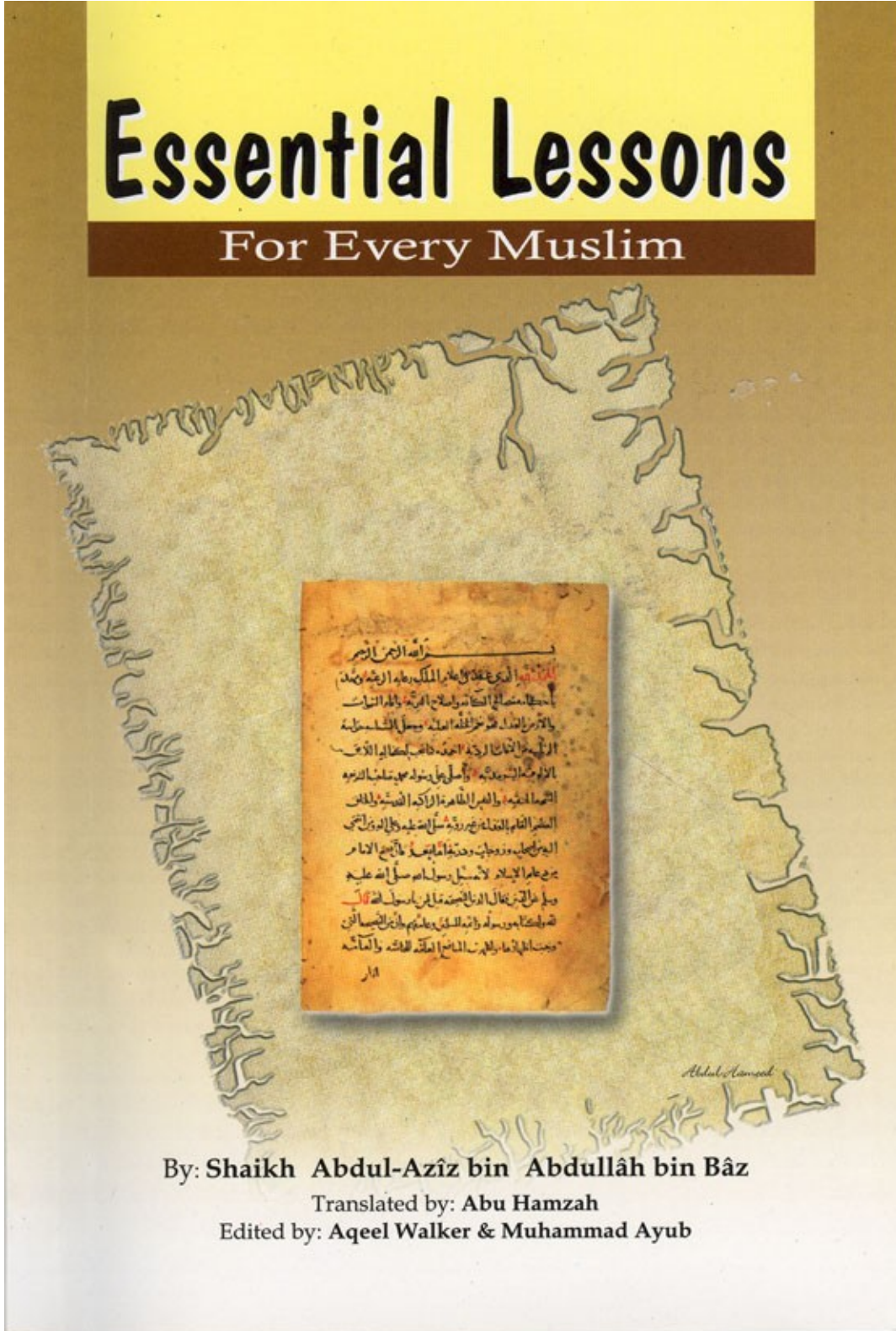


In the name of Allah, the Most Gracious, the Most Merciful

الدروس المهمة لعامة الأمة
ESSENTIAL LESSONS FOR EVERY MUSLIM
(by: Shaikh Abdul Aziz Bin Abdullah Bin Baz)

Essential Lessons

For Every Muslim



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Lesson: One

Memorization of Suwar

To memorize *Surat Al-Fatihah*, and from *Surat Az-Zalzalah* to *Surat An-Nas*. Memorization of these *Suwar* should be accompanied with a good recitation as well as a deep understanding of their meanings.

Lesson: Two

The Declaration of Faith

To know the meaning of the Declaration of Faith: '*Ash-hadu an la ilaha illallahhu, wa ash-hadu anna Muhammadan Rasulullah*' and to know the conditions of the statement: '*la ilaha illallahh.*' The meaning of the Declaration of Faith is: I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is His Messenger. The phrase '*La ilaha*' negates the existence of all deities, while the phrase '*ilallah*' confirms the right of Lordship and Godship to Allah Who Alone deserves to be worshipped.

The conditions of this declaration are as follows:

1. Knowledge which negates ignorance.
2. Certainty which negates doubt.
3. Sincerity of worship which negates Shirk.
4. Truthfulness which negates lying.
5. Love, which negates hate.
6. Complete submission, which negates rebellion.
7. Acceptance which negates rejection.
8. Rejection of all those that are unjustly worshiped besides Allah the All Mighty.

Lesson: Three

The Articles of *Iman* or Faith

The articles of *Iman* are six: Belief in:

1. Allah.
2. His Angels.
3. His revealed Books.
4. His messengers.

5. The Last Day, and
6. The Divine Preordainment, or *Al-Qadar*, the good of it and the bad of it.

Lesson: Four

The Categories of *Tawhid*

Tawhid has three categories:

1. ***Tawhid Ar-Rububiyyah***, or Oneness of the Lordship of Allah. This means that Allah is the only Lord of all the worlds. He is the Creator, the Sustainer, the Planner, the Organizer, the One Who gives life and causes death, etc.
2. ***Tawhid Al-Uluhiyyah***, or the Oneness of the worship of Allah. This means that no one has the right to be worshipped but Allah.
3. ***Tawhid Al-Asma'i Was-Sifat***, or the Uniqueness of the Names and Attributes of Allah. We must believe in all of Allah's Beautiful Names and Lofty Attributes; none can be named or given Allah's Attributes which He has stated in the Qur'an or mentioned through His Messenger Muhammad, without changing them, ignoring them completely, twisting their meanings, or likening them to any of those of His creatures.

Shirk also has three categories. They are:

1. ***Shirk Akbar***, or major *Shirk*
2. ***Shirk Asghar***, or minor *Shirk*
3. ***Shirk Khafiyy***, or hidden *Shirk*

The major Shirk is bound to cause the good works of those who commit it to be vain and fruitless. It is also bound to cause those who commit it to remain in Hell-fire for all eternity, as the Qur'an says:

(ولو أشركوا لحبط عنهم ما كانوا يعملون) (الأنعام:88)

“But if they were to join others with Allah in worship, all that they used to do would be of no benefit to them.” (6:88)

(ما كان للمشركين أن يعمرُوا مساجد الله شاهدين على أنفسهم بالكفر أولئك حبطت أعمالهم وفي النار هم خالدون) (التوبة:17)

“It is not for those who join others with Allah in worship to maintain the mosques of Allah while they witness against their own souls to

disbelief. The works of such are in vain, and in Fire shall they dwell.” (9:17)

(إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء)

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives anything else, to whom He pleases.” (4:48)

(إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار) (المائدة: 72)

“Verily, whoever sets up partners with Allah in worship, Allah will forbid him Paradise, and the Fire will be his abode. The polytheists and wrongdoers will have no helpers.” (5:72)

This type of *Shirk* is an unpardonable sin and includes, among other things, such acts as seeking assistance from the dead and the idols, supplicating them, making vows in their names and offering sacrifices to them.

The minor *Shirk* includes such things as showing off certain religious acts of worship, swearing by other than Allah, and one’s saying “If Allah and so-and-so wills.”

At-Tabarani and Al-Baihaqi reported on the authority of Mahmud bin Labid Al-Ansari, with a good chain of narrators, that the Prophet said:

(أخوف ما أخاف عليكم الشرك الأصغر)

“What I fear for you most is the minor *Shirk*.”

When he was asked about what he meant by the minor *Shirk*, he replied, “Showing off.”

The Prophet, peace be upon him, said:

(من حلف بشيء دون الله فقد أشرك)

“Whoever swears by other than Allah has indeed committed *Shirk*.”

Imam Ahmad authentically narrated this tradition on the authority of ‘Umar, radiyallahu ‘anhu’ Abu Dawud and At-Tirmidhi also authentically reported on the authority of Ibn ‘Umar radiyallahu ‘anhu, that the Prophet, peace be upon him, said:

(من حلف بغير الله فقد كفر أو أشرك)

“Whoever swears by other than Allah has indeed disbelieved or committed *Shirk*.”

Abu Dawud also authentically reported on the authority of Hudhaifah bin Al-Yaman, radiyallahu ‘anhu, that the Prophet, peace be upon him, said:

(لا تقولوا: ما شاء الله وشاء فلان، ولكن قولوا: ما شاء الله ثم شاء فلان)
(Do not say, ‘What Allah wills and so-and-so wills’; you should rather say, ‘What Allah wills, then what so-and-so wills.’)

To commit this type of *Shirk* does not take one out of the fold of Islam, nor does it cause those who commit it to abide in the Fire forever. It rather goes against the ideal principles of *Tawhid*.

The evidence for the third category of Shirk, namely Shirk Al-Khafiyy, or the Hidden Shirk, comes from the prophetic tradition in which the Prophet, peace be upon him, said:

(ألا أخبركم بما هو أخوف عليكم عندي من المسيح الدجال؟) (الشرك الخفي: يقوم الرجل فيصلي، فيزين صلاته، لما يرى من نظر الرجل إليه)

“Shall I not inform you about what I fear more for you than Antichrist?” The Companions replied, “Yes, O Allah’s Messenger.” Then he said, “It is the hidden *Shirk*. A person stands up in prayer and tries to make it perfect when he realizes that others are looking at him.” (Imam Ahmad reported this *Hadith* on the authority of Abu Sa’id Al-Khudri, radiyallahu ‘anhu)

Shirk can also be divided into two categories only, namely, the major Shirk and the minor Shirk. The hidden Shirk can occur in them both. It can be found in the major Shirk, like the type of Shirk committed by the hypocrites, who reveal belief while concealing their false beliefs for fear of being killed. It can also occur in the case of minor Shirk in the form of showing off, as evidenced by the above mentioned *Hadith* reported on the authority of Mahmud bin Labid.

Lesson: Five

The Pillars of Islam

Islam is based on the following five pillars:

1. To testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger. This declaration in Arabic reads: “*Ash-hadu an la ilaha illallah, wa ash-hadu anna Muhammadan Rasulullah.*”
2. To offer the five compulsory prayers dutifully and perfectly.
3. To pay *Zakah*, or obligatory alms.
4. To observe fast during the month of Ramadan.
5. To perform *Hajj*, or pilgrimage to Makkah, for those who can afford it physically and financially.

Lesson: Six

The Conditions of Prayers

The conditions of prayers in Islam are nine. They are:

1. Islam.
2. Sanity.
3. Discernment.
4. Major and minor cleanliness.
5. Removal of impurity.
6. Covering the private parts.
7. Commencement of the actual time of prayer.
8. Facing the Qiblah.
9. Intention.

Lesson: Seven

Pillars of Salah, or Prayers

The pillars of prayers are fourteen. They are:

1. Standing with the ability to do so.
2. The *Takbir* which signals the commencement of prayers.
3. The recitation of *Surat Al-Fatihah*.
4. The act of bowing.
5. Rising from it (bowing).
6. Standing (all the way) upright after bowing.

7. Prostrating on the seven parts.
8. Rising from it (prostration).
9. Sitting between the two prostrations.
10. Deep concentration, peacefulness and tranquility during all acts of prayers.
11. The recitation of the final *Tashahhud*.
12. Sitting while reciting the final *Tashahhud*.
13. Invoking Allah's blessing upon the Prophet, peace be upon him.
14. The pronouncement of the two *Taslim*.

Lesson: Eight

The Obligations of *Salah*

The obligations of prayers are eight. They are:

1. All the other *Rakbirat* apart from the *Takbir* which signals the commencement of prayers.
2. One's saying, "*Sami'-Allahu liman hamidahu.*" For both the Imam and the person who is praying individually.
3. One's saying, *Rabbana wa lakal-hamdu* for the Imam, those who are following him, and the person who is praying individually.
4. One's saying, *Subhana Rabbiyal-'Azim* while bowing.
5. One's saying, *Subhana Rabbiyal-A'la* while prostrating.
6. One's saying, *Rabbigh-fir Li* between the two prostrations.
7. The recitation of the first *Tashahhud*.
8. Sitting while reciting the first *Tashahhud*.

Lesson: Nine

Tashahhud

The *Tashahhud* is as follows:

((التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين. أشهد أن لا إله إلا الله وأشهد أن محمدًا عبده ورسوله)).
 اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد، الله بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد)).

“Attahiyyātu lillāhi was-salawātu wattayyibātu. Assalāmu ‘alaika ayyuhan-Nabiyyu wa rahmat-ullāhi wa barakātuhi. Assalāmu ‘alainā wa ‘alā ‘ibād-illāh-issālihīn, Ash-hadu an lā ‘ilāha illallāhu, wa ash-hadu anna Muhammadan ‘abduhū wa Rasūluh. Allāhumma salli ‘alā Muhammadin wa ‘alā ‘āli Muhammadin, kamā sallaita ‘alā Ibrāhīma, wa ‘alā ‘āli Ibrāhīma, Innaka Hamīdun Majīd. Allāhumma bārik ‘alā Muhammadin, wa ‘alā ‘āli Muhammadin, kamā bārakta ‘alā Ibrāhīma wa ‘alā ‘āli Ibrāhīma, Innaka Hamīdun Majīd.”

This means:

“Greetings to Allah, and blessings and goodness, Peace and mercy and blessings of Allah be on you, O Prophet. May peace be upon us and on the righteous slaves of Allah. I bear witness that there is no god worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger.

O Allah, send Your Favour (Graces and Honours) on Muhammad and on the family of Muhammad as You have sent Your Favor (Graces and Honours) on Ibrahim and on the family of Ibrahim. You are the Most Praised, Most Glorious. O Allah, bestow Your Blessings on Muhammad and on the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim. You are the Most Praised, Most Glorious.”

In the final Tashahhud, one should seek Allah’s refuge from punishment in the Fire, the punishment in the grave, the trials and tribulations of life and death, and the trial of the Antichrist. Then one should recite any supplications one desires, but preferably those that the Prophet, peace be upon him, has taught us. The following two supplications provide an example:

((اللهم أعني على ذكرك وشكرك وحسن عبادتك. اللهم إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت فاغفر لي مغفرة من عندك، وارحمني إنك أنت الغفور الرحيم)).

“Allāhumma a’innī ‘alā dhikrika, wa shukrika, wa husni ‘ibādatika. Allāhumma innī zalamtu nafsī zulman kathīran, wa lā yaghfirudh-dhunūba illā Anta, faghfir lī maghfiratan min ‘indika, warhamnī, innaka Antal-Ghafūr-ur-Rahīm.”

This means:

“O Allah, help me to remember You, to give You thanks, and to worship You in the best of manners. O Allah, I have wronged

myself greatly and no one forgives sins but You. So grant me forgiveness from Yourself and have mercy on me. Surely, You are the Most Forgiving, the Most Merciful.”

Lesson: Ten

The Sunan of Prayers

These include the following:

1. The supplication of *Istiftah*, or the commencement of prayers.
2. Placing the palm of one’s right hand on the left hand over one’s chest in the standing position.
3. Raising one’s hands with the fingers joined together parallel to one’s shoulders or ears upon the first *Takbir*, upon bowing, rising from bowing, and upon standing to begin the third *Rak’ah* after the first *Tashahhud*.
4. Pronouncing *Tasbih* more than once while bowing and prostrating.
5. One’s saying *Rabbighfir li* “Forgive me, my Lord” more than once while sitting between the two prostrations.
6. Making one’s upper arms from one’s sides and one’s stomach from one’s thighs while prostrating.
7. Lifting one’s arms and elbows from the floor while prostrating.
8. Lifting one’s arms and elbows from the floor while prostrating.
9. Resting on one’s left leg while raising the right foot erect with the toes bent forward while reciting the first *Tashahhud* and between the two prostrations.
10. Resting on one’s haunch during the final *Tashahhud*, while raising the right foot erect with the toes bent forward.
11. Invoking Allah’s peace and Blessings upon the Prophet, peace be upon him, and his family as well as upon Prophet Ibrahim and his family in the first *Tashahhud*. This reads:

((اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد، اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد)).

“Allāhumma salli ‘ala Muhammadin wa ‘alā ‘āli Muhammadin, kamā sallaita ‘alā Ibrāhīma, wa ‘alā ‘āli Ibrāhīma, innaka hamīdun Majīd. Allāhumma bārik ‘alā Muhammadin, wa ‘alā ‘āli Muhammadin, kamā bārakta ‘alā Ibrāhīma wa ‘alā ‘āli Ibrāhīma, Innaka Hamīdun Majīd.”

This means:

“O Allah, send Your Favor (Graces and Honors) on Muhammad and on the family of Muhammad as You have sent Your Favor (Graces and Honors) on Ibrahim and on the family of Ibrahim. You are the Most Praised, Most Glorious. O Allah, bestow Your Blessings on Muhammad and on the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim. You are the Most Praised, Most Glorious.”

12. Supplications in the final *Tashahhud*.
13. To recite the Qur’an loudly in *Fajr* prayers as well as in the first two *Rak’at* of *Maghrib* and *‘Isha’* prayers.
14. To recite the Qur’an quietly in *Zuhr* and *‘Asr* prayers, in the third *Rak’ah* of *Maghrib* prayer, and in the last two *Rak’at* of *‘Isha’* prayer.
15. To recite any other *Surah* of the Qur’an besides *Surah Al-Fatihah*, while observing the rest of the *Sunan* of the prayers other than what we have briefly mentioned here.

Lesson: Eleven

Invalidators of Prayer

The invalidators of prayer are eight. They are as follows:

1. To talk intentionally while knowing that this act invalidates prayer. To talk out of ignorance or forgetfulness does not, however, invalidate one’s prayer.
2. Laughter.
3. Eating.

4. Drinking.
5. Exposure of one's private parts.
6. Extreme divergence from the direction of Qiblah.
7. Excessive and continuous movements during prayers.
8. The breaking of one's *Wudu*'.

Lesson: Twelve

Conditions of Wudu'

The conditions of Wudu' are ten. They are as follows:

1. Islam.
2. Sanity.
3. Discernment.
4. Intention.
5. Accompanying the ruling of the intention. This means that one does not intend to interrupt *Wudu*' until it is completed.
6. Complete cessation of that which requires one to perform *Wudu*' (such as urine and stool).
7. Washing one's private parts with water or a dry substance (i.e., soil, stones, toilet paper, etc.).
8. Purity and permissibility of the water with which one intends to perform *Wudu*'.
9. To remove anything that may prevent water from reaching the skin.
10. Commencement of the actual prayer time for those whose state of breaking *Wudu*' is continuous against their will.

Lesson: Thirteen

The Obligatory Acts of Wudu'

The obligatory acts of *Wudu*' are six. They are as follows:

1. Washing the face including the mouth and the nostrils.
2. Washing the hands up to the elbows.
3. Passing wet hands over the head including the ears.
4. Washing the feet up to the ankles.
5. Observing the right order in *Wudu*'.
6. Observing constancy and continuity between the acts of *Wudu*'.

Lesson: Fourteen

Invalidators of Wudu'

The invalidators of Wudu' are six. They are:

1. Discharging anything from the two natural orifices.
2. Discharging anything from the body that is deemed filthy and impure.
3. Entering into a state of unconsciousness as a result of sleep or anything else.
4. Touching one's private parts (the sexual organ or the rectum) without a 'partition' (such as gloves).
5. Eating camel meat.
6. Apostasy from Islam (May Allah save the Muslims from falling into it).

Important Remarks

The act of washing the body of the deceased does not invalidate one's *Wudu*'. This is the opinion of the majority of Muslim scholars, as there is no textual evidence from the Qur'an or the *Sunnah* to prove this. If the person who undertakes the washing accidentally touches the private parts of the deceased without a covering (on his hand), then he or she should perform *Wudu*'.

The act of touching a woman does not invalidate one's *Wudu*', whether this is done with a lust or not, as long as this does not result

in a discharge. This is the opinion of the majority of Muslim scholars. The evidence brought forward in this regard is that the Prophet, peace be upon him, kissed some of his wives, then he prayed without performing *Wudu* again.

The Qur'anic Verse:

(أَوْ لَامَسْتُمُ النِّسَاءَ) (النساء:43)

“...or if you have been in contact with women.” (4:43)

Simply means sexual intercourse. This is the most correct opinion of the Muslim scholars, including that of ‘Abdullah bin ‘Abbas, May Allah be pleased with him.

Lesson: Fifteen

Morals Every Muslim Must Observe

The morals that the Qur'an and the *Sunnah* call to are many. These include the following:

1. Truthfulness.
2. Faithfulness.
3. Chastity.
4. Modesty.
5. Bravery.
6. Generosity.
7. Fulfillment of trusts (obligations, payments, etc.).
8. Avoidance of all that Allah All Mighty has forbidden.
9. Good neighborliness, and
10. Giving assistance to the needy within one's capacity

Lesson: Sixteen

Islamic Manners

The Islamic manners penetrate all aspects of life and include the following:

1. Greeting others.
2. Cheerful demeanor.
3. Eating and drinking with the right hand.
4. Islamic etiquette upon entering and leaving one's house or the mosque.
5. Islamic etiquette when travelling.
6. Displaying kindness to the parents, the relatives, the neighbors, the elderly, and the children.
7. Congratulating people on the occasion of having a new baby.
8. Giving condolences to the bereaved.

Lesson: Seventeen

Avoidance of all kinds of acts of Disobedience

These include the following:

1. Associating others with Allah the All Mighty in worship.
2. Sorcery
3. Killing someone except for a just cause (as defined by Islamic law).
4. Eating up the orphan's property.
5. Dealing with usury and living on its income.
6. Refusing to join the Muslim army after its advancement with the Muslim leader.
7. Slandering chaste, virtuous and believing women.
8. Disobedience to the parents.
9. Severing the bonds of blood relationship.
10. Giving false testimony.

11. Perjury.
12. Harming the neighbors.
13. Wronging people and being unjust to them in matters of blood, property, and honor.

Lesson: Eighteen

Preparing the deceased for Burial

1. If someone is confirmed dead, his eyes have to be closed and his jaws have to be kept together.
2. Upon washing the body of the deceased, his private parts are to be covered, and his stomach is to be gently pressed. The person who undertakes the washing of the body of the deceased should bind a clean piece of cloth, or something similar to it, around his own hand with which to clean the private parts of the deceased. He then gives him a *Wudu*' wash [like the one that is performed prior to offering prayer]. He then washes his head and beard with water and sidr plant or something similar to it. Then he washes the rest of the body, beginning with the right side then the left side. He repeats this procedure two or three times, each time gently pressing the deceased's stomach. If anything happens to come out of one of the two orifices, then he has to wash it off and then block off the affected orifice with a piece of cotton wool or something similar to it. If this fails to work, he can then use anything that can satisfactorily serve the purpose, such as the use of adhesive plaster that is used in modern medical treatment.
He repeats the *Wudu*' wash. If the body is not clean with three major washes, he then can wash it five or seven times. He then wipes the body dry, puts perfume in his underarms, in the upper part between the legs as well as those parts of the body that we put on the floor in the prostrating position. It is better to put perfume all over the body. His shrouds should be incensed with burned incense. His moustache and nails should be trimmed if they are too long, and his hair should not be combed or styled. If the deceased is a woman, her hair has to be made into three plaits and then let it hang loosely behind her.
3. Shrouding:

It is better to wrap the body of the deceased in three white shrouds not including a *Qamis* (shirt) or a turban if he is a man. There is no harm in shrouding him in a *Qamis*, *Izar* and a large wrapper. If the deceased is a woman, her body has to be wrapped in five shrouds: a *Dir*, *Khimar*, *Izar* and two long wrappers. The young boy should be wrapped in one to three shrouds, and the body of the young girl has to be wrapped in one *Qamis* and two long wrappers.

4. The person who is more entitled to undertake the washing of the body of the deceased is the one appointed by him in the will to do so, then the father, the grandfather, then the next of kin.

The person more entitled to wash the body of the body of the deceased woman is the female person appointed in the will to do so, then the mother, then the grandmother, and then the next of kin amongst the female relatives. The man can wash the body of his wife and she can also wash the body of her husband. Abu Bakr As-Siddiq, may Allah be pleased with him, was washed by his wife, and ‘Ali bin Abu Talib, may Allah be pleased with him, washed his wife Fatimah, may Allah be pleased with her.

The steps of performing *Janazah* prayer:

- a. To say Allahu Akbar and to recite *Surat Al-Fatihah*. It is good to recite along with it a short *Surah*, or a Verse or two, as evidenced by the *Hadith* narrated on the authority of ‘Abdullah bin ‘Abbas, may Allah be pleased with him.
- b. To say Allahu Akbar for the second time and invoke peace and blessings upon the Prophet, peace be upon him:

((اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد، اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد))

“*Allāhumma salli ‘alā Muhammadin wa ‘alā ‘āli Muhammadin, kamā sallaita ‘alā Ibrāhīma, wa ‘alā ‘ali Ibrāhīma, Innaka Hamīdun Majid. Allāhumma bārik ‘alā Muhammadin, wa ‘alā ‘āli Muhammadin, kamā bārakta ‘alā Ibrāhīma wa ‘alā ‘ali Ibrāhīma, Innak Hamīdun Majīd.*”

This means:

“O Allah, send Your Favor (Graces and Honours) on Muhammad and on the family of Muhammad as You have sent Your Favor (Graces and Honours) on Ibrahim and on the family of Ibrahim. You are the Most Praised, Most Glorious. O Allah, bestow Your

Blessings on Muhammad and on the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim. You are the Most Praised, Most Glorious.”.

- c. To say *Allahu Akbar* for the third time and then say;
- ((اللهم اغفر لحيينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكرنا وأثاننا، اللهم من أحييته منا فأحيه على الإسلام، ومن توفيته منا فتوفه على الإيمان. اللهم اغفر له، وارحمه، وعافه واعف عنه، وأكرم نزله، ووسع مدخله، واغسله بالماء والثلج والبرد، ونقه من الخطايا كما نقيت الثوب الأبيض من الدنس، وأبدله دار خيراً من داره، وأهلاً خيراً من أهله، وزوجاً خيراً من زوجته، وأدخله الجنة، وأعذه من عذاب القبر وعذاب النار، وافسح له في قبره ونور له فيه. اللهم لا تحرمنا أجره، ولا تضلنا بعده)).

“Allāhumma-ghfir lihayyinā wa mayyitinā, wa shāhidinā wa ghā’ibinā, wa saghirinā wa kabirinā, wa dhakarina wa ‘unthāna. Allāhumma man ‘ahyaytahu minnā fa ‘ahyīhi ‘alal-‘Islāmī, waman tawaffaytahu minna fatawaffahu ‘alal-‘Īmānī. Allāhumma-ghfir lahu warhamhu, wa ‘afihi wa’fu ‘anhū, wa ‘akrim nuzulahū, wa wassi’ mudkhalahū, waghsilhu bilmā’i wath-thalji walbaradi, wa naqqihī minalkhatāyā kamā naqqayta-ththawbal-‘abyada minaddanasī, wa ‘abdilhu dāran khayran min dārihī, wa ‘ahlan khayran min ahlihī, wa zawjan khayran min zawjihī. Wa ‘adkhillul-Jannata, wa ‘a’idhhu min ‘adhābil-qabri, wa ‘adhābinnāri, wafsih lahū fī qabrihī, wa nawwir lahū fihī. Allāhumma lā tahrīmā ‘ajrahū, wa lā tudillanā ba ‘dahū.”

This means:

“O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allah, whomever You keep alive from among us let him be upon Islam, and whomever You take away from among us, take him away in Faith. O Allah, forgive him and have mercy on him, pardon him, and make honorable his reception. Cause his entrance to be wide and cleanse him with water, snow and ice. Cleanse him of sins as a white cloth is cleansed of stains. Exchange his home for a better home, his family for a better family, and his spouse for a better spouse. Admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire. Enlarge for him his tomb and shed light upon him in it. O Allah, do not deprive us of his reward and do not let us go astray after him.”

- d. To say *Allahu Akbar* for the fourth time and then to say *Assalamu ‘Alaikum* on the right side only.

It is commendable to raise one's hands with each *Takbir*. If the deceased is a woman, then one should change the ending of certain words thus:

((اللهم اغفر لحينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكرنا وإناثنا، اللهم من أحببته منا فأحبه على الإسلام، ومن توفيته منا فتوفه على الإيمان. اللهم اغفر لها، وارحمها، وعافها، واعف عنها، وأكرم نزلها، ووسع مدخلها، واغسلها بالماء والثلج والبرد، ونقها من الخطايا كما نقيت الثوب الأبيض من الدنس، وأبدلها داراً خيراً من دارها، وأهلاً خيراً من أهلها، وزوجاً خيراً من زوجها، وأدخلها الجنة، وأعد لها من عذاب القبر وعذاب النار، وافسح لها في قبرها ونور لها فيه. اللهم لا تحرمنا أجرها، ولا تضلنا بعدها)).

“Allāhumma-ghfir lihayyinā wa mayyitinā, wa shāhidinā wa ghā'ibinā, wa saghīrinā wa kabīrinā, wa dhakarīnā wa 'unthānā. Allāhumma man 'ahyaytahū minnā fa 'ahyīhi 'alal-Islāmī, wa man tawaffaytahu minnā fa tawaffahū 'alal-īmānī. Allāhumma-ghfir lahā warhamhā, wa 'āfihā wa 'fu 'anhā, wa 'akrim nuzulahā, wa wassi' mudkhalahā, wagsilhā bilmā'i wath-thalji walbaradi, wa naqqihā minalkhatāyā kamā naqqayta-ththawbal-'abyada minaddanasī, wa 'abdilhā dāran khayran min dārihā, wa 'ahlan khayran min ahlihā, wa zawjan khayran min zawjihā wa adkhalhal-Jannata wa a'idh-hā min 'adhābil-qabri, wa 'adhābinnāri, wafsih lahā fī qabrihā, wa nawwir lahā fīhi. Allāhumma lā tahrīmā 'ajrahā, wa lā tudillānā ba'dahā.”

This means:

“O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allah, whomever You keep alive from among us let him be upon Islam, and whomever You take away from among us, take him away in Faith. O Allah, forgive her and have mercy on her, pardon her, and make honorable her reception. Cause her entrance to be wide and cleanse her with water, snow and ice. Cleanse her of sins as a white cloth is cleansed of stains. Exchange her home for a better home, her family for a better family, and her spouse for a better spouse. Admit her into Paradise; protect her from the punishment of the grave and the torment of the Fire. Enlarge for her, her tomb and shed light upon her in it. O Allah, do not deprive us of her reward and do not let us go astray after her.”

If the deceased are two persons, a few changes to some of the words have to be made:

((اللهم اغفر لحينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكرنا وإناثنا، اللهم من أحببته منا فأحبه على الإسلام، ومن توفيته منا فتوفه على الإيمان. اللهم اغفر لهما، وارحمهما، وعافهما، واعف عنهما، وأكرم نزلهما، ووسع مدخليهما، واغسلهما بالماء

والتلج والبرد، ونقهما من الخطايا كما نقيت الثوب الأبيض من الدنس، دارين خيرا من داريهما، وأهلين خيرا من أهليهما، وزوجين خيرا من زوجيهما، وأدخلهما الجنة، وأعدهما من عذاب القبر وعذاب النار، وافسح لهما في قبوريهما ونور لهما فيهما. اللهم لا تحرنا أجرهما، ولا تضلنا بعدهما)).

“Allāhumma-ghfir lihayyinā wa mayyitinā, wa shahidinā wa ghā’ibina, wa saghirinā wa kabirinā, wa dhakarīnā wa ‘unthanā. Allāhumma man ‘ahyaytahu minnā fa ahyihi ‘alal-Islāmi, wa man tawaffaytahu minnā fa tawaffahu ‘alal-imāni. Allāhumma-ghfir lahumā warhamhumā, wa ‘āfihimā wa’fu ‘anhumā, wa ‘akrim nuzulahuma, wa wassi’ mudkhalayhimā, wagsilhumā bilmā’i wath-thalji walbaradi, wa naqqihimā minalkhatāyā kamā naqqayta-thtawbal-‘abyada minaddanasi, wa ‘abdilhumā dāran khayran min dārihimā, wa ‘ahlan khayran min zawjayhimā. Wa ‘adkhillhumal-Jannata, wa’a’idhumā min ‘adhābil-qabri, wa ‘adhābinnāri, wafsih lahumā fi qabraihimā, wa nawwir lahumā fihimā. Allāhumma la tahrinnā ‘ajrahumā, wa lā tudillanā ba’dahumā.”

This means:

“O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allah, whomever You keep alive from among us let him be upon Islam, and whomever You take away from among us, take him away in Faith. O Allah, forgive them both, and have mercy on them both, and keep them both safe, and pardon them both, and make honorable their reception. Cause the entrance of both of them to be wide and cleanse them both with water, snow and ice. Cleanse both of their sins as a white cloth is cleansed of stains. Exchange home of both of them for a better home, her family for a better family, and her spouse for a better spouse. Admit both of them into Paradise; protect both of them from the punishment of the grave and the torment of the Fire. Enlarge for her, her tomb and shed light upon both of them in it. O Allah, do not deprive us of both of them reward and do not let us go astray after her.”

If the deceased are more than two then we say:

((اللهم اغفر لحينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكرنا وأنثانا، اللهم من أحببته منا فأحبه على الإسلام، ومن توفيته منا فتوفه على الإيمان. اللهم اغفر لهما، وارحمهما، وعافهما، واعف عنهما، وأكرم نزلهما، ووسع مدخلهما، واغسلهما بالماء والتلج والبرد، ونقهما من الخطايا كما نقيت الثوب الأبيض من الدنس، دارين خيراً من داريهما، وأهلينا خيراً من أهليهما، وزوجين خيراً من زوجيهما، وأدخلهما الجنة، وأعدهما من عذاب القبر وعذاب النار، وافسح لهما في قبوريهما ونور لهما فيهما. اللهم لا تحرنا أجرهما، ولا تضلنا بعدهما)).

“Allāhumma-ghfir lihayyinā wa mayyitinā, wa shāhidinā wa ghā’ibinā, wa saghirinā wa kabirinā, wa dhakarinā wa ‘unthānā. Allāhumma man ‘ahyaytahu minnā fa ahyīhi ‘alal-Islāmī, wa man tawaffaytahu minnā fa tawaffahu ‘alal-īmānī. Allāhumma-ghfir lahumā warhamhumā, wa ‘afīhimā wa ‘fu ‘anhumā wa akrim nuzulahumā wawassi’ mudhkkhalayhimā, waghsilhumā bilma’i wath-thaljī walbaradī, wa naqqīhima minalkhatāyā kamā naqqatya-ththawbal-‘abyada minaddanasī, wa ‘abdilhumā dāraynī khayran min dārihimā, wa ‘ahlaynī khayran min ahlihima, wa zawajaynī khayran min zawajayhimā. Wa ‘adkihilhumal-Jannata, wa ‘a’idhhumā min ‘adhābil-qabri, wa ‘adhābinnārī, wafsaḥ lahumā fī qabraihimā, wa nawwir lahumā fīhimā. Allāhumma lā tahrīmā ‘ajrahumā, wa lā tudillānā ba’dahumā.”

This means:

“O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allah, whomever You keep alive from among us let him be upon Islam, and whomever You take away from among us, take him away in Faith. O Allah, forgive them both, and have mercy on them both, and keep them both safe, and pardon them both, and make honorable their reception. Cause the entrance of both of them to be wide and cleanse them both with water, snow and ice. Cleanse both of them of sins as a white cloth is cleansed of stains. Exchange the home of both of them for a better home, their families of better families, and their spouses for better spouses. Admit both of them into Paradise; protect both of them from the punishment of the grave and the torment of the Fire. Enlarge for both of them their graves and shed light upon both of them in their graves. O Allah, do not deprive us of the reward of both of them and do not let us go astray after them.”

If the deceased are more than two, then we say;

((اللهم اغفر لحينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكرنا وانثانا، اللهم من أحييته منا فأحيه على الإسلام، ومن توفيته منا فتوفه على الإيمان. اللهم اغفر لهم، وارحمهم، وعافهم، واعف عنهم، واكرم نزلهم، ووسع مدخلهم، واغسلهم بالماء والتلج والبرد، ونقهم من الخطايا كما نقيت الثوب الأبيض من الدنس، وأبدلهم دياراً خيراً من ديارهم، وأهلينا خيراً من أهلهم، وأدخلهم الجنة، وأعذهم من عذاب القبر وعذاب النار، وافسح لهم في قبورهم ونور لهم فيها. اللهم لا تحرمنا أجرهم، ولا تضلنا بعدهم)).

“Allāhumma-ghfir lihayyinā wa mayyitinā, wa shāhidinā wa ghā’ibina, wa saghirinā wa kabirinā, wa dhakarina wa ‘unthānā. Allāhumma man ‘ahyaytahu minnā fa ahyīhi ‘alal-Islāmi, wa man

tawaffaytahu minnā fa tawaffahu ‘alal-īmānī. Allāhumma-ghfir lahum warhamhum, wa ‘āfihim wa’fu ‘anhum, wa ‘akrim nuzulahum, wa wassi’ mudkhalahum, waghsilhum bilmā’i waththalji walbaradi, wa naqqihim minalkhatāyā kamā naqqayta ththawbal-‘abyada minaddanasi, wa ‘abdilhum dāran khairan min dārihim, wa ‘ahlinā khayran min ahlihim, wa azwājan khayran min azwājihim. Wa ‘adkhillhumul-Jannata, wa ‘a ‘idhum min ‘adhābil-qabri, wa ‘adhābinnāri, wafsih lahum fī quburihim, wa nawwir lahum fīhā. Allāhumma la tahrīmā ‘ajrahum wa lā tudillānā ba’dahum.”

This means:

“O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allah, whomever You keep alive from among us let him be upon Islam, and whomever You take away from among us, take him away in Faith. O Allah, forgive them and have mercy on them, keep them safe and pardon them, and make honorable their reception. Cause their entrance to be wide and cleanse them with water, snow and ice. Cleanse them of sins as a white cloth is cleansed of stains. Exchange their home for a better home, their family for a better family, and their spouse for better spouses. Admit reception. Cause their entrance to be wide and cleanse them with water, snow and ice. Cleanse them of sins as a white cloth is cleansed of stains. Exchange their home for a better home, their family for a better family, and their spouses for better spouses. Admit them into Paradise; protect them from the punishment of the grave and the torment of the Fire. Enlarge for them their tombs and shed light upon them in their graves. O Allah, do not deprive us of their reward and do not let us go astray after them.”

If the deceased is a baby or a child, we should pray for him thus:

((اللهم اجعله فرطاً وذخراً لوالديه، وشفيعاً مجاباً. اللهم ثقل به موازينهما، وأعظم به أجورهما، وألحقه بصالح المؤمنين، واجعله في كفالة إبراهيم – عليه السلام – وقره برحمتك عذاب الجحيم)).

“Allahummaj’alhu faratan wa dhukhran liwalidayhi, wa shafi’an mujaban. Allahumma thaqqil bihi mawazinahuma, wa ‘a’zim bihi ‘ujurahuma, wa ‘alhiqhu bisalihil mu’minina, waj’alhu fi kafalati Ibrahima ‘alayhissalam waqihi birahmatika ‘adhabal-Jahim.”

This means:

“O Allah, make him/her a preceding reward and a stored treasure for his/her parents and an answered intercessor. O Allah, through him/her, makes heavy their Scales and magnify their reward. Unite him with the righteous believers, place him/her under the care of (Prophet) Ibrahim, and save him/her by Your Mercy from the torment of Hell.”

The Sunnah, or the Prophet's way, to perform Janazah prayer is that the Imam should stand by the head of the deceased if he is a man, or by the middle of the deceased if she is a woman. If there are children amongst the dead, the boy is to be placed before the woman and the girl after her. The boy's head should be placed next to the head of the man, and the middle of the woman should be placed next to the head of the man. If there is a girl amongst them, her head should be placed next to the head of the woman. Those offering the janazah prayer should stand behind the Imam. If there is one person with the Imam, then the former should stand on the right of the latter.

All praise is due to Allah and peace and blessings be upon His Messenger, his good family, and his noble Companions.