

الدروس المهمة

لعامة الأمة

الدروس المهمة لعامة الأمة

لسماحة الشيخ العلامة
عبد العزيز بن عبد الله بن باز
رحمته الله

المُقَدِّمَةُ

قال الشيخ الإمام عبد العزيز بن عبد الله بن باز رَحِمَهُ اللهُ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

فَهَذِهِ كَلِمَاتٌ مُوجِزَةٌ فِي بَيَانِ بَعْضِ مَا يَجِبُ أَنْ يَعْرِفَهُ الْعَامَّةُ عَنْ دِينِ
الْإِسْلَامِ، وَسَمَّيْتُهَا: «الدُّرُوسُ الْمُهَمَّةُ لِعَامَّةِ الْأُمَّةِ».

وَأَسْأَلُ اللَّهَ أَنْ يَنْفَعَ بِهَا الْمُسْلِمِينَ، وَأَنْ يَقْبَلَهَا مِنِّي، إِنَّهُ جَوَادٌ كَرِيمٌ.
عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ ابْنُ بَازٍ.

الدرس الأول

سُورَةُ الْفَاتِحَةِ وَ قِصَارُ السُّورِ

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

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سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنِ الرَّحِيمِ ٣ مَلِكِ
يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

سُورَةُ الْبُرُجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ مَا لَهَا ③ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ④ إِنَّ رَبَّكَ أَوْحَىٰ لَهَا ⑤ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْنَاءًا لِّیُرَوْا أَعْمَلَهُمْ ⑥ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧﴾

سُورَةُ الْعَلَايَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَالْعَدِيدِ ضَبْحًا ۝١ فَالْمُورِبَتِ قَدْحًا ۝٢ فَالْمُغِيرَتِ صُبْحًا ۝٣ فَأَثَرْنَ بِهِ نَقْعًا ۝٤ فَوَسَطْنَ بِهِ جَمْعًا ۝٥ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝٦ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝٨ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝٩ وَحُصِّلَ مَا فِي الصُّدُورِ ۝١٠ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝١١﴾

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ
النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ
الْمَنْفُوشِ ٥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
٧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨ فَأُمُّهُ هَاوِيَةٌ ٩ وَمَا أَدْرَاكَ مَا هِيَ
١٠ نَارُ حَامِيَةٍ ١١ ﴾

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الْهَنَـكُمُ التَّكْوِيْنُ ۝١ حَتَّىٰ ذُرِّيَّتُـمُ الْمَقَابِرَ ۝٢ كَلَّا سَوْفَ تَعْلَمُونَ ۝٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِيْنِ ۝٥ لَتَرَوُنَّ الْجَحِيْمَ ۝٦ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝٧ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝٨﴾

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

سُورَةُ الْهُمَزَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ۝٢ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ۝٣ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝٤ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝٥ نَارُ اللَّهِ الْمَوْقَدَةُ ۝٦ الَّتِي تَطْلُعُ عَلَى الْأَفْعِدَةِ ۝٧ إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ ۝٨ فِي عَمَدٍ مُمَدَّدَةٍ ۝٩﴾.

سُورَةُ الْفَيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥﴾.

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿لَيْلًا قُرَيْشٍ ① إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ② فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ④﴾.

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ① فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ② وَلَا يَحِضُّ عَلَى طَعَامِ الْمِسْكِينِ ③ فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ يُرَاءُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ ⑦﴾.

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۝٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ يَتَّيِّهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٣ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۝٤ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦﴾

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③ ﴾

سُورَةُ الْمَسِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤ ﴾

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَكِدْ وَلَمْ يُولَدْ ③
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④﴾

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سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤﴾

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سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ﴾.

الدرس الثاني

الدرس الثاني: أركان الإسلام

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.

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وَأَمَّا شُرُوطُ (لَا إِلَهَ إِلَّا اللَّهُ) فَهِيَ:

- ١- الْعِلْمُ الْمُنَافِي لِلْجَهْلِ.
- ٢- وَالْيَقِينُ الْمُنَافِي لِلشَّكِّ.
- ٣- وَالْإِخْلَاصُ الْمُنَافِي لِلشِّرْكِ.
- ٤- وَالصِّدْقُ الْمُنَافِي لِلْكَذِبِ.
- ٥- وَالْمَحَبَّةُ الْمُنَافِيَّةُ لِلْبُغْضِ.
- ٦- وَالْإِنْقِيَادُ الْمُنَافِي لِلتَّكْرُرِ.
- ٧- وَالْقَبُولُ الْمُنَافِي لِلرَّدِّ.
- ٨- وَالْكُفْرُ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ.

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وَقَدْ جُمِعَتْ فِي الْبَيْتَيْنِ الْآتِيَيْنِ:

عِلْمٌ يَقِينٌ وَإِخْلَاصٌ وَصِدْقٌ مَعَ مَحَبَّةٍ وَأَنْقِيَادٍ وَالْقَبُولِ لَهَا
وَزَيْدًا ثَامِنُهَا الْكُفْرَانُ مِنْكَ بِمَا سِوَى الْإِلَهِ مِنَ الْأَشْيَاءِ قَدْ أُلْهِهَا
مَعَ بَيَانِ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَمُقْتَضَاهَا: تَصَدِيقُهُ فِيَمَا أَخْبَرَ،
وَطَاعَتُهُ فِيَمَا أَمَرَ، وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَ، وَأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.
ثُمَّ يُبَيِّنُ لِلطَّالِبِ بَقِيَّةَ أَرْكَانِ الْإِسْلَامِ الْخَمْسَةِ، وَهِيَ: الصَّلَاةُ، وَالزَّكَاةُ،
وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ لِمَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا.

الدرس الثالث

أركان الإيمان

أَرْكَانُ الْإِيمَانِ وَهِيَ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَبِالْيَوْمِ
الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى.

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الدرس الرابع

أقسام التوحيد، وأقسام الشرك

يَبَيِّنُ أَقْسَامُ التَّوْحِيدِ، وَهِيَ ثَلَاثَةٌ: تَوْحِيدُ الرُّبُوبِيَّةِ، وَتَوْحِيدُ الْأُلُوهِيَّةِ، وَتَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ.

أَمَّا تَوْحِيدُ الرُّبُوبِيَّةِ: فَهُوَ الْإِيْمَانُ بِأَنَّ اللَّهَ سُبْحَانَهُ الْخَالِقُ لِكُلِّ شَيْءٍ، وَالْمُتَصَرِّفُ فِي كُلِّ شَيْءٍ، لَا شَرِيكَ لَهُ فِي ذَلِكَ.

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

وَأَمَّا تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ: فَهُوَ الْإِيْمَانُ بِكُلِّ مَا وَرَدَ فِي الْقُرْآنِ الْكَرِيمِ، أَوْ الْأَحَادِيثِ الصَّحِيحَةِ مِنْ أَسْمَاءِ اللَّهِ وَصِفَاتِهِ، وَإِثْبَاتِهَا لِلَّهِ وَحْدَهُ عَلَى الْوَجْهِ اللَّائِقِ بِهِ سُبْحَانَهُ مِنْ غَيْرِ تَحْرِيفٍ، وَلَا تَعْطِيلٍ، وَلَا تَكْيِيفٍ، وَلَا تَمْثِيلٍ، عَمَلًا بِقَوْلِ اللَّهِ سُبْحَانَهُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ * وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ وَقَوْلِهِ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾.

وَقَدْ جَعَلَهَا بَعْضُ أَهْلِ الْعِلْمِ نَوْعَيْنِ، وَأَدْخَلَ تَوْحِيدَ الْأَسْمَاءِ وَالصِّفَاتِ فِي تَوْحِيدِ الرُّبُوبِيَّةِ، وَلَا مُشَاحَّةَ فِي ذَلِكَ؛ لِأَنَّ الْمَقْصُودَ وَاضِحٌ فِي كِلَا التَّقْسِيمَيْنِ.

This image shows a single page of white paper designed for handwriting practice. It features 18 evenly spaced, horizontal dashed lines that run across the width of the page. The lines are light gray and provide a guide for letter height and placement. There are no margins, text, or other markings on the page.

وَأَقْسَامُ الشِّرْكِ ثَلَاثَةٌ: شِرْكٌ أَكْبَرُ، وَشِرْكٌ أَصْغَرُ، وَشِرْكٌ خَفِئِي.
فَالشِّرْكُ الْأَكْبَرُ: يُوجِبُ حُبُوطَ الْعَمَلِ، وَالْخُلُودَ فِي النَّارِ لِمَنْ مَاتَ عَلَيْهِ،
كَمَا قَالَ اللَّهُ تَعَالَى: ﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾، وَقَالَ
سُبْحَانَهُ: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ
بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ﴾، وَأَنَّ مَنْ مَاتَ
عَلَيْهِ فَلَنْ يُغْفَرَ لَهُ، وَالْجَنَّةُ عَلَيْهِ حَرَامٌ، كَمَا قَالَ اللَّهُ ﷻ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ
يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾، وَقَالَ سُبْحَانَهُ: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾.
وَمِنْ أَنْوَاعِهِ: دُعَاءُ الْأَمْوَاتِ وَالْأَضْنَامِ، وَالِاسْتِغَاثَةُ بِهِمْ، وَالنَّذْرُ لَهُمْ،
وَالذَّبْحُ لَهُمْ، وَنَحْوُ ذَلِكَ.

أَمَّا الشِّرْكُ الْأَصْغَرُ: فَهُوَ مَا ثَبَتَ بِالنُّصُوصِ مِنَ الْكِتَابِ أَوْ السُّنَّةِ تَسْمِيَتُهُ
شِرْكَاً، وَلَكِنَّهُ لَيْسَ مِنْ جِنْسِ الشِّرْكِ الْأَكْبَرِ، كَالرِّيَاءِ فِي بَعْضِ الْأَعْمَالِ،
وَالْحَلْفِ بِغَيْرِ اللَّهِ، وَقَوْلٍ: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَنَحْوُ ذَلِكَ.
لِقَوْلِ النَّبِيِّ ﷺ: «أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الْأَصْغَرُ، فَسُئِلَ عَنْهُ،
فَقَالَ: الرِّيَاءُ».

وَقَوْلُهُ ﷺ: «مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ».
وَقَوْلُهُ ﷺ: «لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ
شَاءَ فُلَانٌ» أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ.
وَهَذَا النَّوعُ لَا يُوجِبُ الرَّدَّةَ، وَلَا يُوجِبُ الْخُلُودَ فِي النَّارِ، وَلَكِنَّهُ يُنَافِي
كَمَالَ التَّوْحِيدِ الْوَاجِبِ.

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أَمَّا النَّوعُ الثَّالِثُ: وَهُوَ الشِّرْكَ الْخَفِيُّ، فَدَلِيلُهُ قَوْلُ النَّبِيِّ ﷺ: «أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: الشِّرْكَ الْخَفِيُّ، يَقُومُ الرَّجُلُ فَيُصَلِّيَ فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ الرَّجُلِ إِلَيْهِ».

وَيَجُوزُ أَنْ يُقَسَّمِ الشِّرْكَ إِلَى نَوْعَيْنِ فَقَطْ: أَكْبَرُ وَأَصْغَرُ. أَمَّا الشِّرْكَ الْخَفِيُّ فَإِنَّهُ يَعْمُهُمَا.

فَيَقَعُ فِي الْأَكْبَرِ، كَشِرْكِ الْمُنَافِقِينَ؛ لِأَنَّهُمْ يُخْفُونَ عَقَائِدَهُمُ الْبَاطِلَةَ، وَيَتَظَاهَرُونَ بِالْإِسْلَامِ رِيَاءً، وَخَوْفًا عَلَى أَنْفُسِهِمْ.

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

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الدرس الخامس

الإحسان

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

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الدرس السادس

شُرُوطُ الصَّلَاةِ

شُرُوطُ الصَّلَاةِ وَهِيَ تِسْعَةٌ:

- ١- الإِسْلَامُ. ٢- وَالْعَقْلُ. ٣- وَالتَّمْيِيزُ.
- ٤- وَرَفْعُ الْحَدَثِ. ٥- وَإِزَالَةُ النَّجَاسَةِ. ٦- وَسِتْرُ الْعَوْرَةِ.
- ٧- وَدُخُولُ الْوَقْتِ. ٨- وَاسْتِقْبَالُ الْقِبْلَةِ. ٩- وَالنِّيَّةُ.

الدرس السابع

أركان الصلاة

أركان الصلاة، وهي أربعة عشر:

- ١- القيام مع القدرة.
- ٢- وتكبير الإحرام.
- ٣- وقراءة الفاتحة.
- ٤- والركوع.
- ٥- والاعتدال بعد الركوع.
- ٦- والسجود على الأعضاء السبعة.
- ٧- والرفع منه.
- ٨- والجلسة بين السجدين.
- ٩- والطمأنينة في جميع الأفعال.
- ١٠- والترتيب بين الأركان.
- ١١- والتشهد الأخير.
- ١٢- والجلوس له.
- ١٣- والصلاة على النبي ﷺ.
- ١٤- والتسليمتان.

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الدرس الثامن

وَاجِبَاتُ الصَّلَاةِ

وَاجِبَاتُ الصَّلَاةِ، وَهِيَ ثَمَانِيَّةٌ:

- ١- جَمِيعُ التَّكْبِيرَاتِ غَيْرَ تَكْبِيرَةِ الْإِحْرَامِ.
- ٢- وَقَوْلُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لِلْإِمَامِ وَالْمُنْفَرِدِ.
- ٣- وَقَوْلُ: «رَبَّنَا وَلَكَ الْحَمْدُ» لِلْكَلِّ.
- ٤- وَقَوْلُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فِي الرُّكُوعِ.
- ٥- وَقَوْلُ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» فِي السُّجُودِ.
- ٦- وَقَوْلُ: «رَبِّ اغْفِرْ لِي» بَيْنَ السَّجْدَتَيْنِ.
- ٧- وَالشَّهْدُ الْأَوَّلُ.
- ٨- وَالْجُلُوسُ لَهُ.

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الدرس التاسع

بيان التشهد

بَيَانُ التَّشْهَدِ، وَهُوَ: «التَّحِيَّاتُ 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، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

ثُمَّ يَسْتَعِيدُ بِاللَّهِ فِي التَّشْهَدِ الْأَخِيرِ 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 الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

أَمَّا فِي التَّشْهَدِ 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.

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الدرس العاشر

سُنَنُ الصَّلَاةِ

سُنَنُ الصَّلَاةِ، وَمِنْهَا:

- ١- الإِسْتِفْتَاخُ.
- ٢- جَعْلُ كَفِّ الْيَدِ الْيُمْنَى عَلَى الْيُسْرَى فَوْقَ الصَّدْرِ حِينَ الْقِيَامِ، قَبْلَ الرُّكُوعِ وَبَعْدَهُ.
- ٣- رَفْعُ الْيَدَيْنِ مَضْمُومَتَي الْأَصَابِعِ مَمْدُودَةً حَذْوِ الْمَنْكِبَيْنِ، أَوِ الْأُذُنَيْنِ عِنْدَ التَّكْبِيرِ الْأَوَّلِ، وَعِنْدَ الرُّكُوعِ، وَالرَّفْعِ مِنْهُ، وَعِنْدَ الْقِيَامِ مِنَ التَّشْهَدِ الْأَوَّلِ إِلَى الثَّالِثَةِ.
- ٤- مَا زَادَ عَنْ وَاحِدَةٍ فِي تَسْبِيحِ الرُّكُوعِ وَالسُّجُودِ.
- ٥- مَا زَادَ عَلَى قَوْلِ: «رَبَّنَا وَلَكَ الْحَمْدُ» بَعْدَ الْقِيَامِ مِنَ الرُّكُوعِ، وَمَا زَادَ عَنْ وَاحِدَةٍ فِي الدُّعَاءِ بِالْمَغْفِرَةِ بَيْنَ السَّجْدَتَيْنِ.
- ٦- جَعْلُ الرَّأْسِ حِيَالَ الظَّهْرِ فِي الرُّكُوعِ.
- ٧- مُجَافَاةُ الْعُضْدَيْنِ عَنِ الْجَنْبَيْنِ، وَالْبَطْنِ عَنِ الْفَخِذَيْنِ، وَالْفَخِذَيْنِ عَنِ السَّاقَيْنِ فِي السُّجُودِ.
- ٨- رَفْعُ الذَّرَاعَيْنِ عَنِ الْأَرْضِ حِينَ السُّجُودِ.
- ٩- جُلُوسُ الْمُصَلِّي عَلَى رِجْلِهِ الْيُسْرَى مَفْرُوشَةً، وَنَضْبُ الْيُمْنَى فِي التَّشْهَدِ الْأَوَّلِ وَبَيْنَ السَّجْدَتَيْنِ.
- ١٠- التَّوَرُّكُ فِي التَّشْهَدِ الْآخِرِ فِي الرُّبَاعِيَّةِ وَالثَّلَاثِيَّةِ وَهُوَ: الْجُلُوسُ عَلَى مَقْعَدَتِهِ، وَجَعْلُ رِجْلِهِ الْيُسْرَى تَحْتَ الْيُمْنَى، وَنَضْبُ الْيُمْنَى.

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١١- الإِشَارَةُ بِالسَّبَابَةِ فِي التَّشَهُّدِ الْأَوَّلِ وَالثَّانِي، مِنْ حِينَ يَجْلِسُ إِلَى نِهَآيَةِ التَّشَهُّدِ، وَتَحْرِيكُهَا عِنْدَ الدُّعَاءِ.

١٢- الصَّلَاةُ وَالتَّبَرُّكُ عَلَى مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَعَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ فِي التَّشَهُّدِ الْأَوَّلِ.

١٣- الدُّعَاءُ فِي التَّشَهُّدِ الْآخِرِ.

١٤- الْجَهْرُ بِالْقِرَاءَةِ فِي صَلَاةِ الْفَجْرِ، وَصَلَاةِ الْجُمُعَةِ، وَصَلَاةِ الْعِيدَيْنِ، وَالْإِسْتِسْقَاءِ، وَفِي الرُّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ.

١٥- الْإِسْرَارُ بِالْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ، وَفِي الثَّلَاثَةِ مِنَ الْمَغْرِبِ، وَالْآخِرَتَيْنِ مِنَ الْعِشَاءِ.

١٦- قِرَاءَةُ مَا زَادَ عَنِ الْفَاتِحَةِ مِنَ الْقُرْآنِ.

مَعَ مُرَاعَاةِ بَقِيَّةِ مَا وَرَدَ مِنَ السُّنَنِ فِي الصَّلَاةِ سِوَى مَا ذَكَرْنَا. وَمِنْ ذَلِكَ: 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 مُقَرَّبَتَيْنِ الْأَصَابِعِ حِينَ الرُّكُوعِ.

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الدرس الحادي عشر

مُبْطَلَاتُ الصَّلَاةِ

مُبْطَلَاتُ الصَّلَاةِ، وَهِيَ ثَمَانِيَّةٌ:

- ١- الْكَلَامُ الْعَمْدُ مَعَ الذِّكْرِ وَالْعِلْمِ، أَمَّا النَّاسِي وَالْجَاهِلُ فَلَا تَبْطُلُ صَلَاتُهُ بِذَلِكَ.
- ٢- الضَّحِكُ. ٣- الْأَكْلُ. ٤- الشُّرْبُ.
- ٥- انْكِشَافُ الْعَوْرَةِ. ٦- الْإِنْحِرَافُ الْكَثِيرُ عَنْ جِهَةِ الْقِبْلَةِ.
- ٧- الْعَبَثُ الْكَثِيرُ الْمُتَوَالِي فِي الصَّلَاةِ. ٨- انْتِقَاضُ الطَّهَّارَةِ.

الدرس الثاني عشر

شُرُوطُ الْوُضُوءِ

شُرُوطُ الْوُضُوءِ، وَهِيَ عَشْرَةٌ:

- ١- الْإِسْلَامُ.
- ٢- وَالْعَقْلُ.
- ٣- وَالتَّمْيِيزُ.
- ٤- وَالنِّيَّةُ.
- ٥- وَاسْتِصْحَابُ حُكْمِهَا بِأَنْ لَا يَنْوِي قَطْعَهَا حَتَّى تَتِمَّ طَهَارَتُهُ.
- ٦- وَانْقِطَاعُ مُوجِبِ الْوُضُوءِ.
- ٧- وَاسْتِنْجَاءٌ أَوْ اسْتِجْمَارٌ قَبْلَهُ.
- ٨- وَطُهُورِيَّةُ مَاءٍ وَإِبَاحَتُهُ.
- ٩- وَإِزَالَةُ مَا يَمْنَعُ وُضُوءَهُ إِلَى الْبَشَرَةِ.
- ١٠- وَدُخُولُ وَقْتِ الصَّلَاةِ فِي حَقِّ مَنْ حَدَثُهُ دَائِمٌ.

الدرس الثالث عشر

فُرُوضُ الْوُضُوءِ

فُرُوضُ الْوُضُوءِ، وَهِيَ سِتَّةٌ:

١- غَسْلُ الْوَجْهِ وَمِنْهُ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ.

٢- وَغَسْلُ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ.

٣- وَمَسْحُ جَمِيعِ الرَّأْسِ وَمِنْهُ الْأُذُنَانِ.

٤- وَغَسْلُ الرَّجْلَيْنِ مَعَ الْكَعْبَيْنِ.

٥- وَالتَّرْتِيبُ. ٦- وَالْمُؤَالَاةُ.

وَيُسْتَحَبُّ تَكَرُّارُ غَسْلِ الْوَجْهِ، وَالْيَدَيْنِ، وَالرَّجْلَيْنِ ثَلَاثَ مَرَّاتٍ، وَهَكَذَا الْمَضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَالْفَرْضُ مِنْ ذَلِكَ مَرَّةً وَاحِدَةً، أَمَّا مَسْحُ الرَّأْسِ فَلَا يُسْتَحَبُّ تَكَرُّارُهُ كَمَا دَلَّتْ عَلَى ذَلِكَ الْأَحَادِيثُ الصَّحِيحَةُ.

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الدرس الرابع عشر

نَوَاقِضُ الْوُضُوءِ

نَوَاقِضُ الْوُضُوءِ، وَهِيَ سِتَّةٌ:

- ١- الْخَارِجُ مِنَ السَّبِيلَيْنِ.
- ٢- وَالْخَارِجُ الْفَاحِشُ النَّجِسُ مِنَ الْجَسَدِ.
- ٣- وَزَوَالُ الْعَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ.
- ٤- وَمَسُّ الْفَرْجِ بِالْيَدِ قُبْلًا كَانَ أَوْ دُبْرًا مِنْ غَيْرِ حَائِلٍ.
- ٥- وَأَكْلُ لَحْمِ الْإِبِلِ. ٦- وَالرَّدَّةُ عَنِ الْإِسْلَامِ.

تَنْبِيْهُ هَامٌّ:

أَمَّا غَسْلُ الْمَيِّتِ: فَالصَّحِيحُ أَنَّهُ لَا يَنْقُضُ الْوُضُوءَ، وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ، لِعَدَمِ الدَّلِيلِ عَلَى ذَلِكَ، لَكِنْ لَوْ أَصَابَتْ يَدُ الْغَاسِلِ فَرْجَ الْمَيِّتِ مِنْ غَيْرِ حَائِلٍ وَجَبَ عَلَيْهِ الْوُضُوءُ. وَالْوَاجِبُ عَلَيْهِ أَلَّا يَمَسَّ فَرْجَ الْمَيِّتِ إِلَّا مِنْ وَرَاءِ حَائِلٍ.

وَهَكَذَا مَسُّ الْمَرْأَةِ لَا يَنْقُضُ الْوُضُوءَ مُطْلَقًا، سَوَاءً كَانَ ذَلِكَ عَنْ شَهْوَةٍ، أَوْ غَيْرِ شَهْوَةٍ فِي أَصَحِّ قَوْلِي الْعُلَمَاءِ، مَا لَمْ يَخْرُجْ مِنْهُ شَيْءٌ؛ لِأَنَّ النَّبِيَّ ﷺ قَبْلَ بَعْضِ نِسَائِهِ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

أَمَّا قَوْلُ اللَّهِ سُبْحَانَهُ: ﴿أَوْ لَمَسْتُمُ النِّسَاءَ﴾ فَالْمُرَادُ بِهِ: الْجِمَاعُ، فِي الْأَصَحِّ مِنْ قَوْلِي الْعُلَمَاءِ، وَهُوَ قَوْلُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَجَمَاعَةٍ مِنَ السَّلَفِ وَالْخَلَفِ.

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الدرس الخامس عشر

التَّحَلِّي بِالْأَخْلَاقِ الْمَشْرُوعَةِ لِكُلِّ مُسْلِمٍ

التَّحَلِّي بِالْأَخْلَاقِ الْمَشْرُوعَةِ لِكُلِّ مُسْلِمٍ، وَمِنْهَا: الصَّدْقُ، وَالْأَمَانَةُ،
وَالْعِفَافُ، وَالْحَيَاءُ، وَالشَّجَاعَةُ، وَالْكَرَمُ، وَالْوَفَاءُ، وَالنِّزَاهَةُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ،
وَحُسْنُ الْجَوَارِ، وَمُسَاعَدَةُ ذَوِي الْحَاجَةِ حَسَبَ الطَّاقَةِ، وَغَيْرُ ذَلِكَ مِنَ الْأَخْلَاقِ
الَّتِي دَلَّ الْكِتَابُ أَوِ السُّنَّةُ عَلَى شَرْعِيَّتِهَا.

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الدرس السادس عشر

التَّأَدُّبُ بِالْآدَابِ الْإِسْلَامِيَّةِ

التَّأَدُّبُ بِالْآدَابِ الْإِسْلَامِيَّةِ، وَمِنْهَا: السَّلَامُ، وَالْبَشَاشَةُ، وَالْأَكْلُ بِالْيَمِينِ
وَالشُّرْبُ بِهَا، وَالتَّسْمِيَةُ عِنْدَ الْإِبْتِدَاءِ، وَالْحَمْدُ عِنْدَ الْفَرَاغِ، وَالْحَمْدُ بَعْدَ
الْعُطَاسِ، وَتَشْمِيتُ الْعَاطِسِ إِذَا حَمِدَ اللَّهَ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ
لِلصَّلَاةِ وَالِدْفَنِ، وَالْآدَابُ الشَّرْعِيَّةُ عِنْدَ دُخُولِ الْمَسْجِدِ أَوْ الْمَنْزِلِ وَالْخُرُوجِ
مِنْهُمَا، وَعِنْدَ السَّفَرِ، وَمَعَ الْوَالِدَيْنِ، وَالْأَقَارِبِ، وَالْجِيرَانِ، وَالْكَبَارِ وَالصَّغَارِ،
وَالْتَهْنِئَةُ بِالْمَوْلُودِ، وَالتَّبْرِيكُ بِالزَّوْاجِ، وَالتَّعْزِيَةُ فِي الْمَصَابِ، وَغَيْرُ ذَلِكَ مِنَ
الْآدَابِ الْإِسْلَامِيَّةِ فِي اللُّبْسِ وَالْخَلْعِ وَالِانْتِعَالِ.

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الدرس السابع عشر

التَّحْذِيرُ مِنَ الشَّرْكِ وَأَنْوَاعِ الْمَعَاصِي

الْحَذَرُ وَالتَّحْذِيرُ مِنَ الشَّرْكِ وَأَنْوَاعِ الْمَعَاصِي،
وَمِنْهَا: السَّبْعُ الْمُوبِقَاتُ الْمُهِلِكَاتُ؛ وَهِيَ: الشَّرْكُ 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،
وَإِيذَاءُ الْجَارِ، وَظُلْمُ النَّاسِ فِي الدِّمَاءِ، وَالْأَمْوَالِ، وَالْأَعْرَاضِ، وَشُرْبُ
الْمُسْكِرِ، وَلَعِبُ الْقِمَارِ - وَهُوَ الْمَيْسِرُ -، وَالْغَيْبَةُ، وَالنَّمِيمَةُ، وَغَيْرُ ذَلِكَ مِمَّا نَهَى
اللَّهُ عِبَادَهُ عَنْهُ، أَوْ رَسُولُهُ.

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الدَّرس الثَّامن عشر

تَجْهِيْزُ الْمَيِّتِ وَالصَّلَاةُ عَلَيْهِ وَدَفْنُهُ.

وَإِلَيْكَ تَفْصِيْلُ ذَلِكَ:

أَوَّلًا: يُشْرَعُ تَلْقِيْنُ الْمُحْتَضَرِّ: (لَا إِلَهَ إِلَّا اللهُ)؛ لِقَوْلِ النَّبِيِّ ﷺ «لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللهُ»، وَالْمُرَادُ بِالْمَوْتَى: الْمُحْتَضَرُّونَ، وَهُمْ مَنْ ظَهَرَتْ عَلَيْهِمْ أَمَارَاتُ الْمَوْتِ.

ثَانِيًا: إِذَا تَيَقَّنَ مَوْتُهُ أُغْمِضَتْ عَيْنَاهُ وَشُدَّ لِحْيَاهُ؛ لِوُرُودِ السُّنَّةِ بِذَلِكَ.

ثَالِثًا: يَجِبُ تَغْسِيلُ الْمَيِّتِ الْمُسْلِمِ، إِلَّا أَنْ يَكُونَ شَهِيدًا مَاتَ فِي الْمَعْرَكَةِ فَإِنَّهُ لَا يُغْسَلُ وَلَا يُصَلَّى عَلَيْهِ، بَلْ يُدْفَنُ فِي ثِيَابِهِ؛ لِأَنَّ النَّبِيَّ ﷺ لَمْ يُغْسَلْ قَتْلَى أَحَدٍ وَلَمْ يُصَلَّ عَلَيْهِمْ.

رَابِعًا: صِفَةُ غَسْلِ الْمَيِّتِ: أَنَّهُ تُسْتَرُّ عَوْرَتُهُ، ثُمَّ يُرْفَعُ قَلِيلًا وَيُعْصَرُ بَطْنُهُ عَصْرًا رَفِيقًا، ثُمَّ يُلْفُ الْغَاسِلُ عَلَى يَدِهِ خِرْقَةً أَوْ نَحْوَهَا فَيُنَجِّيه بِهَا، ثُمَّ يُوَضُّهُ وَضُوءَ الصَّلَاةِ، ثُمَّ يَغْسِلُ رَأْسَهُ وَلِحْيَتَهُ بِمَاءٍ وَسِدْرٍ أَوْ نَحْوِهِ، ثُمَّ يَغْسِلُ شِقَّهُ الْأَيْمَنَ، ثُمَّ الْأَيْسَرَ، ثُمَّ يَغْسِلُهُ كَذَلِكَ مَرَّةً ثَانِيَةً وَثَالِثَةً، يُمِرُّ فِي كُلِّ مَرَّةٍ يَدَهُ عَلَى بَطْنِهِ، فَإِنْ خَرَجَ مِنْهُ شَيْءٌ غَسَلَهُ، وَسَدَّ الْمَحَلَّ بِقُطْنٍ أَوْ نَحْوِهِ، فَإِنْ لَمْ يَسْتَمْسِكْ فَبِطِينٍ حُرٍّ، أَوْ بَوَسَائِلِ الطَّبِّ الْحَدِيثَةِ؛ كَاللِّزْقِ وَنَحْوِهِ، وَيُعِيدُ وَضُوءَهُ، وَإِنْ لَمْ يُنَقِّ بِثَلَاثِ زَيْدٍ إِلَى خَمْسٍ، أَوْ إِلَى سَبْعٍ، ثُمَّ يَنْشِفُهُ بِثَوْبٍ، وَيَجْعَلُ الطَّيْبَ فِي مَغَابِنِهِ (الْإِبْطَيْنِ وَبَوَاطِنِ الْأَفْخَاذِ)، وَمَوَاضِعِ سُجُودِهِ، وَإِنْ طَيَّبَهُ كُلَّهُ كَانَ حَسَنًا، وَيُجَمَّرُ أَكْفَانُهُ بِالْبُخُورِ، وَإِنْ كَانَ شَارِبُهُ أَوْ

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أظفاره طويلاً أخذ منها، وإن ترك ذلك فلا حرج، ولا يسرح شعره، ولا يخلق عانته، ولا يختنه؛ لعدم الدليل على ذلك، والمرأة يصفّر شعرها ثلاثة قروين، ويسدل من ورائها.

خامساً: تكفين الميت: الأفضل أن يكفن الرجل في ثلاثة أثواب بيض ليس فيها قميص ولا عمامة؛ كما فعل بالنبي ﷺ، يدرج فيها إدراجاً، وإن كفن في قميص وإزار ولفافة فلا بأس.

والمرأة تكفن في خمسة أثواب: درع، وخمار، وإزار، ولفافتين. ويكفن الصبي في ثوب واحد إلى ثلاثة أثواب، وتكفن الصغيرة في قميص ولفافتين.

والموجب في حق الجميع ثوب واحد يستر جميع الميت. لكن إذا كان الميت محرماً فإنه يغسل بماء وسدر، ويكفن في إزاره وردائه أو في غيرهما، ولا يغطي رأسه ولا وجهه، ولا يطيب؛ لأنه يبعث يوم القيامة ملبياً، كما صح بذلك الحديث عن رسول الله ﷺ. وإن كان المحرم امرأة كُفنت كغيرها، ولكن لا تطيب، ولا يغطي وجهها بنقاب، ولا يداها بقفازين، ولكن يغطي وجهها ويدها بالكفن الذي كُفنت فيه؛ كما تقدّم في بيان صفة تكفين المرأة.

سادساً: أحق الناس بغسله والصلاة عليه ودفنه: وصيه في ذلك، ثم الأب، ثم الجد، ثم الأقرب فالأقرب من العصابات في حق الرجل. والأولى بغسل المرأة: وصيتها، ثم الأم، ثم الجدة، ثم الأقرب فالأقرب من نسائها.

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وَلِلزَّوْجَيْنِ أَنْ يَغْسِلَ أَحَدُهُمَا الْآخَرَ؛ لِأَنَّ الصَّدِيقَ غَسَلَتْهُ زَوْجَتُهُ، وَلِأَنَّ
عَلِيًّا غَسَلَ زَوْجَتَهُ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا.

سَابِعًا: صِفَةُ الصَّلَاةِ عَلَى الْمَيِّتِ: يُكَبِّرُ أَرْبَعًا، وَيَقْرَأُ بَعْدَ الْأُولَى:
الْفَاتِحَةَ، وَإِنْ قَرَأَ مَعَهَا سُورَةً قَصِيرَةً أَوْ آيَةً أَوْ آيَتَيْنِ فَحَسَنٌ، لِلْحَدِيثِ
الصَّحِيحِ الْوَارِدِ فِي ذَلِكَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ يُكَبِّرُ الثَّانِيَةَ وَيُصَلِّي عَلَى
النَّبِيِّ ﷺ كَصَلَاتِهِ فِي التَّشَهُّدِ، ثُمَّ يُكَبِّرُ 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 نُزْلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرْدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ
دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ
الْقَبْرِ، وَعَذَابِ النَّارِ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنُورْ لَهُ فِيهِ، اللَّهُمَّ لَا تَحْرِمْنَا 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 كَانَتِ الْجَنَائِزُ اثْنَتَيْنِ يُقَالُ: «اللَّهُمَّ اغْفِرْ لَهُمَا... إلخ».

وَإِنْ كَانَتِ الْجَنَائِزُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «اللَّهُمَّ اغْفِرْ لَهُمْ... إلخ».

أَمَّا إِذَا كَانَ فَرَطًا (الْطُّفْلُ الْمُتَوَفَّى) فَيُقَالُ بَدَلَ الدُّعَاءِ لَهُ بِالْمَغْفِرَةِ: «اللَّهُمَّ
اجْعَلْهُ فَرَطًا وَذُخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ
بِهِ أَجُورَهُمَا، وَأَلْحِقْهُ بِصَالِحِ سَلَفِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كِفَالَةِ

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إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ». وَالسُّنَّةُ أَنْ يَقِفَ الْإِمَامُ حِذَاءَ رَأْسِ الرَّجُلِ، وَوَسَطَ الْمَرْأَةِ، وَأَنْ يَكُونَ الرَّجُلُ مِمَّا يَلِي الْإِمَامَ إِذَا اجْتَمَعَتِ الْجَنَائِزُ، وَالْمَرْأَةُ مِمَّا يَلِي الْقَبْلَةَ، وَإِنْ كَانَ مَعَهُمْ أَطْفَالٌ قُدِّمَ الصَّبِيُّ عَلَى الْمَرْأَةِ، ثُمَّ الْمَرْأَةُ، ثُمَّ الطُّفْلَةُ، وَيَكُونُ رَأْسُ الصَّبِيِّ حِيَالِ رَأْسِ الرَّجُلِ، وَوَسَطُ الْمَرْأَةِ حِيَالِ رَأْسِ الرَّجُلِ، وَهَكَذَا الطُّفْلَةُ يَكُونُ رَأْسُهَا حِيَالِ رَأْسِ الْمَرْأَةِ، وَيَكُونُ وَسَطُهَا حِيَالِ رَأْسِ الرَّجُلِ، وَيَكُونُ الْمُصَلُّونَ جَمِيعًا خَلْفَ الْإِمَامِ، إِلَّا أَنْ يَكُونَ وَاحِدًا لَمْ يَجِدْ مَكَانًا خَلْفَ الْإِمَامِ فَإِنَّهُ يَقِفُ عَنْ يَمِينِهِ.

ثَامِنًا: صِفَةُ دَفْنِ الْمَيِّتِ: الْمَشْرُوعُ تَعْمِيقُ الْقَبْرِ إِلَى وَسَطِ الرَّجُلِ، وَأَنْ يَكُونَ فِيهِ لَحْدٌ مِنْ جِهَةِ الْقَبْلَةِ، وَأَنْ يُوضَعَ الْمَيِّتُ فِي اللَّحْدِ عَلَى جَنْبِهِ الْأَيْمَنِ، وَتَحُلَّ عَقْدُ الْكَفَنِ، وَلَا تُنَزَّعُ بَلْ تُتْرَكُ، وَلَا يُكْشَفُ وَجْهُهُ سِوَاءَ كَانَ الْمَيِّتُ رَجُلًا أَوْ امْرَأَةً، ثُمَّ يُنْصَبُ عَلَيْهِ اللَّبْنُ، وَيُطَيَّنُ حَتَّى يَثْبُتَ وَيَقِيَهُ التُّرَابُ، فَإِنْ لَمْ يَتَيَسَّرِ اللَّبْنُ فَبَغِيرِ ذَلِكَ مِنَ الْأَوْحِ، أَوْ أَحْجَارٍ، أَوْ خَشَبٍ يَقِيَهُ التُّرَابَ، ثُمَّ يُهَالُ عَلَيْهِ التُّرَابُ، وَيُسْتَحَبُّ أَنْ يُقَالَ عِنْدَ ذَلِكَ: «بِاسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ»، وَيُزْفَعُ الْقَبْرُ قَدْرَ شِبْرٍ، وَيُوضَعُ عَلَيْهِ حَصْبَاءٌ إِنْ تَيَسَّرَ ذَلِكَ، وَيُرَشُّ بِالْمَاءِ.

وَيُشْرَعُ لِلْمُشَيِّعِينَ أَنْ يَقْفُوا عِنْدَ الْقَبْرِ وَيَدْعُوا لِلْمَيِّتِ؛ لِأَنَّ النَّبِيَّ ﷺ كَانَ إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ، وَاسْأَلُوا لَهُ السَّبِيحَ، فَإِنَّهُ الْآنَ يُسْأَلُ».

تَاسِعًا: وَيُشْرَعُ لِمَنْ لَمْ يُصَلِّ عَلَيْهِ أَنْ يُصَلِّيَ عَلَيْهِ بَعْدَ الدَّفْنِ؛ لِأَنَّ النَّبِيَّ

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ﷺ فَعَلَ ذَلِكَ، عَلَى أَنْ يَكُونَ ذَلِكَ فِي حُدُودِ شَهْرٍ فَأَقْلَ، فَإِنْ كَانَتْ الْمُدَّةُ أَكْثَرَ مِنْ ذَلِكَ لَمْ تُشْرَعْ الصَّلَاةُ عَلَى الْقَبْرِ؛ لِأَنَّهُ لَمْ يُنْقَلْ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى قَبْرِ بَعْدَ شَهْرٍ مِنْ دَفْنِ الْمَيِّتِ.

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 النِّيَاحَةِ»، 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 فِي الشَّامِ أَمَرَ أَهْلَهُ أَنْ يَصْنَعُوا طَعَامًا لِأَهْلِ جَعْفَرٍ، وَقَالَ: «إِنَّهُ أَتَاهُمْ مَا يَشْغَلُهُمْ»، وَلَا حَرَجَ عَلَى أَهْلِ الْمَيِّتِ أَنْ يَدْعُوا جِيرَانَهُمْ أَوْ غَيْرَهُمْ لِلْأَكْلِ مِنَ الطَّعَامِ الْمُهْدَى إِلَيْهِمْ، وَلَيْسَ لِذَلِكَ وَقْتُ مَحْدُودٌ فِيمَا نَعْلَمُ مِنَ الشَّرْعِ.

حَادِي عَشَرَ: لَا يَجُوزُ لِلْمَرْأَةِ الْإِحْدَادُ عَلَى مَيِّتٍ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَى زَوْجِهَا فَإِنَّهُ يَجِبُ عَلَيْهَا أَنْ تُحِدَّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، إِلَّا أَنْ تَكُونَ حَامِلًا فَإِلَى وَضْعِ الْحَمْلِ؛ لِثُبُوتِ السُّنَّةِ الصَّحِيحَةِ عَنِ النَّبِيِّ ﷺ بِذَلِكَ. أَمَّا الرَّجُلُ فَلَا يَجُوزُ لَهُ أَنْ يُحِدَّ عَلَى أَحَدٍ مِنَ الْأَقَارِبِ أَوْ غَيْرِهِمْ.

ثَانِي عَشَرَ: يُشْرَعُ لِلرَّجَالِ زِيَارَةُ الْقُبُورِ بَيْنَ وَقْتٍ وَآخَرَ لِلدُّعَاءِ لَهُمْ، وَالتَّرْحِمِ عَلَيْهِمْ، وَتَذْكَرِ الْمَوْتِ وَمَا بَعْدَهُ؛ لِقَوْلِ النَّبِيِّ ﷺ: «زُورُوا الْقُبُورَ؛ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ»، وَكَانَ يُعَلِّمُ أَصْحَابَهُ إِذَا زَارُوا الْقُبُورَ أَنْ يَقُولُوا: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ، يَرْحَمِ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا

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وَالْمُسْتَأْخِرِينَ».

أَمَّا النِّسَاءُ فَلَيْسَ لَهُنَّ زِيَارَةُ الْقُبُورِ؛ لِأَنَّ الرَّسُولَ ﷺ «لَعَنَ زَائِرَاتِ الْقُبُورِ»،
وَلَا نَهْنُ 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 تيسَّرَ جَمْعُهُ، وَصَلَّى اللهُ وَسَلَّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ، وَآلِهِ وَصَحْبِهِ.

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“Peace be upon you all, O inhabitants of the graves, amongst the Believers and the Muslims. Indeed we will, if Allaah Wills, be united with you. We ask allaah for well-being for us and for you.”

As for the women, they are not allowed to visit the graves because the Messenger *sallallaahu 'alayhi wa sallam* cursed the females who visited the graves, since one fears from them discord and a lack of patience in their visits. Likewise, they are not allowed to follow the funeral procession to the graveyard, because the Messenger *sallallaahu 'alayhi wa sallam* prohibited them from this. As for Prayer over the deceased in the mosque or a *musallaa*, this is legislated for both men and women.

This is the end of what has been able to be compiled. And all praise is for Allaah alone, and may the blessings and peace be upon our Prophet Muhammad; and upon his Family, Companions and followers.

**** Refer to: *Funeral Rites in Islam* by Dr. Abu Ameenah Bilal Phillips**

them. This does not have any specific time-limit, as far as we know from the Sacred law (*sharee'ah*).

❑ Mourning Over the Deceased:

11 - It is not permitted for a woman to be in a state of mourning over the deceased for more than three days, unless it be her husband. In this case it is obligatory for her to be in a state of mourning for him for four months and ten days, unless she is pregnant; in which case it will be until she gives birth. This is because of the establishment of the *Sunnah* concerning this. As for the man, it is not permissible for him to be in a state of mourning for his relatives or other than them.

❑ Visiting the Grave:

12 - It is legislated for men to occasionally visit the graves and to supplicate for their occupants, seek forgiveness for them and to remind oneself of death and what comes after it. This is because of the statement of the Prophet *sallallaahu 'alayhi wa sallam*:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ

"Visit graves, for they will remind you of the Hereafter."

This was reported by Muslim in his *Saheeh*.

He taught his Companions to say when visiting the graves:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا
إِنْ شَاءَ اللَّهُ لِلْآحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

'alayhi wa sallam prayed over a grave after a month since its burial.

❑ The Family of the Deceased:

10 - It is not permissible for the family of the deceased to [specifically] lay out food for the people due to the saying of the noble Companion, Jareer ibn 'Abdullaah al-Bajalee, may Allaah be pleased with him:

كُنَّا نَعُدُّ الْإِجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنِيعَةَ الطَّعَامِ بَعْدَ
دَفْنِهِ مِنَ النَّيَاحَةِ

“We used to consider the gathering at [the house of] the deceased’s family, and preparation of food, as being a form of wailing over the dead.”

This was reported by Imaam Ahmad with a chain of narration that is sound (*hasan*).

As for food being prepared for them, or for their guests, this is okay. It is legislated for the relatives and the neighbours of the deceased to make food for the [direct] family, because when the news of Ja'far ibn Abee Taalib's death in Syria reached the Prophet sallallaahu 'alayhi wa sallam, he ordered his family to prepare food for the family of Ja'far and said:

فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ

“There has come upon them, that which has pre-occupied them.”

There is no harm upon the family of the deceased to invite neighbours and others to partake of the food that is given to

its right side [with the face towards the *qiblah*]. The knots of the shroud are then untied, but not removed. The face is not unveiled, irrespective of whether it is a male or a female. Bricks are then placed upon him, they are to be covered with clay so that they are sturdy and are preserved by the soil. If bricks are not available, then one can use planks of wood or stones, that can be preserved by the soil. Earth is then poured upon him. At this point it is recommended to say:

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

“In the Name of Allaah, and upon the way of Allaah’s Messenger.”

The grave is raised to the level of a hand-span and pebbles are placed upon it, if that is possible, and water is sprinkled upon it. It is legislated for those who accompanied the deceased to the grave to stand by it and supplicate. This is because when the Prophet *sallallaahu ‘alayhi wa sallam* completed burying the deceased, he stood by the grave and said:

اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّثْبِيتَ فَإِنَّهُ الآنَ يُسْأَلُ

“Seek forgiveness for your brother and ask Allaah to make him firm, for he is now being questioned.”

❑ Belated Prayer Over the Deceased:

9 - It is legislated for the one who has not prayed over the deceased to pray over him after his burial, as long as this is within a period of one month. This is because the Prophet *sallallaahu ‘alayhi wa sallam* did so. If the time period that has elapsed is greater than a month, Prayer over the grave is not legislated, since it is not reported that the Prophet *sallallaahu*

اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذَخْرًا لِوَالِدَيْهِ وَشَفِيعًا مُجَابًا لِلَّهِمَّ
ثَقِّلْ بِهِ مَوَازِينَهُمَا وَاعْظِمِ بِهِ أَجُورَهُمَا وَالْحِفْهُ بِصَالِحِ
الْمُؤْمِنِينَ وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَقِهِ
بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ

“O Allaah, make him a preceeding reward, a stored treasure for his parents and an intecessor who is responded to. O Allaah, through him, make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibraaheem and protect him from the torment of the blazing Fire by Your Mercy.”

The *Sunnah* is for the *imaam* to stand level with the head; if the deceased is a man, and in the middle; if it is a woman. If the funeral Prayer is for both a man and a woman, the man is to be placed in front of the *imaam* and the woman is to be placed nearest to the *qiblah*. If there are children to be prayed over as well, then the male child is to be placed before the woman, and the female child to be placed after her. The head of the male child should be level with that of the man's, whereas the waist of the woman and female child should be level with the head of the man. All the congregation are to stand behind the *imaam*, except if one of them can find no place, in which case he may stand with the *imaam* on his right side.

❑ The Manner of Burying the Deceased:

8 - It is prescribed that the depth of the grave comes up to the waist of the man and that it has in it a niche (*lahd*) in the direction of the *qiblah*. The body is then layed in the niche on

amongst us You take unto Yourself, let such a death be upon faith.”

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ
وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ
الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا
خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَأَدْخِلْهُ الْجَنَّةَ وَاعْزِهِ
مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنُورْ
لَهُ فِيهِ , اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَضِلَّلْنَا بَعْدَهُ

“O Allaah, forgive him, have mercy upon him, excuse him, pardon him and make honourable his reception. Expand his entry, cleanse him with water, snow and ice, and purify him as a white dress is purified from filth. Exchange his abode for a better one, his family for a better one and his spouse for a better one. Admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire. O Allaah, do not deprive us of his reward, nor let go astray after him.”

Then the fourth *takbeer* is said, followed by giving one *salaam* to the right.

It is recommended (*mustahabb*) to raise the hands with every *takbeer*. If the deceased is a woman, one should say: “O Allaah forgive her ...” If the Prayer is for two or more people, one should say: “O Allaah, forgive them ...” If the deceased is a child, then instead of supplicating for forgiveness, one should supplicate:

❑ Who Should Perform the Shrouding:

6 - The person most deserving of washing, praying and burying the deceased male is the one whom was bequeathed by him to do so, then the father, then the grand-father, then the closest of his male relatives. The one most deserving of washing a woman is the one she has bequeathed for this, then her mother, then her grand-mother, then her female relatives.

Spouses may wash one another, since [Aboo Bakr] as-Siddeeq *radiallaahu 'anhu* was washed by his wife, and 'Alee *radiallaahu 'anhu* washed his wife Faatimah *radiallaahu 'anhaa*.

❑ The Funeral Prayer:

7 - The description of the funeral Prayer (*janaazah*) is that the *takbeer* is said four times. After the first *takbeer*, soorah *al-Faatihah* is recited. If a short soorah, or a verse or two is recited along with it, then this is good, since there is an authentic hadeeth related about this from Ibn 'Abbaas *radiallaahu 'anhumaa*. Then the second *takbeer* is said, after which prayers of peace are said upon the Prophet *sallallaahu 'alayhi wa sallam*, as is done in the *tashahhud*. Then the third *takbeer* is said, after which one should supplicate:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى
الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

“O Allaah, forgive our living and our dead, our present and our absent, our young and our old, our males and our females. O Allaah, whomever amongst us You keep alive, let such a life be upon Islaam; and whomever

woman's hair is to be made into three braids and then left hanging behind her.

❑ Shrouding the Dead:

5 - It is preferable that a man be shrouded in three white sheets, without a shirt or head covering; as was done to the Prophet *sallallaahu 'alayhi wa sallam* in a gradual manner. If he is shrouded in a shirt, loincloth (*izaar*) and a sheet, there is no harm. A woman is to be shrouded in five pieces of clothing: a loose outer garment (*dir'*), a large head scarf (*khimaar*), a lower garment and two sheets. The minimal obligation for any deceased is a single sheet that will cover his entire body.

If the deceased died in a state of *ihraam* [i.e. whilst performing *hajj* or *'umrah*), he is to be washed with water and lotus-tree leaves and to be shrouded in his upper and lower garments, or other than that, but his head and face should not be covered, nor should perfume be applied to him; since he will be raised on the Day of Resurrection making the *talbiyyah* [i.e. extoling Allaah's greatness and oneness] - as occurs in the authentic hadeeth from Allaah's Messenger *sallallaahu 'alayhi wa sallam*. If the one in *ihraam* is a woman, she is to be shrouded like any other woman, but she is not to be perfumed, nor is her face to be covered with a veil (*niqaab*), nor her hands with gloves. However, her face and hands may be covered with the sheets that she is shrouded in; as has been explained when describing the shrouding of a woman.

A male child is to be shrouded in one to three pieces of clothing, whereas a female child is to be shrouded in a shirt and two sheets.

3 - It is obligatory to wash the dead Muslim, except if he died as a martyr (*shaheed*) in combat. In such a case, he is not to be washed or prayed over. Rather, he is to be buried in the very clothes in which he died, because the Prophet *sallallaahu 'alayhi wa sallam* did not wash those who were killed at [the battle of] Uhud, nor did he pray over them.

❑ Washing the Dead Body:

4 - The description of washing the dead body is that: his private parts should be covered [with a sheet, etc.]. Then it should be lifted slightly and the abdomen gently pressed. Then the private parts should be cleaned using a cloth or something similar. This is followed by giving the dead body an ablution, like for that of the Prayer. The head and the beard are then washed using water mixed with leaves of the lotus tree, or its like [e.g. soap], followed by washing the right then the left side; repeating this washing a second and a third time. With each washing the abdomen is gently pressed, if anything oozes out, it is to be washed and the place [of oozing] is to be blocked using cotton, or something similar. If it continues, then it is to be prevented using warm olive-oil or by using conventional medicine, such as plasters, etc. The body is then given another ablution.

If washing the body three times is not sufficient, then it may be washed five to seven times. The body is then dried using a cloth. One then adds perfume to his armpits and places of prostration and his shroud is to be fumigated. If the mustache or nails are lengthy, they may be clipped or trimmed. If however, they are left as they are, there is no harm. His hair is not combed, nor his armpits shaven, nor is henna to be applied, due to the absence of any proof for doing so. A

18 FUNERAL PREPARATION AND REGULATIONS

Details of the funeral preparation, prayer and burial:-

□ At the Time of Death:

1 - It is prescribed to urge those who are upon the verge of death to say: *laa ilaaha illallaah*; that none has the right to be worshiped except Allaah, because the Prophet *sallallaahu 'alayhi wa sallam* said:

لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ

“Urge those upon the verge of death to say laa ilaaha illallaah.”

This was reported by Muslim in his *Saheeh*. The intended meaning of ‘*those upon the verge of death*’ is: those upon whom the signs of death are apparent and imminent.

2 - When you are certain that he is dead, close his eyes and brings his jaws together, since this is what is reported in the *Sunnah*.

- Consuming intoxicants
- Gambling
- Backbiting (*gheebah*)
- Tale-carrying and gossip-mongering (*nameemah*)
- And other than this, from what Allaah or His Messenger *sallallaahu 'alayhi wa sallam* have prohibited.

** Refer to: *Major Sins in Islam* by Shaykh Muhammad ibn 'Abdul-Wahhaab and *Major Sins* by Imaam adh-Dhahabee.

17

WARNING AGAINST SHIRK AND SINS

From them are:-

● The Seven Destructive Sins; which are:

- 1 - Associating partners in the worship of Allaah (*shirk*),
- 2 - Magic (*sihr*)
- 3 - Killing a life that Allaah has forbidden, except with due right
- 4 - Devouring the wealth of orphans
- 5 - Dealing with usury (*riba*),
- 6 - Fleeing from the battlefield
- 7 - Slandering the honour of chaste, innocent, believing women

From them:-

- Disobedience to parents
- Severing ties with relatives
- Giving a false testimony
- Making a false oath
- Harming one's neighbours
- Wronging people with regard to their blood, property or honour

16

MANNERS AND ETTIQUETTES

Cultivating Islaamic manners (*aadaab*) which include:-

- To give the greetings of *salaam*
- Cheerfulness
- Eating and drinking with the right hand
- Starting with Allaah's Name when eating or drinking and praising Allaah after completion
- Praising Allaah when sneezing
- Supplicating for the one who sneezes and praises Allaah
- Visiting the sick
- Following the funeral procession, as well as attending the Prayer and the burial service
- Observing the etiquettes upon entering and leaving a mosque or house, and when travelling
- Kind treatment of parents, relatives, neighbours, elders and youngsters
- Sending congratulations on the birth of a child
- Supplicating for blessings on occasions of marriage
- Sending condolences in times of calamity, as well as other Islaamic etiquettes

15 MORALS AND ETHICS

Cultivating the prescribed morals and ethics (*akhlaaq*) by every Muslim. From them:-

- Truthfulness
- Trustworthiness
- Virtuousness and decency
- Modesty
- Bravery
- Generosity
- Honouring one's commitment
- Abstaining from all that Allaah has made unlawful
- Being a good neighbour
- Helping those in need, in accordance with one's ability,
- As well as other morals that the Book or the *Sunnah* point towards being prescribed.

*** Refer to: *Islamic Etiquette* by Shaykh Abu Bakr al-Jazaairi for a simple, yet comprehensive treatment of the prescribed Islaamic morals, manners, etiquettes and ethics.

touching a woman does not invalidate one's ablution - whether it was done with or without passion - providing that there is no [seminal] discharge involved. This is because the Prophet *sallallaahu 'alayhi wa sallam* kissed one of his wives, then prayed and did not perform ablution.

As for the statement of Allaah, the Most Perfect, in soorah an-Nisaa and al-Maa'idah:

أَوْ لَمَسْتُمُ النِّسَاءَ

"Or you have touched women." [Soorah an-Nisaa 4:43, al-Maa'idah 5:6]

What is intended by it is sexual intercourse, according to the most correct opinion of the scholars. This is the view of Ibn 'Abbaas *radiallaahu 'anhumaa*, and a group of the earlier and later scholars

And Allaah alone is the Granter of success.

14

INVALIDATING THE ABLUTION

Six things invalidate the ablution:-

- 1 - Discharge from any of the two private parts
- 2 - Excessive impurity being discharged from the body
- 3 - Loss of consciousness, due to sleep or other reasons
- 4 - Touching the private part - whether it be the front or the back one - without a barrier
- 5 - Eating camel's meat
- 6 - Apostacy from Islaam, may Allaah protect us and all the other Muslims from it

❑ **As for washing a dead body:** What is correct is that it does not nullify one's ablution, due to the absence of an evidence [that proves otherwise]. This is the view of most of the scholars. However, if the washer's hand touches the private parts of the corpse without a barrier, ablution becomes incumbent. Furthermore, it is an obligation that one only touches the deceased's private-parts from behind a screen.

Likewise, according to the soundest opinion of the scholars,

13

OBLIGATORY ACTS IN ABLUTION

The obligatory acts of ablution are six:-

- 1 - Washing the face, which includes rinsing the mouth and cleaning the nostrils
- 2 - Washing both hands up to and including the elbows
- 3 - Wiping the head, including the ears
- 4 - Washing the feet up to and including the ankles
- 5 - Following the prescribed sequence
- 6 - Washing each part successively, without delay

It is obligatory to wash each part once. It is recommended to wash the face, hands and feet three times, as well as rinsing the mouth and cleaning the nostrils. As for wiping the head, it is not recommended to wipe it more than once, as is proven by the authentic *ahaadeeth*.

12

CONDITIONS FOR ABLUTION

The conditions for ablution (*wudhoo*) are ten:-

- 1 - Islaam
- 2 - Sanity
- 3 - Maturity
- 4 - Intention
- 5 - Continuity and not terminating one's intention until the ablution is completed
- 6 - Refraining from whatever necessitates ablution
- 7 - Cleaning the private parts with water or stones before the ablution [if required]
- 8 - The water used must be pure and permissible to use [i.e. it must not be stolen or misappropriated]
- 9 - Removal of whatever prevents water from reaching the skin
- 10 - Commencement of the Prayer time for one who continuously loses his ablution [due to continuous gaseous or urinal discharge, etc.]

11

INVALIDATIONS OF THE PRAYER

Acts that invalidate the Prayer are eight:-

- 1 - Intentionally talking after having knowledge [that it invalidates the Prayer]. As for talking out of forgetfulness or ignorance, this does not invalidate the Prayer
- 2 - Laughing
- 3 - Eating
- 4 - Drinking
- 5 - Uncovering the private parts (*'awrah*)
- 6 - Moving away from the direction of the *qiblah* excessively
- 7 - Excessive or continuous fidgeting in the Prayer
- 8 - Loosing one's state of purity (*tahaarah*)

9 - Sitting upon one's left foot, keeping the right foot erect with the lower part of the toes touching the ground in the first *tashahhud* and between prostrations

10 - Sitting in the *tawwarruk* position in the final *tashahhud* of a three or four *rak'ah* Prayer; which is to sit upon the left foot and leg which is laid flat, with the right foot erect

11 - To point with the finger in the first and the second *tashahhud*, from the time one sits down until its completion, and to move the finger when supplicating

12 - Sending the prayers of peace and blessings upon Muhammad and his family, and upon Ibraaheem and upon his family, in the first *tashahhud*

13 - Supplication in the final *tashahhud*

14 - Audible recitation in the Fajr, Friday, 'Eed and Rain Prayer and in the first two *rak'ahs* of the Maghrib and 'Ishaa Prayers

15 - Inaudible recitation in the Dhuhr and 'Asr Prayer, in the last *rak'ah* of the Maghrib Prayer and in the final two *rak'ahs* of the 'Ishaa Prayer

16 - Reciting more than just *al-Faatihah* from the Qur'aan, as well as preserving whatever else is recorded as being recommended in the Prayer. From this is that during bowing (*rukoo'*), the hands should clasp the knees, with the fingers slightly spaced out

10

RECOMMENDED ACTS OF THE PRAYER

From the recommended (*sunan*) acts of the Prayer are:-

- 1 - The opening supplication
- 2 - Folding the right hand over the left hand and placing them upon the chest, whilst standing before the bowing and immediately after it
- 3 - Raising the hands with the fingers gathered together, up to the level of the shoulders or ears, with the initial *takbeer*, whilst bowing, whilst rising up from it and whilst standing up from the first *tashahhud* to the third *rak'ah*
- 4 - Repeating the words of glorification more than once, in both the bowing and prostration
- 5 - Increasing upon the statement: Our Lord, to you belongs all praise, and repeating the supplication for forgiveness more than once whilst [sitting] between the two prostrations
- 6 - Keeping the head level with the back whilst bowing
- 7 - Keeping the upper-arms away from one's flanks, the abdomen away from the thighs, and the thighs away from one's shanks whilst prostrating
- 8 - Lifting the lower-arms of the ground when prostrating

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا
أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ

“O Allaah! Indeed I have wronged myself greatly, and none can forgive sins except You. So forgive me out of Your forgiveness, and have mercy upon me. Indeed You are the Oft-Forgiving, Most Merciful.”

After reciting the two testifications (*shahaadatain*) in the first *tashahhud*, one should stand up for the third unit (*rak'ah*) if it is the Dhuhr, 'Asr, Magrib or 'Ishaa Prayer. However, it is better to send the prayers of peace upon the Prophet *sallallaahu 'alayhi wa sallam* and then stand up for the third *rak'ah*, due to the generality of the *ahaadeeth* concerning this.

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

O Allaah! Extol and send peace upon Muhammad, and upon the family of Muhammad; as you extolled and sent peace upon Ibraaheem and upon the family of Ibraaheem. Indeed You are worthy of praise, full of glory. And send blessings upon Muhammad, and upon the family of Muhammad; as you sent blessings upon Ibraaheem and upon the family of Ibraaheem. Indeed You are worthy of praise, full of glory."

Then in the final *tashahhud* refuge should be sought in Allaah from the punishment of the Hellfire, the grave, from the trials of life and death and from the trials of the Anti-Christ (*maseehud-dajjaal*).

After this one may make whatever supplication (*du'aa*) one wishes, especially using those supplications authentically related by the Prophet *sallallaahu 'alayhi wa sallam* in this regard; such as:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"O Allaah! Help me to remember You, be grateful to You and worship you beautifully."

9

THE TASHAHHUD

Explaining the *tashahhud*, the words of greeting (*at-tahiyyaat*), which is [to say]:

التَّحِيَّاتُ 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

“All compliments [of perfection], prayers [of magnificence] and pure words are due to Allaah. Peace be upon you, O Prophet, and the mercy of Allaah and His blessings. Peace be upon us, and upon the righteous slaves of Allaah. I bear witness that none has the right to be worshiped except Allaah alone and that Muhammad is His Slave and Messenger.

Then one should send the prayers of peace and blessings upon the Prophet *sallallaahu 'alayhi wa sallam* by saying:

8

OBLIGATIONS OF THE PRAYER

The obligations (*waajibaat*) of the Prayer are eight:-

- 1 - All the *takbeers*, apart from the initial one
- 2 - Saying: Allaah responds to the one who praises Him (*sami' allaahu liman hamidah*), for the one leading the Prayer (*imaam*) and the one praying individually
- 3 - Saying: Our Lord, to you belongs all praise (*rabbanaa wa lakal-hamd*), for everyone
- 4 - Saying: Glory be my Lord, the Most Great (*subhaana rabbi al-'adheem*), whilst bowing
- 5 - Saying: Glory be to my Lord, the Most High (*subhaana rabbi al-a'laa*), whilst prostrating
- 6 - Saying: Oh my Lord, forgive me (*rabbighfirlee*), whilst [sitting] between the two prostrations
- 7,8 - The first *tashahhud* and sitting for it

7 PILLARS OF THE PRAYER

The pillars (*arka'an*) of the Prayer are fourteen:-

- 1 - Standing if one is able
- 2 - The initial *takbeer* (saying *Allaahu akbar*; Allaah is greater)
- 3 - The recitation of *al-Faatihah*
- 4 - Bowing (*rukoo'*)
- 5 - Standing up straight after the bowing
- 6,7 - Prostration (*sujood*) upon the seven limbs [the two hands, knees, toes of the feet, and forehead including the nose] and rising up from it
- 8 - Sitting between the two prostrations
- 9 - Having composure and tranquillity in all the actions
- 10 - Following the prescribed sequence between each pillar
- 11,12 - The final *tashahhud* and sitting in it
- 13 - Sending prayers of peace upon the Prophet *sallallaahu 'alayhi wa sallam*
- 14 - Giving the greetings of *salaam* on both side

6

CONDITIONS FOR THE PRAYER

There are nine conditions (*shuroot*) for the Prayer:-

- 1 - Islaam
- 2 - Sanity
- 3 - Maturity
- 4 - Being free from ritual impurity (*raf'ul-hadath*)
- 5 - Removal of physical impurities [from one's body, clothes and place of Prayer]
- 6 - Covering the required parts of the body (*'awrah*)
- 7 - Commencement of the Prayer time
- 8 - Facing the *qiblah* (i.e. the direction of the *Ka'bah* in Makkah)
- 9 - Having the intention (*niyyah*)

** Refer to: *Salat According to the Manner of the Prophet Muhammad sallallaahu 'alayhi wa sallam* by Shaykh 'Abdul-'Azeez bin Baaz.

5

GOODNESS AND PERFECTION

The pillar of goodness and perfection (*ihsaan*) is:-

That you worship Allaah as if you see him, and though you do not see Him, He sees you.

** Refer to: *The Book of Sincerity* by Shaykh Hussain al-Awaa'ishah and *Essential Contemplations for Every Muslim* by Shaykh 'Abdur-Rahmaan al-Mu'allimee al-Yamaanee.

Reported by Imaam Ahmad in his *Musnad*, from Aboo Sa'eed al-Khudree *radiallaahu 'anhu*.

It is also permissible to divide *shirk* into two categories: the greater *shirk* and the lesser *shirk*. In this case, the subtle *shirk* will encompass both catagories. It will be deemed the greater *shirk* if it is like that of the Hypocrites (*munaafiqoon*) who hide their false beliefs whilst outwardly displaying Islaam, out of false pretence and fear. It will be the lesser *shirk* if it is showing-off; as occurs in the hadeeth of Mahmood ibn Lubayd al-Ansaaree; which has preceded, and the hadeeth of Aboo Sa'eed; which has just been mentioned.

And Allaah alone is the Granter of success.

** Refer to: *The Book of Tawheed* by Shaykh Saalih al-Fawzaan and *Fundamentals of Tawheed* by Dr. Abu Ameenah Bilal Phillips

“Whoever takes an oath by other than Allaah has committed unbelief or shirk.”

Also, his *sallallaahu 'alayhi wa sallam*'s saying:

لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ
ثُمَّ شَاءَ فُلَانٌ

“Do not say: If Allaah and so and so had willed. But rather say: If Allaah had Willed, then [say] if so and so wills.”

Reported by Aboo Daawood with a *saheeh* chain of narration, from Hudhayfah ibn al-Yamaan *radiallaahu 'anhu*.

This type [of *shirk*] does not necessitate apostacy (*riddah*), nor does it necessitate entering the Hellfire for eternity. However, it does negate the perfection of the obligatory *tawheed*.

❑ **The Third Category is the Subtle *Shirk*:** Its proof is in the saying of the Prophet *sallallaahu 'alayhi wa sallam*:

أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ مِنَ الْمَسِيحِ عِنْدِي قَالَ
قُلْنَا بَلَى قَالَ الشِّرْكُ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يَعْمَلُ لِمَكَانِ
رَجُلٍ

“Shall I not inform you what I fear for you more than the Dajjaal? They said: Indeed O Messenger of Allaah! He replied: “The subtle shirk, whereby a person stands and prays, but he beautifies his Prayer because of someone watching him.”

saying of the Prophet *sallallaahu 'alayhi wa sallam*:

أَخَوْفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ قَالُوا وَمَا الشِّرْكَ
الْأَصْغَرُ فَسُئِلَ عَنْهُ فَقَالَ (الرِّيَاءُ)

"From that which I fear for you most is the lesser shirk."
He was asked as to what it was. So he replied: *"It is showing-off."*

It was reported by Imaam Ahmad, at-Tabaraanee and al-Bayhaquee from Mahmood ibn Lubayd al-Ansaaree, *radiallaahu 'anhu*, with a chain of narration (*isnaad*) that is excellent (*jayyid*). It was also reported by at-Tabaraanee, from Mahmood ibn Lubayd, from Raafi' ibn Khadeej, from the Prophet *sallallaahu 'alayhi wa sallam*, with *isnaads* that are excellent.

And his *sallallaahu 'alayhi wa sallam*'s saying:

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ

"Whoever swears by anything other than Allaah has committed shirk."

Reported by Ahmad with an authentic (*saheeh*) chain of narration, from 'Umar ibn al-Khattaab *radiallaahu 'anhu*.

Aboo Daawood and at-Tirmidhee report, with a *saheeh* chain of narration, the hadeeth of Ibn 'Umar *radiallaahu 'anhumaa*; from the Prophet *sallallaahu 'alayhi wa sallam* who said:

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ

The one who dies upon the greater *shirk* will not be forgiven and the Gardens of Paradise will be forbidden to him, as Allaah the Mighty and Magnificent said:

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

“Indeed Allaah does not forgive that partners should be joined with Him in worship, but He forgives anything else lesser than that to whosoever He chooses.” [Soorah an-Nisaa 4:48]

He, the One free from all imperfections, said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

“Indeed whoever joins partners in worship with Allaah, then Allaah will forbid Paradise to him, and the Fire shall be his abode. And for the wrong-doers there are no helpers.” [Soorah al-Maa‘idah 5:72]

From its types are: Supplicating (*du'aa*) to the dead and to the idols and seeking deliverance or fulfilment of one's need (*istigaathah*) from them, offering vows (*nadhr*) to them, sacrificing (*dhabh*) to them, and the likes.

❑ **The Lesser *Shirk*:** It is whatever the texts of the Book or the *Sunnah* declare as being *shirk*, but is from other than the category of the greater *shirk*; such as showing-off (*riyaa*) in some actions, swearing by other than Allaah, to say: whatever Allaah *and* so and so wills, and the like. This is due to the

The categories of *shirk* (directing worship to others besides Allaah; polytheism) are [also] three:-

- 1 - The greater [form of] polytheism (*shirk akbar*).
- 2 - The lesser [form of] polytheism (*shirk asghar*)
- 3 - The subtle polytheism (*shirk khafee*).

□ **The Greater *Shirk*:** This renders all actions null and void as well as being cast into the Hellfire for eternity, as Allaah the Exalted states:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

“But if they had joined in worship others besides Allaah, all that they used to do would be rendered null and void.” [Soorah al-An’aam 6:88]

He the Most Perfect [also] said:

مَا كَانَ لِلْمُشْرِكِينَ
أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

“It is not for those who join in worship others besides Allaah to maintain the mosques of Allaah, whilst they witness against themselves disbelief. They are those whose deeds shall be rendered null and void and in the Hellfire shall they dwell for eternity.” [Soorah at-Tawbah 9:17]

Fasting, sincerely and exclusively to Allaah alone. It is not permissible to direct any form of worship to others [besides Allaah].

❑ **Tawheed al-Asmaa was-Sifaat:** It is to have certainty of faith in all that is related in the Noble Qur'aan or in the authentic Hadeeth about the Names and Attributes of Allaah. These [Names and Attributes] are to be affirmed for Allaah alone in a manner befitting to Him - without distortion (*tahreef*), denial (*ta'teel*), asking how (*takyeef*) or resemblance (*tamtheel*) - acting upon the saying of Allaah the Most Perfect:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

“Say: He is Allaah, the Unique One. Allaah, the Self-Sufficient, the One whom all creation depends upon. He neither begets, nor was begotten. And there is none equal or comparable to Him.” [al-Ikhlaas 112:1-4]

And His, the Mighty and Majestic's saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝

“There is none similar to Him, He is the all-Hearing, the all-Seeing.” [Soorah ash-Shooraa 42:11]

Some people of knowledge divide *tawheed* into two categories. They include *tawheed al-asmaa was-sifaat* within *tawheed ar-ruboobiyyah*. Such catagorisations are not areas of dispute [normally] since, the purpose is evidently clear.

4

THE CATEGORIES OF TAWHEED AND SHIRK

There are three categories of *tawheed*:-

- 1 - Singling out Allaah alone with divinity and worship (*tawheed al-uloohiyyah*).
- 2 - Singling out Allaah alone with the rights of Lordship (*tawheed ar-ruboobiyyah*).
- 3 - Affirming the uniqueness of Allaah's Names and Attributes (*tawheed al-asmaa was-sifaat*).

❑ ***Tawheed ar-Ruboobiyyah***: It is to have certainty of faith that Allaah, the Most Perfect, is the Creator of everything, the Controller and Disposer of all things and that He has no partner in any of this.

❑ ***Tawheed al-Uloohiyyah***: It is to have certainty of faith that Allaah the Most Perfect is the only One that has the right to be worshiped, without joining any partner to Him in this. This is the meaning of *laa ilaaha illallaah*, since its meaning is that: None has the right to be worshiped except Allaah. It is obligatory to direct all acts of worship, such as Prayer and

3

THE PILLARS OF FAITH

The pillars of faith (*eemaan*) are:-

- To believe in Allaah
- His Angels
- His Books
- His Messengers
- The Last Day
- To believe in Pre-Destiny (*al-qadr*); and that its good and its evil [consequences] are from Allaah.

** Refer to: *Exploration of the Foundation of Faith* by Shaykh Muhammad ibn Saalih al-'Uthaymeen.

- 6 - Compliance (*inqiyaad*), which negates abandonment.
- 7 - Acceptance (*qabool*), which negates rejection.
- 8 - Denial (*kufri*) of all that is worshiped besides Allaah.

They have been gathered in the following lines of poetry:

*Knowledge, certainty, sincerity and your truthfulness;
Along with love, compliance and acceptance of it.
Add its eighth: denial on your part;
Of all that is deified and idolised besides Allaah.*

❑ **Testifying that Muhammad is Allaah's Messenger requires:-**

- Believing as true whatever he informed
- Obeying him in what he commanded
- Abstaining from what he prohibited
- Worshipping Allaah only in accordance with what Allaah legislated [to him].

❑ **Then explaining the rest of the five pillars, which are:-**

- 2 - Establishing the Prayer (*salaah*).
- 3 - Paying the Wealth-Tax (*zakaah*).
- 4 - Fasting (*sawm*) in the month of Ramadhan.
- 5 - Pilgrimage (*hajj*) to the Sacred House [in Makkah] for one who has the means.

*** Refer to: *The Declaration of Faith* by Shaykh Saalih al-Fawzaan and *The Conditions of Laa ilaaha Illallaah* by Shaykh 'Ubaid al-Jaabiree.

For the other four Pillars, refer to: *Salat According to the Manner of the Prophet sallallaahu 'alayhi wa sallam*, also *Treatises on Zakat and Fasting* as well as *Hajj and 'Umrah in the Light of the Qur'aan and Sunnah*; all three by Shaykh 'Abdul-'Azeez bin Baaz.

2

THE PILLARS OF ISLAAM

Explaining the five pillars (*arkan*) of Islaam. The first and the greatest of them being:

1 - The testification that none has the right to be worshiped except Allaah and that Muhammad *sallallaahu 'alayhi wa sallam* is the Messenger of Allaah; explaining what it means along with explaining the conditions of *laa ilaaha illallaah*.

And *laa ilaaha*; (that none has the right to be deified with worship) implies a complete negation of all that is worshiped besides Allaah, and *illallaah*; (except Allaah) is an affirmation that Allaah alone is to be worshiped, without ascribing any partner to Him in this.

□ The conditions (*shuroot*) of *laa ilaaha illallaah* are:-

- 1 - Knowledge (*'ilm*), which negates ignorance.
- 2 - Certainty (*yaqeen*), which negates doubt.
- 3 - Sincerity (*ikhlaas*), which negates *shirk*.
- 4 - Truthfulness (*sidq*), which negates falsehood.
- 5 - Love (*mahabbah*), which negates hatred.

5. Who whispers in the breasts of mankind.
6. Of jinn and men.”

الَّذِي يُوسَّوْسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِّنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

(114)

Sūrat An-Nās
(Mankind)

سُورَةُ النَّاسِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Say: “I seek refuge with (Allāh) the Lord of mankind,⁽¹⁾
2. The King of mankind —⁽²⁾
3. The *Ilāh* (God) of mankind,
4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allāh)⁽³⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١

مَلِكِ النَّاسِ ٢

إِلَهِ النَّاسِ ٣

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤

- (1) (V.114:1) Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to bed, he used to recite Sūrat Al-Ikhlāṣ (112), Sūrat Al-Falaq (113) and Sūrat An-Nās (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 7, *Ḥadīth* No. 644).
 - (2) (V.114:2) The Statement of Allāh عَزَّ وَجَلَّ: ‘The King of mankind.’ Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “On the Day of Resurrection Allāh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, ‘I am the King. Where are the kings of the earth?’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 479).
 - (3) (V.114:4) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.”* (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 494).
- * Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lead to Paradise. What leads to Hell is easy to do, while what leads to Paradise is difficult to do.

(113)

Sūrat Al-Falaq
(The Daybreak)

سُورَةُ الْفَلَقِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak,
2. From the evil of what He has created,
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
4. And from the evil of those who practise witchcraft when they blow in the knots,
5. And from the evil of the envier when he envies."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ①

مِنْ شَرِّ مَا خَلَقَ ②

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

(112)

Sūrat Al-Ikhlāṣ or At-Tauḥīd
(The Purity)

سُورَةُ الْإِخْلَاصِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Say (O Muḥammad ﷺ): “He is Allāh, (the) One.
2. *Allāh-uṣ-Ṣamad* (السيد الذي يصمد إليه في الحاجات) [Allāh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].
3. He begets not, nor was He begotten⁽¹⁾.
4. And there is none co-equal or comparable to Him.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ①

اللَّهُ الصَّمَدُ ②

لَمْ يَلِدْ وَلَمْ يُولَدْ ③

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

(1) (V.112:3):

- a) Narrated Mu‘ādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “O Mu‘ādh! Do you know what Allāh’s Right upon His slaves is?” I said, “Allāh and His Messenger know better.” The Prophet ﷺ said, “To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?” I replied, “Allāh and His Messenger know better.” The Prophet ﷺ said, “Not to punish them (if they did so).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 470).
- b) Narrated Abu Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: A man heard another man reciting: ‘Say (O Muḥammad): “He is Allāh, (the) One.”’ (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that *Sūrah* by itself was not enough. Allāh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, it is equal to one-third of the Qur’ān.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 471).
- c) Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the *Sūrah* 112): ‘Say (O Muḥammad): “He is Allāh, (the) One.”’ (112:1). When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), “Ask him why he does so.” They asked him and he said, “I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer).” The Prophet ﷺ said (to them). “Tell him that Allāh loves him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 472).

5. Around her neck is a twisted rope of *Masad* (palm fibre)⁽¹⁾.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

(1) (V.111:5) “In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)].” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, Chapter 356, Page 469).

[*Imām Qurṭubī* says in the *Tafsīr* of the (V.17:45)]:

Narrated Sa‘īd ibn Jubāir رَضِيَ اللَّهُ عَنْهُ: “When *Sūrah* No.111 *Al-Masad* was revealed, the wife of Abu Lahab came looking out for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while Abū Bakr رَضِيَ اللَّهُ عَنْهُ was sitting beside him. Abū Bakr said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ‘I wish if you get aside (or go away) as she is coming, to us, she may harm you’. The Prophet said: ‘There will be a screen set between me and her’. So, she did not see him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She said to Abū Bakr: ‘Your companion is saying poetry against me.’ Abū Bakr said: ‘By Allāh he does not say poetry.’ She said: ‘Do you believe that’. Then she left. Abū Bakr said, ‘O Allāh’s Messenger! She did not see you’. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘An angel was screening me from her.’” [This *Ḥadīth* is quoted from *Musnad Abū ya ‘lā*]

It is said that if the Verse [(17:45) The Qur’ān] is recited by a real believer (of Islāmic Monotheism) he will be screened from a disbeliever. (Allāh knows best). (*Tafsīr Al-Qurṭubī*, Vol.10, Page 269).

(111)

Sūrat Al-Masad
(The Palm Fibre)

سُورَةُ الْمَسَدِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Perish the two hands of Abū Lahab (an uncle of the Prophet) and perish he!⁽¹⁾
2. His wealth and his children will not benefit him!
3. He will be burnt in a Fire of blazing flames!
4. And his wife, too, who carries wood (thorns of *Sa 'dān* which she used to put on the way of the Prophet ﷺ, or used to slander him)⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ①

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ②

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ④

(1) (V.111:1) Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: "When the Verse, 'And warn your tribe (O Muḥammad ﷺ) of near kindred.' (V.26:214) was revealed, Allāh's Messenger ﷺ went out, and when he had ascended *Aṣ-Ṣafā* mountain, he shouted, '*Yā Sabāhāh!*'* The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, 'I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [*Sūrat Al-Masad*] 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 495).

* "*Yā Sabāhāh!*" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

(2) (V.111:4) 'And his wife too, who carries wood.' Mujāhid said, 'Carries the wood' means that she used to slander (the Prophet ﷺ) and goes about with calumnies.

(110)

Sūrat An-Naṣr
(The Help)

سُورَةُ النَّصْرِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the conquest (of Makkah).
2. And you see that the people enter Allāh's religion (Islām) in crowds.
3. So, glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًا ﴿٢﴾فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ
تَوَّابًا ﴿٣﴾

(109)

Sūrat Al-Kāfirūn
(The Disbelievers)

سُورَةُ الْكَافِرُونَ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Say: (O Muḥammad ﷺ to these *Mushrikūn* and *Kāfirūn*):
“O *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*.)!
2. I worship not that which you worship,
3. Nor will you worship that which I worship.
4. And I shall not worship that which you are worshipping,
5. Nor will you worship that which I worship.
6. To you be your religion, and to me my religion (Islāmic Monotheism).”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَأَيُّهَا الْكَافِرُونَ ﴿١﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

(108)

Sūrat Al-Kauthar
(A River in Paradise)

سُورَةُ الْكَوْثَرِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Verily, We have granted you
(O Muḥammad ﷺ)
Al-Kauthar (a river in Paradise)⁽¹⁾.
2. Therefore, turn in prayer to your Lord
and sacrifice (to Him only).
3. For he who hates you (O Muḥammad
ﷺ), he will be cut off (from
posterity and every good thing in this
world and in the Hereafter)⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

-
- (1) (V.108:1) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ was made to ascend to the heavens. He ﷺ said (after his return), “I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrā’īl (Gabriel), ‘What is this (river)?’ He replied, ‘This is *Al-Kauthar*.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No. 488).
 - (2) (V.108:3) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “None of you will have Faith till he loves me more than his father, his children and all mankind. (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.14).

(107)

Sūrat Al-Mā'ūn
(The Small Kindnesses)

سُورَةُ الْمَاعُونِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Have you seen him who denies the Recompense?
2. That is he who repulses the orphan (harshly),⁽¹⁾
3. And urges not on the feeding of *Al-Miskīn* (the needy),⁽²⁾
4. So, woe to those performers of *Ṣalāt* (prayers) (hypocrites),
5. Those who delay their *Ṣalāt* (prayers from their stated fixed times)⁽³⁾.
6. Those who do good deeds only to be seen (of men),
7. And withhold *Al-Mā'ūn* (small kindnesses like salt, sugar, water).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

الَّذِينَ هُمْ يُرَاءُونَ

وَيَمْنَعُونَ الْمَاعُونَ

(1) (V.107:2) Narrated Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.34).

(2) (V.107:3) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The one who looks after a widow or a poor person is like a *Mujāhid* (fighter) who fights for Allāh's Cause, or like him who performs prayers all the night and fasts all the day." (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.265).

(3) (V.107:5) See the footnote of (V.2:238).

(106)

Sūrat Quraish
(Quraish)

سُورَةُ قُرَيْشٍ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. (It is great Grace from Allāh) for the Protection of Quraish,
2. (And with all those Allāh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north) without any fear),
3. So let them worship (Allāh) the Lord of this House (the *Ka'bah* in Makkah),
4. (He) Who has fed them against hunger, and has made them safe from fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفِ قُرَيْشٍ ①

إِلَّا لَفِيهِمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ②

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ ④
خَوْفٍ

in that army thirteen elephants and amongst them was an elephant called Maḥmūd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hāshim, the grandfather of the Prophet ﷺ), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the *Ka'bah*. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached valley *Muhassir*. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allāh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (*Ka'bah* in Makkah). (See *Tafsīr Ibn Kathīr*, *Sūrat Al-Fīl*)

(105)

Sūrat Al-Fīl
(The Elephant)

سُورَةُ الْفِيلِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Have you (O Muḥammad ﷺ) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the *Ka'bah* in Makkah].
2. Did He not make their plot go astray?
3. And He sent against them birds, in flocks,
4. Striking them with stones of *Sijjīl* (baked clay).
5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle)⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ﴿١﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

(1) (V.105:5) The story of the army of the Elephants. This incident happened during the period of the birth-year of Prophet Muḥammad ﷺ. Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the *Ka'bah* in Makkah) in Ṣan'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in Ṣan'a instead of the *Ka'bah* (*Al-Bait Al-Ḥarām*) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the *Ka'bah*. He had

(104)

Sūrat Al-Humazah
(The Slanderer)

سُورَةُ الْهُمَزَةِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Woe to every slanderer and backbiter⁽¹⁾.
2. Who has gathered wealth and counted it.
3. He thinks that his wealth will make him last forever!
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. The fire of Allāh kindled,
7. Which leaps up over the hearts,
8. Verily, it shall be closed upon them,
9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

(1) (V.104:1) See the footnotes A, B, C, of (V.49:12).

(103)

Sūrat Al-‘Aṣr
(The Time)

سُورَةُ الْعَصْرِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. By *Al-‘Aṣr* (the time).
2. Verily, man is in loss,
3. Except those who believe (in Islāmic Monotheism) and do righteous good deeds, and exhort one another to the truth [i.e. exhort one another to perform all kinds of good deeds (*Al-Ma‘rūf*) which Allāh has ordained, and to abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allāh has forbidden], and exhort one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh’s Cause during preaching His religion of Islāmic Monotheism or *Jihād*).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ①

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ②

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ③

(you indulged in, in this world)!

|

Messenger ﷺ with his two Companions and said: “All praise and thanks are Allāh’s: today there is none superior to me as regards guests.” Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allāh’s Messenger ﷺ said to him: “Beware! Do not slaughter a milch sheep”. So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allāh’s Messenger ﷺ said to Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: “By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allāh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat.” (*Ṣaḥīḥ Muslim*, Vol.6, The Book of Foods and Drinks, *Ḥadīth* No. 2038-S.S.M. *Ḥadīth* 1306).

(102)

Sūrat At-Takāthur
(The piling Up —
The Emulous Desire)

سُورَةُ التَّكْوِيْنِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. The mutual rivalry (for piling up of worldly things) diverts you,
2. Until you visit the graves (i.e. till you die).
3. Nay! You shall come to know!
4. Again nay! You shall come to know!
5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).
6. Verily, You shall see the blazing Fire (Hell)!
7. And again, you shall see it with the eye of certainty!
8. Then, on that Day you shall be asked about the delights⁽¹⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَبَكُمْ التَّكَاثُرَ ①

حَتَّى زُرْتُمُ الْمَقَابِرَ ②

كَلَّا سَوْفَ تَعْلَمُونَ ③

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ④

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑤

لَتَرَوُنَّ الْجَحِيمَ ⑥

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑦

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑧

(1) (V.102:8) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Once during a day or a night, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out and found Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا, he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allāh's Messenger." He said: "By Him (Allāh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them (both): "Come along!" And he went along with them to a man from the Anṣār but they did not find him in his house. The wife of that man saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: "You are welcome." Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the Anṣarī man came, he saw Allāh's

(101)

Sūrat Al-Qāri‘ah
(The Striking Hour)

سُورَةُ الْقَارِعَةِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. *Al-Qāri‘ah* (the striking Hour i.e. the Day of Resurrection).
2. What is the striking (Hour)?
3. And what will make you know what the striking (Hour) is?
4. It is a Day whereon mankind will be like moths scattered about.
5. And the mountains will be like carded wool.
6. Then, as for him whose balance (of good deeds) will be heavy,⁽¹⁾
7. He will live a pleasant life (in Paradise).
8. But, as for him whose balance (of good deeds) will be light,
9. He will have his home in *Hāwiyah* (pit, i.e. Hell).
10. And what will make you know what it is?
11. (It is) a fiercely blazing Fire!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ١

مَا الْقَارِعَةُ ٢

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨

فَأُمُّهُ هَاوِيَةٌ ٩

وَمَا أَدْرَاكَ مَا هِيَ ١٠

نَارٌ حَامِيَةٌ ١١

(1) (V.101:6) See footnote of (V.7:8).

(100)

Sūrat Al-‘Ādiyāt
(Those That Run)

سُورَةُ الْعَادِيَّاتِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. By the (steeds) that run, with panting.
2. Striking sparks of fire (by their hooves).
3. And scouring to the raid at dawn.
4. And stirring clouds of dust.
5. And penetrating forthwith as one into the midst (of the foe).
6. Verily, man (disbeliever) is ungrateful to his Lord.
7. And to that he bears witness (by his deeds).
8. And verily, he is violent in the love of wealth.
9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?
10. And that which is in the breasts (of men) shall be made known?
11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيَّتِ صُبْحًا ①

فَالْمُورِيَّتِ قَدْحًا ②

فَالْمُغِيرَاتِ صُبْحًا ③

فَأَثَرْنَ بِهِ نَقْعًا ④

فَوَسَطْنَ بِهِ جَمْعًا ⑤

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑥

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑧

* أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑨

وَحُصِّلَ مَا فِي الصُّدُورِ ⑩

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑪

(99)

Sūrat Az-Zalzalah
(The Earthquake)

سُورَةُ الزَّلْزَلَةِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake.
2. And when the earth throws out its burdens.
3. And man will say: “What is the matter with it?”
4. That Day it will declare its information (about all that happened over it of good or evil).
5. Because your Lord will inspire it.
6. That Day mankind will proceed in scattered groups that they may be shown their deeds⁽¹⁾.
7. So, whosoever does good equal to the weight of an atom (or a small ant) shall see it.
8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ①

وَأُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا ②

وَقَالَ الْإِنْسَانُ مَا لَهَا ③

يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ④

بِأَنَّ رَبَّكَ أَوْحَى لَهَا ⑤

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا
أَعْمَلُهُمْ ⑥

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

(1) (V.99:6) See footnote of (V.11:18).

Zaid said, “I do not run away except from Allāh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not know any other religion except *Ḥanīf* (Islāmic Monotheism). Zaid enquired, “What is *Ḥanīf*?” He said, “*Ḥanīf* is the religion of (the Prophet) Abraham عَلَيْهِ السَّلَام, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmic Monotheism.” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allāh’s Curse.” Zaid replied, “I do not run away except from Allāh’s Curse, and I will never bear any of Allāh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except *Ḥanīf* (Islāmic Monotheism).” Zaid enquired, “What is *Ḥanīf*?” He replied “*Ḥanīf* is the religion of (the Prophet) Abraham عَلَيْهِ السَّلَام, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmic Monotheism.” When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, “O Allāh! I make You my Witness that I am on the religion of Abraham”.

Narrated Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا: I saw Zaid ibn ‘Amr ibn Nufail standing with his back against the *Ka’bah* and saying, “O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me.” She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, ‘Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.’ (Ṣaḥīḥ Al-Bukhārī, Vol.5, Ḥadīth No.169).

6. Guide us to the Straight Way⁽¹⁾.
7. The Way of those on whom You have bestowed Your Grace⁽²⁾, not (the way) of those who earned Your Anger (i.e. those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth)⁽³⁾.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

- (1) (V.1:6) Guidance is of two kinds:
 a) Guidance of *Taufīq* which is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islāmic Monotheism).
 b) Guidance of *Irshād* i.e. through preaching by Allāh's Messengers and the pious preachers who preach the truth i.e. Islāmic Monotheism.
- (2) (V.1:7) i.e. the way of the Prophets, the *Ṣiddīqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abū Bakr Aṣ-Ṣiddīq), the martyrs and the righteous, [as Allāh ﷺ said: "And whoso obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Ṣiddīqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].
- (3) (V.1:7) Narration about Zaid ibn 'Amr ibn Nufail.

Narrated 'Abdullāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ met Zaid ibn 'Amr ibn Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ, but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nuṣub** in the name of your idols etc. I eat only those (animals' meat) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid ibn 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in names other than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable.

* *Nuṣub*: See the glossary.

Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Zaid ibn 'Amr ibn Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger."

(1)

Sūrat Al-Fātiḥah (The Opening)

سُورَةُ الْفَاتِحَةِ

1. In the Name of Allāh, the Most Gracious, the Most Merciful.
2. All praise and thanks are Allāh's, the Lord⁽¹⁾ of the 'Ālamīn (mankind, jinn and all that exists)⁽²⁾.
3. The Most Gracious, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③

مَلِكِ يَوْمِ الدِّينِ ④

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

- (1) (V.1:2) Lord: The actual word used in the Qur'ān is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ān actually mean *Rabb* and should be understood as such.
- (2) (V.1:2) Narrated Abu Sa'īd ibn Al-Mu'alla: While I was praying in the mosque, Allāh's Messenger ﷺ called me, but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say — Answer Allāh (by obeying Him) and His Messenger when he ﷺ calls you." (V. 8:24). He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān?" He said, "*Al-Ḥamdu lillahi Rabbil-‘ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātiḥah* which is *As-Sab‘ Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me." (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.1).

1 [LEARNING THE QUR'AAN]

[Learning] soorah *al-Faatihah* and whatever else is possible from the shorter chapters of the Qur'aan, from soorah *az-Zalزالah* (no.99) to soorah *an-Naas* (no.114); memorising them, learning to recite them correctly, as well as learning their explanations in order that their meanings are understood.

** Refer to: *Tafsir Ibn Kathir (Summarised) Part 30.*

INTRODUCTION

Praise be to Allaah, Lord of the worlds and indeed the end is for the righteous. May Allaah extol and send blessings and peace upon His Slave and Messenger, our Prophet Muhammad, and upon all his Family, Companions and followers.

To continue:

These are some brief words explaining some of what is obligatory upon the general Muslims to know concerning the Religion of Islaam. I have called it: **Essential Lessons for the General Muslims** (*duroosul-muhimmah li 'aammatil-ummah*).

I ask Allaah that He causes it to be of benefit to the Muslims and that He accepts it from me. Indeed He is the Most Generous, the Most Munificent.

'Abdul-'Azeez bin 'Abdullaah bin Baaz

ESSENTIAL LESSONS
for the general muslims

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ESSENTIAL LESSONS

for the general muslims

By

SHAYKH 'ABDUL-'AZEEZ BIN BAAZ

d.1420H/1999CE *rahimahullaah*

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