

شرح الدروس المهمة لعامة الأمة

Explanation of Important Lessons (For Every Muslim)

By

Abdul-Aziz bin Abdullah bin Baz

Compiled by

Muhammad bin Ali bin Ibrahim Al-Arfaj

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HEADOFFICE:

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa Website: www.dar-us-salam.com

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E-mail: sales@dar-us-salam.com
- Darussalam, New York
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- Editions & Librairie Essalam
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SOUTH AFRICA

- Islamic Da'wah Movement (IDM)
48009 Qualbert 4078 Durban, South Africa
Tel: 0027-31-304-6883
Fax: 0027-31-305-1292
E-mail: idm@ion.co.za

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

Preface To The First Edition

Indeed, all praise is for Allâh, we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allâh from the evil of our own selves and our wicked deeds. Whomsoever Allâh guides, none can lead astray; and whomsoever Allâh leaves astray, none can guide. And I bear witness that none has the right to be worshipped except Allâh alone, and He has no partner; and I bear witness that our Prophet Muhammad is His servant and Messenger. May Allâh, send peace and blessings upon him, his family and his Companions until the Day of Judgement.

Indeed Allâh Almighty has protected this religion and raised its status among the nations, sending to the world the final Messenger, Muhammad ﷺ, and with him the final and most complete religion — as Allâh Almighty says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.^[1]

Allâh Almighty has made the scholars inheritors of the Prophets; they explain to the people their religious duties and they enlighten them, so that their worship of Allâh Almighty is based on knowledge and insight. One such scholar, whom the Muslims recently lost, is the noble Shaikh and Imam, 'Abdul-'Aziz bin 'Abdullah bin Baz — may Allâh Almighty have mercy on him, for he spent his life in knowledge, in teaching, in passing scholarly judgements and rulings. But over and above his knowledge, he was a man who was righteous and pious; he sought little from this world, and his manners were truly noble. From the many works in which the Shaikh served the different branches of Islamic knowledge — *'Aqidah, Fiqh, Hadith, Da'wah*, and so on — is this very important work, *Important Lessons For Every Muslim*,^[2] a book that is much needed at the present time

[1] (*Al-Ma'idah* 5:3)

[2] A translation of the text has been published by Darussalam.

because so many Muslims lack a grasp on the fundamentals of the religion, in terms of belief, worship, and manners.

Seeking reward, seeking to benefit others, and seeking to apply the *Hadith*:

«خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ»

The best of people is he who benefits others most.

I decided to explain this important book, expanding on the clear concepts and rules mentioned by the Shaikh. In explaining and expanding on the Shaikh's words, I relied heavily, first upon Allâh Almighty, and then upon the many other works of the Shaikh himself.

I chose to explain the copy printed by the Ministry of Islamic Affairs, Endowments, Preaching and Guidance; it is the last edition that was printed during the life of the Shaikh — may Allâh have mercy upon him. I chose it because it is the best copy in terms of organization and editing; moreover, it has an additional section on the topic of *Ihsan*.

To further help and encourage the reader — whether he is a student, teacher, caller to Islam, male, or female — I inserted questions for each lesson (at the end of the book), to help the student both understand and digest the material.

I ask Allâh Almighty by His Beautiful Names and Most High Attributes to rectify our intentions and to make our children righteous, and to grant us sincerity in speech and in deed; indeed, He is the One upon Whom we rely, and He is Most Capable of answering our prayers.

And the last of our supplications is that all praise is due to Allâh, the Lord of all that exists.

Muhammad bin 'Ali Al-'Arfaj

(May Allâh forgive him, his parents, and all Muslims)

Important Points To Consider Before Reading The Book

1. We invite fathers and mothers who are in their old age, especially those who didn't have the opportunity to learn while they were young, to strive to correct their worship, so that by the Will of Allâh Almighty, they can have a good ending. When we say that they should correct their worship, we mean that they should worship Allâh Almighty based on correct knowledge. There are some Muslims, for example, who cannot properly recite *Al-Fatihah*, yet it is one of the pillars of prayer. The way to correct that problem is to seek guidance from those who are studying, whether it be from our own children or from students of knowledge, for Allâh Almighty says:

﴿فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

So, ask of those who know the Scripture (learned men of the Tawrah and the Injil), if you know not.^[1]

Beware, brother Muslim, and do not allow *Iblis* to make you too proud to learn from those who are younger than you. The noble Companions, may Allâh be pleased with them, learned their religion from the Prophet ﷺ, and some of them were his elder relatives, and others though not relatives, were in their old age.

2. We invite the youth who have learned the precepts of their religion to correct the mistakes of their relatives, whether they are, for instance, their parents, grandfathers, or brothers. The youth should not be shy in this regard, nor should they disparage themselves, thinking they are too young to teach. If the youth have knowledge, they must teach their relatives, but with gentleness, manners, and wisdom, applying the saying of the Prophet ﷺ,

«إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ»

Indeed Allâh is Most Gentle and He loves gentleness in all matters, and He gives for gentleness that which He doesn't

^[1] (An-Nabl 16:43)

Foreword

1) Islam is the religion that Allâh Almighty created people upon, it is the religion that the Prophets and Messengers called to. Every Prophet invited his people to become Muslims, as Allâh Almighty said in His Magnificent Book regarding the father of Prophets and the *Khalil* of the Most Merciful, Ibrahim, peace be upon him:

﴿وَمَنْ يَرْعُبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنَئِي إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾﴾

And who turns away from the religion of Ibrahim (Islamic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be Muslim)." He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this (submission to Allâh Almighty, Islam) was enjoined by Ibrahim upon his sons and by Ya'qub, (saying), "O my sons! Allâh Almighty has chosen for you the (true) religion, then die not except as Muslims"^[1]

2) At the time when Allâh Almighty sent His Prophet Muhammad ﷺ, with this great religion, the Jews and the Christians were in a state of ignorance and misguidance after having distorted and corrupted the Tawrah and the Injil. Their desires led them to join the ranks of the disbelieving Quraish, and they too attacked Muhammad ﷺ and his mission, especially the Jews, even though they knew with certainty — from their own Scriptures — that they were supposed to believe in and follow the way of the Messenger of Allâh ﷺ:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾﴾

Those to whom We gave the Scripture, recognize him as they recognize their sons. But verily a party of them conceal the

[1] (Al-Baqarah 2:130-132)

truth while they know it.^[1]

3. As soon as our Prophet, Muhammad ﷺ, established himself in Al-Madinah, he sent messengers to the kings of the earth at that time, inviting them to the religion of Allâh Almighty, to remove them from the shadows of darkness to the light. When Rustum, the leader of Faris (Persia), asked one such messenger, Rab'i bin 'Amir, may Allâh be pleased with him, "What are you (people)?" Rab'i answered in a few words, "We are a people whom Allâh has sent, to take whom He wishes from people away from the worship of creatures to the worship of Allâh alone, from the narrowness of this world to the spaciousness (and comfort) of this world and the Hereafter, and from the injustice of religions to the justness of Islam."

4. This final message came to put matters in their rightful place and to direct people in the right direction; singling out Allâh, believing in His Prophets and Messengers, having faith in them, and inviting to their message of singling out Allâh and submitting oneself entirely to Him.

5. The merits of the religion of Islam are many and cannot be counted. It is the religion of Allâh Almighty, Who knows all things. His is the complete wisdom and irrefutable proofs. He is the All-Wise, the All-Knowing - in all that He willed and decreed, and in all that He legislated for His creatures. Therefore there is no matter that is good except that our Messenger ﷺ invited this nation to it, and there is no evil thing, except that he ﷺ has warned us against it. In his *Sabih*, Muslim recorded that 'Abdullah bin 'Amr bin Al-'Aas narrated from the Prophet ﷺ:

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ وَيُنذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ»

Allâh never sent a Prophet except that it was his duty to guide his nation to what he knew was good for them and to warn them against what he knew was evil for them.

In *Musnad Ahmad*, with an authentic chain of narration, it is recorded that Abu Hurairah, may Allâh be pleased with him, narrated that the Prophet ﷺ said:

[1] (Al-Baqarah 2:146)



Lesson One

Surat Al-Fatihah And Other Short Surahs

One must learn *Surat Al-Fatihah* and whatever possible from the other short *Surahs*; from *Surat Az-Zalzalah* to *Surat An-Nas*, reciting them correctly; memorizing them, and their explanations which are required for one to understand.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Explanation of Al-Isti'athab

That is to say: (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) *A'oothu billabi minash-Shaitaanir-Rajeem* (I seek refuge in Allâh from the accursed *Shaitan*).

(أعوذ) *A'oothu*: I seek refuge, protection, and fortification in You, O Allâh.

(بالله) *Billabi*: The Lord of all things; the true God Who is worshipped alone, and He has no partner.

(الشيطان) *Asb-Shaitaan*: Otherwise known as *Iblis* or the Devil, may Allâh's curse be upon him.

(الرجيم) *Ar-Rajeem*: The one who is stoned, repelled, and banished - banished from all mercy and good; he has no power to harm us, neither in our worldly affairs nor in our religion.

The Meaning of Al-Isti'athab

I seek refuge and fortification from Allâh my Lord, against *Shaitan* (Satan) the accursed, that he confuse me while I recite, or that he should make me go astray, to destruction and misery.

When the Prophet ﷺ would stand up at night to pray, he would

begin his prayer with the *Takbir*, then say:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ»

I take refuge with Allâh, the All-Hearing, the All-Knowing, from the accursed *Shaitan* — from his pride, his poetry, and his madness. (It was recorded by the *Sunan* Compilers)

The Ruling On *Al-Isti'athab*

Whenever one is about to recite the Qur'an — whether it is a chapter or more — it is Sunnah to first say, "I seek refuge in Allâh from the accursed *Shaitan*." It is also recommended to say this phrase when one is angry or when one has evil thoughts.

The Explanation of *Al-Basmalab*

That is to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaabir Rabmaanir Rabeem (In the Name of Allâh, the Most Beneficent, the Most Merciful).

The Meaning of *Al-Basmalab*

Before doing anything, I begin by naming and remembering Allâh Almighty, seeking His help in everything, asking Him alone for support in all of my affairs. Indeed, He is the Lord, the One worshipped, His favors are many and great, His generosity is vast, and His mercy encompasses all creatures.

The Exalted Word (الله) *Allâh*: The Possessor of divinity and the right to be worshipped over all creatures. It is the Name known and recognized to refer to the Lord, Glorious and Most High.

(الرحمن) *Ar-Rabmaan* (The Most Beneficent): This is one of Allâh's Names; it is derived from *Ar-Rabmah*, or mercy, and it signifies its vastness. This name signifies a mercy that embraces all of creation, for Allâh Almighty creates them and provides for them; that is from the completeness of His favors, which is why it is said, "O *Rabmaan* over this world."

(الرحيم) *Ar-Rabeem* (The Most Merciful): This is also one of Allâh's Names, and it too is derived from *Ar-Rabmah* (mercy), signifying the

greatness of His mercy, but this time specifically for the believers in the Hereafter. Allâh Almighty says:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝٤٣﴾

And He is Ever Most Merciful to the believers.^[1]

And that is why it is said, "O *Rabeem* of the Hereafter."

The Ruling On *Al-Basmalab*

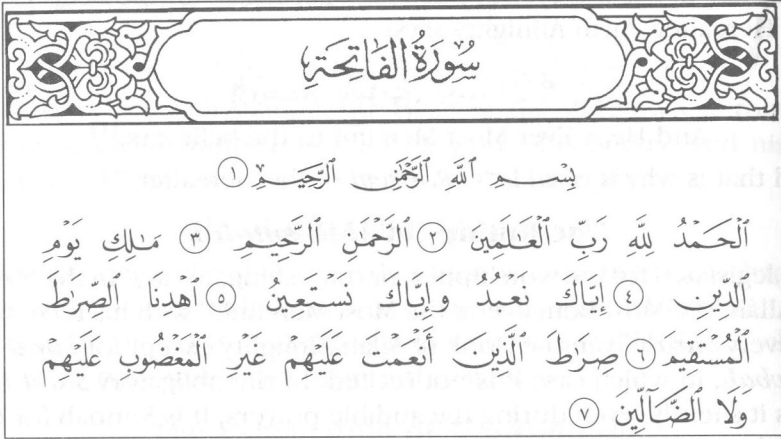
It is legislated for the worshipper, or one asking, to say, "In the Name of Allâh, the Most Beneficent, the Most Merciful," with his recitation of every *Surah* from the Book of Allâh Almighty except for *Surat At-Tawbah*, in which case it is not recited. In the obligatory *Salat* one says it silently, even during the audible prayers. It is Sunnah for the worshipper to say *Bismillab* when eating and drinking, wearing clothing, entering and exiting the *Masjid*, sitting on a mount, and for every important matter. Just as it is obligatory for him to say *Bismillab* and *Allâhu Akbar* when slaughtering (a sheep) or sacrificing a camel.

Methodology In Explaining The Selected *Surabs*

The following shall be the methodology in explaining the short *Surabs* that were chosen:

- The name of the *Surah*
- The subject of the *Surah*
- Its relation to what is before it
- Vocabulary
- To summarize the meaning
- The lessons from the *Surah*

[1] (*Al-Abzab* 33:43)



Surat Al-Fatihah

1. In the Name of Allâh, the Most Beneficent, the Most Merciful. 2. All the praise is due to Allâh, the Lord of Al-'Alamin. 3. The Most Beneficent and the Most Merciful. 4. The only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (alone) we worship and You (alone) we ask for help (for each and everything). 6. Guide us to the straight path, 7. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger nor of those who went astray.

The Names Of This Surah

- 1) The Opening Chapter (*Fatihatul-Kitab*)
- 2) The Mother of the Book (*Ummul-Kitab*)
- 3) The Mother of the Qur'an (*Ummul-Qur'an*)
- 4) The Seven Oft-Recited and the Magnificent Qur'an (*As-Sab'ul-Mathbani wal-Qur'anul-'Azim*)
- 5) The Praise (*Al-Hamd*), because it begins with the mention of praise.
- 6) The Prayer (*As-Salat*), because (the Prophet ﷺ mentioned that Allâh Almighty said):

«قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ» [رواه مسلم]

"I have divided the *Salat* into two halves between Me and My servant." (Reported by Muslim)

- 7) The Cure (*Ash-Shifa*)
- 8) The Incantation (*Ar-Ruqyah*)
- 9) The Protection *Al-Waqiyah*

The Virtues Of Surat Al-Fatihah

- 1) *Surat Al-Fatihah* is the greatest *Surah* of the Qur'an. The Prophet ﷺ said to Abu Sa'id bin Al-Mu'alla:

«لَأُعَلِّمَنَّكَ أَكْبَرَهُ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ»

I will teach you the greatest Surah of the Qur'an before you leave the *Masjid*.

He then said to him:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

All praise is for Allâh, Lord of all that exists.

- 2) In the story of the scorpion sting, which was recorded by Al-Bukhari, it implies that it is a sufficient cure, and that it may be used for *Ruqyah*.
- 3) To recite this chapter is one of the pillars of prayer: for both the *Imam* and the one who prays alone; therefore one's prayer is incomplete without it. As for the one who prays behind the *Imam*, reciting it is obligatory. Abu Hurairah narrated that the Prophet ﷺ said:

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ - ثَلَاثًا - غَيْرُ تَمَامٍ»

[رواه مسلم]

Whoever performs *Salat*, without reciting *Ummul-Qur'an* in it, then it is insufficient (he said it three times:), it is not complete. (It was recorded by Muslim)

The Meanings Of Its Words

(الْحَمْدُ لِلَّهِ) *Al-Hamdulillah*: *Al-Hamd* is praising Allâh with His perfect Attributes, loving Him, glorifying Him, and exalting Him.