
Important lessons for common Muslims

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the most Kind the most Merciful

Lesson 1: Memorising Soorah al-Faatihah and the short Soorahs (from Soorah al-Zalzalah to Soorah an-Naas) with a good and sound recitation, and a deep understanding of their meanings as much as possible.

Lesson 2: Understanding the meaning of the Declaration of Faith: "Ash-hadu an la ilaha illa Allaah, wa ash-hadu anna Muhammadan Rasool Allaah" and to know the conditions of the statement: "La ilaaha illaallaah." The meaning of the Declaration of Faith is: I bear witness that there is no god worthy of worship except Allaah, and I bear witness that Muhammad is His Messenger. The phrase "La ilaaha" negates the existence of all gods, while the phrase "Illa Allaah" confirms Allaah's Exclusive Right of Lordship and Godship, Who Alone deserves to be worshipped.

The conditions of "La ilaaha illaallaah" are as follows: Knowledge that negates ignorance, certainty that negates doubt, sincerity of worship that negates Shirk (associating others with Allaah in His Divinity or worship), truthfulness that negates lying, love that negates hate, complete submission that negates rebellion, acceptance that negates rejection, and the rejection of all those that are unjustly worshiped besides Allaah (عزوجل)¹.

All of these conditions are mentioned in the following poetic lines:

Knowledge, certainty, sincerity, love, acceptance, submission to it Rejecting all those worshipped besides Allaah, the Almighty, (عزوجل).

Lesson 3: There are six pillars of Faith:

(1) Belief in Allaah.

(2) His Angels.

¹ (عزوجل) (Azza wa Jaal) Glorified and Exalted be He

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- (3) His Revealed Books.
- (4) His Messengers.
- (5) The Last Day.
- (6) Predestination, the good and the bad thereof.

Lesson 4: Tawheed (belief in the Oneness of Allaah) has three categories:

- (1) Tawheed-ul-Ruboobeeyah (Oneness of Allaah's Lordship).
- (2) Tawheed-ul-Ulooheeyah (Oneness of Worship).
- (3) Tawheed-ul-Asma' wal-Sifaat (Oneness of Allaah's Names and Attributes).

Shirk has also three categories:

- (1) Major Shirk (associating others with Allaah in His Divinity or worship that takes the Muslim out of Islaam).
- (2) Minor Shirk (associating other partners with Allaah that is not tantamount to taking the Muslim out of Islaam).
- (3) Hidden Shirk.

Major Shirk renders the deeds of those who commit it vain and fruitless. It also causes those who commit it to abide in Hellfire forever, as Allaah (سبحانه)² says: **[But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them.]** Allaah also says: **[It is not for the Mushrikoon (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah), to maintain the Mosques of Allaah (i.e. to pray and worship Allaah therein, to look after their cleanliness and their building,), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.]** Hence, Allaah (سبحانه) will not forgive those who commit this type of Shirk and die without repentance. Also, they will not be admitted into the Paradise, as Allaah (سبحانه) says: **[Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills]** He (سبحانه) also says: **[Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrong-doers) there are no helpers.]**

² (سبحانه) (Subhanahu) Exalted be He

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This type of Shirk includes, among other things, seeking assistance from the dead and idols, supplicating to them, making vows in their names, and offering sacrifices to them.

Minor Shirk includes any act that the Ever-Glorious Qur'aan and the Purified Sunnah called Shirk, but is not tantamount to major Shirk, such as dissimulation through showing off certain religious acts of worship, swearing by other than Allaah, and one's saying "If Allaah and so-and-so wills." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)³ said: **[The most dreadful thing I fear for my Ummah (nation based on one creed) is minor Shirk. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about minor Shirk, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Riya' (showing-off).']**⁴

Moreover, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **[Anyone who swears by anything other than Allaah is committing an act of Shirk.]**⁵ Also, Aboo Daawood and at-Tirmidhee reported through a sound Isnaad on the authority of Ibn `Umar (رضي الله عنهما)⁶ that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **[Anyone who swears by anyone other than Allaah has committed Kufr (disbelief) or Shirk.]**

In addition, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **[Do not say, 'What Allaah wills and so and so wills,' but say, 'What Allaah wills, and afterwards so and so wills.']**⁷

This type of Shirk does not take a person out of the fold of Islaam, nor does it cause those who commit it to abide in Hellfire forever. Rather, it goes against the ideal principles of Tawheed.

The evidence for the third category of Shirk, namely hidden Shirk, comes from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said: **['Shall I inform you of the what I fear more for you than al-Maseeh-ul-Dajjaal (Antichrist)?' The people said, 'Yes, O Messenger of Allaah.' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'It is hidden Shirk. A person stands up in Salaah and tries to make it perfect when he realises that others are looking at him.']**⁸

Shirk can also be divided into only two categories:

First: Major Shirk. **Second:** Minor Shirk. Hidden Shirk can occur in them both. It can be found in major Shirk, like the type of Shirk committed by the hypocrites, who reveal belief while hiding false beliefs out of dissemblance or fear for themselves.

³ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

⁴ Related by Imaam Ahmad, at-Tabaraanee and al-Baihaqee on the authority of Mahmud ibn Labid al-Ansaaree through a good Isnaad [chain of narrators]. Also, it was related by at-Tabaraanee through a good Isnaad on the authority of Mahmud ibn Labid from Rafi` ibn Khadij.

⁵ Related by Imaam Ahmad through a sound Isnaad on the authority of `Umar ibn al-Khattaab

⁶ (رضي الله عنهما) (rad iyallaahu 'anhumaa) May Allaah the Most High be pleased with them both

⁷ Related by Aboo Daawood through an authentic Isnaad on the authority of Hidayfah ibn al-Yamaan

⁸ Related by Imaam Ahmad in his Musnad on the authority of Aboo Sa`eed al-Khudree

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It can also occur in the case of minor Shirk in the form of showing off, as evidenced by above-mentioned Hadeeths reported on the authority of Mahmud ibn Labid al-Ansaaree and Aboo Sa`eed al-Khudree. Allaah is the Grantor of success.

Lesson 5: There are **five** pillars of Islaam.

- (1) To testify that none has the right to be worshipped but Allaah and that Muhammad is His Messenger.
- (2) To offer the five obligatory daily Salaahs (Prayers) dutifully and perfectly.
- (3) To pay Zakaah (obligatory charity).
- (4) To observe Sawm (Fast) during Ramadhann
- (5) To perform Hajj (pilgrimage to Makkah) for those who can afford it physically and financially.

Lesson 6: There are **nine** conditions of Salaah:

- (1) Islaam.
- (2) Sanity.
- (3) Discernment.
- (4) Purity from major and minor ritual impurity.
- (5) removal of impurity.
- (6) Covering the `Awrah (parts of the body that must be covered in public).
- (7) Commencement of the actual time of Salaah.
- (8) Facing the Qiblah (Ka`bah-direction faced in Prayer)
- (9) Making intention.

Lesson 7: There are **fourteen** pillars of Salaah:

- (1) Standing for a person who is able to do so.

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- (2) Saying Takbirat-ul-Ihram (saying: "Allaahu Akbar [Allaah is the Greatest]" upon starting Prayer), which signals the commencement of the Salaah.
- (3) Reciting Soorah al-Faatihah.
- (4) Performing Rukoo` (bowing).
- (5) Standing erect after Rukoo`.
- (6) Prostrating on the seven parts of the body.
- (7) Rising from it (prostration).
- (8) Sitting between the two prostrations.
- (9) Maintaining peacefulness and tranquillity during all the actions of the Salaah.
- (10) Performing them in order.
- (11) Reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer).
- (12) Sitting while reciting the last Tashahhud.
- (13) Invoking Allaah's Blessings upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).
- (14) Saying the two Tasleems (salutations of peace ending the Prayer).

Lesson 8: There are **eight** obligations of Salaah:

- (1) All the other Takbirat, apart from Takbirat-ul-Ihram.
- (2) Saying, "Sami`a Allaahu liman hamidah [Allaah listens to those who praise Him]" by both the Imaam and the Munfarid (person offering Prayer individually).
- (3) Saying, "Rabbana wa Laka al-hamd (Our Lord, all praise be to you)" by all those who are praying.
- (4) Saying, "Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Almighty)" while bowing.
- (5) Saying, "Subhana Rabbiya Al-A`la (Glorified is my Lord, the Exalted)" while prostrating.
- (6) Saying, "Rabbi ighfir li (my Lord, forgive me)" between the two prostrations.
- (7) The recitation of the first Tashahhud (testification recited in the sitting position in the second unit of Prayer).

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(8) Sitting while reciting the first Tashahhud.

Lesson 9: The Tashahhud is as follows:

Greetings, blessings, and goodness are due to Allaah. May Peace and Mercy and Blessings of Allaah be on you, O Prophet. May peace be upon us and upon the righteous slaves of Allaah. I bear witness that there is no god worthy of worship except Allaah, and I bear witness that Muhammad is His slave and His Messenger.

The second (last) Tashahhud reads: O Allaah, send Your Favour (Grace and Honour) on Muhammad and on the family of Muhammad as You have sent Your Favour (Grace and Honour) on Ibraaheem and on the family of Ibraaheem. You are the Most Praised, the Most Glorious. O Allaah, bestow Your Blessings on Muhammad and on the family of Muhammad as You have blessed Ibraaheem and the family of Ibraaheem. You are the Most Praised, the Most Glorious.

In the last Tashahhud, one should seek Allaah's Refuge from punishment in the Fire, the punishment in the grave, the trials and tribulations of life and death, and the trial of Al-Maseeh-ul-Dajjaal. Then, one should recite any supplications one desires, but preferably those that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has taught us. The following supplication provides an example:

O Allaah, help me to remember You, give You thanks, and worship You in the best manner. O Allaah, I have wronged myself greatly and no one forgives sins but You. So grant me forgiveness from Yourself and have mercy on me. Surely, You are the Most Forgiving, the Most Merciful.

After reciting the first Tashahhud, one should stand up to complete the Salaah if it is not the Fajr (Dawn) Prayer (i.e., the Dhuhr, `Asr, Maghrib or `Ishaa' Prayers). According to many Hadeeths, it is preferable to send blessings on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) before standing up to complete the third Rak`ah (unit of Prayer).

Lesson 10: The Sunan (supererogatory acts of worship following the example of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) of Salaah include the following:

(1) Du`aa'-ul-Istiftah (opening supplication when starting the Prayer).

(2) Placing the palm of one's right hand on the left hand over one's chest in the standing position.

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- (3) Raising one's hands with the fingers joined together parallel to one's shoulders or ears upon the first Takbeer, upon Rukoo`, rising from Rukoo`, and upon standing to begin the third Rak`ah after the first Tashahhud.
- (4) Pronouncing Tasbeeh (saying: "Subhaanallaah [Glory be to Allaah]") more than once, while bowing and prostrating.
- (5) Saying, "Rabbiighfirlee (my Lord, forgive me)," more than once while sitting between the two prostrations.
- (6) Making one's head straight and on the same level with one's back while bowing.
- (7) Separating one's upper arms from one's sides and one's stomach from one's thighs while prostrating.
- (8) Lifting one's arms and elbows off the ground while prostrating.
- (9) Resting on one's left leg while raising the right foot erect with the toes bent forward while reciting the first Tashahhud and between the two prostrations.
- (10) Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) during the last Tashahhud.
- (11) Raising the right foot erect with the toes bent forward [during the last Tashahhud].
- (12) Invoking Allaah's Peace and Blessings upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his family as well as upon Prophet Ibraaheem and his family in the first Tashahhud.
- (13) Supplications in the last Tashahhud.
- (14) Reciting the Qur'aan out loud in Fajr Prayer, Jumu`ah (Friday) Prayer, the Two `Eed Prayers, Salaat-ul-Istisqa' (Prayer for rain), as well as in the first two Rak`ahs of Maghrib (Sunset) and `Ishaa' (Night) Prayers.
- (15) Reciting the Qur'aan quietly in Dhuhr (Noon) and `Asr (Afternoon) Prayers in the third Rak`ah of Maghrib Prayer, and in the last two Rak`ahs of `Ishaa' Prayer.
- (16) Reciting any other Soorah of the Qur'aan besides Soorah al-Faatihah, along with observing the rest of the Sunan of the Salaah other than what we have briefly mentioned here, such as reciting the full supplication that is said after saying "Rabbana wa laka al-hamd (Our Lord, praise be to you)" by the Imaam, those who are following him, and the Munfarid after rising from Rukoo`; and placing one's hands with the fingers spread on the knees, while bowing.

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Lesson 11: There are **eight** things that invalidate Salaah:

- (1) Talking intentionally while knowing that this act invalidates Salaah. Talking out of ignorance or forgetfulness does not, however, invalidate one's Salaah.
- (2) Laughter.
- (3) Eating.
- (4) Drinking.
- (5) Exposure of one's private parts.
- (6) Extreme divergence from the direction of Qiblah.
- (7) Excessive and continuous movements during Salaah.
- (8) The breaking of one's Wudoo' (ablution).

Lesson 12: There are **ten** conditions of Wudoo':

- (1) Islaam.
- (2) Sanity.
- (3) Age of discernment.
- (4) Intention.
- (5) Accompanied with the ruling on the intention, which necessitates that one does not intend to interrupt Wudoo' until it is completed.
- (6) Complete cessation of that which requires one to perform Wudoo' (such as urine and stool).
- (7) Washing one's private parts with water or a dry substance (i.e. soil, stones, toilet paper, and so on).
- (8) Purity and lawfulness of the water with which one performs Wudoo'.
- (9) Removing anything that may prevent water from reaching the skin.
- (10) Commencement of the actual Salaah time for those whose suffer from continuous Hadath (ritual impurity that invalidates ablution).

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Lesson 13: There are **six** obligations of performing Wudoo':

- (1) Washing the face including performing Madmadah (rinsing the mouth) and Istinshaq (sniffing water into the nose and then expelling it).
- (2) Washing the hands up to the elbows.
- (3) Passing wet hands over the head including the ears.
- (4) Washing the feet up to the ankles.
- (5) Observing the right order in applying Wudoo'.
- (6) Following order and sequence of steps in the process of Wudoo'. It is desirable to wash the face, hands and feet three times, and the same applies to Madmadah and Istinshaq.

However, the obligatory act is to wash them once. As for the head, it is not desirable to repeat passing wet hands over it, according to authentic Hadeeths.

Lesson 14: There are **six** acts that invalidate Wudoo':

- (1) Discharging anything from the front or back passage (urethra and anus).
- (2) Discharging anything that is deemed filthy and impure from the body.
- (3) Entering into a state of unconsciousness as a result of sleep or anything else.
- (4) Touching one's private parts (the sexual organ or the rectum) without a barrier [such as gloves].
- (5) Eating camel meat.
- (6) Apostasy from Islaam (may Allaah save the Muslims from falling into it).

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

The person who undertakes the washing must not touch the private parts of the deceased without a covering.

Moreover, the act of touching a woman does not invalidate one's Wudoo', whether this is done with or without lust, as long as this does not result in a discharge. This is the

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preponderant opinion of scholars. The evidence brought forward in this regard is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) kissed one of his wives, then he prayed without performing Wudoo' again.

As for Allaah's saying in Soorah an-Nisaa' and al-Maa'idah:[**...or you have been in contact with women (by sexual relations)**], it simply means marital sexual intercourse. This is the most correct opinion of the Muslim scholars, including that of Ibn `Abbas (رضي الله عنهما). Allaah is the Grantor of Success.

Lesson 15:

There are many morals that every Muslim must observe:

They include the following: Truthfulness, faithfulness, chastity, modesty, bravery, generosity, fulfilment of trusts (obligations, payments, and so on), avoidance of all that Allaah has forbidden, good neighbourliness, and giving assistance to the needy within one's capacity.

Lesson 16:

Observing Islaamic manners, such as:

Greeting people, having a cheerful demeanour, eating and drinking with the right hand, mentioning the Name of Allaah before and after eating or drinking, thanking Allaah after sneezing, Tashmit (saying to a sneezer: "Yarhamuk Allaah [May Allaah be merciful to you]") to the one who says "Alhamdu lillah (All praise is due to Allaah)" after sneezing, visiting the sick, attending the funeral prayer, following the Islaamic etiquette upon entering and leaving one's house or the mosque, following the Islaamic etiquette when travelling, displaying kindness to parents, relatives, neighbours, the elderly, and children, congratulating people on the occasion of the birth of new baby, giving condolences to the bereaved, and saying the supplications related to wearing or taking off clothes or shoes.

Lesson 17:

Beware of Shirk and sins, including "the seven most grievous sins." They are associating others with Allaah the Almighty in worship, sorcery, killing someone except for a just cause (as defined by Islaamic law), eating up the orphan's property, dealing with usury and living on its income, running away from the battlefield, and slandering chaste, virtuous and believing women.

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Also, disobedience to the parents, severing the bonds of blood relationship, giving false testimony, perjury, harming the neighbours, and wronging people and being unjust to them in matters of blood, property, or honour, besides other matters prohibited by Allaah or His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Lesson 18:

Preparing the deceased for burial and offering the funeral prayer.

Preparing the deceased for burial:

- (1) If someone dies, his eyes should be closed and his jaws have to be kept together.
- (2) The body of a deceased Muslim, other than one killed in a battlefield, should be washed. Martyrs should not be washed and no funeral prayer should be offered for them. Their bodies should be enshrouded in the clothes they wore when they died, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not wash the martyrs of the Battle of Uhud and did not offer funeral prayer for them.
- (3) The way to wash the deceased is as follows. The private parts of the deceased should be covered, and his stomach should be gently pressed. The person who undertakes the washing of the body of the deceased should bind a clean piece of cloth, or something similar to it, around his own hand with which to clean the private parts of the deceased. He then gives him a Wudoo' wash [like the one that is performed prior to offering Salaah]. He then washes his head and beard with water and Nabk (lotus jujube) or something similar to it. Then he washes the rest of the body, beginning with the right side then the left side. He repeats this procedure two or three times, each time gently pressing the deceased's stomach. If anything happens to come out of the front or back passage, then he has to wash it off and then block off the affected area with a piece of cotton or something similar to it. If this fails to work, he can then use anything that can satisfactorily serve the purpose, such as the use of adhesive plaster that is used in modern medical treatment.

He should repeat the Wudoo'. If the body is not clean with three major washes, he can then wash it five or seven times. He then wipes the body dry, puts perfume on his underarms, in the upper part between the legs as well as the parts of the body used in prostration. It is better to put perfume all over the body. His shrouds should be incensed with burned incense. His moustache and nails should be trimmed if they are too long, and his hair should not be combed or styled. If the deceased is a woman, her hair has to be made into three plaits and then let it hangs loosely behind her.
- (4) Enshrouding the dead. It is better to wrap the body of the deceased in three white shrouds not including a Qamees (long shirt) or a turban if he is a man. However, there is no

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harm in shrouding him in a Qamees, Izaar (loincloth) and a large wrapper. If the deceased is a woman, her body has to be wrapped in five pieces of cloth, which are as follow: a Dir` (breast cloth), Khimaar (veil covering to the waist), Izaar, and two long wrappers.

A young boy should be wrapped in one, two, or three shrouds, and the body of the young girl has to be wrapped in one Qamees and two long wrappers. However, one shroud is sufficient for any person, if it covers the whole body. If the deceased man was in a state of Ihraam (ritual state for Hajj or `Umrah), his body should be washed with water and Nabk and he should be enshrouded in his Izaar (what covers the lower part of the body) and Rida' (what covers the upper part of the body) or any other shroud. His head and face should not be covered and his body should not be perfumed; as he will be raised on the Day of Resurrection reciting Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah), according to the authentic Hadeeth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). If the deceased was a woman, she should be shrouded like any other woman; but, her body should not be perfumed, her face should not be covered by Niqaab (face veil) and her hands should not be covered with gloves. Her face and hands should be covered by the shroud itself, as we clarified above.

(5) The person who is more entitled to undertake the washing of the body of the deceased is the one appointed in the deceased will, then the father, the grandfather, and then the next of kin.

The person more entitled to wash the body of the deceased woman is the female person appointed in the will to do so, then the mother, then the grandmother, and then the next of kin amongst the female relatives. A man can wash the body of his wife, and she can also wash the body of her husband. Aboo Bakr as-Siddeeq (رضي الله عنه) was washed by his wife, and `Alee (رضي الله عنها) washed his wife Faatimah (رضي الله عنها)⁹.

(6) Performing the funeral prayer:

A) To say "Allaahu Akbar" four times. After the first time Soorah al-Faatihah is recited. It is good to recite along with it a short Soorah, or an Ayah (Qur'aanic verse) or two, as evidenced by the Hadeeth narrated on the authority of Ibn `Abbas (رضي الله عنهما).

B) To say "Allaahu Akbar" for the second time and invoke peace and blessings upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), reciting the same form of the second Tashahhud.

C) To say "Allaahu Akbar" for the third time and then say, "O Allaah, forgive our living and our dead, those who are with us and those who are absent, our young and old, and our men and our women. O Allaah, whomever You keep alive from among us let him be upon Islaam and whomever You take away from among us, take him away in faith. O Allaah, forgive him, have mercy on him, pardon him and make honourable his reception. Cause his entrance to

⁹ (رضي الله عنها) (rad iyallaahu `anhaa) May Allaah the Most High be pleased with her

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be wide and cleanse him with water, snow and ice. Cleanse him of sins as a white cloth is cleansed of stains. Exchange his home for a better home, his family for a better family, and his spouse for a better spouse. Admit him into Paradise; protect him from the punishment of the grave and the torment of the Fire. Enlarge for him his tomb and shed light upon him in it. O Allaah, do not deprive us of his reward and do not let us go astray after him."

D) To say "Allaahu Akbar" for the fourth time and then to make Tasleem on the right side only.

It is desirable to raise one's hands with each Takbeer. If the deceased is a woman, then one should change the ending of certain words, such as, "O Allaah, forgive her, have mercy on her, keep her safe, pardon her ..." Also, if the deceased are two or more persons, a few changes to some of the words have to be made, "O Allaah, forgive them both, have mercy on them both, keep them both safe, pardon them both ..."

If the deceased is a baby or a child, we should pray for him thus, "O Allaah, make him (or her) a preceding reward and a stored treasure for his (her parents) and an answered intercessor. O Allaah, through him (or her), make heavy their (the parents') scales and magnify their reward. Gather him (or her) with the righteous believers, place him (or her) under the care of (Prophet) Ibraaheem, and save him (or her) by Your Mercy from the torment of Hell."

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

All praise is due to Allaah Alone. May peace and blessings be upon His Messenger, his family, and his noble Companions.