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# Simplified Islamic Jurisprudence

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Written by:



The Eminence Relater Sheikh:  
ALI ABDULLAH A ALNUMAY



Scientific Programatic Issues

مِيقَاتُ الْعَالَمِ  
علم ينتفع به

In The Name Of Allah  
The Most Beneficent, The Most Merciful

# Simplified Islamic Jurisprudence

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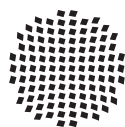
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## Chapter of Purity

Water is pure unless its color, taste and smell change out of impurity that fell in it, such as urine, defecation, dead meat, or blood poured forth. It also removes impurity. Abu Saeed Al-Khudri narrated that the Messenger of Allah peace be upon him said: "Water is pure and nothing can make it impure."

**Al-Baihaqi** reported that Abi Umama Al-Bahely said that the Prophet said: "Water is pure unless any impure thing is added which changes its smell, taste and color." (Its transmitted chain is weak, but its meaning is accepted unanimously)

## Chapter of Utensils

Using any pure utensil is permissible except utensils made of gold or silver. Hudhaifa bin Al-Yaman narrated that Allah's Messenger said: "Do not drink in silver or gold utensils, and do not eat in plates of such metals, for such things are for them (the disbelievers) in this worldly life and for you in the Hereafter." (Agreed upon)

Each skin of an animal which can be eaten, even if it is dead, is pure. Ibn 'Abbas narrated that the Prophet said: "When the skin is tanned, it becomes purified." (Narrated by Muslim)

## Chapter of Removing Impurity

It is likely that everything that comes out of man's private parts is impure, except semen and moisture of private parts of woman.

It is sufficient to sprinkle water over pre-seminal fluid and boys' urine to remove their impurity. If a dog licked a utensil, it should be washed seven times; one of them should be with soil. Urines, virginity, saliva, and meats of animals that cannot be eaten are likely to be impure, but they cannot be regarded as impure at hard states. Regarding widespread things such as sweat, remainder of food or drink of a cat or donkey, and creatures that do not have fluid blood like flies, they are pure.

## Chapter of Wudu (Ablution)

**Allah said:** "O you who believe! When you prepare for prayer, wash your faces, and hand (arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles."

This is the obligatory way of performing ablution which shall be combined with intention, order and incessancy. Washing the face includes rinsing mouth and sniffing up and blowing nose. Rubbing the head also includes rubbing ears. Supererogatory matters of ablution are beginning the ablution by saying, 'In the name of Allah, The Most Beneficent, The Most Merciful,' and washing each organ for three times except the head which should be rubbed once.

**Humran narrated that Uthman may Allah please him** called for water to perform ablution. He washed palms of his hands three times, then rinsed his mouth and sniffed water in his nose and then blew it out. He then washed his face three times. Thereafter he washed his right hand up to his elbow three times, then the left one likewise, then he passed wet hands on his head. Then he washed his right foot up to the ankle three times, then the left one likewise. **He then said:** "I saw Allah's Messenger performing ablution like this ablution of mine." (Agreed upon)



### Chapter of Wiping over Leather Socks and Turbans

If a man wears leather socks after ablution, he can wipe them when performing ablution again. He can be still wearing them except for major ritual impurity or spending limited time for wiping over them. (It is necessary to be pure before wearing leather socks. You have also to wear them for a fixed period then you have to remove them and renew ablution or take a bath.) **Ali bin Abi Taleb may Allah please him said:** "The Prophet fixed the period of wiping over the leather socks for three days and nights for a traveler and one day and a night for the resident person in a town." (Narrated by Muslim)

Regarding turbans, it is not necessary to perform ablution before wearing them. There is also no time fixed for wiping over them, such as splint. (you can wipe over a turban when performing ablution even if you wore it while you were not impure. You can also wear it for any period and wipe over it at every ablution.) Thaw-

ban narrated that Allah's Messenger sent out a military expedition and commanded them to wipe over the turbans. (Narrated by Ahmed and Abu Da'ud, Al-Hakim graded it Sahih 'sound')

### Chapter of Nullification of Ablution

Ablution is obligatory when anything (urine or stool) comes out of private parts; when the mind is absent because of sleep or something like it; and when eating camels' meat. Safwan bin 'Assal reported that the Messenger of Allah said: "In the case of defecation, urine or sleep, (the ablution is null)."

Abu Hurairah may Allah please him reported that the Prophet said: "A man should not leave the mosque unless he hears a sound or perceives a smell (of breaking wind or passing gas)." (Narrated by Muslim)

Jabir bin Samura said that a man asked the Prophet: "Should I perform ablution (after eating) camel's flesh?" the Prophet said: "Yes." (Narrated by Muslim)

### Chapter of Purifying Private Parts

It is obligatory to remove urine or stool either by washing the private parts with water or by cleaning the private parts with stones. Anas bin Malik said that the Prophet used to wash his

private parts with water (after answering the call of nature).

Salman narrated that Allah's Messenger forbade us to face the Qiblah (a direction which Muslims turn to in prayers) when defecating or urinating, or to clean ourselves using the right hand, or to clean ourselves with less than three stones, or to clean ourselves with dung or a bone. (Reported by Muslim)

### Chapter of Ghusl (Bathing)

**Allah said:** "If you are in a state of ceremonial impurity, bathe your whole body."

**He also said:** "But when they (your wives) have purified themselves (from their course), you may approach them in any manner, time, or place ordained for you by Allah."

It is obligatory to wash the whole body after sexual intercourse or a wet dream, and after the end of women's course and birth blood. Abu Hurairah reported that the Messenger of Allah said: "When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female). (Agreed upon) Muslim added in his narration: "Even if there is no orgasm."

**Um Sulaim said:** "O Allah's Messenger! Is a Ghusl (bath) compulsory for a woman when she has a sexual dream?" He replied: "Yes, when she sees signs of liquid." (Agreed upon)

**'Aisha narrated:** "Whenever Allah's Messenger bathed be-



cause of sexual intercourse, he first washed his hands: he then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer. He then took some water and put his fingers and moved them through the roots of his hair. Then he poured three handfuls on his head and then poured water over his body and subsequently washed his feet.” (Agreed upon)

### Chapter of Al-Tayammum

(sand ablution when water for ablution or Ghusl is not feasible)

**Allah said:** “And when you find no water (to perform Ghusl or ablution), then take for yourselves clean sand or earth, and rub therewith your faces and hands.”

Also, if a man fears that using water in Ghusl or ablution may harm him (because of injury or so on), he can perform Al-Tayammum.

**‘Ammar bin Yasir narrated that the Prophet said:** “This would have been enough for you (to perform Al-Tayammum),” and he struck the earth with his hands once, then he wiped the right hand with the left one and the outside of the palms of his hands and his face. (Agreed upon)

## Chapter of Menstruation

**‘Aisha may Allah please her said:** “The blood of menstruation is known by its black color.”

A woman who is in a state of menstruation or birth blood shall not pray or fast. Abu Saeed Al-Khudri reported that the Prophet said: “Is it not the case that when a woman menstruates, she neither prays nor fasts?” (Agreed upon)

When a woman purifies after the end of menstruation and birth blood, she has to make up fast. **‘Aisha said:** “We (the Prophet’s wives) menstruated, and we ordered to make up fasting not praying.” (Narrated by Muslim)

If yellow or muddy discharges are related to the days of menstruation, they are considered menstruation, but after purifying from menstruation, these yellow or muddy discharges are not considered menstruation. Um ‘Atiyah said: “After we were pure, we did not consider the yellow or muddy discharge to be anything (i.e. of the menses blood).”

**Um Salamah said:** “During the lifetime of the Prophet, the women having bleeding after delivery (postnatal or puerperal blood) would refrain (from prayer) to forty days.”

Forty days are the maximum limit of birth blood. If the woman becomes pure before finishing the forty days, she has to pray and fast.

Istihadah is a non-menstrual vaginal bleeding that happens to a woman. It is not considered menstruation, and a woman can perform ablution and pray during it. **'Aisha said:** "If it were the other matter (Istihadah), perform ablution and pray."

Whoever knows its menstruation by its description or time, she has to (leave praying and fasting during it). 'Aisha said that Fatima bint Abu Hubaish came to the Prophet and said: "I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified; should I, therefore, abandon prayer?" **The Prophet said:** "Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends, wash the blood from yourself and then pray." (Agreed upon)

A woman who does not know its menstruation by its description or time, but she had a menstruation before, she has to follow the narration of Um Salamah that a certain woman in the time of the Messenger of Allah used to bleed profusely. **The Prophet said:** "That woman should calculate the number of the nights and days during which she used to menstruate each month before she was afflicted with this trouble and abandon prayer during that period each month. When those days and nights are over, she should take a bath, tie a cloth over her private parts and pray."

If a woman does not have menstruation before and cannot identify its menstruation, she has to follow the narration of Hamnah bint Jahsh who said that she had a very strong prolonged flow

of blood. She went to the Prophet to ask him about it. He said: "This is a strike from Satan. So observe your menses for six or seven days, then perform Ghusl. But if you are strong enough to delay the Dhuhr (the noon) prayer and advance the Asr (the afternoon) prayer, then make the Ghusl until you see that you are purified and combine the Dhuhr and the Asr prayers together. Then delay the Maghrib (the sunset) prayer and advance the Isha (the night) prayer, and perform Ghusl and combine the two prayers, do so. Then wash at dawn and pray Fajr (the dawn prayer). This is how you may pray and fast if you have the ability to do so." And he said: "That is the more preferable way to me." In the narration of Asmaa bint 'Amees, the Prophet added: "And perform ablution between these times." If the woman does not perform Ghusl and does not combine prayers, she has to follow what 'Aisha narrated: "And perform ablution for every prayer."

A person who suffers from incontinence is like the woman who suffers from Istihadah. Both have to perform ablution for every prayer.

### Chapter of Salat (Prayer)

**Allah said:** "Set up regular prayers: for such prayers are enjoined on believers at stated times." This verse means that a Muslim has to perform prayers perfectly at their stated times. He also has to perform conditions, basic elements, obligations, supererogatory practices, and etiquettes of prayers. That is because prayer is the pillar of Islam, and a man's Islam cannot be completed without performing it. Jabir reported that the Mes-

messenger of Allah said: "Between a man and disbelief is the abandonment of Salat (prayer)." (Narrated by Muslim)

**Buraidah bin Husaib reported that the Prophet said:** "That which differentiates us from the disbelievers and hypocrites is our performance of prayer. He, who abandons it, becomes a disbeliever."

**Abdullah bin Shakik Al-'Uqaily said:** "Companions of the Prophet Muhammed peace be upon him considered that abandonment of prayer is the only act that leads to disbelief." Muhammed bin Nasr reported that he heard Ishak saying: "The messenger of Allah said that whoever abandons prayer becomes a disbeliever. Also, scholars, from the time of the prophet to our time, see that he, who abandons prayer deliberately and without any excuse, is a disbeliever."



### Chapter of Preventing Prayer at Certain Times

Abu Saeed Al-Khudri reported that the Prophet said: "There is no prayer after the dawn prayer until the sun rises; and there is no prayer after the 'Asr (the afternoon) prayer until the sun sets."

The inhibition of prayer here is meant to be after performing the (obligatory) prayer, not after the stated time of it.

It is likely that people who have excuse are excluded from this inhibition. Jubair bin Mutim reported that the Prophet said: "O Banu Abd Manaf, do not prevent anyone from circumambulating this house or praying at any time he wants of the day or night."

The more intense times than these two times, during which the Prophet inhibited prayer are what was reported by Uqba bin ‘Amir: “There were three times at which Allah’s Messenger forbade us to pray or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.” (Narrated by Muslim)

After the dawn prayer is not a time for supererogatory prayer. Abdullah bin ‘Umar reported that the Prophet said: “There are no prayers after Al-Fajr (the Dawn) prayer except two prayer units.” In the narration of Abd-Elrazeq: “There is no prayer after the Dawn prayer except the supererogatory prayer of Al-Fajr.”

### Chapter of Al-Adhan (Prayer Call)

Al-Adhan consists of fifteen words, and the Iqama consists of eleven words. Abdullah bin Zaid bin Abd Rabuh said that a man appeared to him while he was asleep and said: “Say (when you call to prayer): Allah is most great, Allah is most great, Allah is most great, Allah is most great. I bear witness that there is no God but Allah; I bear witness that there is no God but Allah. I bear witness that Muhammed is the Messenger of Allah; I bear witness that Muhammed is the Messenger of Allah. Come to prayer, come to prayer. Come to success, come to success. Allah is most great, Allah is most great. There is no God but Allah. And say (when you utter the Iqama): Allah is most great, Allah is most great. I bear witness that there is no God but Allah. I

bear witness that Muhammed is the Messenger of Allah. Come to prayer, come to success. The time for prayer has come; the time for prayer has come: Allah is most great, Allah is most great. There is no God but Allah.” When Abdullah bin Zaid woke up, he came to the Prophet and told him about his dream. The Prophet said: “It is a genuine vision. Go with Bilal and told him about what you saw to call people to prayer because his voice is louder than you (this vision has become prayer call ‘Al-Adhan’).

In the narration of Ahmed, this phrase is added at the Dawn prayer call: **prayer is better than sleep. Ibn Khuzaima also reported that Anas said:** “It is a Prophetic tradition that a person who calls to the Dawn prayer to say, ‘prayer is better than sleep’ after saying ‘come to success’ twice.”

There is another description of prayer call as Abi Mahzora reported that the Prophet taught him Al-Adhan describing it with At-Tarji (repetition).

Abi Juhaifa said that he saw Bilal calling to prayer and followed Bilal’s mouth while he was uttering the Adhan. In the narration of Abi Dawood Bilal inclined his neck to the right and left without turning while saying ‘come to prayer’. At other narration Bilal put his two fingers at his ears when saying, ‘come to prayer’. (Narrated by Ahmed and At-Tirmidhi)

A person who calls to prayer should do it slowly, and who utters Iqama should do it quickly. He should also face the Qiblah (a direction which a Muslim faces while praying) at both Al-Adhan and Al-Iqama.

## Chapter of Conditions of Prayer

There are six conditions of prayer. **The first condition** is purification (performing ablution). **Abu Hurairah reported that the Messenger of Allah said:** “Allah does not accept the prayer of any of you when you are defiled until you perform ablution.”

**The second condition** is the sated time of prayer. Allah said: “For such prayers are enjoined on believers at sated times.”

**The third condition** is covering private parts with a cloth that does not show the body. Allah said: “Wear your beautiful apparel at every time and place of prayer.” The pudendum of man lies between the navel and the knee. The whole body of woman is pudendum at praying, except the face, but if she prays at the presence of a foreign man, she has to cover her face. ‘Aisha may Allah please her reported that the Prophet said: “Allah does not accept the prayer of a woman who menstruates (i.e. an adult woman) unless she wears a veil.” Abu Hurairah reported that the Prophet said: “No one of you should pray in a single garment with no part of it on his shoulder.”

**The fourth condition** is purifying body, garment and the place of prayer from impurity. Allah said: “And your garments purify.” He also said: “And sanctify My house for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).” If a person prays and forgets to remove impurity, his prayer is accepted. Abu Marthad Al-Ghanawi reported that Allah’s Messenger said: “Do not pray toward graves.” (Narrated by Muslim) Jundab bin Abdullah said that the Prophet said: “You



must not take graves as mosques; I forbid you to do that.” (Narrated by Muslim) A Muslim should not pray at a mosque that contains a grave. Jabir bin Samura said that he asked the Prophet: “May I pray where camels lie down?” The Prophet replied: “No.”

**The fifth condition** is facing the Kiblah (a direction which Muslims turn to in prayers). Allah said: “Now shall We turn you (o Muhammed) to a kiblah that shall please you. Turn then your face in the direction of the sacred mosque.” But a person can perform supererogatory prayer while riding a camel. Amer bin Rabia’ said that he saw the Prophet praying at the camel wherever it may direct. (Agreed upon) Al-Bukhari added in his narration that the Prophet gestured with his head at prayer, and he used to do this at supererogatory not obligatory prayer. A person can also pray without facing the Kiblah at the state of disability such as illness, and fear, for Allah said: “So fear Allah as much as you can.”

**The sixth condition** is intention. ‘Umar bin Khatab said that the Messenger of Allah said: “Actions are to be judged only by intentions.” (Agreed upon)

### Chapter of Masjids (Mosques)

**The rights of Masjids** are to respect and purify them, and to remember Allah in them. Allah said: “And whoever holds in honor the symbols of Allah, (in sacrifice of animals), such (honor) should come truly from piety of heart.”

**Abu Hurairah reported that the Prophet said:** “If anyone hears a man inquiring in a mosque about something he has lost, he should say: May Allah not restore it to you, for mosques are not built for this purpose.” (Narrated by Muslim)

**‘Aisha may Allah please her said** that the Prophet was screening her with his garment while she was looking at the Abyssinians who were playing in the courtyard of the mosque. (Agreed upon) This incident was at EL-’Eid.

**Abu Qatadah reported that the Prophet said:** “When anyone of you enters the mosque, he should perform two Rak’ah ‘prayer unit’ (of voluntary prayer) before sitting.” (Agreed upon)



### Chapter of the Way of Prayer

**Malik bin Al-Huwareth reported that the Prophet said:** “Offer your prayers in the way you saw me offering my prayers.”

Scholars agreed that the Messenger of Allah performed the Dawn prayer in two Rak’ah (prayer unit), the Maghrib (the sunset) prayer in three Rak’ah, and each of the Dhuhr (the noon), the ‘Asr (the afternoon) and the Isha (the night) prayers in four Rak’ah. He also used to perform all actions of prayer with tranquility, and commanded people to do the same as Abu Hurairah reported. The Prophet also used to say ‘Allah is the Greatest’ at every bow, rise, standing and sitting, except at rising from Ruku’ (bowing) as he used to say: “Allah listens to him who praises him.” (Agreed upon)

Abu Humaid Al-Sa'idy said that when the Prophet uttered the Takbir (Allah is the Greatest) for prayer (in the beginning), he raised his hands opposite to his shoulders." Ibn 'Umar said that the Prophet used to do so (raising his hands opposite to his shoulders and saying Allah is the Greatest) when beginning the prayer; when bowing; after bowing; and when rising after performing two Rak'ah. After saying Allah is the Greatest at the beginning of the prayer, the Prophet put his right hand over the left one and wrist and forearm on his chest. Abu Hurairah said that when the Prophet said the Takbir (Allah is the Greatest) for prayer, he would remain silent for a while before recitation. So he asked the Prophet why he remained silent. The Prophet replied that he said: "O Allah, distance me from my sins as You have distanced the east from the west; O Allah, purify of my sins as a white garment is purified of dirt; O Allah, cleanse me of my sins with water and snow and hail." (Agreed upon) Then the Prophet would say, 'I take refuge in Allah, All-Hearing, All-Knowing from the accursed devil.' Then he would recite Al-Fatiha (the Beginning) chapter of the Holy Qur'an until reaching Allah's saying: "Nor of those who went astray," the Prophet would say: "Ameen (i.e. O Allah accept my prayers)."

The Prophet also used to recite the Beginning chapter and another chapter of the Qur'an in the first two Rak'ah at the Dhuhr and the Asr prayers. **'Ubada said that the Prophet said:** "The prayer of him who does not recite Umm al-Qur'an (the Beginning chapter) is not credited."

When the Prophet bowed, he clutched his knees with his hands (and opened his fingers), then he would bent his back without

raising his upwards. **Then he would say:** “Glory be to my Lord Almighty.” Then he would raise his head and stand straightly saying: “Allah listens to him who praises Him.” Abu Saeed Al-Khudri said that when Allah’s Messenger raised his head after bowing, he said: “Allah! Our Lord, to Thee be the praise that would fill the heavens and the earth and that which is between them and that which will please Thee besides (them). Worthy art Thou of all praise and glory, most worthy of what a servant says, and we all are Thy servants. No one can withhold what Thou give or give what Thou withhold, and riches cannot avail a wealthy person against Thee.” (Narrated by Muslim)

When the Prophet prostrated, he put his hands on the ground without unfolding or folding his fingers. He would make his feet fingers’ tips face the Kiblah. Ibn Abbas said that the Prophet said: “I have been commanded to prostrate myself on seven bones: forehead, and then pointed with his hand towards his nose, hands, knees, and the extremities of the feet.” (Agreed upon) Wael bin Huger said that when the Prophet prostrated, he put his hands at the opposite of his ears. Huzaiifa said that the Prophet said when prostrating: “Glory be to my Lord, the Most High.” ‘Aisha said that when the Prophet raised his head after prostration, he did not perform the second prostration until he sat straightly and put his hands on his thigh. And when he sat to say At-Tashahud after the first two Rak’ah, he sat at his left foot and held the right foot upright. Ibn Abbas said that the Prophet used to say between the two prostrations: “O Allah, forgive me, have mercy upon me, guide me, heal me, and provide for me.”

‘Aisha said that the Prophet used to say Al-Tahiyyat after every

pair of Rak'ah. The utterance of At-Tashahud is: "Greetings belong to Allah. Prayers and pure words belong to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no God but Allah, and I bear witness that Muhammed is His slave and Messenger."

Ibn 'Umar reported that when the Messenger of Allah sat for Tashahud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation. (Narrated by Muslim) In another narration, (after putting his right hand on his right knee), the Prophet closed his fist and pointed his index finger. When the Prophet sat at the last Rak'ah for the Tashahud, he put out his left foot and held the right foot upright and sat on his hip. (Narrated by Al-Bukhari)

The Prophet said at Al-Tashahud in the last Rak'ah: "Greetings, Prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no God but Allah, and I bear witness that Muhammed is His slave and Messenger." Bashir bin Sa'd asked the Prophet: "O Messenger of Allah, Allah commanded us to supplicate for you, but how should we supplicate for you?" the Prophet replied: "Say: O Allah, exalt the mention of Muhammed and the family of Muhammed as You exalted the family of Ibrahim. O Allah, bless Muhammed and the family of Muhammed as You blessed the family of Ibrahim. You are Praised and Glorious." (Narrated by Muslim) then the Prophet said as 'Aisha reported: "(After saying the Tashahud), a Muslim should choose any supplication that he likes and submit with it."

**Abu Hurairah reported that the Messenger of Allah said:** “When any one of you utters Tashahud (in prayer), he must seek refuge of Allah from four (trials) and should thus say: O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death, and from the evil of the trial of Masih Al-Dajjal.” (Agreed upon)

‘Aisha said that the Prophet used to finish the prayer with Taslim. Ibn Masood said that the Messenger of Allah used to say Taslim to his right: peace be upon you and the mercy of Allah, until the whiteness of his right cheek could be seen, and to his left: peace be upon you and the mercy of Allah, until the whiteness of his cheek could be seen.

**Imran bin Husain reported that the Prophet said:** “Pray while standing and if you cannot, pray while sitting and if you cannot, then pray lying on your side.” (Narrated by Al-Bukhari) Jabir also reported that the Prophet said (to him who cannot pray while standing or sitting but while lying): “(Pray with) gestures, and make the gesture of your prostration lower than your bowing.”

### Chapter of Inhibited Actions in Prayer

**The Messenger of Allah inhibited these matters during prayer:** talking, wearing a garment of woman that covers hands (as it may uncover woman’s feet while raising her hand while saying Takbir ‘Allah is the Greatest’), putting hands on the waist, leveling pebbles (where a Muslim would pray), turning around,

spitting of a person who prays before him or at his right, looking at the sky, holding feet upright and depending upon hands while sitting like the Satan, putting arms to the elbows on the ground while prostrating, reciting the Qur'an during bowing or prostration, gesturing with hands at saying Taslim at the end of prayer, praying quickly without tranquility, kneeling like a camel, folding back clothing or hair, and any other matter that makes a Muslim busy during prayer.

### Chapter of the Stated Times of Prayers

It is not permissible to perform prayer out of its stated time except for a legal excuse such as combining prayers for a traveler, sleeping and so on.

**Abdullah bin Amr reported that the Prophet said:** "The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height. The time for the afternoon prayer is as long as the sun has not become pale. The time of the sunset prayer is as long as the twilight has not ended. The time of the night prayer is up to the middle of the average night. The time of the morning prayer is from the appearance of dawn as long as the sun has not risen." (Narrated by Muslim)

Regarding the afternoon and the night prayers, their stated times mentioned in the Prophetic tradition is the obligatory time. However, it is permissible to perform them at other times at nec-

essary: the permissible time of the afternoon prayer extends to the sunset, and the permissible time of the night prayer extends to the dawn. Abu Hurairah reported that the Prophet said: "Whoever could get one Rak'ah of the afternoon prayer before sunset, he has in fact got the afternoon prayer." (Agreed upon)

**Abu Qatada also reported that the Prophet said:** "Negligence (of prayer) is when one does not offer one prayer until the time of the next prayer comes." (Narrated by Muslim)



## Chapter of Obligations and Basic Requisites of Prayer

**There are twelve obligatory actions of prayer:** standing when a person has the ability to stand, the Opening Takbir, reciting Al-Fatiha (the Beginning chapter), bowing, raising head after bowing, prostration, sitting between the two prostrations, performing all these actions with tranquility, the last Tashahud, sitting while saying the last Tashahud, the first salutation at the end of the prayer, and arranging these actions as the Prophet did.

Prayer cannot be completed or credited without these obligatory actions. **Abu Hurairah said:** "The Messenger of Allah led us in one of the afternoon prayers, and he prayed two Rak'ah, then he said the Salam. When people told the Prophet that he prayed only two Rak'ah, he performed two other Rak'ah and said the Salam, then he prostrated twice, and then he said the Salam again." (Agreed upon)



There are seven basic requisites of prayer: saying Takbir except the Opening Takbir, glorifying Allah while bowing and prostrating once, saying 'Allah listens to those who praise Him' after raising head from bowing, saying 'O Allah, forgive me' between the two prostrations, the first Tashahud, sitting while saying the first Tashahud, and supplicating for the Prophet in the last Tashahud. If a Muslim leaves any of these basic requisites, his prayer will be invalid. And if he forgets performing any of them, he should make up it with prostrations of forgetfulness. **Abdullah bin Buhaina said:** "The Messenger of Allah led us two Rak'ah of prayer in one of the (obligatory) prayers and then got up and did not sit. When he finished the prayer, he made two prostrations before salutation and then pronounced salutation."

Any matter out of these obligatory and requisites actions of the prayer are supererogatory and recommended actions. If a Muslim leaves any of them deliberately, his prayer will be right, and he will not perform prostrations of forgetfulness. **Anas said that the Messenger of Allah said:** "He who turns away from my Sunnah (traditions) is not of me." (Agreed upon)

### Chapter of Supererogatory Prayer

Supererogatory prayer is recommended deed unless it is performed at inhibited times for prayers. **Allah said in a Qudsi hadith:** "And My slave keeps on coming closer to Me through performing Nawafil (supererogatory prayer or doing extra deeds besides what is obligatory) till I love him."

Among the recommended supererogatory prayer, except that which has a cause such as performing two Rak'ah when entering the Masjid and two Rak'ah after performing ablution:

**The first** is supererogatory prayer which comes before or after obligatory prayers. **Ibn 'Umar said:** I remember ten Rak'ah of Nawafil from the Prophet, two Rak'ah before the noon prayer and two after it, two Rak'ah after the sunset prayer in his house, two Rak'ah after the night prayer in his house, and two Rak'ah before the dawn prayer." (Agreed upon)

In another narration, **Ibn 'Umar added:** "The prophet used to pray two Rak'ah as Nawafil after Friday prayer in his house."

**'Aisha reported:** "The Prophet never omitted four Rak'ah prayer before the noon prayer." (Narrated by Al-Bukhari)

**The second** is supererogatory prayer at night including Witr prayer (a prayer performed in odd number). **'Aisha said:** "The Messenger of Allah used to pray ten Rak'ah during the night, and would observe the Witr with one Rak'ah." (Agreed upon)

**Jabir reported that the Prophet said:** "Prayer at the end of the night is witnessed (by the angles) and that is preferable." (Narrated by Muslim)

**The third** is supererogatory prayer of Duha (at the forenoon). **'Aisha said:** "The Messenger of Allah used to perform four Rak'ah of Duha and he sometimes observed more as Allah pleased." (Narrated by Muslim)

**The fourth** is supererogatory prayer which Abdullah bin Mughafal reported about the Prophet: “There is a prayer between every Adhan (prayer call) and Iqama; there is a prayer between every Adhan and Iqama.” (While saying the same for the third time,) the Prophet added: “It is for him who desires (to perform it).” (Agreed upon)



## Chapter Two

### Prostration of Forgetfulness (of Sahu)

Prostrations of forgetfulness are performed in the case of leaving, accidentally not deliberately, an obligations or basic requisites of prayer. It is performed in two prostrations: when a person forgets to perform any action of prayer, he should perform prostrations of forgetfulness before saying Taslim at the end of the prayer; and when he increases any action in prayer, he should perform them after saying Taslim; and when he suspects whether he performed an action of prayer or not, he should perform them before Taslim; and when he suspects whether he performed an action of prayer or not and he then performs this action again, he should perform them after Taslim. **Al-Shafi' said:** “Prostrations of forgetfulness are performed before saying Taslim at all cases.”

Thus whoever performs a further action of prayer like bowing, prostration, standing, or sitting, he has to perform prostrations of forgetfulness after Salam. **Abdullah bin Masood said:** “The Prophet led us in the noon prayer and prayed five Rak'ah. Somebody asked him whether the prayer had been increased.”

**The Prophet said:** “And what is that?” **They (the people) replied:** “You have prayed five Rak’ah.” Then the Prophet offered two prostrations of forgetfulness after he has finished his prayer with the Taslim.

And whoever forgets performing an obligatory action of prayer, and then he remembers that after a short time from finishing the prayer, he has to perform the obligatory action that he forgot and to perform two prostrations of forgetfulness after Salam. But if he remembers that he forgot performing this obligatory action after a long time, he has to pray again. **Abu Hurairah reported:** “The Prophet offered one of the evening prayers and he finished it after offering two Rak’ah only. He then stood near a piece of wood in front of the mosque and put his hand over it. A man who was called Dhul-Yadain by the Prophet said (to the Prophet), ‘has the prayer been reduced or have you forgotten?’ The Prophet said, ‘neither have I forgotten, nor has the prayer been reduced.’ Dhul-Yadain said, ‘certainly you have forgotten.’ So the Prophet offered two more Rak’ah and performed Taslim and then said Takbir and performed prostration of forgetfulness like his ordinary prostration or a bit longer and then raised his head and said Takbir and then put his head down and performed a prostration like his ordinary prostration or a bit longer, and then raised his head and said Takbir.” (Agreed upon)

Whoever forgets an obligatory action of prayer and remembers it before beginning the following Rak’ah, he has to perform this action and all actions that follow it until the following Rak’ah and complete his prayer. And if he remembers it after beginning the following Rak’ah, the Rak’ah in which he forgot an action becomes invalid.

Whoever forgets a basic requisite of prayer and remembers it before performing the following obligatory action, he has to perform it and complete his prayer. But if he does not remember it before performing the following obligatory action, he has to perform two prostrations of forgetfulness before the Taslim.” Abdullah bin Buhaina reported: “Once Allah’s Apostle led us in prayer, and after finishing the first two Rak’ah, he got up (instead of sitting for at-Tahiyat) and then carried on with the prayer. When he had finished his prayer, the people were waiting for him to say Taslim, but before saying Taslim, he said Takbir and prostrated; then he raised his head saying Takbir, he prostrated and then raised his head and finished his prayer with Taslim.”

Whoever suspects the number of Rak’ah he performed at prayer, he has to follow his sense of certainty. **Abu Saeed Al-Khudri reported that the Prophet said:** “When any one of you is in doubt about his prayer and he does not know how much he has prayed, three or four (Rak’ah), he should cast aside his doubt and base his prayer on what he is sure of. Then he should perform two prostrations before saying Taslim. If he has prayed five Rak’ah, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.” (Narrated by Muslim)

Whoever suspects the number of Rak’ah he prayed, he has to follow likely thought. **Abdullah bin Masood reported that the Prophet said:** “If any one of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it with Taslim, and then perform two prostrations (of forgetfulness).” (Agreed upon)

If the Imam (a person who leads people in prayer) forgets an action of prayer, people behind him should remind him. **Abu Hurairah reported that the Prophet said:** "If anything happens to you in prayer, the men should say "Glory be to Allah," and the women should clap." (Agreed upon)

## Chapter of Congregational Prayer and Leadership Prayer

The congregational prayer is obligatory upon men in Masjids. **Abu Hurairah reported that the Messenger of Allah said to a blind man:** "Do you hear the call to prayer?" He said: Yes. The Prophet said: "Then respond to it." (Narrated by Muslim)

**Anas reported that the Prophet said:** "Complete the first row (in the congregational prayer), then the one behind it." The Prophet also said: "Straighten you rows." And said: "Stand close together in your rows, keep nearer to one another, and put your necks in line." **Anas said:** "Every one of us was keeping his shoulder close to that of the other and his foot close to that of the other."

Following the Imam (a person who leads people in prayer) at all actions of prayer is obligatory. **Abu Hurairah reported that the Prophet said:** "The Imam is (appointed) to be followed. So do not differ from him; say Takbir when he says Takbir, bow when he bows, say "O Allah, praise is to You" when he says "Allah listens to him who praises Him", and prostrate when he prostrates. If the Imam prays sitting, pray sitting all together." (Agreed upon)

This Prophetic tradition shows that the prayer of people who are led in prayer is correct when the Imam is not pure and the people do not know, and when the Imam has an excuse like ignoring that camels' meat and sleep do not make ablution null.

No one is more entitled to prayer leadership than the Imam of the Masjid. A person who cannot recite Al-Fatiha (the Beginning chapter) in a right way cannot be the Imam, especially when the meaning changes. **Abdullah bin Masood reported that the Prophet said:** "The person who is best versed in the recitation of the Book of Allah should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first; and if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority without his permission." (Narrated by Muslim)

These Prophetic traditions indicate that a woman cannot lead a man in prayer. A person who performs ablution by Al-Tayamum (using dust while there is no water or when it is hard to use it while performing ablution) can lead a person who performs ablution with water; a person who performs supererogatory prayer can lead a person who performs obligatory prayer; and a perceptive boy can lead an adult in prayer. Prayer of a person who stands in front of the Imam is not correct. Also prayer of a person who stands in a row lonely behind people without excuse is not correct. If there is only one person praying with the Imam, he should stand at his right, but if this person is a woman, she should stand behind him. The congregational prayer and Rak'ah are realized by performing bowing. And who leads people in prayer should shorten it.

## Chapter of Traveler Prayer

It is permissible to combine between the noon and the afternoon prayers and between the sunset and the night prayers, either in the time of the former or latter, at necessity such as illness, rain and so on. **Muslim and Ahmed narrated that Ibn Abbas said:** “The Messenger of Allah combined the noon and afternoon prayers, and the sunset and night prayers at Al-Madinah without any danger or rain.” **He was asked: What did the Prophet intend by it?** He replied: “He intended that his community might not fall into hardship.”

A traveler, who leaves his country, should combine prayers even if he is on his way back to his country. He also should shorten the prayer of four Rak'ah to two Rak'ah when he is away from his country of about eighty kilometers or more, even if he travels by plane. He should keep doing this, combining and shortening prayers, until he would return to his country. But if the traveler leads a resident in prayer, he must complete his prayer.

A traveler, who forgot performing a prayer while he was in his country, should perform it complete. Also if a traveler forgot performing a prayer and remembered it after returning to his country, he should shorten it. A traveler can perform his prayers complete, but shortening them is better. **'Aisha reported that:** “The first time the prayer was enjoined, it was two Rak'ah, and it remained as such when traveling, but the prayer while residence was made complete.” (Agreed upon)



## Chapter of Fear Prayer

Ahmed said that there are six or seven ways of the fear prayer that were reported about the Prophet. All of these ways are correct. One way is what Saleh bin Khawwat who had prayed the fear prayer with the Messenger of Allah on the day of Dhat Ar-Riqā' (a holy war): "One group had formed a row behind the Prophet and another group faced the enemy. He led those who were with him in praying one Rak'ah, then he remained standing and they completed the prayer by themselves. Then they moved away and formed a row facing the enemy, and the other group came and the Prophet led Rak'ah that was left for him, then he remained sitting while they completed the prayer by themselves, then he said the Taslim with them." (Agreed upon)

If the fear increases severely, they should pray at any case as they can.

## Chapter of Friday Prayer

Friday prayer is obligatory on resident men, whether they are resident in their country or out of it. Abdullah bin 'Umar **reported that the Messenger of Allah said:** "The Friday prayer is obligatory on him who hears the call." It is performed at the time of the noon prayer. Scholars provided that Friday prayer should be preceded by two Khutbah (sermons) and some of them say that one sermon is sufficient. It is recommended that the Friday sermon should be delivered on the tribune and it should be begun with the need sermon.

Jabir reported that when the Prophet stood to deliver a sermon, he used to begin with praising Allah and lauding Him for what **He deserves and would then say:** "He whom Allah guides aright, there is none to mislead him, and he who is led astray, there is none to guide him (aright). The best of talk is embodied in the Book of Allah, and the best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation." (Narrated by Ahmed and Muslim)

**Jabir bin Samurah said:** "The Prophet used to deliver the Khutbah (sermon) standing, sit between the two sermons, recite the Qur'an, and exhort the people."

Friday prayer is performed in two Rak'ah publicly. It is recommended to recite Chapter of the Most High and Chapter of the Overwhelming Event after the Beginning Chapter, or Chapter of Friday and Chapter of Hypocrites after the Beginning Chapter. He who offers one Rak'ah with the Imam, he should perform the other Rak'ah and this will be the Friday prayer. But if a person does not even perform one Rak'ah with the Imam, this will be the noon prayer for him and he should perform it in four Rak'ah. Friday prayer has obligatory and recommended etiquettes including taking bath, adornment and keeping silent during the Khutbah (sermon).

If 'Eid comes on Friday, it is permissible to leave Friday prayer if you prayed the 'Eid prayer, and instead of it, you should perform the noon prayer. Regarding the Imam, he should perform the Friday prayer even if he prayed the 'Eid prayer.

## Chapter of Prayer of the Two 'Eids (Feasts)

Prayer of the two feasts is collective duty (when some people perform it, it will not be obliged on the other). It is performed after ten minutes when the sun rises, and it lasts until the time before the sunset. It is performed in two Rak'ah, and after them, the Imam delivered a Khutbah (sermon). It is performed without prayer call or Iqama. In the first Rak'ah, the Imam says Takbir (Saying: Allah is the Greatest) seven times including the Opening Takbir, and in the second Rak'ah, the Imam says Takbir five times after standing Takbir. He raises his hands while uttering each Takbir. Then he would recite the Beginning Chapter and the Chapter of the Most High (in the first Rak'ah) and the Chapter of the Overwhelming Event (in the second Rak'ah), or Qaf chapter and the Moon Chapter, or any other chapters. The prayer of feasts is performed publicly. After praying, the Imam delivers two sermons. Whoever misses the 'Eid prayer, he can make it up. It is recommended to say Takbir within the nights of the two feasts until the Imam begins the Prayer of feasts. Regarding the Feast of Sacrifice ('Eid Al-Adha), Takbir lasts through the ten nights before the feast. It is also uttered after performing obligatory prayers in congregation from the dawn prayer on the Day of Arafah (a day that precedes the Feast of Sacrifice) till the afternoon prayer on the last day of Tashriq Days (three days following the day of immolation, the Day of Sacrifice). A way of Takbir is saying: Allah is most Great, Allah is most Great. There is no God but Allah. Allah is most Great, Allah is most Great. Praises be to Allah.

Prophetic traditions indicate that 'Eid are two days when people celebrate. It is recommended to perform its prayer with people, to attend it in a beautiful appearance, to walk while going to the place where people would pray it, and (when you return after performing the prayer), you should go through different way (to meet more people and felicitate them). It is also recommended for women to attend the prayer of two feasts and women who are in their menstruation days can go to the place where people would pray but sit away from them. It is also recommended to eat odd number of dates before going to the prayer of 'Eid Al-Fitr (the Feast of breaking the Ramadan fast). If the prayer of feasts is not performed and its time passed, it can be prayed on the next day.

## Chapter of

### Superiority of the first Ten Days of Dhu al-Hijjah Month

They are the best days ever and its nights are also the best nights, with the exception of the Night of Al-Qadr (the Night of Grandeur). **Ibn Abbas reported that the Messenger of Allah said:** "There are no days during which the righteous action is so pleasing to Allah than these days (i.e. the first ten days of Dhu al-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad for the sake of Allah?" He replied: "Not even Jihad for the sake of Allah, except in case one goes forth with his life and his property and does not return with either of it." This Prophetic tradition includes any righteous action like fasting.

Ibn 'Umar reported that the Prophet said: "So increase in these days (the first ten days of Dhu al-Hijjah) of ascription glory to Allah, declaration of His Greatness and praising Him." (Narrated by Ahmed)

### Chapter of the Eclipse Prayer

The Eclipse prayer is collective duty. If the sun or the moon eclipsed, people are called to offer the prayer of Eclipse in congregation. It is performed in four Rak'ah. The Beginning chapter and any other verses of the Qur'an are recited in each Rak'ah publicly. **'Aisha narrated:** "There was an eclipse of the sun during the lifetime of the Messenger of Allah. He came out to the Masjid; he stood up and uttered the Takbir (saying: Allah is most Great); the people stood in rows behind him; he recited from the Qur'an for a long time, then he uttered the Takbir and performed bowing for a long time, then he raised his head and said: Allah listens to him who praises Him; our Lord, and to Thee be praise; then he stood up and recited from the Qur'an for a long time, but it was less than the first (recitation); he then bowed for a long time, but it was less than the first bowing; he then said: Allah listens to him who praises Him; our Lord, and to Thee be praise, then he prostrated. He then did so in the second Rak'ah. He thus completed four Rak'ah and four prostrations. The sun had become bright before he departed. The Prophet then stood up and addressed people, after lauding Allah as He deserves, and then said: The sun and the moon are two signs among the signs of Allah. They do not eclipse either on the death of anyone or on his birth. So when you see them, hasten to prayer." (Agreed upon)

## Chapter of the Rain-Invoking Prayer

The Rain-invoking prayer is a Prophetic way when the earth becomes unproductive and the rain stops falling. It is performed like the 'Eid (Feast) prayer as it is performed in two Rak'ah publicly. In the first Rak'ah, the Imam says Takbir (Allah is most Great) seven times including the Opening Takbir, and in the second Rak'ah, he says Takbir five times after standing Takbir. After Taslim, he would deliver one Khutbah (sermon). Then he would face the Qiblah (a direction where people face in prayer), and turn his garment putting the right tip on his left shoulder and the left tip on his right shoulder, and people would follow him. Then the Imam would supplicate to Allah to let the rain fall down. The Imam can also deliver the Khutbah before praying.

**'Aisha narrated:** The people complained to the Messenger of Allah of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of prayer. He fixed a day for the people on which they should come out. When the rim of the sun appeared, the Messenger of Allah sat down on the pulpit, and having pronounced the greatness of Allah and expressed His praise, he said: "You have complained of drought in your homes, and of the delay in receiving rain. Allah has ordered you to supplicate Him and has promised that He will answer your prayer." Then he said: "Praises be to Allah, the Lord of the Universe, the Compassionate, the Merciful, and the Master of the Day of Judgement. There is no God but Allah Who does what He wishes. O Allah, Thou are Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon

us and make what Thou send down a strength and satisfaction for a time.” He then raised his hands, and kept raising them till the whiteness under his armpits was visible. He then turned his back to the people and inverted his cloak while keeping his hands aloft. He then faced the people, descended and prayed two Rak’ah. Allah then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell.”

### Chapter of Funerals

It is obliged that people should wash a dead Muslim, pray over him and bury him, except if it is hard to do that. During washing the dead, his private parts should be covered, his body should be washed completely with water, and then his whole body should be covered.

The Prophetic way of washing the dead had been reported by **Um A’tya who said:** “The Messenger of Allah entered upon us when one of his daughters died and said: Wash her with water and lotus leaves, and wash her an odd number of times, three, or five, or seven, or more than this if you think (that is needed), and put some camphor in water the last time.” In another narration, he said: “Begin with her right side and from the parts that are washed in ablution.” Um A’tya said that when they finished washing her, they entwined her hair in three braids and made them fall at her back. (Narrated by Al-Bukhari and Muslim)

**‘Aisha said:** “The body of the Messenger of Allah was shrouded in three white Yemeni cotton garments, among which was neither a gown nor a turban.” (Agreed upon)

**It is better that a woman would be shrouded in five garments:** breastplate, below-waist garment, veil head, and two complete covers. Leila bint Qanif Al-Thaqafia said that she was among those who washed Um Kulthum, the Prophet's daughter, when she died. The Messenger of Allah first gave them lower garment, then shirt, then head wear, then cloak (which covers the whole body), and then she was shrouded in another garment.

The way of praying over the dead (the Funeral Prayer), as was reported in Prophetic traditions, is to say Takbir (Allah is most Great) four times, and to raise hands while uttering Takbir. After the first Takbir, people would recite the Beginning chapter secretly. After the second Takbir, people would supplicate for the Prophet asking Allah to pray for him. After the third Takbir, people would pray for the dead. Then they would say the fourth Takbir and then Taslim (saying: peace and mercy of Allah may be upon you) once, while looking at their right side. The Funeral prayer cannot be less than three Takbir and cannot be more than seven Takbir.

Abu Hurairah narrated, 'When the Messenger of Allah prayed a funeral prayer, he would say: "O Allah! Forgive those of us who are alive, and those who are dead, those present and those absent, those who are young and those who are adult, those who are male and those who are female. O Allah! Let those of us to whom You have given life, live in Islam; and let those of us You take back, die in a state of faith. O Allah! Do not deprive us of our reward for (supplicating for this dead), and cause us not to go astray after him. (Narrated by Muslim and the four Imams)



**Al-A'la bin Zyad asked Anas bin Malik:** "Did the Messenger of Allah perform the funeral prayer over the dead as you have done, uttering four Takbir, and standing opposite the head of a man and the hips of a woman?" Anas replied: "Yes."

If there are many dead, men are put in front behind the Imam, then children, and then women. It is permissible to perform the funeral prayer over the dead even if he is not present or he is in the grave when there is an excuse.

The one who is entitled to perform funeral prayer over the dead is the one whom the dead recommended to pray over him, but if he is not present, then the righteous closer person to the dead.

Men should wash dead man, and women should wash dead woman. A husband can wash his dead wife, and a wife can wash her dead husband. If aborted child completed four months, it is washed, shrouded and prayed over.

Jabir reported that the Prophet ordered to bury the martyrs of Uhud with their blood, without being washed or prayed over." (Narrated by Al-Bukhari)

Ibn Abbas reported that a man died while he was in a state of Ihram (either with small or great pilgrimage). **Thereupon the Messenger of Allah said:** "Wash him with water and Sidr (lotus leaves) and shroud him in two pieces of cloths and neither perfumes him, nor cover his head."

Digging a grave is better than building a tomb above the earth to bury the dead. **Sa'd bin Abi Waqas said:** "Make a niche for

me in the side of the grave and set up bricks over me as was done in case of Allah's Messenger (may peace be upon him)." (Narrated by Muslim)

There are etiquettes and rules regarding burying the dead. It is recommended to put the dead into the grave from his legs first, to place him on his right side, to make him face the Qiblah (a direction where people face while praying), and those who bury him should say: "In the name of Allah and in accordance with the tradition of Allah's Messenger.

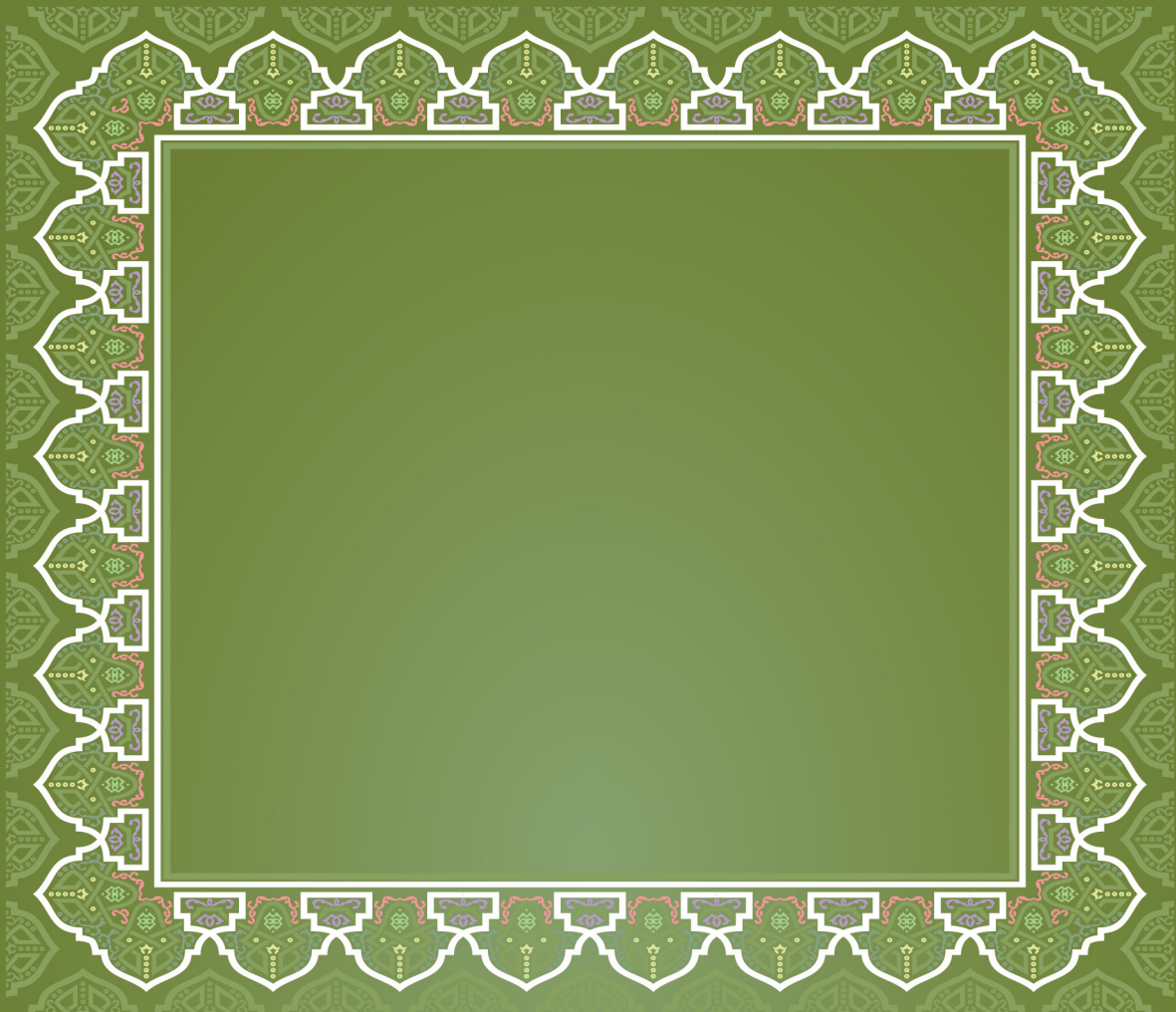
These etiquettes also include unfolding a cloth on the grave of woman (in order that no one would see her body), unfastening the knots of the shroud, putting dust in the grave near the head of the dead three times, making the grave be above the earth of about twenty centimeter and this is better than making it flat, marking the position where the head of the dead would be placed, throw water over the grave to become solid, pray for the dead for steadfastness, and not to plaster graves, build over them, write on them, or put lambs in them.

It is legal to condole the people of the dead and to prepare food for them. **Jarir bin Abdullah said:** "we considered going to the people of the dead and preparing food for them, after burying the dead, a way of condolence." (Narrated by Ahmed and Ibn Majah)

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