

Shaykh 'Abdul-'Azeez bin Baaz

IMPORTANT
LESSONS
for the General Muslims

ESSENTIAL LESSONS

for the general muslims

By

SHAYKH 'ABDUL-'AZEEZ BIN BAAZ

d.1420H/1999CE *rahimahullaah*

Translation By:

ABU 'AALIYAH SURKHEEL IBN ANWAR SHARIF

© Message of Islam

All rights reserved. No part of this publication may be reproduced in any language, stored in a retrieval system or transmitted by any forms or means; electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the publisher.

British Library Cataloguing in Publishing Data

A catalogue record of this book is available from the British Library.

TITLE: Essential Lessons for the General Muslims

AUTHOR: Shaykh 'Abdul-'Azeez bin Baaz

ISBN: 1 902570 15 4

First Edition, 1421H/2000CE

Published & Distributed by:

Message of Islam

P.O. Box 181

Hounslow,

Middlesex TW5 9YX

United Kingdom

tel: +44 (0) 181 897 2023

fax: +44 (0) 181 754 9842

email: sales@messageofislam.com

website: www.messageofislam.com

Printed in Malta by Interprint Limited

TABLE of CONTENTS

Translator's Preface	4
Introduction	8
LESSON ONE: Learning the Qur'aan	9
LESSON TWO: The Pillars of Islaam	10
LESSON THREE: The Pillars of Faith	12
LESSON FOUR: The Catagories of <i>Tawheed</i> and <i>Shirk</i>	13
LESSON FIVE: Goodness and Perfection	20
LESSON SIX: Conditions for the Prayer	21
LESSON SEVEN: Pillars of the Prayer	22
LESSON EIGHT: Obligations of the Prayer	23
LESSON NINE: The <i>Tashahhud</i>	24
LESSON TEN: Recommended Acts of the Prayer	27
LESSON ELEVEN: Invalidations of the Prayer	29
LESSON TWELVE: Conditions for Ablution	30
LESSON THIRTEEN: Obligatory Acts in Ablution	31
LESSON FOURTEEN: Invalidating the Ablution	32
LESSON FIFTEEN: Morals and Ethics	34
LESSON SIXTEEN: Manners and Ettiquettes	35
LESSON SEVENTEEN: Warning Against <i>Shirk</i> and Sins	36
LESSON EIGHTEEN: Funeral Preparation and Regulations	38

TRANSLATOR'S PREFACE

All praise be to Allaah, Lord of the worlds. And may He extol and send blessings and peace upon our Prophet Muhammad; and upon his Family, his Companions and all those who follow them in goodness until the Day of Resurrection.

To continue:

THE ESSENTIAL CULTIVATION:

“Consider - may Allaah have mercy upon you - a path thwarted with great dangers, yet people need to traverse it, even in the darkness of the night. If there were no light upon this path the people would be terrified. However, Allaah gave to them a guiding light with which they were able to traverse this path in peace and safety. Then came groups of people who also needed to traverse this path, so they traversed it. However, during this time the guiding light became extinguished and the people returned to a state of darkness. So what would your opinion be about their condition? This is the example of the scholars and the people. Most people do not know how to fulfil their obligatory duties, nor how to avoid forbidden matters, nor how to worship Allaah correctly; all of this they learn from the scholars. So with the death of the scholars, mankind returns to a state of anxiety and terror, the teaching of knowledge dies, whilst ignorance prevails; what an enormous calamity this is for the Muslims - indeed to Allaah we belong and to Him shall we all return.”¹

From amongst the foremost of the scholars whom Allaah caused to be a guiding light and a receptacle of sound scholarship for the

1. *Akhlaaqul-'Ulemaa* (p.27) of Imaam al-Aajurree.

people of this present age, was none other than the father, the noble shaykh, 'Abdul-'Azeez bin 'Abdullaah bin Baaz; may Allaah have mercy upon him and sanctify his soul. Indeed the Shaykh, like other wise and cultivating scholars that preceded him, followed the saying of Allaah the Exalted:

كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكُتُبَ
 وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٦﴾

“Be you *rabbaaniyyoon* - learned people who act upon and call to their knowledge - for you teach the Book and you study it.” [Soorah Aal-'Imraan 3:79]

Some of the people of knowledge explained that the *rabbaanee* scholars are: “Those who cultivate the people upon the smaller knowledge before the larger one.”²

Imaam Ibn al-Qayyim, may Allaah have mercy upon him, said whilst discussing the fact about the scholars being the inheritors of the Prophets, *alayhimus-salaam*: “In this is an exhortation for the learned ones that they should cultivate the *ummah* in a way that a parent would cultivate a child; cultivating them gradually and progressively, from the smaller knowledge to the larger one. They should raise them upon knowledge that they are able to bear, just like a parent does to a baby when providing it with nourishment.”³

Shaykh 'Abdul-'Azeez bin Baaz has, in following the *rabbaanee* methodology, gathered together for the noble reader a simple summary of those essential obligations that every Muslim needs to know and act upon; essentials connected to Islaamic beliefs

2. Reported by al-Bukhaaree in his *Saheeh* (1/167 - with *al-Fath*).

3. *Miftaah Daarus-Sa'aadah* (1/167).

(*aqaa'id*), regulations (*ahkaam*) and ethical conduct (*aadaab*). It is only through cultivating the *ummah* upon the sound *rabbaanee* methodology - starting with the smaller, essential knowledge - will submission to Allaah be truly achieved and the decisive victory from Allaah be forthcoming. Indeed, any departure from this sound methodology will only serve to further delay the victory that Allaah has most certainly promised to this blessed *ummah*!

ABOUT THE BOOK

The following points should be noted about this particular translation of the booklet:-

- A more recent edition has been used for this translation, containing additional points that the earlier one does not.⁴
- Reading material has been referenced at the end of most lessons, directing the one using it as a learning or teaching aid to a more comprehensive treatment of that particular lesson.

I would like to thank brother Farid Haibatan - Abu Safwan - for his help in aiding and reviewing this translation; may Allaah reward him with goodness. May Allaah also grant us the grace to traverse the *raabaanee* methodology - in our learning, acting and calling - and that He seals our lives whilst being upon it. All praise is for Allaah, and may His blessings and peace be upon His noble Prophet.

ABU 'AALIYAH SURKHEEL IBN ANWAR SHARIF
3rd of Rabee'ul-Awwal 1420H
(17th of June 1999CE)
London, England

4. The original edition can be found in *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah* (3/288-298). The newer edition was printed by *Daarul-Watn*, as part of a series of pamphlets (no.4) concerning the basic essentials of the Religion.

ESSENTIAL LESSONS
for the general muslims

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

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-Zalzalah* (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.*

2

THE PILLARS OF ISLAAM

Explaining the five pillars (*arkaan*) 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.

- 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 Ramadhaan.
- 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.

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

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

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 categorisations are not areas of dispute [normally] since, the purpose is evidently clear.

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:

﴿ ٨٨ ﴾ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

“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 مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ
 أُولَٰئِكَ 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]

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

“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

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

أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ 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-Bayhaqee 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

“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 لِمَكَانٍ
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.”

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 categories. 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

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.

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.

7 PILLARS OF THE PRAYER

The pillars (*arkaan*) 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

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

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:

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 وَآلِ
 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 (*masehud-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.”

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

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

- 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 Dhuhur 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

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*)

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.]

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*.

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. Futhermore, 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,

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.

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.

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

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

- 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.

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*.

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

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 (*niquaab*), 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.

□ 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 عَلَيَّ
الْإِسْلَامَ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ

“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

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 وَالتَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنْ
الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا
خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِزَّهُ
مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَفْسِحْ لَهُ فِي قَبْرِهِ وَنُورٍ
لَهُ فِيهِ , اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَضِلِّلْنَا 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:

اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذَخْرًا لِوَالِدَيْهِ وَشَفِيعًا مُجَابًا لِلَّهِمَّ
تَقَلُّ بِهِ مَوَازِينَهُمَا وَأَعْظِمَ بِهِ أُجُورَهُمَا وَأَلْحِقْهُ 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

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 التَّشْيِيتَ فَإِنَّهُ الْآنَ 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*

'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 الْاجْتِمَاعَ 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 يَشْغُلُهُمْ

“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

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 لِلَّاحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“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

ABOUT THE BOOK: The author has, in following the sound methodology of cultivation, gathered together in this booklet a simple summary of those essential obligations that every Muslim needs to know and act upon; essentials connected to Islaamic beliefs (*aqaa'id*), regulations (*ahkaam*) and ethical conduct (*aadaab*). It is only when the Muslims return to learning and acting upon their religion - adorning their affairs with sincerity to their Lord - will submission to Allaah be truly achieved and the decisive victory from Allaah be forthcoming. Any departure from the sound methodology of cultivation will only serve to delay the victory that Allaah has promised this blessed nation!

OTHER TITLES IN THE SERIES: The following titles in this series are also available, Allaah willing:- 1. The Declaration of Faith; by Shaykh Saalih al-Fawzaan 2. The Ideological Attack; by Shaykh 'Abdul-'Azeez bin Baaz 3. General Precepts of *AhluS-Sunnah wal-Jamaa'ah*; by Shaykh Naasir al-'Aql 4. Understanding the Ettiquettes of Differing; by Saalim ibn Saalih al-Marfadee



MESSAGE OF ISLAM

P.O. Box 181, Hounslow, Middlesex TW5 9YX, UK

Tel: (+44) 208-897 2023 Fax: (+44) 208-754 9842

Email: sales@messageofislam.com

Website: www.messageofislam.com www.IslamicBooks.Website