

الدُّرُوسُ الْمُهَيِّمَةُ لِلْعَامَّةِ الْأُمَّةِ

Important Lessons for the Muslim Ummah

Shaykh Abdul Aziz ibn Baz



All praise due to Allah, Lord of all that exists; the successful ending for those who have *taqwa*. May Allah send peace and blessings upon His servant and Messenger, our Prophet, Muhammad, upon his family and upon all of his companions.

To proceed...

The following is a short piece of work which explains some of what every *muslim* needs to know about the religion of Islam. I have named it “Important lessons for the Muslim ummah”

I ask Allah that the Muslims benefit by way of it, and that He accepts it from, indeed he is most Generous.

[illegible]

الدَّرْسُ الْأَوَّلُ: سُورَةُ الْفَاتِحَةِ وَ قِصَارُ السُّورِ

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

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a light gray background.





- قَالَ نَسَافٌ ﴿١﴾ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿٢﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٣﴾
وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٤﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٥﴾ بِأَنَّ رَبَّكَ أَوْحَى لَهَا ﴿٦﴾
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ﴿٧﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
خَيْرًا يَرَهُ ﴿٨﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٩﴾ ﴿الزلزلة: ١ - ٨﴾

[illegible]



- قَالَ مَعَالٍ ﴿۱﴾ وَالْعَدِيَّتِ صَبَحًا ﴿۲﴾ فَأَلْمُورِيَّتِ قَدَحًا ﴿۳﴾ فَأَلْمُغِيرَتِ
صَبَحًا ﴿۴﴾ فَأَثَرَنَ بِهِ نَفْعًا ﴿۵﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿۶﴾ إِنَّ الْإِنْسَانَ
لِرَبِّهِ لَكُودٌ ﴿۷﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿۸﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿۹﴾
أَفَلَا يَعْلَمُ إِذَا بُعِثَ رَافٍ فِي الْأُفُورِ ﴿۱۰﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿۱۱﴾
إِنَّ رَبَّهُم بِهِمْ يَوْمَذِيقُ الْخَيْرِ ﴿۱۲﴾ ﴿العاديات: ١ - ١١﴾

[illegible]



- قَالَ مَعَالٍ: ﴿الْحَسْبُ الْكَافِرُ﴾ ١ حَتَّى زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ تَعْمَلُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْمَلُونَ ٤ كَلَّا لَوْ تَعْمَلُونَ ٥ عِلْمَ الْيَقِينِ ٦ لَتَرَوُنَّ الْجَحِيمَ ٧ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ٨ ثُمَّ لَتَسْتَعْلِفْنَ يَوْمَئِذٍ النَّعِيمَ ٩ ﴿التكاثر: ١ - ٨﴾

This image shows a full page of white paper with horizontal dotted lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting practice. There are no margins, text, or other markings on the page.



- قَالَ تَمَلَّكَ ﴿١﴾ وَالْعَصْرِ ﴿٢﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خُشْرٍ ﴿٣﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٤﴾ ﴿العصر: ١ - ٣﴾

1. Woe to every slanderer backbiter.
2. Who gathers wealth and counts it over.
3. Thinking that his wealth has made him immortal.
4. By no means. He will be thrown into the Crusher.
5. And what will make you realize what the Crusher is?
6. God's kindled Fire.
7. That laps to the hearts.
8. It closes in on them.
9. In extended columns. Surah Al-Humazah

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



- قَالَ نَعَالِي: ﴿۱﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿۱﴾ أَلَمْ يَجْعَلْ
كَيْدَهُمْ فِي تَضْلِيلٍ ﴿۲﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿۳﴾ تَرْمِيهِمْ
بِحِجَارٍ مِّنْ سِجِّيلٍ ﴿۴﴾ فَجَعَلَهُمْ كَعَصِفٍ أَمَاكُولٍ ﴿۵﴾ ﴿الفيل: ١ - ٥﴾

[illegible]



- قَالَ تَمَّانٌ: ﴿١﴾ لِإِلَافٍ قُرَيْشٍ ۖ إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ
وَالصَّيْفِ ۖ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٢﴾ ۖ الَّذِي
أَعْطَاهُم مِّنْ جُوعٍ ۖ وَءَامَنَهُم مِّنْ خَوْفٍ ﴿٣﴾﴾ ﴿٤﴾

This image shows a full page of a document template designed for handwriting practice. It consists of approximately 28 evenly spaced, horizontal dashed lines across the entire width of the page. The background is plain white, and there are no margins, text, or other markings present.



- قَالَ قَتَلْنَا ﴿١﴾ أَرْءَيْتَ الَّذِي يُكَذِّبُ بِالَّذِينَ ﴿٢﴾ فَذَلِكَ الَّذِي يَدْعُ
الْأَيْتِمَ ﴿٣﴾ وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ﴿٤﴾ قَوْلٌ
لِلْمُصَلِّينَ ﴿٥﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٦﴾ الَّذِينَ
هُمْ يُرَاءُونَ ﴿٧﴾ وَتَمَنَعُونَ لِمَا قُوتُوا ﴿٨﴾ ﴿٩﴾ الْمَاعُونُ: ١ - ٧

[illegible]



- فَالْتَمَلَى: ﴿١﴾ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ ﴿الكوثر: ١ - ٣﴾

This image shows a full page of white paper with horizontal dotted lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting or typing. There are no margins, text, or other markings on the page.



- قَالَ تَعَالَى: ﴿قُلْ يَتَايُهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝٣ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۝٤ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦﴾ (الكافرون: ١ - ٦)

[illegible]



- قَالَ تَعَالَى ﴿١﴾ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿٢﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٣﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٤﴾

[illegible]



- قَالَ تَعَالَى ﴿١﴾ تَبَّتْ يَدَايَ آيٍ لَهَبٍ وَتَبَّ ﴿٢﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ﴿٣﴾ سَيِّضَلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٤﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٥﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٦﴾ ﴿المسد: ١ - ٥﴾

[illegible]



- قَالَ تَعَالَى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝٤﴾ (الإخلاص: ١ - ٤)

[illegible]



- ## Surah Al-Falaq

قَالَ تَمَلَّ: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ١ مِنْ شَرِّ مَا خَلَقَ ٢ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥ ﴿الْفَلَقُ: ١ - ٥﴾



- قَالَ مَعَالَى: ﴿۱﴾ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿۲﴾ مَلِكِ النَّاسِ ﴿۳﴾ إِلَهِ النَّاسِ ﴿۴﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿۵﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿۶﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿۷﴾ ﴿الناس: ۱ - ۶﴾

[illegible]

'*Lā ilāha*' negates all that is worshipped besides Allah, '*illallah*' affirms that worship is for Allah alone; who has no partner.

بَيَانُ أَكْرَانِ الْإِسْلَامِ الْحُسْنَى، وَأَوَّلُهَا وَأَعْظَمُهَا: شَهَادَةُ أَنَّ 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

This image shows a full page of white paper with horizontal dotted lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting practice. There are no margins, text, or other markings on the page.

وَأَمَّا شُرُوطُ (لَا إِلَهَ إِلَّا اللَّهُ) فَهِيَ:

الْعِلْمُ الْمُنَافِي لِلْجَهْلِ.

وَالْيَقِينُ الْمُنَافِي لِلشَّكِّ.

وَالْإِخْلَاصُ الْمُنَافِي لِلشِّرْكَ

وَالصِّدْقُ الْمُنَافِي لِلْكَذِبِ.

وَالْمَحَبَّةُ الْمُنَافِيَةُ لِلْبُغْضِ.

وَالْإِنْقِيَادُ الْمُنَافِي لِلتَّوَكُّلِ.

وَالْقَبُولُ الْمُنَافِي لِلرَّدِّ.

وَالْكَفْرُ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ.

This image shows a full page of white paper with horizontal dashed lines, typical of primary-ruled notebook paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



These eight conditions have been put in poetry format:

**Knowledge, certainty, Sincerity and your truthfulness
along with**

Love, submission and acceptance of it

And add the eighth which you reject all

Except Allah being deified

Additionally, clarifying the testimony that Muhammad (ﷺ) is the messenger of Allah and what it consists of: To believe what he informs, to obey what he commands, to leave off what he forbids and to worship Allah the way it has been legislated (by Allah and His messenger).

تَصَدِيقُهُ فِيمَا أَخْبَرَ، وَطَاعَتُهُ فِيمَا أَمَرَ، وَاجْتِنَابُ مَا

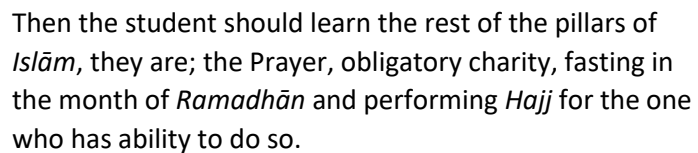
نَهَى عَنْهُ وَزَجَرَ، وَأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a solid top line, a dotted midline, and a solid bottom line, providing a guide for letter height and placement.



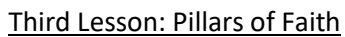


ثُمَّ يُبَيِّنُ لِلطَّلَافِ بَقِيَّةَ أَزْكَانِ الْإِسْلَامِ الْحُمْسَةِ، وَهِيَ: الصَّلَاةُ، وَالزَّكَاةُ، وَصَوْمُ رَمَضَانَ، وَحُجَّ نَبِيِّ اللَّهِ الْحَرَامِ لِمَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا.



Handwriting practice lines consisting of 20 horizontal rows. Each row is defined by three dotted lines, providing a guide for letter height and placement.





Learning the Pillars of Faith and they are six; you believe in Allah, His Angels, His books, His messengers, the last day, and that you believe divine preordainment and that the good and bad of it are from Allah almighty.

الدَّرْسُ الثَّالِثُ: أَرْكَانُ الْإِيمَانِ

أَزْكَاكَ الْإِيمَانَ وَهَيَّ سَبِيلَهُ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَبِالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



Fourth Lesson: The categories of *Tawhīd* and *Shirk*

Clarifying the categories of *Tawhīd* and they are three:
Tawhīd ar-Rubūbiyah, *Tawhīd Ulūhīyah* and *Tawhīd Asmā was-sifāt*.

As for *Tawhīd ar-Rubūbiyah*: Belief that Allah is the creator, ruler and sustainer of all things, and that He has no partner in those matters.

[illegible]

As for *Tawhīd al-Ulūhīyah*: Belief that Allah is the only One deserved to be worshipped and has no partner in that regard. And that is the meaning of *Lā ilāha illallah*, which means: there is none deserving of being worshipped except Allah. All worship whether it be prayer, fasting or other than that, all should be done for Allah alone sincerely and it is impermissible to direct any of that worship to anything or anyone else.

[illegible]

As for *Tawhīd Al-asmā was-sifāt*: It is belief in everything that has been related in the Quran or authentic Sunnah regarding the names and attributes of Allah, affirming them for Allah alone in a manner that befits Him glory be to him, without changing their meaning, denying them, enquiring into their true nature or likening these attributes to those of the creation as Allah glory be to Him says:

Say, "He is Allah, [who is] One, (1) Allah, the Eternal Refuge. (2) He neither begets nor was begotten, (3) Nor is there to Him any equivalent." (4) *Surah Iklās*

And His statement: "There is nothing like Him; and He is All-Hearing, the All-Seeing" **Ash-shūrah:11.**

Some of the people of knowledge hold that there are two categories of *Tawhīd* and they placed *Tawhīd Asmā was-sifaat* in the category of *Tawhīd rubūbiyyah*, there is no issue in that as the goal is achieved classifying it both ways.

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



From its types: Asking the dead or idols for help, slaughtering for them and making vows for them etc.

وَمِنْ أَنْوَاعِهِ: دُعَاءُ الْأَمْوَاتِ وَالْأَصْنَامِ، وَالِاسْتِعَانَةُ بِهِمْ، وَالتَّنْذِرُ لَهُمْ،
وَالذَّبُّ بِهِمْ، وَنَحْوُ ذَلِكَ.

[illegible]



Handwriting practice area consisting of 20 rows of dotted lines on a white background.





Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



Minor Shirk: It is that which is affirmed in either the *Qurān* or the *Sunnah* and termed *shirk*, but it is not from the major *shirk*. For example, showing off in some actions, swearing by other than Allah or like the statement “what Allah willed and so and so willed” and similar to these.

أَمَّا الشِّرْكُ الْأَصْغَرُ: فَهُوَ مَا ثَبَتَ بِالنُّصُوصِ مِنَ الْكِتَابِ أَوْ
السُّنَنِ تَسْمِيَتُهُ شِرْكًا، وَلَكِنَّهُ لَيْسَ مِنْ جِنْسِ الشِّرْكِ الْأَكْبَرِ،
كَالرِّبَاءِ فِي بَعْضِ الْأَعْمَالِ، وَالْحَلْفِ بِغَيْرِ اللَّهِ، وَقَوْلٍ: مَا شَاءَ
اللَّهُ وَشَاءَ فُلَانٌ، وَخَوَ ذَلِكَ.

This image shows a full page of white paper with horizontal dashed lines, typical of primary school writing paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



As for the third type: it is the hidden *shirk*, its evidence is the statement of the prophet ﷺ **“Shall I not inform you of what I fear more for you than the *Masīh ad-dajjāl*? They said of course o messenger of Allah, he replied **“the hidden *shirk*, a man stands for prayer and adorns his prayer because he sees another man watching him”****

It is also okay to categorise shirk into two types only:
Major and Minor.

As for hidden *shirk*, then it can consist of both. It may sometimes be from major *shirk*, for example, the *shirk* of the hypocrites because they hide their false beliefs and outwardly show off by portraying *Islām* and are afraid for themselves.

It can also be from minor *shirk* like showing off as it comes in the previous hadeeth of Mahmud bin Lubayd al-ansāri and the hadeeth of Abu saīd that was mentioned. And success is with Allah.

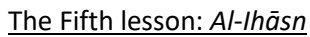
وَيَكُونُ فِي الشَّرْكِ الْأَصْغَرِ، كَالرِّبَاءِ، كَمَا فِي حَدِيثِ مُحَمَّدِ بْنِ
لَبِيدِ الْأَنْصَارِيِّ الْمَقْدَمِيِّ، وَحَدِيثِ أَبِي سَعِيدٍ الْمَذْكُورِ. وَاللَّهُ وَبِيُّ
التَّوْفِيقِ.

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





الدَّرْسُ الْخَامِسُ: الْإِحْسَانُ

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

The Sixth lesson is conditions of the prayer

There are nine conditions for the prayer and they are:

1. Islām
2. Sanity
3. (age of) discernment
4. Performing ablution
5. Removing impurities
6. Appropriate clothing
7. Praying at the prescribed time
8. Facing the *Qiblah*
9. Correct intention

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



الدَّرْسُ السَّابِعُ: أَرْكَانُ الصَّلَاةِ.

أَرْكَانُ الصَّلَاةِ، وَهِيَ أَرْبَعَةٌ عَشَرَ:

- ### 1- الْقِيَامُ مَعَ الْقُدْرَةِ.

2- وَتَكْبِيرَةُ الْإِحْرَامِ.

3- وَقِرَاءَةُ الْفَاتِحَةِ.

4- وَالرُّكُوعُ.

5 - وَالْإِعْتِدَالُ بَعْدَ الرُّكُوعِ.

6- وَالسُّجُودُ عَلَى الْأَعْضَاءِ السَّبْعَةِ.

7- وَالرَّفْعُ مِنْهُ.

8- وَالْجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ.

9- وَالطَّمَانِينَةُ فِي جَمِيعِ الْأَفْعَالِ.

10 - وَالتَّزْيِيبُ بَيْنَ الْأَرْكَانِ.

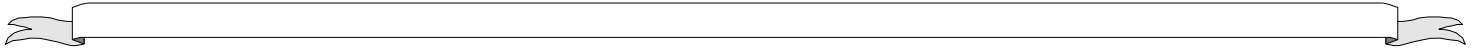
11- وَالنَّشْهُدُ الْأَخِيرُ.

12- وَالْجُلُوسُ لَهُ.

13- وَالصَّلَاةُ عَلَى النَّبِيِّ ﷺ.

14- وَالتَّسْلِيمَتَانِ.

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





Handwriting practice area consisting of 20 horizontal rows. Each row is defined by three dotted lines: a top line, a middle line, and a bottom line, providing a guide for letter height and placement.



The Eight lesson is obligations of the prayer

Obligations of the prayer are eight:

1. All the *Takbirs* other than the opening *takbir*
2. Saying “*Sami’a Allahu li man hamida*” for the imam and praying on your own
3. Saying “*Rabbanā wa lakal hamd*” for everyone
4. Saying “*Subhāna rabbi al-adhīm*” in *rukū’*
5. Saying “*Subhāna rabbi al-a’lā*” in prostration
6. Saying “*Rabbighfir lī*” between the prostrations
7. The first *tashahhud*
8. Sitting for the first *tashahhud*

This image shows a full page of white paper with horizontal dashed lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting practice. There are no margins, text, or other markings on the page.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The Ninth lesson: Explaining the *tashahhud*

The tashahhud is to say “atta hiyyato lillāhi wassalawātu wattayyibāt, Assalāmu Alayka ayyuha annabi wa rahmat-u-llahi wa barakātuh, Assalāmu alayna wa a'la ibād ilālhi sālihīn, Ashhadu an la ilāha illa Allah, wa ashadu anna Muhammadan Abduhu wa Rasūluh”

Then he sends salutations upon the prophetﷺ by saying “Allahumma Salli ‘ala Muhammad Wa ala a’ali Muhammad kama Salleita ‘ala Ibrāhīma Wa ala a’ali Muhammad kama barakta ‘ala Ibrāhīma wa ala a’ali Ibrāhīma. Innaka Hamīdun Majīd”

Then he seeks refuge in Allah in the last tashahhud from the punishment of the fire, punishment of the grave, the trials of life and death and from the evil trial of *masih ad-dajjal*. Then he supplicates as he wishes, especially the invocations that have been related (by the prophet), and from those is: “O Allah help me to perform remembrance of you and to give all due thanks to you and allow me to worship you in the good way (i.e. as ordained by Allah and His Messenger). O Allah I have inflicted a great deal of wrong upon myself and there is Grant me forgiveness from You and grant me your Mercy. You are The All-merciful, The Oft-Forgiving”

As for the first *tashahhud*, then he stands (after saying the *shahada*) for the third unit like when praying *Dhuhr*, *Asr*, *Maghrib* and *Isha*, but if he decides to complete the salutations upon the prophet (in the first tashuhhud) then that is better according to the general *ahaadeeth* regarding it, then he stands for the third unit.

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



الدَّرْسُ الْعَاشِرُ: سُنَنُ الصَّلَاةِ

سُنُّ الصَّلَاةِ ، وَمِنْهَا:

- 1- الإِسْتِفْتَاخُ.
- 2- جَعَلَ كَفَّ يَدِ الْيُمْنَى عَلَى الْيُسْرَى فَوْقَ الصَّدْرِ حِينَ الْقِيَامِ، قَبْلَ الرُّكُوعِ وَبَعْدَهُ.
- 3- رَفَعَ الْيَدَيْنِ مَضْمُومَتِي الْأَصَابِعِ مَمْدُودَةً حَذَوِ الْمَنْكِبَيْنِ، أَوْ الْأُذُنَيْنِ عِنْدَ التَّكْبِيرِ الْأَوَّلِ، وَعِنْدَ الرُّكُوعِ، وَالرَّفْعِ مِنْهُ، وَعِنْدَ الْقِيَامِ مِنَ التَّشَهُّدِ الْأَوَّلِ إِلَى الثَّالِثَةِ.
- 4- مَا زَادَ عَنْ وَاحِدَةٍ فِي تَسْبِيحِ الرُّكُوعِ وَالسُّجُودِ.
- 5- مَا زَادَ عَلَى قَوْل: «رَبَّنَا وَلَكَ الْحَمْدُ» بَعْدَ الْقِيَامِ مِنَ الرُّكُوعِ، وَمَا زَادَ عَنْ وَاحِدَةٍ فِي الدُّعَاءِ بِالْمَغْفِرَةِ بَيْنَ السَّجْدَتَيْنِ.

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



6. To place the head at the same angle and level of one's back during the bowing position

7. whilst in prostration, one should distance his upper arms from his side, his stomach from his thighs, and his thighs from his calves

8. keeping the forearms away from the ground whilst in prostration

9. During the first *tashahhud* and between the prostrations, one should place his buttocks on his left calf and foot, and his right foot should be erected, with his toes on the ground holding the foot up, and with the bottom of the foot facing the opposite direction of the *qiblah*.

10. For the last *tashahhud* of a three or four unit prayer, one should have his buttocks rest on the ground whilst his left calf is under the right (shin), and having the right foot erected (facing the opposite direction of the *qiblah*)

This image shows a full page of white paper with horizontal dashed lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting practice. There are no margins, text, or other markings on the page.

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

12- الصَّلَاةُ وَالتَّزْيِيقُ عَلَى مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَعَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ فِي الشَّهْرِ الْأَوَّلِ.

13- الدُّعَاءُ فِي التَّشَهُّدِ الْآخِرِ.

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

15- الإسْرَارُ بِالْبَرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ ، وَفِي الثَّالِثَةِ مِنَ الْمَغْرِبِ ،
وَالْأَخِيرَتَيْنِ مِنَ الْعِشَاءِ .

16- 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: وَضَعَ الْيَدَيْنِ عَلَى الرَّكْبَتَيْنِ مُفَرَّجَتِي الْأَصَابِعِ حِينَ الرُّكُوعِ.

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The eleventh lesson: Actions that nullify the prayer

Actions that nullify the prayer are eight:

1. Intentionally speaking whilst conscious (of being in prayer) and knowledge (of what he is doing), as for the forgetful and ignorant one then it does not nullify his prayer.
2. Laughing
3. Eating
4. Drinking
5. Part of the *awrah* being exposed
6. Significant turning away from the *qiblah*
7. Continuous movement or fiddling around
8. Nullifying the ablution

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





Handwriting practice lines consisting of 20 horizontal rows. Each row is defined by three dotted lines, providing a guide for letter height and placement.



الدَّرْسُ الثَّانِي عَشَرَ: شُرُوطُ الْوُضُوءِ

شُرُوطُ الْوُضُوءِ ، وَهِيَ عَشْرَةٌ:

1. Islaam
2. Sanity
3. Age of discernment
4. Intention
5. He fulfils the action by not intending the ablution for any other reason until he finishes the ablution
6. That which caused one to make *wudhu* in the first place
7. Performing *istinjā* or *istijmār* before ablution
8. The purity of water and it being lawful
9. Removing anything that prevents the water from reaching the skin
10. The time of the prayer entering for the one who continually loses his *wudhu* (due to gas, urine etc)

This image shows a full page of a handwriting practice worksheet. It consists of multiple sets of three horizontal dashed lines, providing a guide for letter height and placement. The lines are evenly spaced across the entire page, which is otherwise blank.



Handwriting practice lines consisting of 20 horizontal rows. Each row is defined by three dotted lines, providing a guide for letter height and placement.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



الدَّرْسُ الثَّلَاثَ عَشَرَ: فُرُوضُ الْوُضُوءِ

فُرُوضُ الْوُضُوءِ، وَهِيَ سِتَّةٌ:

- 1- غَسَلُ الْوَجْهِ وَمِنْهُ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ.

2- وَغَسَّلُ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ.

3- وَمَسَحْ جَمِيعَ الرَّأْسِ وَمِنْهُ الْأُذُنَانِ.

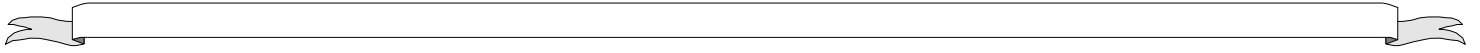
4- وَغَسَّلُ الرَّجُلَيْنِ مَعَ الْكَعْبَيْنِ.

5- وَالترتيب.

6- وَالْمُؤَالَاةُ.

وَيُسْتَحَبُّ تَكَرُّرُ غَسْلِ الْوُجْهِ، وَالْيَدَيْنِ، وَالرِّجْلَيْنِ ثَلَاثَ مَرَّاتٍ، وَهَكَذَا الْمَضْمُضَةُ، وَالِاسْتِنْشَاقُ، وَالْفَرْضُ مِنْ ذَلِكَ مَرَّةً وَاحِدَةً، أَمَّا مَسْحُ الرَّأْسِ فَلَا يُسْتَحَبُّ تَكَرُّرُهُ كَمَا دَلَّتْ عَلَى ذَلِكَ الْأَحَادِيثُ الصَّحِيحَةُ.

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The fourteenth lesson: Nullifiers of the *Wudhū*

Nullifiers of the *wudhū* are six:

1. That which comes out from the two passages

2. Any impurity that comes out of one's body excessively

3. When consciousness is lost during sleep or other than it

4. Touching the private parts, front or back without a barrier (between the hand and private part)

- ### 5. Eating the meat of a camel

- ## 6. Apostacy

This image shows a full page of a worksheet designed for handwriting practice. It features approximately 20 evenly spaced, horizontal dashed lines across the entire width of the page. The background is plain white, providing a clear guide for letter height and placement. There are no margins, text, or other markings present.



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



نَبِيَّةٌ هَامٌ:

As for washing the dead body, then what is correct is that it doesn't break the *wudhū*, and that is the opinion of the majority of scholars due to no proof stating otherwise. However, if the one washing the body happens to touch the private parts directly then *wudhu* is a must upon him. What is obligatory upon him is to wash the private part via a barrier.

Similarly, touching a woman doesn't break the *wudhū*, whether it be by way of desire or not according to the most correct opinion of the scholars as long as nothing comes out of him. As the prophet ﷺ kissed some of his wives and then prayed without making *wudhu*.

As for the statement of Allah the most high “or if you have been in contact with women...”

Then what is intended by it is sexual intercourse according to the most correct opinion of the scholars, and it is the opinion of Ibn Abbās and a group of the scholars of the past and present.

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، سِوَاهُ كَانَ
ذَلِكَ عَنْ شَهْوَةٍ، أَوْ غَيْرِ شَهْوَةٍ فِي أَصَحِّ قَوْلِي الْعُلَمَاءِ، مَا لَمْ
يُخْرِجْ مِنْهُ شَيْءٌ؛ لِأَنَّ النَّبِيَّ ﷺ قَبْلَ بَعْضِ نِسَائِهِ ثُمَّ صَلَّى وَلَمْ
يَتَوَضَّأْ.

أما قول الله تعالى: ﴿أَوَلَمْ يَسْمُرُوا النِّسَاءَ ...﴾ ﴿٤٣﴾ ﴿النساء: ٤٣﴾

فَالْمُرَادُ بِهِ: الْجَمَاعُ، فِي الْأَصَحِّ مِنْ قَوْلِي الْعُلَمَاءِ، وَهُوَ قَوْلُ
ابْنِ عَبَّاسٍ وَجَمَاعَةٍ مِنَ السَّلَفِ وَالْخَلَفِ.

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The fifteenth lesson: Adorning oneself with good manners according to the Islamic legislation for every Muslim

مُسلم

Adorning oneself with good manners according to the Islamic legislation for every Muslim: And from that: Truthfulness, Trustworthiness, Chastity, Shyness, Bravery, Generosity, fulfilling promises, staying away from that which Allah has made forbidden, being good to one's neighbour, Helping the one in need according to a person's capability and other than these from good characteristics which the Qurān and sunnah has stated.



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



The sixteenth lesson: Taking on Islamic mannerisms

Some of the Islamic mannerisms are: Greetings, Cheerful, Eating and drinking with the right hand, Saying *Bismillah* before it, Saying *Alhamdulillah* when finished eating and also after sneezing, Saying *Yarhamakallah* when some else sneezes and says *Alhamdulillah*. Also, Visiting the sick, attending the funeral by praying and burying, Implementing Islamic etiquettes when entering and leaving the masjid and one's home. Whilst travelling, (good) dealings with parents, close relatives, neighbours, elders and young ones. Congratulating at the birth of a child, Asking Allah to bless a marriage, consoling one being afflicted (with trials), and other than that from Islamic mannerisms in the way we dress ourselves or removing (clothes) including shoes.

This image shows a full page of white paper with horizontal dotted lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting practice. There are no margins, text, or other markings on the page.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The Seventeenth lesson: A warning against *shirk* and different kinds of sins

Warning and staying away from shirk and different types of sins,

From them: The seven deadly sins; Committing shirk with Allah, Magic, killing someone unjustly which Allah has forbidden, Consuming *ribā*, Consuming the wealth of orphans, fleeing on the day of battle, accusing chaste, innocent and believing women of wrongdoing.

From them are other sins like: Being undutiful to parents, cutting off ties with relatives, giving a false testimony, making false oaths, harming a neighbour, wrongfully shedding the blood of others, wrongfully taking the wealth of others, wrong attacking the honour of others, drinking any form of alcohol, Gambling, Backbiting and spreading rumours and other than these which Allah or his messenger has prohibited.

This image shows a full page of white paper with horizontal dashed lines, typical of primary-ruled notebook paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



The Eighteenth lesson: Preparing the dead body, praying over him and burying him

The details will follow:

Firstly: As a person dies its legislated to tell the person to say the *shahādah*, due to the statement of the prophet ﷺ “prompt those who are dying to say *there is none to be worshipped in truth except Allah*” what’s intended is for those whom the signs of death are visible.

Secondly: When it is affirmed that a person has died, the eyes should be closed and jaws are brought together as narrated in the sunnah.

Thirdly: It is compulsory to wash the body of the dead *muslim*, except if he was a martyr who died on the battlefield then in that case he is not to be washed or prayed over, rather he is to be buried with clothes he was wearing. The prophet ﷺ did not wash the dead in *Uhud* nor pray upon them.

الدَّرْسُ الثَّامِنَ عَشَرَ: تَجْهِيْزُ الْمَيِّتِ وَالصَّلَاةُ عَلَيْهِ وَدَفْنُهُ

وَإِلَيْكَ تَفْصِيلُ ذَلِكَ:

أَوَّلًا: يُسْرَعُ تَلْقِيئُ الْمُحْتَضِرِ: (لَا إِلَهَ إِلَّا اللَّهُ)؛ لِقَوْلِ النَّبِيِّ ﷺ «لَقِّنُوا مَوْتَانِكُمْ: لَا إِلَهَ إِلَّا اللَّهُ»، وَالْمُرَادُ بِالْمَوْتَى: الْمُحْتَضِرُونَ، وَهُمْ مَنْ ظَهَرَتْ عَلَيْهِمْ أَمَارَاتُ الْمَوْتِ.

ثَابِتًا: إِذَا تَيَسَّنَّ مَوْتُهُ أُعْمِضَتْ عَيْنَاهُ وَشُدَّ حِمَاهُ؛ لِيُورِدَ السَّنَةَ بِذَلِكَ.

قَالُوا: يَجِبُ تَغْسِيلُ الْمَيِّتِ الْمُسْلِمِ، إِلَّا أَنْ يَكُونَ شَهِيدًا
مَاتَ فِي الْمَعْرَكَةِ فَإِنَّهُ لَا يُغَسَّلُ وَلَا يُصَلَّى عَلَيْهِ، بَلْ يُدْفَنُ فِي
ثِيَابِهِ؛ لِأَنَّ النَّبِيَّ ﷺ لَمْ يُغَسَّلْ قَتْلَى أُحُدٍ وَلَمْ يُصَلَّ عَلَيْهِمْ

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



Fourthly: How to wash the dead body: The Awrah should be covered (with the cloth), That cloth should be raised slightly and his stomach should be squeezed gently. Then the one washing the body should take a piece of cloth, wrap it around the hands, wash the private areas of the body. Next, he should perform wudhu on behalf of the body just like how it's done for prayer. Then his head should be washed with water and *sidr* or something similar to it. Then the right side of the body is to be washed, following that with the left. Then he repeats the process a second and third time and each time passing hands over the stomach, and if any waste discharges then he cleans it and then blocks the orifices with cotton wool or anything similar. If the blockage does not hold up then he can use some clay or use another technique, or use any modern-day medicine like suitable plaster. If the body is still unclean, ablution must be extended to 5-7 times after which the body is dried with a clean cloth, he is perfumed (armpits and inner thighs) and the limbs he uses to prostrate, and perfuming all is better, including the shrouds. The moustache and the nails are clipped if they are long, and if that doesn't happen then there is no issue, (Men's) hair should not be combed, nor should the pubic hair be shaved, nor circumcised due to there being no proof for it. A woman is to be braided into three chains and left hanging down behind her.

This image shows a full page of white paper with horizontal dashed lines, typical of primary school writing paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



Handwriting practice lines consisting of 25 horizontal rows. Each row is defined by three dotted lines, providing a guide for letter height and placement.



Fifthly: Shrouding the dead: It is better for a man to be shrouded with three white garments which does not consist of a *Qamīs* or *Imāmah* , just like how it was done to the prophet ﷺ , wrapped around the body, however, there is no problem if it were wrapped by a *qamīs*, *izār* or any other garment.

A woman is enshrouded with five garments: a shirt, veil, loincloth and two other wrappings.

A child (male) is enshrouded between one and three garments, and a child (female) is enshrouded with a shirt and two other wrappings.

And what is obligatory for all is to be wrapped with one garment at least which covers the entire body. Nevertheless, if the deceased was in a state of *ihram* then he should be washed with water and *sidr* and then enshrouded with the clothes there were wearing, neither his head or face should be covered, nor perfumed, because he will be resurrected on the day of judgement saying the *talībyah* (*labbaik...*) as it has been narrated in a hadeeth from Allah's messenger ﷺ

If the deceased who died in the state of *ihraam* was a woman, she is enshrouded like anyone else except she is not to be perfumed, her face is not to be covered with a *niqab*, nor her hands with gloves, but the face and hands are to be covered with the normal garments we mentioned earlier pertaining to the enshrouding of a woman.

وَالْوَاجِبُ فِي حَقِّ الْجَمِيعِ تَوْبٌ وَاحِدٌ يَسْتُرُ جَمِيعَ الْمَمِيَّتِ .
لَكِنْ إِذَا كَانَ الْمَمِيَّتُ مُحَرَّمًا فَإِنَّهُ يُعَسَّلُ بِمَاءٍ وَسِدْرٍ ، وَيُكَفَّنُ فِي
إِزَارِهِ وَرِدَائِهِ أَوْ فِي غَيْرِهِمَا ، وَلَا يُعْطَى رَأْسُهُ وَلَا وَجْهُهُ ، وَلَا
يُطْبَبُ ؛ لِأَنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا ، كَمَا صَحَّ بِذَلِكَ الْحَدِيثُ
عَنْ رَسُولِ اللَّهِ ﷺ .
وَإِنْ كَانَ الْمُحَرَّمُ امْرَأَةً كُفِّنَتْ كَغَيْرِهَا ، وَلَكِنْ لَا تُطْبَبُ ، وَلَا
يُعْطَى وَجْهُهَا بِنَقَابٍ ، وَلَا يَدَاهَا بِمُقَازِنٍ ، وَلَكِنْ يُعْطَى وَجْهُهَا
وَيَدَاهَا بِالْكَفَنِ الَّذِي كُفِّنَتْ فِيهِ ؛ كَمَا تَقَدَّمَ فِي بَيَانِ صِفَةِ
تَكْفِينِ الْمَرْأَةِ .

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



Sixthly: The one who has the most right to wash the dead body of a man and pray over him is his chosen guardian (if any) then his father, his grandfather, then the closest of his relatives.

The woman is best washed by her chosen female then the mother, the grandmother, then the closest one of her female relatives.

The husband can wash the body of his wife and vice versa because Abu Bakr, *may Allah be pleased with him*, was washed by his wife; and Alī ibn Abī Tālib, *may Allah be pleased with him*, washed his wife, Fatimah, the daughter of the Prophet, *may Allah be pleased with her*.

[illegible]

Seventhly: How to perform the funeral prayer: Saying the *takbīr* four times, after the first time, he recites *Fātiha*, and if he recites with it a small chapter or an ayah or two then good due to an authentic narration pertaining to it from Ibn Abbas, and then just like in *tashahhud*, he says the second *takbīr* and sends salutations upon the prophet ﷺ and after the third he says “O Allah, grant forgiveness to our living and to our dead, and to those who are present and to those who are absent, and to our young and our old folk, and to our males and our females. O Allah, whomsoever you grant to live, from among us, help him to live in Islam and whomsoever of us you cause to die, help him to die in faith. O Allah forgive him (her, them) and have your Mercy upon him; protect him and pardon him, receive him with honour and make his grave spacious; wash him with water, snow and hail, and clean him from sins and wrong-doings as is cleaned a white garment from impurity; requite him with an abode more excellent than his, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire; widen his space in his grave and bring him light therein. O Allah don't deprive us from his reward and don't let us go astray after him” Then he says the fourth *takbīr* and ends with one *taslīm* on his right. It is recommended for one to raise his hands at the times of every *takbīr*.

If the deceased is a female then it should be said “O Allah forgiver her...”

If the deceased are two then it should be said “O Allah forgive the two...”

If the deceased are more than two then it should be said “O Allah forgive them...”

As for if the deceased is a child then rather than asking forgiveness for him one should say “O Allah make him a preceding reward and a reserve treasure (on the Day of Judgment) for his parents; a one whose intercession would be granted. O Allah make of him an excess in the measures and in the rewards (granted by Allah) to his parents. Let him join the company of the righteous believers and make him under the care of Abraham (may the peace of Allah be upon him), and protect him, by Your Mercy, from the torment of the blazing Fire”

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 عَنِ ابْنِ عَبَّاسٍ، ثُمَّ يُكَبِّرُ الثَّانِيَةَ وَيُصَلِّي عَلَى النَّبِيِّ ﷺ كَصَلَاتِهِ فِي التَّشَهُّدِ، ثُمَّ الثَّالِثَةَ، وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَخِيهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَأَفْسَحْ لَهُ فِي قَبْرِهِ، وَنُورْ لَهُ فِيهِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ»، ثُمَّ يُكَبِّرُ الرَّابِعَةَ، وَيُسَلِّمُ تَسْلِيمَةً وَاحِدَةً عَنْ يَمِينِهِ.

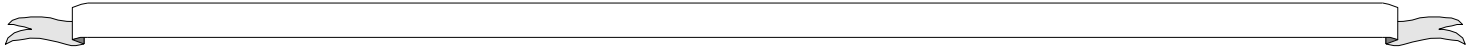
وَيُسْتَحَبُّ أَنْ يَرْفَعَ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ.

وَإِذَا كَانَ الْمَيِّتُ امْرَأَةً يُقَالُ: «اللَّهُمَّ اغْفِرْ لَهَا... الْحُ».

وَإِذَا كَانَتِ الْجَنَائِزُ اثْنَتَيْنِ يُقَالُ: «اللَّهُمَّ اغْفِرْ لَهُمَا... الْحُ».

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

أَمَّا إِذَا كَانَ فَرَطًا (الْطِفْلُ الْمُتَوَقِّ) 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 إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ».



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



The *Sunnah* is for the *Imām* to stand right next to the head of the body if it is a man, and to the middle of the body if it is a woman. If the funeral prayer is for more than one person then the male body should be placed closest to the Imam. If there are children as well, then the male children are placed before the female adults, who are to be placed before the female children. The head of the male child should be parallel to the head of the male adult, and the middle part of the woman's body should be parallel to head of the male adult. The same applies to the female child, her head is to be placed parallel to the female's head, and the middle part of her body is parallel to the head of the male adult. Those praying with the *imām* should all stand behind him, except if a person could not find a spot so he prays on the right side of the *Imām*.

[illegible]

Eighthly: How to bury the deceased: It is legislated for the grave to be dug to a depth equal to accommodate the size of the person being buried. Also, the *lahdh* (tomb pit) should be dug on the side facing the direction of the *qiblah*. The body is then placed on the right side of the *lahdh*. The knot of the shroud is then loosened and left like that without it being removed. The face should not be exposed whether it be a male or female. Then bricks should be placed on the *lahdh* and plastered so that the body is protected from dirt. If bricks are not available then tablets, stones or wood should be used to prevent the dirt. Next, the mud is poured down and at that point it is recommended to say **“In the name of Allah upon the way of the messenger of Allah”** The ground of the grave is then raised up to the level of a span of a hand. If possible, pebbles should be placed upon it and water is sprinkled.

It is then legislated for those who participated to stand beside the grave and make *duā* for the deceased because when the prophet ﷺ finished burying the deceased, he would stand near it and say **“Seek forgiveness for your brother and ask (Allah) to make him firm, for indeed he is now being asked (questions)”**

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

ثَامِنًا: صِفَةُ دَفْنِ الْمَيِّتِ: الْمَشْرُوعُ تَعْمِيقُ الْقَبْرِ إِلَى وَسْطِ الرَّجُلِ، وَأَنْ يَكُونَ فِيهِ لَحْدٌ مِنْ جِهَةِ الْقِبْلَةِ، وَأَنْ يُوضَعَ الْمَيِّتُ فِي اللَّحْدِ عَلَى جَنْبِهِ الْأَيْمَنِ، وَتُحْلَى عَقْدُ الْكَفَنِ، وَلَا تُنَزَّغَ بَلَّ ثَوْبُهُ، وَلَا يُكْشَفُ وَجْهُهُ سِوَاءَ كَانَ الْمَيِّتُ رَجُلًا أَوْ امْرَأَةً، ثُمَّ يُنْصَبُ عَلَيْهِ اللَّبْنُ، وَيُطَيَّنُ حَتَّى يَثْبُتَ وَيَقِيَهُ التُّرَابُ، فَإِنْ لَمْ يَتَيَسَّرَ اللَّبْنُ فَيُغَيَّرُ ذَلِكَ مِنْ أَلْوَاحٍ، أَوْ أَحْجَارٍ، أَوْ خَشَبٍ يَقِيهِ التُّرَابُ، ثُمَّ يُهَالُ عَلَيْهِ التُّرَابُ، وَيُسْتَحَبُّ أَنْ يُقَالَ عِنْدَ ذَلِكَ: «بِاسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ»، وَيُزْفَعُ الْقَبْرُ قَدَرِ شِبْرٍ، وَيُوضَعُ عَلَيْهِ خَضَبَاءُ إِنْ تَيَسَّرَ ذَلِكَ، وَيُرَشُّ بِالمَاءِ. وَيُشْرَعُ لِلْمُشَيعِينَ أَنْ يَقْفُوا عِنْدَ الْقَبْرِ وَيَدْعُوا لِلْمَيِّتِ؛ لِأَنَّ النَّبِيَّ ﷺ كَانَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ، وَاسْأَلُوا لَهُ التَّثْبِيتَ، فَإِنَّهُ الْآنَ يُسْأَلُ».



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



Ninthly: It is also legislated for the one who has not prayed over the deceased to pray over him after the funeral, because the prophet ﷺ did that, however it should be performed within a month. If the period has gone beyond a month then it is not legislated as it has not been narrated that the prophet ﷺ had prayed over the deceased after a month of the burial has passed.

[illegible]

Eleventh: It is impermissible for a woman to mourn over a deceased for more than three days unless it is her husband, for it is obligatory upon her to grieve for four months and ten days, except if she is pregnant, her mourning continues until she gives birth, according to what has been narrated from the prophet ﷺ regarding it.

أَمَّا الرَّجُلُ فَلَا يَجُوزُ لَهُ أَنْ يُحَدَّ عَلَى أَحَدٍ مِنَ الْأَقَارِبِ أَوْ غَيْرِهِمْ.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



الأصول الستة

The Six Fundamental Principles of Islam

Shaykh Muhammad bin Abdul Wahab



Introduction

From the most amazing of affairs and the greatest of signs that indicate the (infinite) power of al-Malik al-Ghallāb (the Ever-Triumphant King) are Six Fundamental Principles which Allāh has evidently explained for the common people, despite what the sceptics may think. After this, many of the intellectual ones of the world and the thinkers from Banī Ādam (children of Ādam) erred regarding these principles except for a small minority

مِنْ أَعْجَبِ الْعُجَابِ، وَأَكْبَرِ الْآيَاتِ الدَّالَّةِ عَلَى قُدْرَةِ الْمَلِكِ
الْعَلَّابِ: سِتَّةُ أَصُولٍ بَيْنَهَا اللَّهُ تَعَالَى نَبِيًّا وَاحِصًا لِلْعَوَامِّ فَوْقَ
مَا يَظُنُّ الظَّانُونَ، ثُمَّ بَعْدَ هَذَا غَطِطُ فِيهَا كَثِيرٌ مِنْ أَدْكِيَاءِ
الْعَالَمِ، وَعُقْلَاءِ بَنِي آدَمَ؛ إِلَّا أَقَلَّ الْقَلِيلِ

[illegible]



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The First Principle: Sincerity in the religion to Allāh alone without (associating) partners with Him. Also, a clarification of its opposite which is shirk (associating partners with Allāh). Majority of the Qurān explains this principle from many angles with words that the most unintelligent of common folk can understand. Then when that which befell majority of the Ummah occurred, Shaytān displayed to them (what they believed to be) Ikhlās in the form of belittling the Righteous and falling short in the fulfilment of their rights. And the Shaytān presented Shirk to them in the form of (exaggerated) love for the Righteous and their followers.

This image shows a full page of handwriting practice paper. It features approximately 20 horizontal dashed lines spaced evenly down the page, providing a guide for letter height and placement. The background is plain white, and there are no margins or additional markings.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





Handwriting practice lines consisting of 20 rows of dotted lines on a white background.



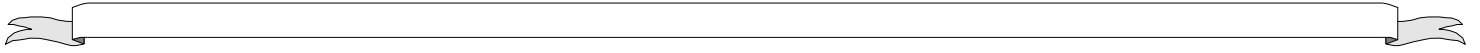
The Second Principle: Allāh has ordered unity (al-ijtimā') in the religion and prohibited disunity (atafarruq) therein. So Allāh has clearly explained this such that the common people can understand it. He forbade us from being like those before us who split and differed (amongst themselves), and were destroyed (due to it). He (Allāh) mentioned that He commanded the Muslims to unite in the religion (al-ijtimā') and prohibited them from splitting (atafarruq) therein. And what further clarifies this affair are the astonishing reports in the Sunnah pertaining to it. Then the affair became (reversed) such that (blameworthy) splitting in the foundations (usūl) and subsidiary branches (furū') of the religion was regarded (real) knowledge and understanding of the religion. And it became such that no one spoke of unity in the religion except that he was considered a zindīq (heretic) or a majnūn (insane)

This image shows a full page of a handwriting practice worksheet. It consists of multiple rows of horizontal dashed lines spaced evenly down the page, providing a guide for letter height and placement. The background is plain white, and there are no margins or additional markings.

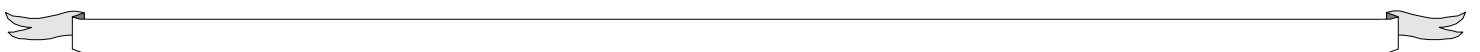


A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





Handwriting practice lines consisting of 20 rows of dotted lines on a solid background.



The Third Principle: Indeed, from the completion of unity (al-ijtimā') is to hear and obey whoever has been put authority over us, even if he is an Abyssinian slave. Allāh has explained this matter clearly, conclusively and sufficiently from the many aspects of the numerous types of explanation, both legislatively (i.e. from the shari'ah), and in terms of (Divine) decree (i.e. what He willed to happen in the creation). Then this principle (hearing and obeying those in authority over us) became unknown to many of those who claim to have knowledge, so how then could it be acted upon?

This image shows a full page of a document template designed for handwriting practice. It consists of multiple sets of three horizontal lines each, creating rows for writing. Each row is defined by a solid top line, a dashed middle line, and a solid bottom line. The entire page is filled with these repeating row patterns from top to bottom, providing a guide for letter height and placement. There are no margins, text, or other markings present.



A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The Fourth Principle: An explanation of (what is) knowledge, (who are) the scholars, (what is) fiqh and who the fuqahā (jurists) are; and a clarification regarding those who imitate them (i.e. the scholars) but (in reality) are not from them.

Allāh clarified this principle at the beginning of Sūrah al-Baqarah in His statement:

“O Children of Israel! Remember My favour which I bestowed upon you, and fulfil My covenant and I will fulfil yours” [Sūrah al-Baqarah, 40] up until His statement, “O Children of Israel! Remember My favour which I bestowed upon you and how I preferred you over the 'Alamīn (mankind and jinn) (of your period, in the past)” [Sūrah al-Baqarah, 47].

This is further explained by what the Sunnah has explicitly affirmed through ample clear speech that can be comprehended by (even) the average person. Then this matter (i.e. this principle) became the strangest of affairs (such that) knowledge and Jurisprudence were deemed to be innovations and misguidance, and the best of what they had with them was the mixing of truth and falsehood. The (real) knowledge which Allāh has praised and obligated upon the creation was considered as something that only a zindīq (heretic) or a majnūn (insane) person would utter. (Additionally), whoever rejected (this principle), showed hostility towards it, authored against it and forbade it would be considered as a knowledgeable scholar.

[illegible]



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





A series of horizontal dotted lines for handwriting practice, spanning the width of the page.



The Fifth Principle: Allāh, the Most-Sublime's clarification concerning who the Awliyā' of Allāh are, and His distinguishing between them and those who (falsely) resemble them from the enemies of Allāh; the hypocrites and the evildoers. Sufficient in this regard is a verse in Sūrah āl-'Imrān, which is His saying: "Say to them (O' Muhammad): if you truly love Allāh then follow me, Allāh will (consequently) love you." [Sūrah āl-'Imrān, 31]. And a verse in Sūrah al-Mā'idah wherein He says: "O' you who believe! Whoever from among you turns back from his religion, Allāh will soon bring about another people whom He loves and they love Him." [Sūrah al-Mā'idah, 54]. (Also), a verse in Sūrah Yūnus wherein He says: "Certainly, the Awliyā' of Allāh shall fear not, nor shall they grieve, those who believed and used to fear Allāh much." [Sūrah Yūnus, 62-63]

Then the affair became such that majority of those who claimed to possess knowledge, (who claimed to be) guides for the creation and guardians of the Islamic legislation declared that the Awliyā' of Allāh must be those who abandon following the Messengers; and whoever follows them (i.e. the Messengers) is not from the Awliyā' of Allāh. (According to them) it was also a must to reject Jihād, so whoever engaged in Jihād is not (considered) from them. (Also), it was a must to reject Al-īmān and At-Taqwā, so whoever dedicates himself to Al-īmān and At-Taqwā is (also) not from the Awliyā' of Allāh. O' our Lord, we ask You for pardon of (our sins) and well-being, indeed You are the All-Hearer of supplications.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

الأصل الخامس: بيان الله سبحانه لأوليائه الله، وتفريقه بينهم وبين المشبهين بهم من أعداء الله المنافقين والفجار، ويكفي في هذا: آية في سورة آل عمران؛ وهي قوله تعالى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: 31]، وآية في سورة المائدة؛ وهي قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ [المائدة: 54]، وآية في يونس؛ وهي قوله تعالى: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ [يونس: 62-63]، ثم صار الأمر عند أكثر من يدعي العلم، وأنه من هداة الخلق وحفاظ الشرع إلى: أنَّ الأولياء لا بُدَّ فيهم من ترك اتباع الرُّسل، ومن تبعهم فليس منهم! ولا بُدَّ من ترك الجهاد، فمن جاهد فليس منهم! ولا بُدَّ من ترك الإيمان والتقوى، فمن تعهد بالإيمان والتقوى فليس منهم! يا ربنا! نسألك العفو والعافية؛ إِنَّكَ سميع الدعاء



Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.



The Sixth Principle: A refutation of the doubt that Shaytān has contrived in abandoning the Qur'ān and Sunnah, and (instead) following the various scattered opinions and desires. The doubt; no one knows the Qur'ān and Sunnah except a mujtahid mutlaq (unrestricted jurist). The unrestricted jurist is characterised as having such-and-such characteristics that perhaps are not found at all in Abū Bakr or 'Umar. (According to them), if a person is not of such description, then he must turn away from them (i.e. the Qur'ān and Sunnah) by default, there being no doubt or difficulty in that. And whoever seeks guidance (directly) from them (i.e. the Qur'ān and Sunnah) is either a zindīq (heretic) or a majnūn (insane person) because of the difficulty in comprehending them.

Exalted is Allāh above imperfection and glorious is His praise! How much did Allāh clarify through (His) legislation and Divine Decree, and through (His) creation and command in refuting this accursed doubt from various standpoints, to the point (where) they became known by necessity – however most people do not know:

“Indeed, the Word (of punishment) has proved true against most of them, so they will not believe. Indeed, We placed around their necks iron collars that reach their chins so that their heads are forced up. We placed a barrier before and behind them and cover them so they cannot see. It is the same to them whether you warn them or you warn them not, they will not believe. You can warn only he who follows the reminder (the Qur'ān) and fears the Most Merciful though he cannot see Him. So, give such people the glad tidings of forgiveness and a generous reward (i.e. Jannah).” [Sūrah Yā-sīn, 7-11]

لَأَصْلُ السَّادِسِ رَدُّ الشُّبْهِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ
وَالسُّنَّةِ، وَاتِّبَاعِ الآرَاءِ وَالْأَهْوَاءِ الْمَتَفَرِّقَةِ الْمُخْتَلِفَةِ؛ وَهِيَ أَنَّ الْقُرْآنَ
وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ، وَهُوَ الْمُوصُوفُ بِكَذَا
وَكَذَا – أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَّةً فِي أَبِي بَكْرٍ وَعُمَرَ! –، فَإِنْ لَمْ
يَكُنِ الْإِنْسَانُ كَذَلِكَ؛ فَلْيُعْرِضْ عَنْهُمَا فَرَضًا حَتْمًا – لَا شَكَّ وَلَا
إشْكَالَ فِيهِ! –، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا؛ فَهُوَ: إِمَّا زَنْدِيقٌ، وَإِمَّا
مَجْنُونٌ – لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا! –. فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ! كَمْ بَيَّنَّ
اللَّهُ سُبْحَانَهُ – شَرْعًا وَقَدَرًا، خَلْقًا وَأَمْرًا – فِي رَدِّ هَذِهِ الشُّبْهِةِ
الْمَلْعُونَةِ مِنْ وَجْهِ شَيْءٍ بَلَغَتْ إِلَى حَدِّ الضَّرُورِيَّاتِ الْعَامَّةِ، وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ: ﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ – وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ
خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ – وَسَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ – إِمَّا تُنذِرُ مَنْ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ
بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾ [يس: 7-11]

.....

.....

.....

.....

.....

.....

.....

.....



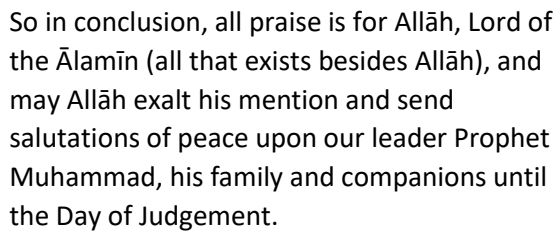
A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.





Handwriting practice lines consisting of 20 rows of dotted lines on a white background.





آخِرُهُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا إِلَى يَوْمِ الدِّينِ
