparing food for them or their guests, there is no harm in it. It is prescribed for their relatives and neighbors to prepare food for them, for when the Prophet (ﷺ) received the news of the

¹ Narrated by Abu Dāwūd, no (3221), and Al-Hākim (3/399).

² Narrated by Ibn Mājah no. (1612) and Imam Ahmad (2/204).

death of Ja‘far ibn Abi Tālib (may Allah be pleased with him) in Shām (Levant), he ordered his family to prepare food for the family of Ja‘far, and he said:

«إِنَّهُ أَتَاهُمْ مَا يَشْعَلُهُمْ».

“Indeed, there has come to them that which occupies them.”¹.

There is no harm for the family of the deceased to invite their neighbors or others to partake in the food gifted to them, and there is no specific time limit for this, as far as we know from the Shariah.

Eleventh: It is impermissible for a woman to mourn over a deceased for more than three days, except for her husband.

She must mourn for him for four months and ten days, unless she is pregnant, in which case, her mourning ends once she gives birth; based on the authentic Hadīths of the Prophet (ﷺ) indicating that.

As for a man, it is impermissible for him to mourn over any of his relatives or others.

Twelfth: It is permissible for men to visit the graves from time to time to supplicate for the dead, invoke Allah’s mercy upon them, and remember death and what follows it.

Based on the statement of the Prophet (ﷺ):

¹ Narrated by Muslim, Book of Funerals (976), An-Nasā’i, Book of Funerals (2034), Abu Dāwūd, Book of Funerals (3234), Ibn Mājah, Book on What Was Reported About Funerals (1569), and Ahmad (2/441).

«زُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ».

“Visit the graves, for they remind you of the Hereafter.”¹ [Narrated by Muslim in his Sahih Collection]

The Prophet (ﷺ) used to teach his Companions to say when they visited the graves:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ، نَسَأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ، يَرْحَمُ اللَّهُ الْمُتَقَدِّمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ».

"Peace be upon you, O inhabitants of the dwellings, from among the believers and the Muslims. And we, if Allah wills, shall be joining you. We ask Allah for well-being for us and for you. May Allah have mercy on those of us who have passed and those who will come later"².

As for women, they are not permitted to visit the graves, for the Prophet (ﷺ) cursed the women who visit the graves. This is also because their visits may lead to temptation and a lack of patience. Similarly, it is not permissible for them to follow the funeral processions to the cemetery, for the Prophet (ﷺ) prohibited them from doing so. Offering the funeral prayer in the mosque or the prayer area is permissible for both men and women.

This is all that could be collected. And may

¹ Narrated by Ibn Mājah no. (1569), and it was judged as Sahih (authentic) by Al-Albāni.

² Narrated by Muslim no. (975).

Allah's blessings and peace be upon our Prophet Muhammad, his family, and his companions.



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