Explanation of Important Lessons for Every Muslim

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Explained by Shaykh ʿAbdur-Razāq al-Abād
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FOREWORD

In the name of Allâh, the Most Gracious, the Most Merciful

All praises belong to Allâh, the Lord of all that exists. I bear witness that nothing has the right to be worshipped except Allâh alone, without partners, and I bear witness that Muḥammad is His slave and His Messenger, may Allâh exalt his mention and send peace upon him, his family, and his Companions collectively.

As to what follows:

Verily the book Important Lessons for Every Muslim is a valuable book concerning a topic of extreme importance by an eminent imâm, shaykh, advisor, and concerned cultivator, who is none other than the Imâm, the scholar, ‘Abdul-‘Azîz bin ‘Abdullâh bin Bâz ٥٩٣٩. He wrote it to give advice to the Muslim ummah according to what is necessary for them to learn from the affairs of the religion, from the ‘aqîdah, worship, and manners. He arranged it in an extremely beneficial order, explaining the necessary matters of the religion and the important obligations which are incumbent upon every male and female Muslim to know.

This book has a solid methodology for teaching the common person, instructing them in the affairs of the religion and teaching them the obligatory matters, from that which is incumbent upon them to know in terms of ‘aqîdah and worship. The primary target audience of this book is the common Muslim, as advice for them and to teach them what is necessary for their religion. For this reason, from that which he brought attention to in the foremost notes of this treatise is that the manner of explaining it should be
simple, so as to be appropriate for those whom it was written for, the common Muslims.

The Shaykh did well and conveyed the complete meaning in this treatise, and he advised in a tremendous manner. This treatise was given great importance and tremendous concern during the end of his life, and there is no greater proof of this than the fact that its final printing was during the year in which he died. He added amendments to some of the lessons, added a few new lessons, and amended some things in the order. I based my explanation on the final printing, which was printed the year he died.

I ask Allāh to bestow upon all of us beneficial knowledge and righteous actions, and to give success to what He loves and is pleased with from correct statements and righteous actions. May Allāh exalt the mention of our Prophet Muḥammad and send peace upon him, his family, and his Companions.
INTRODUCTION

Shaykh 'Abdul-'Azîz bin Bâz ﷺ said:

In the name of Allâh, the Most Gracious, the Most Merciful: All praises belong to Allâh, the Lord of all that exists, and the good ending belongs to the righteous. May Allâh exalt the mention of and send peace upon His slave and His Messenger, our Prophet Muḥammad, and upon his family and his Companions collectively. As to what follows: these are summarized words clarifying some of what is obligatory upon the common Muslim to know concerning the religion of Islâm. I have titled it Important Lessons For Every Muslim.¹ I ask Allâh to benefit the Muslims with it and to accept it from me. Verily He is the Generous, the Noble.

EXPLANATION

The author ﷺ preaced this treatise with praise of Allâh and glorifying Him according to what He deserves. He clarified that the praiseworthy ending and noble fate in this life and the next belongs to the people of taqwâ, and they are those who adhere to the obedience of Allâh, avoid disobedience, follow His commands and stay away from His prohibitions, and work to attain His pleasure, success, and honor on the day they meet Him.

And the author began with exalting the mention of and sending peace upon the Messenger—the beloved, the Prophet, the best of Allâh’s creation, the chosen one from His slaves, may Allâh exalt

¹ Translator’s note: This is literally translated as Important Lessons For the Commoners From the Ummah.
his mention and bestow peace and blessings upon him.

Then he clarified that [this treatise] is a summary, and that it is not lengthy to the extent of boredom, or short to the extent of being deficient. Rather, it contains brevity and easy terms, and it suffices with that which will actualize the meaning, by the permission of Allāh ﷻ.

He specified that it clarifies what is obligatory for the common Muslim to know, meaning the obligations of the religion and its necessary matters, especially that which the person is not excused for due to ignorance, along with some of the recommended, non-obligatory affairs. Although they are not obligatory, they are still from the important matters necessary for the common Muslim to know and be concerned with.

He titled [this treatise] *Important Lessons for Every Musiım*. It is an appropriate title which agrees with the meaning contained therein. It is arranged in the format of lessons—The First Lesson, The Second Lesson, The Third Lesson, etc.

*"Important"* — Meaning, that which is of extreme importance from what is needed by the common Muslims. The author categorized the contents of this treatise, and by this he clarified what is connected to the ‘aqīdah and what is connected to worship, especially the five pillars of Islām. He also clarified the manners which the Muslim should adorn himself with, and he warned against the major sins while mentioning what some of them are. He warned with the most severe warning against major *shirk*, which nullifies the religion and is in opposition to it. Thus it is a book that contains great and important content dealing with the needs of the common Muslim.

*I ask Allāh to benefit the Muslims with it and to accept it from me. Verily He is the Generous, the Noble.*” — This is a tremendous *du‘ā‘* that combines asking Allāh ﷻ to bring benefit by way of this book and to accept it from [the author] with a good acceptance.
It is from the virtue of Allāh ﷻ and His favor that this book received far-reaching acceptance. It has launched many gatherings in order for it to be studied, and it has been read to many people in the masājid, along with its content being clarified. It has been used to teach the common Muslims and instruct them in the affairs of their religion, and it has been translated into many languages. All of these are signs of the acceptance that Allāh ﷻ has given this treatise inshaAllāh.

I ask Allāh ﷻ to grant the author the best reward and to make it heavy on his scale on the day he meets Allāh ﷻ. I ask that He benefits us all from it, and I ask Allāh ﷻ that he benefit the Muslim with this explanation and that He accepts it from me with a good acceptance. Verily He is All-Hearing, He is close, and He is the One Who responds [to supplications].
THE FIRST LESSON

Sūrah al-Fātiḥah & Other Short Suwar

Shaykh ʿAbdul-ʿAzīz bin Bāz _IMSI said:

The first lesson is learning Sūrah al-Fātiḥah and the short suwar (plural of sūrah) which can be taught, from Sūrah az-Zalzalah to Sūrah an-Nās. This is accomplished by dictation, correcting the recitation, memorization, and explaining the meaning from what is necessary to know.

EXPLANATION

This is the first lesson from the important lessons for every Muslim. This lesson is teaching them (the common Muslims) Sūrah al-Fātiḥah and some of the short suwar. He suggests that the study consist of the short suwar from Sūrah az-Zalzalah to Sūrah an-Nās. This portion is sufficient for the common Muslim to perform his obligatory and supererogatory prayers with, including the night prayer, even if they only recite one sūrah during the night prayer. It has been narrated from Qatādah bin an-Nuʿmān _AM that he said:

أَنَّ رَجُلًا قَامَ فِي زَمَانِ الْبَنِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَرْرَأَ مِنَ السَّحْرِ: ۗ فَلَنَّ هُوَ اللَّهُ أُحْدَثُ ۗ أَلَمْ يَلَدْ وَلَمْ بُولَدْ ۗ وَلَمْ يَكُنْ لَهُ كَفْرٌ أَحَدٌ ۗ فَكَرَّرَهَا لَا يُبِيدُ عَلَيْهَا، قَلَّمَا أَصْبَحْنَا أَتْى رَجُلٌ بَنِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ الرَّجُلُ يَنْبِئُوْنَهَا، فَقَالَ الْبَنِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي تَعْمِسُ يَبَيِّنِهِ إِنْ تَعْبِدُ ۗ ثُلُثُ الْقُرْآنِ.

During the time of the Prophet ﷺ, a man stood for prayer during
the night and recited, "Say (O Muhammad): He is Allāh, (the) One. Allāh as-Ṣamad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten, and there is none equal or comparable unto Him."

He would repeat this, and he would not increase in his recitation. When the morning arrived, a man reported this to the Prophet ﷺ and it was as though [the man] belittled this. Thus the Prophet ﷺ said, "I swear by the One who has my soul in His Hand, verily it is equivalent to one third of the Qur'ān."²

This methodology of teaching encourages many of the common Muslims to learn and memorize. When it is said to them, "The amount which you need to learn is from Sūrah az-Zalzalah to Sūrah an-Nās," they feel the amount they need to establish their worship is [only] a small amount. Thus their concern with these suwar will intensify from the standpoint of memorizing them and understanding their meaning, and their recitation of these suwar will be based upon comprehension of their meanings and becoming familiar with their significance.

So if specific lessons are given in the masjid for the common Muslims, they should suffice with these suwar. It should be said to the person who completes them, "You have completed what you are in need of, and if you desire more, go to the circles where the entire Qur'ān is being memorized." Perhaps some of them will gain precision in one or two months, according to their ability and memorization. This methodology is important, so the common Muslim will perceive in his sittings that the requested amount from him is not large; rather, it is only a few suwar. And by the permission of Allāh, he can master them in a short time.

The methodology for teaching these suwar to the common Muslims according to what was mentioned is in four steps:

1) The first step: The Shaykh ﷺ said, "Dictation." This

² Ṣaḥīḥ al-Bukhārī 5014
means that the *imām*, the reciter, or the *ḥāfiz* recites these *sūwar* verse by verse. He repeats the first verse once, then twice, then a third time, and so on and so forth. The Qur'ān is grasped by hearing its recitation, so they [should] hear it with a correct recitation.

2) Then after that, [the student] recites what he heard, and the *imām*, the reciter, or the *ḥāfiz* corrects his recitation. For this reason, the Shaykh said, "And then correct their recitation."

3) After that comes the third stage, which is memorization. He memorizes what he was taught, and what he recited in front of the shaykh and what was corrected for him; therefore, he memorizes it with a correct memorization. He will repeat it as much as needed. Some people need to repeat a *sūrah* fifty, one hundred, or two hundred times to perfect their memorization.

4) After that comes the fourth stage, and it is the explanation of what is necessary to know from the *sūrah*, along with the explanation of its meaning and clarifying its significance. This begins with Sūrah al-Fātiḥah, then from Sūrah az-Zalzalah to Sūrah an-Nās.

To complete the benefit, I will attach a small addendum clarifying some of the meanings of these *sūwar* mentioned by the Shaykh ﷺ. I will begin with Sūrah al-Fātiḥah, then go from Sūrah az-Zalzalah to Sūrah an-Nās, giving a condensed explanation and brief *tafsīr* of each.

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**Tafsīr Sūrah al-Fātiḥah**

ْأَعُوذُ بِلِلَّهِ مِنَ الْسُّيَّاطِنِ الرَّجِيمِ

ْبِنَامِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۡاَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ْالَّذِينَ قَالُواَ إِبَاكَ نُعْبَدُ وَإِبَاكَ

17
I seek refuge in Allāh from the accursed Shaytān

In the name of Allāh, the Most Beneficent, the Most Merciful. All praises and thanks belong to Allāh, the Lord of all that exists. The Most Beneficent, the Most Merciful, the Owner of the Day of Recompense. You (alone) we worship, and You (alone) we ask for help. Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger (such as the Jews), nor of those who went astray (such as the Christians).

[Sūrah al-Fātiḥah 1:1-7]

It is legislated to seek refuge in Allāh from the Shaytān every time the Muslim recites the Book of Allāh ﷺ. Seeking refuge is to seek shelter and request refuge in Allāh ﷺ so that He may protect His slave and safeguard him from the accursed Shaytān.

Seeking refuge in Allāh from the Shaytān has been prescribed before reciting the Book of Allāh because the Shaytān is extremely diligent in turning the people away from this great Book, away from succeeding from its guidance and pondering over its meanings and significance, and from being affected by it. Therefore, it is legislated for the person to seek refuge in Allāh from this devil, so his recitation of the Book of Allāh ﷺ can be free and safe from the whisper of the Shaytān, from his madness, his arrogance, and his poetry; thus, [the reciter] will be protected with the protection of Allāh ﷺ.

“Shaytān” — This means arrogant, rebellious, immoral; one who seduces the slaves of Allāh, and blocks the people from the path of Allāh ﷺ.

“Accursed” — This means banished, outcast, cursed; the one who
Allāh ﷻ has distanced from His mercy. Because he is removed from mercy, he wants to also remove the slaves of Allāh from mercy.

Therefore, it is legislated that the person seeks refuge in Allāh from this arrogant, rebellious devil who works to turn the people away from the obedience of Allāh, His worship, and succeeding with His mercy.

“In the name of Allāh, the Most Beneficent, the Most Merciful” — This is a verse from the Book of Allāh ﷻ. The person says it before reciting every sūrah, except for Sūrah Barā’ah.3

The phrase “in the name of Allāh” is a statement used for seeking aid in Allāh ﷻ. The meaning of beginning the recitation with the name of Allāh is that the person who is reciting begins with seeking help from Allāh. This is because the letter “bd” (meaning “in”) in the statement “in the name of Allāh” (bismillāh, بسم الله) is a “bd” which means to seek help and blessings by mentioning His name.

“Allāh” — This is the proper name of Allāh ﷻ. It means “the Possessor of Divinity” and that He has the right of servitude from all of His creation, and it is the proof of the divinity of Allāh. It is a description of perfection, greatness, and nobility, which is deserving of him being deified, worshipped, submitted to, and humbled before.

It is proof of the servitude [of His creation], which are the actions of the slaves necessitated by this name, such as submission, humility, surrender, and devotion to Allāh ﷻ.

“The Most Beneficent, the Most Merciful” — These are two names comprised of mercy, and proof that this attribute is affirmed for Allāh ﷻ. [The name] “the Most Beneficent” (ar-Raḥmān, الرَّحْمَان) is proof of His vast comprehensive mercy. Allāh ﷻ said:

3 Also known as Sūrah at-Tawbah (9)
My mercy embraces all things.

[Sūrah al-ʿAʿ rāf 7.156]

[The name] “the Most Merciful” (ar-Raḥīm, الرَّجِيم) is proof of what Allāh has specified for his allies and those whom He has chosen. As He said:

وَكَانَ بِالْمُؤْمِنِينَ رَجِيمًا

And He is Ever Most Merciful to the believers.

[Sūrah al-Ahzāb 33:43]

“All praises belong to Allāh” — Praise is glorification of Allāh along with love for Him. Allāh is praised for His beautiful names and lofty attributes, and He is praised for His kindness, blessings, and favors, which cannot be enumerated.

“Lord of all that exists” — This means their Creator, their King, the One who arranges their affairs, and the One who disposes their affairs. He has no partners in any of that. The ‘ālamīn is everything other than Allāh.

“The Most Beneficent, the Most Merciful” — This means the One who has the attribute of mercy, the mercy which is general and the mercy which is specific, as has been previously mentioned.

“The Owner of the Day of Recompense” — And in another recitation, “The King of the Day of Recompense.” This means the Day of Reckoning and Judgment. The word “recompense” (ad-dīn, الدَّيْن) means judgment. And from the names of our Lord is ad-Dayyān⁴

⁴ Translator’s note: It has been narrated that ‘Abdullāh bin Unays said, “I heard the Messenger of Allāh say, ‘The people will be gathered on the Day of Resurrection naked, uncircumcised, and destitute.’ We said, ‘What does destitute mean?’ He said, ‘They will not have anything with them. Then it will be called out to them, ‘I am the Sovereign; I am the Judge (ad-Dayyān). It is not appropriate for any of the people of Hell to enter Hell while he is still owed something by one of the people of Paradise, until I restore his dues. And it is not appropriate for any of the people of Paradise to enter Paradise while
This means “the One who will take the people to account and judge them.” In this verse is fear of Allah, and fear of meeting Him and standing before Him. As Allah said:

وَما أَنْزَلْكَ مَا يَوْمُ الْذِينِ لَمْ يَنْزَلْكَ مَا يَوْمُ الْذِينِ يَوْمُ لَا تَفَلَّكَ نَفْسٌ لِنفْسٍ شَيْئًا وَالْأَمْرُ يَوْمُ يُمَيِّنُ لِلْهِ

And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the decision, that Day, will be (solely) with Allah.

[Sūrah al-Infitār 82:17-19]

“You (alone) we worship, and You (alone) we ask for help” — This verse contains sincerity of worship and seeking help from Allah. “You (alone) we worship” means “I purify for You (O Allah) my worship, thus I do not worship other than You.”

“And You (alone) we ask for help” means “I purify my seeking of help by only seeking help from You (O Allah), therefore I do not seek help from anyone other than You.”

And in the statement, “You (alone) we worship,” is a disavowal of polytheism. And in the statement, “And You (alone) we ask for help,” the person frees himself from having any power or strength on his own.

“You (alone) we worship” actualizes the statement, “There is nothing worthy of worship except Allah.”

“And You (alone) we ask for help” actualizes the statement, “There is no might or power except with Allah.”

he owes something to one of the people of Hell until I restore his dues.””

Classed as hasan by al-Mundhiri in at-Targhib waT-Tarhib (4/218); classed as sahih by al-Albānī in Zilāl al-Jannah (1/266).
"You (alone) we worship" is to be free and clear of shirk and showing off.

"And You (alone) we ask for help" is to be free and clear of self-amazement and arrogance.

"Guide us to the straight way" — This means, "Direct us and grant us success, O Allāh, to adhere to this straight path and to follow it." Allāh ﷻ said:

وَأَنَّ هَذَا صَرَاطٗي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا الشَّبْلَ

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.

[Sūrah al-An‘ām 6:153]

And it (the straight path) is the religion of Allāh, that which He is pleased with for His servants. And He is not pleased with any other religion for His slaves.

"The way of those on whom You have bestowed Your grace" — This means the prophets, truthful people, martyrs, and righteous people, and what an excellent group this is. These are the people who combine between beneficial knowledge and righteous actions. Verily, those whom His favor is upon are the people of knowledge and action.

"Not (the way) of those who earned Your anger" — These are the Jews and those who tread upon their path, those who know the truth but do not work according to it.

"Nor of those who went astray" — And they are the Christians and those who tread upon their path, those who worship Allāh ﷻ with intuition and without knowledge.

The intent is to warn against the evil scholars and misguided worship, as Sufyān bin ‘Uyānah said: “Whoever is corrupt from
our scholars resembles the Jews, and whoever is corrupt from our worshippers resembles the Christians.”

One of the greatest affairs which must be understood from this surah is [found in] the hadith of Abū Hurayrah ﷺ [which he narrated] from the Prophet ﷺ, who narrated from his Lord ﷺ, Who said:


I have divided prayer into two halves between Myself and My slave, and My slave shall have what he has asked for. When the slave says, “All praises and thanks be to Allāh, the Lord of the ‘ālamin (mankind, jinn, and all that exists),” Allāh says, “My slave has praised Me.”

And when he says, “The Most Gracious, the Most Merciful,” Allāh says, “My slave has extolled Me.”

And when he says, “The only Owner of the Day of Recompense,” Allāh says, “My slave has glorified Me,” and on one occasion He said, “My slave has submitted to My power.”

And when he says, “You (alone) we worship, and You (alone) we ask for help),” He says, “This is between Me and My slave, and My slave shall have what he is asking for.”

And when he says, “Guide us to the straight way, 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,” He says,

5 From Tafsir Ibn Kathir
"This is for My slave, and My slave shall have what he has asked for."

The meaning of “the prayer” in His statement, “I have divided the prayer,” is Sūrah al-Fātīhah. This is because there is no prayer for the one who does not recite it, due to its lofty status in the prayer.

The meaning of al-Fātīhah being divided between the Lord and the slave is that three and a half verses are for the Lord (the first three verses), and three and a half verses are for the slave (the last verses). The first part of the sūrah is glorification of Allāh, while the last part is the supplication of the slave.

And it is called the mother of the Book because it contains, in general, that which the entire Qur'ān contains in detail. It is filled with lessons, reminders, the principles of the religion, the foundation of faith, the affairs of the legislation, etiquettes, manners, and other than that from what is contained in this great sūrah.

**Tafsīr Sūrah az-Zalzalah**

> إذا زَلَّتِ الأَرْضُ زَلَّلَهَا □ وأُخْرِجْتُ الأَرْضَ أَنْقَالْهَا □ وقال الإنسان ما لها □ يُؤْمِنُ بِهَا تُحْدِثُ أَخْبَارَهَا □ بَيْنِ □ زَلْكَ أُوحِي لَهَا □ يُؤْمِنُ بِذَٰلِكَ يُصْدِرُ النَّاسَ أُشَاءَ لَا مَنْ يُؤْمِنُ بِهَا أَعْمَالَهُم □ فَمَنْ يُعْمَلُ مِنْ قَالِ ذَٰلِكَ حَتَّى يَرَاهُ □ وَمَنْ يُعْمَلُ مِنْ قَالِ ذَٰلِكَ ذِرْرُ □ شَرُّا ذِرْرًا □

When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens, and man will say, “What is the matter with it?” That Day it will declare its information. Because your Lord has inspired it. That Day, mankind will proceed in scattered groups, that they may be

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6 *Sahih Muslim* 395
shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

*Surah az-Zalzalah 99:1-8*

This great surah, Surah az-Zalzalah, contains the Exalted Lord mentioning the immense horrors that will take place before the Day of Judgment. From that which will take place before the Day of Judgment is the shaking of the earth, which means its jolting and pulsation.

*When the earth is shaken with its (final) earthquake* — This means when it jolts, pulsates, and shakes.

*And when the earth throws out its burdens* — This means the earth will expel what is inside of it, from the dead buried within it, and it will throw out its treasures. This explosion of the people from the earth is an indication that the Day of Judgment, as well as the standing before Allah ﷻ, is about to begin.

*And man will say, ‘What is the matter with it?’* — The people will stand from their graves and go to the place of gathering to stand before their Lord, while being stunned and amazed from this staggering affair and horrific scene. Man will say, “What is the matter with it?” meaning, “What is the matter with the earth that this has occurred?!”

*That Day* — This means the Day of Judgment.

*That Day it will declare its information.* — The earth will narrate what occurred upon it, and the actions the people did on it, both good and evil. This shows that the earth witnesses what occurs on it, and the conditions, statements, and actions of the people upon it. The earth will be a witness by the command of Allah ﷻ. As Allah says: “Because your Lord has inspired it.” This means Allah has commanded it and gave it permission to bear witness.
Then after the people come from the earth, they will stand and receive their recompense, according to their actions.

“That Day” — This means the Day of Judgment.

“Mankind will proceed in scattered groups” — Man will be placed in categories, each group according to their actions, good or evil.

“That they may be shown their deeds.” — They will see with their eyes, witness, and be presented with that which they put forth and the deeds they committed, good and evil. All of their actions will be enumerated for them. The enumeration of the actions — good and evil — will be down to an atom’s weight. They will see all of their actions, and nothing from their actions will be decreased, not from their good deeds or their bad deeds, their small actions or their major actions. Then they will receive the reward for the righteous actions and the punishment for their evil actions.

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” — “Atom” means a small ant. Thus, the weighing of deeds on the Day of Judgment will be down to an atom’s weight, for both the good deeds and the evil deeds.

This warns the people to not belittle any good deed. The Prophet ﷺ said:

"إِنّهُوا النَّارَ وَلَوْ بِشَقِّيٍّ ثَمْرَةٍ"

Protect yourselves from the Fire, even with half a date.7

Verily, the scale on the Day of Judgment will weigh down to an atom’s weight.

“And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” — This means he will see the punishment for his actions. This will be an exact recompense. This is a warning against

7 Sahih al-Bukhari 1417
minimizing and belittling sins, as it appears in the hadith of ‘Ā’ishah,  رضي الله عنها:

إِنَّكَمْ وَمَحْتَرَاتُ الدُّنْوِبَ فَأَنَّ لَهَا مِنَ اللَّهِ طَالِبًا.

Beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allāh (i.e. accountability).\(^8\)

Rather it is upon the person to avoid all sins, major and minor, and if he falls into sin he must rush to repentance and devotion to Allāh  رضي الله عنه.

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Tafsīr Sūrah al-‘Ādiyāt

وَالْغَدَآئِدَاتِ ضَبْحَا تَفَرُّدْتِ فِيهَا وَالْمُغْرَزَاتِ حَسَّةَ فَأَقْتُرِنَّ بِهِ ثَقُفَا فَوَضَطْنَ بِهِ جَمِعًا ۗ إِنَّ الْإِنسَانَ لَزَيّنَ لَكَ حُبُّهُ وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ ۗ إِنَّ الْخَيْرَ لَشَهِيدٌ وَأَفْلَامٌ يَعْلُمُ إِذَا بَعْثَ مَا فِي الْقُصُورِ ۗ وَحُصْلَ مَا فِي الصُّدُورِ ۗ إِنَّ زَيَّنَهُ بِهِمْ يَوْمَ تَحْصَرُّ لَخَيْرٌ

By the (steeds) that run, with panting (breath), striking sparks of fire (by their hooves), and scouring to the raid at dawn, and raise the dust in clouds the while, penetrating forthwith as one into the midst (of the foe). Verily man is ungrateful to his Lord. And to that fact he bears witness. And verily, he is violent in the love of good (wealth). Does he not know that when the contents of the graves are brought out and poured forth, and that which is in the breasts (of men) shall be made known. Verily, that Day their Lord will be Well-Acquainted with them.

[Sūrah al-‘Ādiyāt 100:1-11]

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\(^8\) *Sunan Ibn Mājah* 4243, declared authentic by Shaykh al-Albānī
In this great surah, Sūrah al-‘Ādiyāt, Allāh swears by these created beings, and Allāh can swear by whatever He wants from His creation. The swearing of Allāh with these created beings is an honor for them. As for the creation, then it is not permissible for them to swear by anything except Allāh. This is based upon the statement of the Prophet ﷺ:

من كان خالقًا فليخلف بالله أو ليصمَّم

Whoever wants to swear an oath, let him swear by Allāh or else remain silent.⁹

And his statement:

من خلف يعبیر الله فقد كفر أو أشرك

Whoever swears by other than Allāh has committed kufr or shirk.¹⁰

"By the (steeds) that run, with panting (breath)" — This is an oath from Allāh  for the horses who race forward with the warriors on their saddles in the path of Allāh. They (the mujāhidin) are patient, seeking the reward from Allāh, intending with their jihād to elevate the statement of Allāh ﷺ.

"Run" — This word is known. Here, it means to move fast in the direction of the enemy of the religion of Allāh.

"Panting" — This is the breath of the horse; along with its fast running and striding, its breath exits its mouth, making this sound.

"Striking sparks of fire (by their hooves)" — Because of the force and speed of the horse’s running, when its hooves strike the solid ground or stones, they make sparks or fire. This is an indication of its power, speed, and strong pursuit of the enemy.

"And scouring to the raid at dawn" — Raiding the enemy.

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⁹ Sahih al-Bukhari 2679
¹⁰ Jami’ at-Tirmidhi 1535
"Dawn" — The raid takes place during the morning, and this was most prevalent from the guidance of the Prophet ﷺ and his armies; they would attack the enemy during this time.

"And raise the dust in clouds the while" — When they come with this strength and speed to the location of the enemy, they raise dust in the area due to the severity of the hooves [hitting the ground], until they reach the place of battle.

"Penetrating forthwith as one, into the midst (of the foe)" — The fighter in the path of Alāh, riding on his saddle, infiltrates all of the enemies collectively. The horse races forward with the fighter upon it, into the ranks of the enemy, until—by the permission of Alāh — the enemy is eradicated.

This is the oath [of Alāh]. As for the thing the oath is made upon, it is the condition of mankind.

"Verily man is ungrateful to his Lord." — The person who denies the favors upon him is ungrateful. This is the general condition of man. His Lord grants him various blessings and an assortment of favors, but he denies the favors of Alāh upon him and His virtue. And man withholds, being stingy and greedy, so he does not spend from what Alāh gave him, except for the people Alāh saves from this.

"And to that fact be bears witness." — The person is a witness upon himself with this blameworthy attribute and disgraceful trait.

"And verily, he is violent in the love of good." — Meaning his love of wealth. His soul is never content, regardless of how much wealth he is given. He loves wealth, gathered and amassed, and his love for it is severe. If he is given a valley of wealth, he will desire another valley.

Then Alāh ﷺ informs us of what will help the person to safety from this trait, and what will save him from this attribute.
"Does he not know that when the contents of the graves are brought out and poured forth" — It is necessary that the person reflect upon this affair and has knowledge of it. This person who denies the favors of Allāh and loves wealth, pursuing it with devotion and allowing it to distract him from the purpose of his creation — the end result is that this person will die. Then the contents of the grave will be brought forward, and the people will stand from their graves to receive their reward and recompense.

"And that which is in the breasts (of men) shall be made known." — On that day, that which was hidden will be made manifest so this person can be recompensed for his stinginess, greed, denial of the favors upon him, and other than that from the evil qualities.

"Verily, that Day their Lord will be Well-Acquainted with them." — He observes their actions, those apparent and those which are hidden and secret, and He will bring them to account for them.

The Well-Acquainted (al-Khabīr) is from the names of Allāh. He is the All-Knower of the hidden and secret affairs, just as He knows the obvious, apparent affairs.

Tafsīr Sūrah al-Qārī‘ah

The Striking, what is the Striking? And what will make you know what the Striking is? It is a Day whereon mankind will be like moths scattered about. And the mountains will be like carded wool. Then as for him whose balance (of good deeds)
will be heavy, he will live a pleasant life. But as for him whose balance (of good deeds) will be light, his refuge will be in Ḥāwīyah (Hell). And what will make you know what it is? (It is) a hot blazing fire!

[Sūrah al-Qāri’ah 101:1-11]

Al-Qāri’ah (the Striking) is one of the names for the Day of Judgment. Its names are numerous due to its numerous descriptions, and al-Qāri’ah is one such name and description. It makes evident the tremendous attributes of that Day.

“The Striking” — Meaning that which will strike the hearts and the hearing from severe terror and the tremendous circumstance [of that Day].

“What is the Striking? And what will make you know what the Striking is?” — This is a question to cause terror and clarify the greatness of that Day. It is a great day, and a tremendous day.

“It is a Day whereon mankind will be like moths scattered about.” — On that Day, the people will be like waves on top of one another, mixing together like moths when they spread out, piling on top of each other. This is similar to the statement of Allāh in another verse:

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\text{خُسَّخَا أَنْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَانُوا مُهْدِئِينَ}
\]

They will come forth with humbled eyes from (their) graves as if they were locusts spread abroad.

[Sūrah al-Qamar 54:7]

“And the mountains” — The solid, strong, stable, firm mountains.

“And the mountains will be like carded wool” — The mountains will become like stacks of carded wool, but they will not be graspable, such that they will vanish if a wind passes by. Therefore, the firmness and strength of these mountains will vanish.
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

Then He explains the condition of the people that Day, and they will be of two categories.

"Then as for him whose balance (of good deeds) will be heavy" — This means the person whose scales are heavier with good deeds, acts of obedience, and various acts which draw them near to Allâh.

"He will live a pleasant life" — They will be in Paradise for eternity, in the everlasting bliss which will never end. They will have what will please their eyes. This is from the favor of Allâh and His blessings, as there comes in the authentic narration:

When the inhabitants of Paradise have entered Paradise, Allâh the Blessed and Exalted will ask, “Do you wish Me to give you anything more?” They will say, “Have You not brightened our faces? Have You not made us enter Paradise and saved us from Fire?” He (Allâh) will lift the veil (from His Face), and of all the things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and Glorious.”

May Allâh make all of us from them, by His favor and grace.

"But as for him whose balance (of good deeds) will be light" — Because of transgressions, disobedience, and sins.

"His refuge will be in Hâniyah (Hell).” — The Fire will be his destination and his home. It is called his refuge or his mother, because he will be flung into the Fire upon his head.

“And what will make you know what it is?” — What will make you know what this pit is? This is said due to the greatness of the affair

11 Sahih Muslim 181
and to clarify its danger.

"(It is) a hot blazing fire!" — A fire of immense heat which consumes.

It appears in the hadith that the Messenger of Allâh ﷺ said:

ٍنَارَتَمۡنَ هَذِهِ جُرَّةٌ مِّنْ سَبْعِينَ جُرَّةٍ مِّنْ نَارِ جَهَنَّمۡ

This fire of yours is one part from seventy parts of the Fire of Hell.¹²

I seek refuge in Allâh for us from the Fire.

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Tafsîr Sûrah at-Takâthur

ٍآَلۡهَٰكُمۡ الْتَكَاثَرُ ۛ حَتَّىَ رُزِّقۡتُمُ الْمَقَابِرَ ۛ كَلَّا سَوۡفَ تَعْلَمُونَ

The mutual rivalry for piling up of worldly things diverts you, until you visit the graves. Nay! You shall come to know! Again, nay! You shall come to know! Nay! If you knew with a sure knowledge, verily, you shall see the blazing Fire (Hell)!

And again, you shall see it with certainty of sight! Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

[Sûrah at-Takâthur 102:1-8]

"The mutual rivalry for piling up of worldly things diverts you" — It keeps you busy, and causes you to remain in a constant state of heedlessness in this worldly life.

¹² Sahîh Muslim 3265
"The mutual rivalry for piling up of worldly things" — This is seeking what the people amass from wealth, trade, homes, vehicles, children, and other than that from the things people compete in amassing. This mutual rivalry diverts you from the purpose of your creation, and this purpose is to worship Allāh. This is the condition of many of the people. They are busy with that which was created for them, while being distracted from what they were created for, and that is the worship of Allāh.

"Until you visit the graves." — You will continue to busy yourselves with this amusement until you die and enter the graves, and this is the situation for many of the people. You will find one of them panting, out of breath, chasing behind this mutual rivalry until he dies, and at this point he will be placed into his grave. This entrance into the graves is called "a visitation." This is because the grave is the realm between the worldly life and the next life. It is the gateway to the eternal abode. The deceased will enter the grave as a visitor because he will not remain there. Rather, he is only visiting the grave and he will be taken to the afterlife [later].

"Nay! You shall come to know!" — "Nay" (kallā, َنَكَّ) is a rebuke of this condition and attribute, meaning you should not busy yourselves with mutual rivalry while being heedless.

"You will come to know" — [Meaning] when you are entered into your graves and see the results of your actions, good and bad.

"Again, nay! You shall come to know!" — This is affirmation of this affair and clarification of the magnitude of this matter.

"Nay! If you knew with a sure knowledge" — If man had sure knowledge about the end result and the final destination, he would not be distracted with mutual rivalry in amassing wealth, and he would not be diverted from the purpose of his creation and the obedience of Allāh.

"Verily, you shall see the blazing Fire (Hell)!" — You will be raised to life and you will surely see the blazing Fire which Allāh has prepared

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for the disbelievers.

The blazing Fire (الجَهَنَّمَةِ، al-Jahīm) is the Hellfire. It will be brought forth on the Day of Judgment to the place of gathering, as it comes in the hadith:

يَوْتَى بِجَهَنَّمَةِ يَوْمَ الْيَوْمِ لَهَا سَبْعُونَ أَلْفَ زَمَامٍ مَعَ كُلِّ زَمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُوُنَّهَا.

The Hellfire will be brought forward on that Day with seventy thousand chains; each chain will have seventy thousand angels dragging it.\(^{13}\)

Thus the people will see it with their eyes and witness it.

“And again, you shall see it with certainty of sight!” — You will surely see the Hellfire with your eyes on the Day of Judgment, the day the people stand before Allāh.

“Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!” — Allāh ﷻ will ask you on the Day of Judgment about the favors He gave you in the worldly life. Included in these favors are wealth, health, children, transportation, and housing; the person will even be questioned about the favor of cool water on the Day of Judgment.

This is a warning for what is mentioned at the beginning of this surah: “The mutual rivalry for piling up of worldly things diverts you.” These things have busied you and you will be questioned about them on the Day of Judgment.\(^{14}\) Therefore, beware of being diverted by these favors. Beware of allowing this wealth to divert you from showing gratitude to the One who bestowed these favors upon you, from giving Him His due rights, devoting yourself to

\(^{13}\) Sahih Muslim 2842

\(^{14}\) From the hadith of Abū Hurayrah, the Prophet ﷺ said, “Indeed, the first of what will be asked about on the Day of Judgment (meaning, the slave of Allāh being questioned about the favors) is that it will be said to him, ‘Did We not make your body healthy and give you cool water to drink?’” Collected by at-Tirmidhi 3358; authenticated by al-Albānī.
Him, worshipping Him in an excellent manner, and preparing to meet Him. Beware of being distracted away from what you were created for by that which was created for you.

Tafsir Sūrah al-‘Aṣr

By al-‘aṣr (the time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth and patience.

[Sūrah al-‘Aṣr 103:1-3]

This is a tremendous sūrah, profound and concise, containing all good. Allāh ﷻ swore by the time, which is the changing of the night and the day, and it is the timeframe of the actions of the people, good and evil.

"Verily! Man" — Meaning, the species of man.

"Is in loss" — All of mankind is in loss, except those whom Allāh excludes in this sūrah (those who combine four attributes).

"Except those who believe" — [Meaning] those who believe in Allāh and what He commands them with. Having faith in Him requires knowledge, because faith cannot occur except with knowledge and insight.

"And do righteous actions" — They draw near to Allāh ﷻ by different types of worship and obedience, seeking His pleasure; and in their belief and righteous actions is perfection for their own souls.

"And recommend one another to the truth" — They recommend one another to the religion of Allāh that He is pleased for His slaves
to adhere to, and that which He has legislated and prescribed for them. They encourage each other to show concern for it, and to preserve it. This is perfection for others after they have perfected themselves.

"And patience." — They enjoin each other to be patient upon the obedience of Allāh, in avoiding sins, and with the painful decree of Allāh. This alludes to the fact that the path of da‘wah will surely contain some harm. Thus a person is patient and he seeks the reward (from Allāh) until Allāh makes him from among the triumphant successful ones.

Imām ash-Shafi’i said, “If the people would reflect upon this sūrah, it would be sufficient for them.” Meaning, it would be a sufficient Warner and deterrent against the prohibited acts, and it would drive them to various types of good and righteousness.

Tafsīr Sūrah al-Humazah

WOELLEKHILHAMRILMir 2 AlDi JGMMALLAWEFJDDE
YHSHBANMAHALLAHAK1LLAssBNFIM1HM1HAEWA
OHDRAYaMA1HM1HAEWA
NARALLHEMOWQDEATYCTFLGULIA
ALFDDEEINEEAHLHIHMOWCDAEFUNDMMDDDE

Woe to every scorned and mocker who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The Fire of Allāh, kindled, which leaps up over the hearts. Verily, it shall be closed in on them, in pillars stretched forth.

[Sūrah al-Humazah 104:1-9]

"Woe (wayl, وَيْلَ" — This means loss and destruction, and it is said
that it is a valley in the Hellfire.

"To every scion and mocker" — This is what he busies himself with, and slander and backbiting are his habits. He slanders the honor of the people, and he criticizes and defames them. The scion (al-ba‘mūr) does so with statements, and the mocker (al-lam‘ūr) does so with actions and gestures.

"Who has gathered wealth and counted it." — This is what concerns him—gathering wealth, amassing it, and counting it. He has this much wealth, he owns this many slaves, he owns this much livestock, he owns this many homes, he owns this many farms, etc. He counts his possessions as a way of bragging, boasting, and elevating himself above the people with his wealth.

"He thinks that his wealth will make him last forever!" — The one who has these attributes believes this wealth he has amassed will be the reason he lives forever and remains in this world.

"Nay!" — The affair is not as he thinks it is.

"Verily, he will be thrown into the crushing Fire." — The end result of this person is that he will die and leave his wealth behind. Then, on the Day of Judgment, he will be flung into the Fire; and from the names of the Fire is al-Ḥuṭmah (الحَطْمَة), because it crushes — it demolishes and pulverizes whatever is thrown in it, due to its severity.

"And what will make you know what the crushing Fire is?" — What is this crushing Fire? What will it be? This is a question to incite terror and to clarify the greatness and danger of this Fire.

"The Fire of Allāh, kindled" — It is the blazing Fire, and due to the severity of its eruptions, its heat increases. I seek refuge in Allāh for us from it, and from everything that brings one close to it, from statements and actions.

"Which leaps up over the hearts" — He specified the hearts with being
leaped over, because the heart is the origin and source of actions and [it is] what drives them.

أَلَّا وَإِنَّ فِي الْجَسَدِ مَضْطَعَةٌ إِذَا صَلَّخَ صَلَّخَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَّا وَهُوَ الْقُلُوبُ.

There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it spoils, the whole body spoils, and that is the heart.¹⁵

"Verily, it" — Meaning the Fire.

"Shall be closed in on them" — Meaning it will be closed and locked.

"In pillars stretched forth." — Meaning, upon the gates of the Fire. The gates of the Hellfire will be shut over them, so there will be no exit for them.

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Tafsīr Sūrah al-Fīl

ألَّمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ؕ أَلَّمْ يُجَعَّلْ كَيْدَهُمْ فِي تَضَلُّيلِ ؕ وَأَرْسَلَ عَلَيْهِمْ طَيْنًا أَبَأَبِيَّ ؕ تَرْمِيمَهُمْ بِبِجَارَةَ مِنْ سِجَلٍ ؕ فَجَعَلَهُمْ كَعَصَفِ مَأْكُولٍ ؕ

Have you not considered how your Lord dealt with the owners of the elephant? Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of hard clay, and made them like an empty field of stalks.

[Sūrah al-Fīl 105:1-5]

"Have you not considered how your Lord dealt with the owners of the elephant?" — Do you not know, O Prophet, how your Lord dealt with Abrahah and his army equipped with elephants when they came intending to destroy the Ka‘bah?

¹⁵ Sahih al-Bukhari 52
"Did He not make their plot" — [Meaning] their plan to destroy the House of Allâh.

"Go astray" — The plan was foiled and the end result for them was wretched. Thus they plotted and planned this action, but their plan only resulted in loss.

"And He sent against them birds, in flocks" — [Meaning] a flock of birds following one another. So this army came with elephants, and they were the biggest and strongest of the animas, according to their estimation. No one would be able to prevent them from destroying the House of Allâh. Thus, Allâh sent against them small birds carrying small stones in their claws.

"Striking them with stones of hard clay" — [Meaning] hot stones of clay dropped down from a high place. Every stone which fell from the birds struck [the army] and caused them to have an evil destruction.

"And made them like an empty field of stalks." — He made this group who came to destroy the Ka’bah like crops which had been eaten by livestock and then trampled by their feet. This is from the signs of Allâh ﷻ, and it shows His greatness and power. Regardless of what the slave plots, plans, and schemes, Allâh ﷻ will make the end result evil and a loss in this life and the next.

The Prophet ﷺ was born during the year in which this great incident occurred, the Year of the Elephant. This was from the general events which preluded the coming of the Prophet ﷺ.
(It is a great grace and protection from Allāh), for the taming of the Quraysh, their accustomed security [in] the caravan of winter and summer. So let them worship the Lord of this House (Allāh), (He) Who has fed them against hunger and has made them safe from fear.

[Sūrah Quraysh 106:1-4]

Many of the scholars of tafsīr have stated that the preposition and the genitive noun (al-jār wal-majrūr) in His statement:

إِبْلَاءَفَ قَرْنِشٌ

(It is a great grace and protection from Allāh), for the taming of the Quraysh...

[Sūrah Quraysh 106:1]

are connected to the sūrah before it, which is Sūrah al-Fīl. The destruction of Abrahah and his army with this magnificent, amazing sign is proof of the complete power of Allāh and the greatness of His force. After this wondrous event, the Quraysh became at ease in their homes and on their journeys for trade during the summer and winter.

"Their accustomed security [in] the caravan of winter and summer" — This is the blessing, ease, and safety they had. Their journey for trade in the winter to Yemen and in the summer to Shām, going and coming, was safe. This is a favor which necessitates gratitude towards the One who bestowed it, and sincerity of worship towards Him. For this reason, He said:

فلْيَغْنِبِدا رَبَّ هُدَا الْبَيْتِ

So let them worship the Lord of this House (Allāh).

[Sūrah Quraysh 106:3]

Meaning, make your worship sincerely for Allāh alone without partners, singling Him out for worship and making the religion
purely for Him. So do not associate partners with Him, and do not make rivals for Him.

“(He) Who has fed them against hunger, and has made them safe from fear” — [Meaning] the One who has favored them with food and safety; this is a blessing. This safety necessitates showing gratitude toward the One who granted this favor, making the religion sincerely for Him, and singling Him out for worship.

Tafsīr Sūrah al-Mā‘ūn

Have you seen him who denies the Recompense? That is he who drives away the orphan, and urges not the feeding of the poor. So woe to those who pray, [but] who are heedless of their prayer. Those who do good deeds only to be seen, and withhold [simple] assistance.


“Have you seen” — Have you seen, O Prophet?! This question is meant to convey amazement.

“Have you seen him who denies the Recompense?” — This is the person who denies the Recompense, the Resurrection, standing before Allāh and meeting Him. Denying the Recompense also means he denies the legislation that has been established for him, that which the people are called upon to practice, based on the tawhīd of Allāh and making the religion sincerely for Him.
poor.” — From the results of this denial (of the Recompense) is that this person has these traits and this condition. He drives away the orphans. He severely rebukes them, repelling them and driving them away harshly. He does not deal with them with kindness and mercy.

“And urges not” — He does not encourage others.

“And urges not the feeding of the poor” — This is because he does not feed the poor himself or spend upon them, so how can he encourage others to do that?!

“So woe to those who pray, [but] who are heedless of their prayer.” — Then Allah described them as those who pray, so they do not abandon the prayer but they are heedless of it. They delay it from its appointed, fixed time, and they are not concerned with its conditions, pillars, and obligations. The difference between being heedless in the prayer and being heedless concerning the prayer is that being heedless in the prayer is when the person forgets and must make the prostration of forgetfulness. The calamity of being heedless concerning the prayer is when the person delays it from its time and is heedless of its conditions and pillars. Thus, the prayer is not a great action to him, and it does not have any status to him.

“Those who do good deeds only to be seen” — Their actions and prayers are for the people. The Prophet ﷺ said:

يَقْعُومُ الْرَّجُلُ يَضْلِعَ فِي مَيْتَانِ صَلَاةٍ لَّمَّا يَرَى مِنْ نَظَرِ الرَّجُلِ.

A man will stand to pray and beautify his prayer because he sees a man looking at him.\(^{16}\)

“And withhold [simple] assistance” — From their severe stinginess, they prevent small help. They will not loan something like bowls, sieves, axes, needles, and the like from those items which neighbors loan to one another, for a small period of time, although it will be returned.

\(^{16}\) Musnad Imám Ahmad 11252
Tafsīr Sūrah al-Kawthar

إِنَّا أُعْطَيْنَاكَ الْكُوثرَ فَضلًا لِزَيَّةٍ وَانْحَرٍّ إِنَّ شَائِئْكَ هوَ الأَبْنَرُ

Verily, We have granted you (O Muḥammad) al-Kawthar. Therefore, turn in prayer to your Lord and sacrifice (to Him only). For he who makes you angry (O Muḥammad) will be cut off.

[Sūrah al-Kawthar 108:1-3]

In this sūrah, Allāh ﷻ mentioned His Prophet and His chosen one, and He gave him al-Kawthar, meaning a great amount of good, a tremendous amount of virtue. From this virtue is a river which Allāh will favor him with on the Day of Judgment, and likewise the Pond.

“Therefore, turn in prayer to your Lord” — Turn to Him in prayer as gratitude to Allāh for His favor, virtue, and the great blessing He gave him.

“And sacrifice (to Him only).” — Make your sacrifice to your Lord and make your religion sincerely for Allāh, as Allāh ﷻ said:

قُلْ إِنِّي صَلَائِي وَنِسَائِي وَمِنْ خَيْرِيِّ وَمَمَاتِي لِلَّهِ رَبِّ

الْعَالَمِينَ لَا شَرِيكَ لَهُ

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner.

[Sūrah al-An’ām 6:162-163]

“For he who makes you angry” — Meaning, your enemies and those who anger you.

“He will be cut off.” — He will be cut off from every good, and he will be cut off from good mention, so he will only be mentioned
with evil and bad qualities.

Tafsīr Sūrah al-Kāfirūn

قُنُوْنٌ يَا أَيِّهَا الْكَافِرُونَ أَلاَّ أَعْبَدُ مَا تَعْبَدُونَ وَلَا أَنْمَ
عَابِدُونَ مَا أَعْبَدُ وَلَا أَنْمَ عَامِرًا مَا عَبِدْتُمْ وَلَا أَنْمَ
عَامِرًا مَا أَعْبَدُ كَمْ دِيْلَكَ وَلَيْ دِينٌ

Say: O disbelievers, I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.

[Sūrah al-Kāfirūn 109:1-6]

This sūrah, Sūrah al-Kāfirūn, is a sūrah of disavowal from shirk and the polytheists, from disbelief and the disbelievers.

"Say" — O Prophet!

"O disbelievers" — Meaning those who disbelieve in Allāh ﷻ, and those who worship other than Allāh, including the idols and statues.

"I worship not that which you worship." — I do not worship the idols and statues which you have taken as rivals and partners with Allāh ﷻ.

"Nor will you worship that which I worship." — Even though they worship Allāh in general, along with their other objects of worship, the worship of Allāh is not considered worship unless it has sincerity. Thus, if it is not purely for Allāh, then it is not worship, just as prayer is not considered prayer without purification. If a person prays without purification, it is correct to say that he has not prayed. Likewise, for whoever worships Allāh without sincerity, it
is correct to say he did not worship Allāh. This is because worship of Allāh is only that which is done with sincerity.

"And I shall not worship that which you are worshipping. Nor will you worship that which I worship." — It is said that the first mention ("I worship not that which you worship") is in relation to the object of worship, as the Prophet ﷺ worshipped Allāh, making the religion sincerely for Him, while they worshipped idols and statues. The second mention ("And I shall not worship that which you are worshipping") is in relation to the worship itself, as the worship of the Prophet ﷺ was tawhīd and sincerity, while their worship was polytheism and viliness. And it has been said that the first mention does not include the action [of worship], while the second mention means this shall be a continuous description.

"To you be your religion, and to me my religion" — This is disavowal from them and their religion.

"To you be your religion" — Meaning, your worship of the idols and statues, and your polytheism.

"And to me my religion." — And this is tawhīd, the worship of Allāh and making the religion sincerely for Him.

Tafsīr Sūrah an-Naṣr

إِذَا جَاءَ نَصُرُ اللّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللّهِ أَفْوَاجاً فَسَبِّحْ بِحَمَدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ نَوْيَةً

When the Help of Allāh and the conquest come, and you see that the people enter Allāh's religion (Islām) in crowds, so glorify the praises of your Lord, and ask for His Forgiveness. Verily, He is
the One Who accepts the repentance and forgives.

[Sūrah an-Nāṣr 110:1-3]

This sūrah is glad tidings for the Prophet ﷺ of a great victory and a clear conquest.

"When the Help of Allāh and the conquest come" — Meaning the conquest of Makkah. This was alluding to a great favor of Allāh upon Him, and this was an affair which would surely come to pass.

"So glorify the praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." — Increase in the glorification of your Lord and in seeking His forgiveness. After this sūrah was revealed, the Prophet ﷺ would increase in saying:

سُبْحَانَكَ اللَّهُمَّ، رَبِّي وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لَي.

Glorified are You, O Allāh, our Lord! All praises are for You. O Allāh, forgive me!17

This is how he interpreted this verse.

And from the meaning derived from this sūrah is that it alluded to the life of the Prophet ﷺ coming to an end. This is when he received this victory and conquest, because the great acts of worship are sealed with seeking forgiveness. His noble life was a life of imān and obedience, so it was likewise sealed with that. Consequently, the final statement we heard from our Prophet ﷺ before his death was:

اللَّهُمَّ اغْفِرْ لي وَارْحَمْني وَلْحَفْظِي بِالَّذِينِ اعْلَمُوا اعْلَمَلِى.

O Allāh! Forgive me and bestow Your Mercy on me; join me with the highest companions (in Paradise).18

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17 Sahih al-Bukhārī 4293
18 Sahih al-Bukhārī 5674
Tafsîr Sûrah al-Masad

May the two hands of Abû Lahab be ruined, and ruined is he! His wealth will not avail him or that which he gained. He will be burnt in a Fire of blazing flames! And his wife [as well], the carrier of firewood. Around her neck is a rope of [twisted] fiber.

[Sûrah al-Masad 111:1-5]

"May the two hands of Abû Lahab be ruined, and ruined is he!" — This means, "May he perish and be ruined." The first statement ("May the two hands of Abû Lahab be ruined") is a supplication against him, while the second statement ("and ruined is he") is about what will occur to him.

Abû Lahab was a paternal uncle of the Prophet ﷺ and he was from his most severe enemies. He caused the Prophet great harm and insulted him and his religion.

It has been authenticated that the reason for the revelation of this sûrah is [the following]:

One day, the Prophet ﷺ ascended Šafâ mountain and said, "Be on guard!" All the Quraysh gathered around him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you
not believe me?” They said, “Yes, we would believe you.” He said, “I am a warner to you in the face of a terrible punishment.” On that, Abū Lahab said, “May you perish! Is it for this thing that you have gathered us?” So Allāh revealed, “Perish the hands of Abū Lahab!”19

“His wealth will not avail him or that which he gained.” — The wealth which he amassed, and his children, his trade, and other than that — none of it will help him in front of Allāh at all.

“He will be burnt in a Fire of blazing flames! And his wife [as well]” — He and his wife will burn in the Fire. This sūrah was revealed during the lifetime of Abū Lahab and his wife, and this is a great sign and amazing proof of the truthfulness of what the Messenger ﷺ came with. This is information that both of them would die upon disbelief and in opposition to the religion of Allāh ﷺ, and he and his wife both died upon that.

“And his wife” — She is Arwā bint Ḥarb Umm Jamīl.

“The carrier of firewood.” — She used to carry the thorns of Sa’dān and other harmful things and place them in the path of the Prophet ﷺ, as she was severe in harming him.

“Around her neck is a rope of [twisted] fiber.” — She will be raised to the brink of the Fire with the rope around her neck and then thrown with it to the bottom of the Fire,20 or she will place the wood on her husband in the Fire while wearing a necklace from this fiber.

Tafsīr Sūrah al-Ikhlāṣ

19 Sahih al-Bukhari 4801
20 Translator’s note: This is mentioned in Tafsir Ibn Kathir.
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

Say (O Muḥammad): He is Allāh, (the) One. Allāh as-Ṣamad (the Self-Sufficient Master). He begets not, nor was He begotten, and there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:1-4]

This sūrah, Sūrah al-Ikhlāṣ, is equivalent to one third of the Qur'ān, as it has been authenticated that the Prophet ﷺ said:

أَيُّحِبْرُ أَحَدُكُمْ أَنْ يَقْرَأْ ثُلَّتَ الْقُرْآنَ فِي لَيْلَةٍۚ فَضْلُ ذُلْكَ عَلَيْهِمْ وَقَالَ أَيُّهَا الْيَبْطِيسُ ذُلْكَ بِي رَسُولُ اللَّهِ ﷺ فَقَالَ “اللَّهُ الَّذِي صَسْمَدَ ثُلَّتَ الْقُرْآنَ.”

"Is it difficult for any of you to recite one third of the Qur'ān in one night?" This suggestion was difficult for them, so they said, "Who among us has the power to do so, O Messenger of Allāh?" The Messenger of Allāh replied, "‘Allāh (the) One, as-Ṣamad (the Self-Sufficient Master)’ is equal to one third of the Qur'ān.”

It is called Sūrah al-Ikhlāṣ (the Chapter of Sincerity) because it is dedicated to clarifying the tawhīd of knowledge. And Sūrah al-Kāfirūn is also called sūrah al-ikhlāṣ because it is dedicated to clarifying the tawhīd of action. Tawhīd is of two categories: knowledge and action.

"Say (O Muḥammad): He is Allāh, (the) One.” — He is singled out, He has no rival in His names and attributes, no rival in His Lordship, and no rival in His divinity.

"Allāh as-Ṣamad.” — “Aṣ-Ṣamad” means complete in His names and attributes, in His greatness and dominance, and in His descriptions. And as-Ṣamad is the One who all the creation turns to, and He tends to all their needs. This is proof that Allāh is free from needing any of His creation, due to the perfection of all His attributes and the perfection of His power. It is also proof that all of creation is in need of Allāh as-Ṣamad; they turn to Him for all their needs, and they are not independent of Him even for the blink of an eye.

21 Sahīh al-Bukhārī 5015
And due to His oneness and His completeness:

"He begets not, nor was He begotten" — This negates an origin and offspring; He is free from that.

"And there is none equal or comparable unto Him." — He has no example and no rival, and no one who shares His names. He is free from having a likeness, a rival, or a partner.

Tafsīr Sūrah al-Falaq

فَلَأَعْوَدْ بِزَبْبِ الْقَلَقِ مَن شَرَّ مَا خَلَقَ وَمِن شَرِّ غَاِـبِقِ إِذَا وَقَبَ وَمِن شَرِّ التَّفَايَاتِ فِي الْعَقِدِ وَمِن شَرِّ خَايِبِ إِذَا حَسَدَ

Say: I seek refuge with the Lord of the daybreak (Allāh), from the evil of what He has created, from the evil of darkness when it settles, from the evil of witchcraft when they blow in knots, and from the evil of the envier when he envies.

[Sūrah al-Falaq 113:1-5]

"Say: I seek refuge with the Lord of the daybreak (Allāh)" — The daybreak is the morning. This means “I seek refuge with Allāh, the One who splits the morning.” It has also been said that it means “the One who splits the seeds.”

"From the evil of what He has created" — This means from the evil of every created being that has evil in it, and this is general refuge from all created beings that contain evil.

"From the evil of darkness when it settles" — Meaning, from the night and what is in it: from the vermin and beasts of prey, what is provoked by the devils, and the evil which is stirred.

"From the evil of witchcraft when they blow in knots" — Meaning, from
the magicians who blow in knots until their magic is able to take effect, and it does not have any effect except by the permission of Allāh. Seeking refuge in Allāh from them is proof that magic is real and that it has an effect. Some of it kills, while some of it makes people sick, and some of it separates a man from his wife. I seek refuge in Allāh for us, and I ask Him to protect us all.

"And from the evil of the envier when he envies." — This means from the envy of every envier when it arises. Included in this is the evil eye, because the evil eye only comes from envy.

Tafsīr Sūrah an-Nās

قَلْ أَعَوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلهِ النَّاسِ
من شَرِّ الْوُسْوَاسِ الْجَحَّةِ الذِّي يَوْسُوسُ فِي صَدْورِ
النَّاسِ مِنْ الْجَحَّةِ والنَّاسِ

Say: I seek refuge with the Lord of mankind (Allāh), the King of mankind, the God of mankind, from the evil of the retreating whisperer, who whispers in the hearts of mankind, from among the jinn and mankind.

[Sūrah an-Nās 114:1-6]

"Say: I seek refuge with the Lord of mankind (Allāh), the King of mankind, the God of mankind" — This is seeking refuge in Allāh by mentioning His Lordship, His divinity, and His sovereignty. The meanings of these three names (the Lord of mankind, the King of mankind, and the God of mankind) were mentioned in Sūrah al-Fātiḥah. In the opening of the Qur'ān, these names are mentioned as a praise of Allāh, and in the closing of the Qur'ān these names are mentioned as a means of seeking refuge and protection with Him.

"From the evil of the retreating whisperer" — This is the Shaytān; he
was mentioned with these two attributes. He is the whisperer who whispers in the hearts of mankind, and he is the retreater — when the person mentions Allah ﷻ, the Shaytān retreats and distances himself from him. This is an incentive for preserving the remembrance of Allah; this is the greatest protection a person has from the Shaytān.

"Who whispers in the heart of mankind” — He throws whispers and evil into the breast of man, including evil thoughts, corrupt ‘aqidah, and vile understanding.

"From among the jinn and mankind” — Just as the whispers come from the jinn, they also come from man.

In summary, the Muslim is required to have concern for the meanings of Allah’s speech. And it is sufficient for the common Muslim to memorize these sura — Sūrah al-Fātiḥah, then from az-Zalzalah to an-Nās. They should give concern to reviewing their meanings and knowing their proofs, such that each time they recite it will be upon understanding, with contemplation, perceiving [the meaning of] the speech.
THE SECOND LESSON

The Pillars of Islām

Shaykh `Abdul-Azīz bin Bāz ἀ. Arabian said:

[The second lesson is] clarifying the five pillars of Islām, and the first and greatest of them is the testimony that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh (the shahādah—lā ʾilāha ill-Allāh, Muḥammad ar-Rasūllullāh, ʾlā ʾlīlāh ʾlākum muḥammadum ar-rasūl ʾlāhim). This includes explaining the meaning [of this statement] and clarifying its conditions.

As for the meaning of “nothing has the right to be worshipped,” this is the negation of everything worshipped besides Allāh. “Except for Allāh” is the affirmation of the worship of Allāh alone, without partners.

EXPLANATION

Islām has pillars that it is based upon. The pillar is the strongest flank of something, without which it cannot stand. The pillars of Islām are like the columns of a building.

والبيت لا يبني إلا بأعمدةٍ
ولا عماداً إذا لم ترس أونادًا

The house is not built except upon pillars, and there can be no pillars if it is not anchored by pegs.

Thus the pillars of Islām are its columns and posts, and they are its strongest side which is needed for it to stand.
The Second Lesson

Islām is submission to Allāh  with *tawhīd*. Whoever refuses to submit to Allāh  is arrogant, and whoever submits to other than Allāh along with Him is a pagan. With this it is known that Islām contradicts two affairs: arrogance and polytheism.

Islām is built upon five pillars which were clarified by the Prophet  in the *ḥadīth* of Ibn ‘Umar  . He said that the Prophet  said:

َبِيْنِ الإِسْلَامِ عَلَى خَمْسِ عَلَى أَن يَعْبُدَ اللَّهَ وَيَكْفُرَ بِمَا دُوَيْنَهُ وَيَقْفَ الْصَّلَاةُ وَيَقْفُ الْبَيْتُ وَيَصْلُوْ رَمَضَانِ

Islām is built upon five pillars: the testimony that nothing has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh , establishing regular prayer, paying the *zakāḥ*, performing the Hajj, and fasting the month of Ramadān.

These are the five pillars of Islām, and that which it needs to be established. The greatest of these pillars and the highest in status is the testimony that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh . This is why the Prophet  mentioned it first in this *ḥadīth*. He said, “Islām is built upon five pillars: the testimony that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh…” The two testimonies of faith — the testimony of Allāh’s Oneness and the testimony for His Prophet being a Messenger — is the greatest pillar of Islām; rather, it is the foundation of the religion, and the basis upon which it is built.

“None has the right to be worshipped except Allāh” is the greatest statement, without exception. It is the most virtuous and noblest statement, and it is the best form of remembrance. Our Prophet  said:

أَفْضَلُ الْبُذْكَرِ لَأَلِهَةْ إِلَّا اللَّهَ

The best remembrance is [saying], “Nothing has the right to be

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22 *Ṣāḥīḥ Muslim* 16
worshipped except Allāh.”

And the Prophet ﷺ said:

َصَبِيبَةَ الْبُطْنَةِ وَخَبِيرَةَ مَا قَلَّتْ أَنَا وَالْيَبِينَ مِنْ قَبْلِي لَأَلاَّ إِلَيْهِ إِلاَّ اللَّهَ وَحِيدَةً لَا شَرِيكَ لَهُ إِلَّا الْمَلَائِكَةَ وَالْكُلُّ الْحَمْدُ وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ

The best of supplication is the supplication of the Day of ‘Arafah, and the best of what I and the prophets before me have said is, “None has the right to be worshipped except Allāh, alone, without partner; to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things.”

For this reason, Allāh ﷻ said:

َوَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنْهُ لَا إِلَهَ إِلَّا أَنَا فَاوْلَدْتُكَ

And We did not send any messenger before you (O Muḥammad) except that We inspired him (saying), “None has the right to be worshipped but I (Allāh), so worship Me.”

[Sūrah al-Anbiyā’ 21:25]

It was the main focus of the da’wah of the messengers, the essence of their message, and the first statement their people heard from them. The first thing they addressed their people with was:

َأَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرَهُ

Worship Allāh! You have no deity other than Him.

[Sūrah al-‘ārāf 7:59]

The Shaykh ﷺ urged that teaching the two testimonies of faith requires explaining their meanings, along with clarifying the condi-

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23 Sunan Ibn Mājah 3800
24 Jāmi’ at-Tirmidhī 3585
tions of "nothing has the right to be worshipped except Allāh."

As for the meaning of "nothing has the right to be worshipped except Allāh," the Shaykh mentioned that "nothing has the right to be worshipped" is the negation for everything worshipped besides Allāh, and "except Allāh" is the affirmation for the worship of Allāh alone, without partners.

Thus, it is a statement built upon two great pillars and two strong foundations. There is no tawḥīd of Allāh without both of them, the negation and the affirmation. The negation is general, applying to everything that is worshipped other than Allāh, whether it is an inanimate object, an animal, vegetation, or other than that. However, the affirmation is specific, affirming that worship in every sense of the word is only for Allāh alone.

Whoever negates but does not affirm is not a person of tawḥīd, and whoever affirms but does not negate is not a person of tawḥīd. A person will not be from the people of tawḥīd except by negation and affirmation. As Allāh said:

وَقَضَّى رَبَّكَ أَنْ تُعْبِدُوا إِلَّا إِيَاهُ

And your Lord has decreed that you worship none but Him.

[Sūrah al-Isrā' 17:23]

And Allāh said:

وَمَا أُمِرُوكُمْ إِلَّا لِيُعْبِدُوا اللَّهَ مُخْلِصِينَ لَهُ الْدَّينَ

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And Allāh said:

أَلَا إِلَيْهِ الْدِّينُ الْخَالِصُ
Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

And Allāh ﷺ said:

وَاعْبُدُوا اللَّهَ وَلَا تَشْرَكُوا بِهِ شَيْئًا

Worship Allāh and associate nothing with Him.

[Sūrah an-Nisā' 4:36]

And Allāh ﷺ said, narrating the statement of His prophet Ibrāhīm ﷺ:

إِنِّي بِرَأِيٍّ مَّمَّا تُعْبَدُونَ إِلَّا الَّذِي فَطَرَنِي

“Verily, I am innocent of what you worship, except for He who created me.”

[Sūrah az-Zukhruf 43:26-27]

And He said:

وَلَّدْنَا بِعَطْبَانَ فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَإِجْتَبَرُوا الطَّاغِيَةَ

And verily, We have sent among every ʻumma (community, nation) a messenger (proclaiming), “Worship Allāh (alone), and avoid (or keep away from) at-tāghūt (all false deities).”

[Sūrah an-Nahl 16:36]

And Allāh ﷺ said:

فَمَنْ يَكْفُرُ بِالْطَّاغِيَةِ وَيَوْمَئِنْ بِاللَّهِ فَقَدُ اسْتَمْسَكَ بِالْعُرْوَةِ

Whoever disbelieves in at-tāghūt and believes in Allāh has grasped the most trustworthy handhold that will never break.

[Sūrah al-Baqarah 2:256]
"The trustworthy handhold" means the statement "nothing has the right to be worshipped except Allâh." 

Tawhîd is to disbelieve in the jâhît (all false deities) and to believe in Allâh.

This is the significance of the statement of tawhîd, "Nothing has the right to be worshipped except Allâh." Therefore, it is not a statement which doesn't have any meaning or significance; rather, it is a statement containing the greatest meaning, the noblest intent, and the most virtuous and greatest goal, which is the tawhîd of Allâh ﷻ.

The slave will not be a person of tawhîd except by actualizing that which is indicated by the statement "nothing has the right to be worshipped except Allâh." This includes negating worship for everything other than Allâh ﷻ, and affirming worship in every sense of the word for Allâh alone. For this reason, if someone says, "Nothing has the right to be worshipped except Allâh" truthfully, he will not supplicate to anyone other than Allâh, nor will he seek rain or aid from, place his trust in, seek help from, sacrifice an animal to, or vow to anyone other than Allâh. And he will not direct any aspect of worship to anyone other than Allâh alone.

(Q) فَلَنَّ إِنَّ صَلَاةَيْنِ وَنِشْكِي وَمَخْيَاتِي وَمَمَاتِي لَيْنِ رَبِّ الْعَالَمِينَ

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allâh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sûrah al-An’âm 6:162-163]

With this, it becomes known that merely saying this statement is not sufficient — rather, it is a must to have knowledge of its meaning and to understand its significance. It is also a must to actualize its purpose and intent of singling out Allâh with oneness and making the religion sincerely for Him.
As for a person saying, “Nothing has the right to be worshipped except Allāh,” and then invalidating it by his statements or actions, such as him supplicating to other than Allāh, then this negates the statement “nothing has the right to be worshipped except Allāh.” For example, [him saying], “Help me, so-and-so!” or, “Send down rain, so-and-so!” or, “I seek refuge in you, so-and-so!” or, “I sacrifice for you, so-and-so!” The statement “nothing has the right to be worshipped except Allāh” only benefits the one who says it while knowing its meaning and who actualizes what it entails, establishes its purpose and intent (which is tawḥīd), and makes the religion sincere for Allāh ﷻ.

The pagans whom the Messenger of Allāh ﷺ was sent to understood the meaning of “nothing has the right to be worshipped except Allāh,” but they were too arrogant to say it.

٥٨٤—٥٨٥

 Truly, when it was said to them, “Lā ilāha ill-Allāh” (none has the right to be worshipped except Allāh), they puffed themselves up with pride (i.e. they denied it). And they said, “Are we going to abandon our gods for a mad poet?”

[Sūrah as-Šāfāt 37:35-36]

They understood that this statement meant they were supposed to leave their gods and that it nullified their worship of other than Allāh. For this reason, they said:

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“Has he made the gods (all) into one God? Verily, this is a curious thing!”

[Sūrah Șād 38:5]

They viewed this affair as extremely strange. Then they began to
advise each other to be patient upon worshipping their gods:

وَانْثَلَقَ الْمَلَأُ مِنْهُمُ أَنَّ اسْتَمَنُّوا وَأَصْبِرُوا عَلَى آيَتِيْكُمْ إِنَّ هَذَا لَشَيْءٌ يُزِيدُ

And the leaders among them went about (saying), “Go on, and remain constant to your gods! Verily, this is a thing designed (against you)!"

[Sūrah Ṣād 38:6]

They rejoiced among each other for their patience:

إِن كَانَ أَيُّضِلْنَا عَنْ آيَتِيْنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا

“He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!”

[Sūrah al-Furqān 25:42]

[Meaning], “If we did not adorn ourselves with patience, he was about to lead us astray from worshipping our gods.”

Therefore, they understood the meaning of the statement “nothing has the right to be worshipped except Allāh.” They knew it meant making worship sincerely for Allāh ﷻ and disbelieving in everything that is worshipped besides Him. They understood that it meant the worship of anything besides Allāh is false and that it is obligatory to disbelieve in it.

فَمَنْ يَكْفُرُ بِالْطَّاغِبِينَ وَيَؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمَنَّ بَيْنَ الْمُتَّقِينَ

Whoever disbelieves in ʿat-tāḥbūt and believes in Allāh has grasped the most trustworthy handhold that will never break.

[Sūrah al-Baqarah 2:256]

This means to grasp onto the statement “nothing has the right to
be worshipped except Allāh.”

This is in contrast to the pagans of later days, as they are not too arrogant to pronounce the statement of *tawḥīd*; rather, they repeat it constantly, but they negate it with their statements and actions. They supplicate to the dead in their graves, seeking help and refuge from them, asking them to remove their hardships and fulfill their needs, sacrificing and vowing to them, and other than that. So what will it benefit them to pronounce the *shahādah*?! 

In summary, the statement “nothing has the right to be worshipped except Allāh” will only benefit the person who says it while actualizing what it entails. As the Shaykh said, “It is the negation of everything worshipped besides Allāh, and the affirmation of the worship of Allāh alone, without partners.”

So the person supplicates to, seeks aids from, places his trust in, sacrifices to, and vows to only Allāh, and he does not direct any aspect of worship to anyone other than Allāh ﷻ.

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The Conditions of “Lā Ilāha Ill-Allāh”

_The Shaykh said:_

As for the conditions of the statement “nothing has the right to be worshipped except Allāh,” they are:

1) Knowledge which negates ignorance
2) Certainty which negates doubt
3) Sincerity which negates *shirk*
4) Truthfulness which negates untruthfulness
5) Love which negates hate
6) Compliance which negates refusal
7) Acceptance which opposes rejection

8) And disbelief in that which is worshipped besides Allāh

--- EXPLANATION ---

The Shaykh said, "As for the conditions of the statement 'nothing has the right to be worshipped except Allāh,' they are..." and he mentioned them, and they are eight conditions.

If someone says, "From where did you get these conditions?" the response is that they are taken from the same source as the conditions of the prayer, as well as the conditions for Hajj and other acts of worship. Just as the prayer, Hajj, zakāh, and other acts of worship have conditions which must be met for them to be accepted, likewise the statement "nothing has the right to be worshipped except Allāh" will not be accepted by the one who says it unless its conditions are met. These conditions are known by exploring the Qur'ān and examining the speech of Allāh and the speech of His Messenger ﷺ.

It was said to Wahb bin Munabbih ﷺ, "Isn't the statement 'nothing has the right to be worshipped except Allāh' the key to Paradise?" He responded, "Of course, but every key has ridges. If you bring a key with ridges, it will open for you, but if you don't, then it will not open."²⁵

With that, he alluded to its conditions, guidelines, and restrictions that appear in the Book of Allāh and the Sunnah of His Prophet ﷺ.

If someone says that the mere utterance of the statement "nothing has the right to be worshipped except Allāh" will benefit the person, and that it will be accepted without guidelines and conditions, then the response to this is that this would mean the hypocrites would benefit from uttering it.

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²⁵ Mentioned by al-Bukhāri in the chapter Funeral Prayers.
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

إذا جاءك المذاقون قالوا نشهد إني أراك رسلون الله ﷺ

When the hypocrites come to you (O Muḥammad), they say, “We bear witness that you are indeed the Messenger of Allāh.”

[Sūrah al-Munāfiqūn 63:1]

وإذا لغوا الذين آمنوا قالوا آمنًا

And when they meet those who believe, they say, “We believe.”

[Sūrah al-Baqarah 2:14]

No one would say the hypocrites will benefit from saying this statement. So the statement “nothing has the right to be worshipped except Allāh” is not accepted from the one who merely utters it; rather, it is a must that he complies with its conditions and guidelines derived from the Book and the Sunnah.

It has been narrated that it was said to Hasan al-Baṣrī, “The people say that the person who says, ‘Nothing has the right to be worshipped except Allāh,’ will enter Paradise.” He responded, “Whoever says, ‘Nothing has the right to be worshipped except Allāh,’ and fulfills its rights and obligations will enter Paradise.”

The First Condition

The Shaykh ﷺ said, “As for its conditions, they are: knowledge which negates ignorance…”

This is to have knowledge of the statement’s meaning of negation and affirmation, and the reality of what it entails of the tawḥīd of Allāh ﷺ and singling Him out with worship, making the religion sincerely for Him, and disbelieving in everything worshipped besides Him. There are many verses that explain the meaning of “nothing has the right to worshipped except Allāh,” such as the statement of Allāh:
Worship Allāh; you have no deity other than Him.

[Sūrah al-‘Araf 7:59]

And His statement:

وَاعْبَدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شِيْئًا

Worship Allāh and associate nothing with Him.

[Sūrah an-Nisā’ 4:36]

And His statement:

وَمَا أُمِرُوا إِلَّا لِيَعْبَدُوا اللَّهَ مَحْلُولًا لِلَّهِ الدُّنْيَا

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

“Knowledge which negates ignorance” means correct knowledge, with a sound understanding that removes the person from ignorance of this statement. If someone utters this statement without knowledge of its meaning and what it entails, then he will not benefit from it. Allāh ﷻ said:

فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَإِسْتَغْفِرْ لِذَٰلِكَ وَلِلمُؤْمِنِينَ

So know (O Muḥammad) that “lā ilāha ill-Allāh” (nothing has the right to be worshipped except Allāh), and ask forgiveness for your sin, and also for (the sin of) the believing men and believing women.

[Sūrah Muḥammad 47:19]

He began with knowledge because it is the foundation. Allāh ﷻ said:
Explaination of Important Lessons for Every Muslim

"إِلَّا مَنْ شَهَّدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ"

Except those who bear witness to the truth while they know.

[Sūrah az-Zukhruf 43:86]

The scholars of tafsīr have said that “except those who bear witness to the truth” means the statement “nothing has the right to be worshipped except Allāh,” and “while they know” means they know the meaning of that which they are bearing witness to. Our Prophet ﷺ said:

من مات وهم يعلمون أنه لا إله إلا الله دخل الجنة.

Whoever dies knowing that nothing has the right to be worshipped except Allāh will enter Paradise.26

Thus, he made it a condition to have knowledge.

The Second Condition

Certainty, which negates doubt and uncertainty.

Certainty is the completeness and perfection of knowledge. Allāh ﷻ said:

إِنَّمَا الْمُؤْمِنُونَ الْذِينَ آمَنُوا بِالله وَبِرَسُولِهِ ثُمَّ لَمْ يَرْتَبَأَا

The believers are only the ones who have believed in Allāh and His Messenger and then doubt not.

[Sūrah al-Ḥujrāt 49:15]

They are certain and they do not doubt. Īmān and tawḥīd must contain certainty, as well as truthful, correct 'aqidah, and the heart is connected to this. If the person waivers and has doubt, it will not be accepted from him. Our Prophet ﷺ said:

26 Sahih Muslim 26
آَمَنَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَا رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ بِيَدِهِمَا عَبْدٌ غَيْرَ مَنْ شَاءَ فَيَبِينَا إِلَّا مَا كَانَ مَنْ تَبَيَّنَ فِيهِمَا

I bear witness that nothing has the right to be worshipped except Allah and I am the Messenger of Allah. Whoever meets Allah with these two statements, without doubting in them, will enter Paradise.  

Thus, he made certainty a condition, and it negates doubt. And in another hadith, the Prophet said:

مَنْ لَقِيتُ مِنْ وَزَاءِ هَذَا الحَدِيثِ تُشَهِّدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ مُسَتَّنِقُكَا وَهُوَ قَلِيلُ بَشَرِّه

Whoever you encounter behind this wall who bears witness that nothing has the right to be worshipped except Allah with certainty in his heart, give him glad tidings of Paradise.

It is a must that this statement originates from a heart that is certain, which does not waiver or doubt. If the person doubts or waivers, then it will not be accepted from him, regardless of how many times he says it.

**The Third Condition**

Sincerity, which negates shirk and showing off.

As Allah said:

وَمَا أُمَّرُوا إِلَّا لِيَعْبَدُوا اللَّهَ مَّعَ مَنْ مَّعَهُ الَّذِينَ يَتَّهِمُونَهُ نَفْسَهُمْ

And they were not commanded except to worship Allah, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And Allah said:

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27 Sahih Muslim 27
28 Sahih Muslim 31
Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

Our Prophet ﷺ said:

أَسْتَعْدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ مِنْ قَالَ: لَا إِلَّا إِلَّهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ.

The most fortunate of the people by way of my intercession on the Day of Standing will be the one who says “lā iḥāba ʾill-Allāh” (nothing has the right to be worshipped except Allāh) sincerely from his heart.29

Thus the Prophet ﷺ made sincerity a condition; this statement must come from a heart which is sincere to Allāh. He only desires Allāh by this statement and his acts of worship.

Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

Sincerity is that which is pure and unadulterated, containing no impurities of shirk, showing off, or the likes.

As for the meaning of “sincere” or “pure” (ḫāliṣ, خالص) in the language, ponder the statement of Allāh ﷻ:

وَأَنَّكُمْ فِي الأَلْلَهَ يَعْبُرُونَ تَسْقَيْكُمْ مَمَّا فِي بُطُونَهُ مِنْ بَيْنِ فَرْعَتِكُمْ وَذَمْ أَبْنَاهُ خَالِصًا سَائِعًا لِلْشَّاهِرِينَ

And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk, palatable to the drinkers.

[Sūrah an-Nahl 16:66]

29 Ṣaḥīḥ al-Bukhārī 99
Khâlîs means pure and unadulterated, free from the impurities of blood and excretions. Even though [the milk] exits from between blood and excretions, it comes out pure and uncontaminated.

Sincerity in the worship of Allâh, the Lord of all that exists, is for the worship to be pure and unadulterated. The person only desires Allâh by way of his worship. If he associates partners with Allâh in his worship, it is not pure and it will not be accepted. For this reason, Allâh said in the Ḥadîth Qudsi:

"أَنَا أَعْمَلُ عَلَى الشَّرِّ كَأَنِّي أَعْمَلُ عَلَى أَيَّ مَعْنَى أَشْرَكُ فِيهِ مَعَهُ عَلَى ذَٰلِكَ وَشَرَّكُهُ."

I am so Self-Sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine, I will have that action renounced by Me to him whom he associated with Me.\(^{30}\)

The place and source of sincerity is the heart, so the author said “sincerely from his heart.”

**The Fourth Condition**

Truthfulness, which negates untruthfulness.

This is for the person to say it truthfully from his heart, as it says in the Ḥadîth of the Messenger of Allâh ﷺ:

"مَا مِنْ أَحَدٍ يُشِهِّدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَرَّمَةَ رَسُولُ اللَّهِ صَدَقَةً مِّنْ فِتْرَتِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى الْثَّانِيِّ.

There is no one who testifies that nothing has the right to be worshipped except Allâh and that Muḥammad is the Messenger of Allâh, sincerely from his heart, except that Allâh will make the Fire impermissible for him.\(^{31}\)

Thus the Prophet ﷺ made it a condition that this statement is

\(^{30}\) *Ṣaḥîh Muslim* 1616

\(^{31}\) *Ṣaḥîh al-Bukhârî* 128
sincere, and sincerity means that what he says with his tongue is the same in his heart. As for the one who says it with his tongue without believing in what it entails in his heart, then this person is a hypocrite. For this reason, Allah ﷺ said:

إِذَا جَاءَكَ الْمُتَافَقُونَ قَالُوا نَشْهَدُ إِنَّكَ أَرْسَوْلُ اللَّهِ

When the hypocrites come to you (O Muhammad), they say, “We bear witness that you are indeed the Messenger of Allah.”

[Sūrah al-Munāfiqūn 63:1]

This means the statement on their tongues is a lie, and they do not believe it in their hearts. Thus, whoever says it with his tongue only while his heart does not believe in what it entails is a liar, and this statement will not be accepted from him.

The Fifth Condition

Love, which negates hate. The person who says this statement must love Allah ﷺ and His Messenger ﷺ, the religion of Islam, and the Muslims who establish the commands of Allah and observe the limits set by Him. They must hate what opposes the statement “nothing has the right to be worshipped except Allah” and what negates it, including shirk and kufr.

From the proof that love is a condition is what Allah ﷺ said concerning the disbelievers and the pagans:

وَمِن الْنَّاسِ مَنْ يَتَخَذُّ مِنْ دُونِ اللَّهِ أُنْدَادَا يُجْلِبُونَهُمْ كَخَبٍّ

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else).

[Sūrah al-Baqarah 2:165]
This is because the love the believers have for ʿAllāh is pure love; as for the polytheist’s love for ʿAllāh, then they love other than Him equally. For this reason, when they enter the Fire on the Day of Judgement they will say:

"By ʿAllāh, we were truly in a manifest error, when we held you (false gods) as equals (in worship) with the Lord of all that exists."

[Sūrah ash-Shuʿarāʾ 26:97-98]

Thus the statement “nothing has the right to be worshipped except ʿAllāh” will only benefit a person when it originates from love of ʿAllāh, of this great statement, and of what it entails, including tawḥīd, making the religion sincerely for ʿAllāh, and loving the people of and actions of tawḥīd.

From the great duʿāʾ narrated from our Prophet ﷺ is his statement:

I ask You for Your love, and the love of those who love You, and love of the actions that will draw me close to Your love.32

And in the hadīth of Anas ﷺ, the Prophet ﷺ said:

There are three things which, if a person finds them, he has found the sweetness of faith: when ʿAllāh and His Messenger are dearer to him than all else, when he loves a person for no other reason than the sake of ʿAllāh, and when he hates to return to kufr

32 Musnad Imām Ahmad 22190
after Allāh has saved him from it the same way he would hate to be thrown into fire.\(^{33}\)

These are three affairs: the foundation, the subsidiary matters, and negating what opposes them. The foundation is love of Allāh ﷺ, the subsidiary matter is to love what Allāh loves, and negating what opposes them is to hate to return to \textit{kufir} after Allāh has saved him from it, the same way he would hate to be thrown into fire.

\textbf{The Sixth Condition}

Compliance, which negates refusal.

Compliance is submission and obedience to the command of Allāh ﷺ. So the statement “nothing has the right to be worshipped except Allāh” means that the slave submits to Allāh ﷺ, complies with His legislation, and obeys His commands. For this reason, Allāh said:

\begin{equation}
\text{وَمَنْ يَسْلَمْ وَجَهِهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْضَكَ}
\end{equation}

And whoever submits his face to Allāh while he is a doer of good has grasped the most trustworthy handhold.

[Sūrah Luqman 31:22]

“The most trustworthy handhold” is the statement “nothing has the right to be worshipped except Allāh.” And Allāh ﷺ said:

\begin{equation}
\text{وَأَتِيِّبُوا إِلَى رَبِّكُمْ وَأَسْلَمُوا لَهُ}
\end{equation}

And return [in repentance] to your Lord and submit to Him.

[Sūrah az-Zumar 39:54]

This means to comply with and obey His commands. Therefore,

\(^{33}\) \textit{Sahih al-Bukhari} 16
those who say “nothing has the right to be worshipped except Allāh” truthfully are those who submit to Allāh with compliance and obedience, following His commands.

**The Seventh Condition**

Acceptance, which opposes rejection.

This means to accept this statement and what it entails, including the *tawhīd* of Allāh and making the religion sincerely for Him. Allāh ᴧ ⁠ سبحانه وتعالى said about the condition of the pagans:

\[ إِنَّهُمْ كَانُوا إِذَا قُلُوا لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبُرُونَ \]
\[ وَيَفْغُلُوْنَ أَيْنَا لَتَارَكُوْ آلِهَتُنَّ لِتَشَاءَ مِجْنُونِ \]

Truly, when it was said to them, “Lā ilāha ill-Allāh” (nothing has the right to be worshipped except Allāh), they puffed themselves up with pride. And (they) said, “Are we going to abandon our gods for the sake of a mad poet?”

[Sūrah ʿaṣ-Ṣāfāt 37:35-36]

He mentioned that they refused to say “nothing has the right to be worshipped except Allāh,” and they refused to accept what this statement entails from the *tawhīd* of Allāh and making the religion sincerely for Him.

**The Eighth Condition**

Disbelieving in that which is worshipped besides Allāh.

As Allāh ᴧ ⁠ سبحانه وتعالى said:

\[ فَمَنْ يَكْفُرُ بِالْطَّاعَنَاتِ وَيَوْمُ الْقِيَامَةِ فَقَدْ اسْتَمَسَّكَ بِتَّعْمَرُواٰ \]
\[ الْمَسْأَلَةِ \]

Whoever disbelieves in *at-tāghūt* and believes in
Allāh has grasped the most trustworthy handhold that will never break.

[Sūrah al-Baqarah 2:256]

The Prophet ﷺ said:

من قال إلا إله إلا الله وكرر بما يعبد من دون الله حضرك ماله وذمته.

Whoever says, “Nothing has the right to be worshipped except Allāh” and disbelieves in what is worshipped besides Allāh, then his wealth and life are sacred.34

These are the required guidelines for the acceptance of the statement “nothing has the right to be worshipped except Allāh.” The individual must disbelieve in what is worshipped besides Allāh, and he must disavow himself from shirk and its people.

إني بزاء ممأ تعبدون إلا اللذي فطرني

Verily, I am innocent of what you worship, except for He who created me.

[Sūrah az-Zukhruf 43:26-27]

قد كانت لكم أسوة حسنة في إبراهيم والذين معه إذ قالوا لقومهم إنما برأوا منكم وما تعبدون من دون اللهم كفرنا بكم، وبدأ بيتنا وتبنيكم الإداوة والبغضاء أبدا حتي تؤمنوا بالله وحدة

Indeed there has been an excellent example for you in Ibrāhim and those with him, when they said to their people, “Verily, we are free from you and whatever you worship besides Allāh; we have rejected you, and there has started between us and you hostility and hatred forever, until you believe

34 Šahih Muslim 23
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in Allāh alone.
[Sūrah al-Mumtaḥanah 60:4]

The Shaykh ﷺ said:

These conditions have been collected in two lines of poetry:

علمُ يقينٍ وإخلاصٍ وصدفُكَ مَعُ
محبّةً وانقيادٍ والقبولٍ لها

Knowledge, certainty, sincerity, and your truthfulness with love, compliance, and acceptance of it.

وزيدْ ثامِنَها الكفرانْ منكُ بما
سوى الإله من الأشياء قد عَلَىُها

And an eighth one is added, and it is for you to disbelieve in those things which are deified besides the true God.

EXPLANATION

These are the conditions of the statement “nothing has the right to be worshipped except Allāh.” There are some scholars who only count the seven conditions, and they consider the eighth condition, which is extra, to be in the heart.

From the scholars who placed these conditions in lines of poetry is Shaykh Ḥāfiz al-Ḥakami in Sullam al-Wasūl. He said:

وبشروطٍ سبعاً قد قَدْ قَدْ تَدّثُ
وفي نصوص الوعي حقاً وردتُ

The conditions have been confined to seven, and they have been mentioned in truth in the text of revelation.
The person who says it with his tongue will not benefit from it unless he fulfills its conditions.

Knowledge, certainty, acceptance, submission; understand what I say.

And truthfulness, sincerity, and love; may Allâh guide you to what He loves.

He explained it in his book Ma'ārij al-Qubūl Sharh Manẓūmah Sullam al-Wasūl. This book has been printed, and I advise you to pay attention to it and benefit from it. It is a tremendous book in this subject. The author did well with this book and gathered the proofs from the Book of Allâh and the Sunnah of His Messenger ﷺ, to clarify the ‘aqidah and the foundations of the religion.

The Conditions of “Muḥammad is the Messenger of Allâh”

The Shaykh ﷺ said:

In addition to this is the explanation of the testimony that Muḥammad is the Messenger of Allâh. This testimony necessitates believing in everything he informed us of, obeying what he commanded us with, avoiding what he prohibited us from, and
only worshipping Allāh by what Allāh ﷻ and His Messenger ﷺ legislated.

EXPLANATION

This is regarding the testimony that the Prophet ﷺ received the Message. This testimony is coupled with the testimony to the oneness of Allāh, and this is from the greatest honors for the Prophet ﷺ. This elevates his status, because Allāh ﷻ has connected the testimony for His oneness with the testimony that Muḥammad is the Messenger. The testimony that nothing has the right to be worshipped except Allāh is not accepted without the testimony that Muḥammad is the Messenger of Allāh. The testimony that Muḥammad is the Messenger of Allāh is a testimony for the Message he was sent with. Allāh ﷻ said:

وَمَا أُرْسِلْنَا مِنْ رَسُولٍ إِلَّا لِيَطَّأَعَ بِإِذْنِ اللَّهِ

And We did not send any messenger except to be obeyed by the permission of Allāh.

[Sūrah an-Nisā' 4:64]

This is the purpose for sending the messengers: so they can be obeyed. It is not sufficient to say, "I bear witness that he is the Messenger of Allāh”; rather, it is a must that this testimony contains obedience to the Messenger, fulfilling his commands, avoiding his prohibitions, and believing in what he informed us of.

This is why the author said, "This testimony necessitates believing in everything he informed us of, obeying what he commanded us with, avoiding what he prohibited us from, and only worshipping Allāh by what Allāh ﷻ and His Messenger ﷺ legislated." This is how the testimony that Muḥammad is the Messenger of Allāh is actualized. It is for the person to obey the Messenger ﷺ in what he commands, to avoid what he has prohibited, and to believe in what he has informed us of. This is because the Prophet ﷺ came with three affairs: commands, prohibitions, and information. So the
one who testifies that he is the Messenger believes in what he has informed us of, obeys his commands, and avoids his prohibitions.

Therefore, the testimony that Muḥammad is the Messenger of Allāh entails following the Messenger, just as the testimony that nothing has the right to be worshipped except Allāh entails actualizing tawḥīd and making the religion sincerely for Allāh. The person will not be from those who truthfully and sincerely bear witness that Muḥammad is the Messenger of Allāh except if they actualize the affairs necessitated by the testimony of faith (the shabādah), including obeying the Messenger in his commands and prohibitions and believing in everything he informed us of, and only worshipping Allāh by what He has legislated, meaning that which the Messenger has given us.

He is a messenger, and the mission of the messenger is to convey the Message of the One who sent him.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينَ

The messenger's duty is only to convey (the message) in a clear way.

[Sūrah an-Nūr 24:54]

And surely, he conveyed the Message in a clear way. He did not leave any good except that he directed his ummah to it, nor any evil except that he warned them from it. May Allāh exalt his mention and bestow blessings upon him. The Message comes from Allāh, the messengers convey it, and it is upon us to submit to it.

So let whoever says, “I bear witness that Muḥammad is the Messenger of Allāh,” submit to everything the Messenger came with.

وَمَا أَتَاكُمُ الرَّسُولُ فَخْذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَاتَّبَعُوهُ

And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you
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from, abstain (from it).

[Sūrah al-Ḥashr 59:7]

 فلا وَزِّكْ لَا يُؤْمِنُونَ حَتَّى يُحْكِمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ تَمَّ ۖ لا تَجْعَلْ فِي أَنْفُسِهِمْ حُرُجًا مِّمَّا قَضَيْتَ وَيُسِلِّمُوا تَسْلِيماً

But no, by your Lord, they can have no faith, until they make you (O Muḥammad) judge in all disputes between them, and find in themselves no resistance to your decisions, and accept (them) with full submission.

[Sūrah an-Nisā' 4:65]

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا فَضَّلَ الَّذِي لَهُ وَرَسُولُهُ أَمَّا أَنْ يَكُونَ لَهُمْ الْخَيْرَةُ مِنْ أَمْرِهِمْ

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter, that they should have any option in their decision.

[Sūrah al-Ahzāb 33:36]

And [the one who makes this testimony] must obey [the Messenger’s] commands, because obedience to him is obedience to Allāh.

من يَطِيع الرَّسُول فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Messenger (Muḥammad) has indeed obeyed Allāh.

[Sūrah an-Nisā' 4:80]

فَلَنِّ إِنْ كَنْتُمْ تَحْبُسُونَ اللَّهَ فَاَتَبَعُونِي يُحِبُّكُمُ اللَّهُ

Say (O Muḥammad, to mankind): If you (really) love Allāh, then follow me; Allāh will love you.

[Sūrah Āli ‘Imrān 3:31]

This verse is called “the verse of the test” (al-miḥnah). Whoever
claims to love Allāh ﷻ, then let him test himself with that which is proof of his truthfulness.

The author ﷺ said, “And only worshipping Allāh by what Allāh ﷻ and His Messenger ﷺ legislated.” The person does not worship Allāh with his desires or through innovations. For this reason, there are numerous narrations of the Prophet ﷺ warning against and prohibiting innovations. From the greatest narrations, which the scholars consider to be from the foundation of Islām, is the statement of the Prophet ﷺ:

من أحدها في أمرنا هدا وما ليس منه فهو رد.

Whoever introduces into this affair of ours that which is not from it will have it rejected.\(^{35}\)

And in another narration he said:

من عمل عامل ليس عليه أمرنا فهو رد.

Whoever does an action that is not from this affair of ours will have it rejected.\(^{36}\)

This means it will be rejected back to its owner, and it will not be accepted from him. When the Prophet ﷺ would deliver a sermon to the people, he would say:

أما بعد فإن خير الحديث كتاب الله وخير الهدى هدى مكانته وشر الأمور مخادعتها وكفى بدعاء صلاة.

As to what follows: Verily the best speech is the Book of Allāh, the best guidance is the guidance of Muḥammad, and the worst of all affairs are the newly invented matters, and every innovation is astray.\(^{37}\)

\(^{35}\) Sahih al-Bukhārī 2697

\(^{36}\) Sahih Muslim 1718

\(^{37}\) Sahih Muslim 867
And he said in the ḥadīth of al-‘Irbaḍ

فَإِنَّهُ مَنْ يَعْشُ مَنْ كُنْتُمْ قَسِيرًا احْتِلَافًا كَبِيرًا، فَعَلَّيْكُمْ بَشَرَّيْنِ وَسَنَةَ الْحَلَفَاء
الْرَّاشِدِينَ الْمُهْدِينَ، غَضَبُوا عَلَيْهِمَا بِالْئَوْاجِدِ، وَإِيَّاكلُمْ وَمَخْطُوفَاتِ الْأَمْوَرِ، فَإِنَّ كُلَّ
بِدْعَةٍ صَلَالَةً.

Verily, he among you who lives long will see great controversy, so you must keep to my Sunnah and to the sunnah of the khulafā’ ar-rāshidin (the rightly-guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bid’ah (innovation) is misguidance.\(^\text{38}\)

The narrations with similar meanings are numerous.

The two testimonies of faith are what the religion is built upon. The statement “nothing has the right to be worshipped except Allāh” is sincerity in the religion, while the statement “Muḥammad is the Messenger of Allāh” entails following the Messenger, and the religion is only built upon sincerity to Allāh ﷻ and following the Messenger ﷺ.

Fuḍayl bin ‘Īyāḍ said about the statement of Allāh ﷻ:

«ليبتُلكُمْ أَيْكُمْ أَخْسَنَ عَمَّالًا»

...that He may test which of you is best in deed...

[Sūrah al-Mulk 67:2]

that it means [those deeds] which are most sincere and most correct. It was said to him, “O Abū ‘Ali, what is most sincere and most correct?” He said, “If the action is sincere but not correct, it will not be accepted, and if it is correct but not sincere, it will not be accepted. It will not be accepted until it is both sincere and correct. Sincerity is what is done for Allāh, and correctness is what

\(^{38}\text{Musnad Imām Ahmad 17144}\)
is done in accordance with the Sunnah.”

Sincerity is that which is done for Allāh ﷻ, and this is proven by the statement “nothing has the right to be worshipped except Allāh.” Correctness is what is upon the Sunnah, and this is proven by the statement “Muḥammad is the Messenger of Allāh.” The religion is built upon these two statements, and the first and last of mankind will be questioned about them:

- “What did you worship?” The answer to this question is, “Nothing has the right to be worshipped except Allāh.”
- “How did you respond to the messengers?” The answer to this question is, “Muḥammad is the Messenger of Allāh.”

The first statement is sincerity while the second statement is following the Messenger.

The Second Pillar of Islām: The Prayer

The author ﷺ said:

Then he explains to the student the remaining five pillars of Islām, and they are: the prayer, ṭakāb, fasting the month of Ramaḍān, and making Ḥajj to the Sacred House for those who have the ability to do so.

EXPLANATION

The pillars of Islām are explained according to their importance, and some of the rulings pertaining to them are explained. The prayer is the second pillar of Islām, and it is the greatest pillar after tawḥīd. It is the proof of the truthfulness of the ʿimān (faith) of a person, as the Prophet ﷺ said when the prayer was mentioned in his presence:

39 Collected by Ibn Abī ad-Dunya in al-Ikhlāṣ wa-Niyyah (22)
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من حافظ عليها كانت له نوراً وبرهاناً ونجاتاً يوم القيامة، ومن لم يحافظ عليها لم يكن له نور ولا برهان ولا نجاة، وحشر يوم القيامة مع فوقع وهامان وقارون وآبي بن خلف.

Whoever preserves it will have a light, a proof, and safety on the Day of Judgment. And whoever does not preserve it will not have a light, a proof, or safety, and he will be resurrected on the Day of Judgment with Pharaoh, Qārūn, and Abī bin Khalīf.⁴⁰

Therefore, the prayer is a proof, meaning it is proof that the person has true faith. Allāh said:

إِذَا يَعْمَرُ مَسَاجِدُ اللَّهِ مَنْ أَمَّنَ بِاللَّهِ وَالْيَوْمِ الآخرِ وَأَقَامَ الصَّلَاةً

The masajid of Allāh are to be maintained only by those who believe in Allāh and the Last Day and establish the prayer.

[Sūrah at-Tawbah 9:18]

And there comes a narration from the Prophet ﷺ:

الْعَهْدُ الَّذِي بَيّنَتَا وَبِيَّنَتْهُم الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

The covenant that distinguishes between us and them is the prayer, so whoever leaves it has committed kufr.⁴¹

The status of the prayer in Islām is great. It is the first thing the person will be questioned about on the Day of Judgment. If it is accepted, he will succeed and prosper. If it is rejected, he will face ruin and destruction.⁴²

There are many texts in the Qur'ān that command the establishment of the prayer, preserving it, giving concern to its proper

⁴⁰ Musnad Imām Ahmad 6576
⁴¹ Musnad Imām Ahmad 22937
⁴² Mentioned in Jāmi' at-Tirmidhī (413) and authenticated by Shaykh al-Albānī.
times, and which warn against being heedless or negligent towards it or abandoning it.

Allāh ﷺ said:

خاففوا على الصلات والصلاة الوسطى وقوموا لله قانيتين

Maintain with care the [obligatory] prayers, [in particular] the middle prayer, and stand before Allāh, devoutly obedient.

[Sūrah al-Baqarah 2:238]

وأقموا الصلاة وآتوا الزكاة
And establish the prayer and give zakāh.

[Sūrah al-Baqarah 2:110]

You will find similar verses in many places in the Qur'ān.

Allāh ﷺ said:

إِنَّ الصلاة كاتِبًا علَى الْمُؤمِّنين كِتَابًا مُفْتُونًا

Verily, the prayer is enjoined on the believers at fixed hours.

[Sūrah an-Nisā’ 4:103]

وأُمِرْ أَهْلُكَ بِالصلاة واصطَبِرْ علَيْها
And enjoin the prayer upon your family and be steadfast therein.

[Sūrah Tāhā 20:132]
The Second Lesson

But there came after them successors who neglected the prayer and pursued desires. So they will be thrown in Hell.

[Sūrah Maryam 19:59]

What has caused you to enter Hell? They will say, “We were not of those who used to offer their prayers.”

[Sūrah al-Muddaththir 74:42-43]

And there are other verses which exalt the status of the prayer and clarify its great and lofty position in the religion of Allāh ﷻ.

Every Muslim must strive to give great concern to this obligation that is the connection between him and his Lord ﷻ. He must give concern to its pillars, obligations, conditions, and other than that which Allāh has legislated for the prayer. He must perform the prayer with the utmost humility, focus, and concentration, inside and out, so he may succeed with the great reward.

It has been narrated from ‘Uthmān bin ‘Affān ﷺ that he said, “I heard the Messenger of Allāh ﷺ say:

‘There is no Muslim who attends the obligatory prayer, performs ablution well, and offers his prayer with humility and bowing, except that it will be an expiation for his past sins, as long as he has not committed a major sin; and this applies for all times.’”

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43 Šabīḥ Muslim 228
The Third Pillar of Islām: Zakāh

The third pillar of Islām is zakāh, and it is the companion of the prayer in the Book of Allāh ﷻ. Zakāh is purification for a person; it purifies his heart and his wealth, and it causes his wealth to be blessed.

ما تقصّب صدقة من مالٍ.

Charity does not decrease wealth.\textsuperscript{44}

The amount of zakāh given is little in comparison to what Allāh has given the wealthy. It is charity taken from the wealthy and given to the poor, which results in a great deal of benefit and many good things, including the fulfillment of love, solidarity, mercy, and cooperation. It also removes the evil traits like envy, hatred, animosity, and other than that. It is from the beauty of this great religion because it brings great benefits for the Muslim community, and it purifies strong solidarity, which is obligated by Islām.

صدقة تؤخذ من أصحابهم فتفرده على فقراءهم.

A charity that should be collected from their rich and distributed among their poor.\textsuperscript{45}

Therefore, the Muslim must give concern to this great obligation. Whoever has wealth that reaches the nisāb (the minimum amount required), then it is obligatory upon him to study the ruling of zakāh so he is able to pay it to those whom it is due, in the manner Allāh has commanded. He must be diligent in willingly giving it to draw close to Allāh ﷻ so he can succeed with a great achievement by fulfilling this obligation. The person does not draw close to Allāh by anything more beloved to Him than what He has obligated upon them.

\textsuperscript{44} \textit{Ṣaḥīḥ Muslim} 2588

\textsuperscript{45} \textit{Ṣaḥīḥ al-Bukhārī} 1496
The Fourth Pillar of Islām: Fasting

The fourth pillar of Islām is to fast the blessed, great month of Ramaḍān. Allāh ﷻ has made fasting an obligation upon His slaves.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِّبَ عَلَيْكُمُ الصَّيْامُ كَمَا كُتِّبَ عَلَى
الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who believe! Fasting has been made obligatory upon you, just as it was obligated upon those before you, so you may obtain piety.

[Sūrah al-Baqarah 2:183]

Fasting actualizes taqwā of Allāh, and it purifies the soul from heedlessness and following its lusts and desires. It causes the soul to patiently avoid what it desires and naturally craves. So when the soul is able to do this by fasting, it becomes easy for it to leave the prohibited matters that must be avoided to achieve piety. It is a protection for the person from sins and a protection from the anger of his Lord. It contains a great deal of benefit, good, and blessing.

Ramaḍān is one month during the year that Allāh has made obligatory on His slaves to fast. Thus, whoever is granted success in performing it in the proper manner has increased [in good] for the entire year. He fasts during the month, but the traces of the fast remain all year, by the permission of Allāh ﷻ.

The Fifth Pillar of Islām: Ḥajj

Ḥajj has been obligated by Allāh for each person once during their lifetime, if they have the ability to do so, and performing it more than that is a supererogatory act of worship. Allāh ﷻ said:

وَلَهَّنَّ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ اسْتِطَاعَ إِلَيْهِ سَبِيلًا
And [due] to Allāh from the people is a pilgrimage to the House, for whoever is able to find a way.

[Sūrah Āli ʿImrān 3:97]

In many authentic ahādīth, the Prophet ﷺ urges his ummah to perform ʿḤaJJ, and he incites them upon this great act of obedience. He explained the great reward and forgiveness for performing ʿḤaJJ. So whoever is able to do so must strive to learn the rulings of ʿḤaJJ so he can perform it upon clarity, in order to achieve the abundant reward.

Ponder, may Allāh protect you, over these five pillars that the religion of Allāh is built upon. Ponder the great status they hold and the lofty position they have in the religion of Allāh ﷺ. Whoever Allāh gives success to and honors with establishing these pillars in the proper manner will enter Paradise on the Day of Judgment, as stated in the hadith of Muʿādh ﷺ. He said, “O Messenger of Allāh, inform me of an action which will enter me into Paradise and distance me from the Fire.” Hence the Prophet ﷺ counted for him these five pillars.⁴⁶

And in the hadith of Jābir, a man said to the Messenger of Allāh ﷺ:

“أَرَايُتِنَّ إِذَا صَلَّيْتُ الْصَّلَوَاتِ الْمُكْتَبَةَ وَصَمْتُ رَمَضَانَ وَأَخلَّلْتُ الْخَلَالَ وَحَرَّمْتُ الْحَزَامَ وَلَمْ أَرْضُ عَلَى ذِلْكَ شَيْئًا أَذْهَلْتُ الْجَنَّةَ قَالَ تَعَمَّ قَالَ وَاللَّهُ لَا أَرْضِ عَلَى ذِلْكَ شَيْئًا.

“If I pray the obligatory prayers, fast Ramadān, treat as lawful what has been made lawful, and treat as unlawful what has been made unlawful, and I do not increase upon this at all, will I enter Paradise?” The Prophet responded, “Yes.” The man said, “By Allāh, I will not increase upon that at all.”

⁴⁶ Musnad ʿImām Ahmad 22016
The Second Lesson

And in another narration, the Prophet ﷺ replied, “He will enter Paradise if he is truthful.”

These are the five pillars which İslâm is based upon. It is upon the Muslim to preserve them with precision and to give them the utmost concern, because they are the greatest acts by which the person draws near to Allâh, as is mentioned in the Hadîth Qudsi:

وَمَا تَقَرَّبَ إِلَيِّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيْيَ مِمَّا افْتَرَضْتُهُ عَلَيْهِ

And My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him.

If the slave is given success in preserving them in his life, he will be from the inhabitants of Paradise on the Day of Judgment.

Therefore, it is upon the scholars and students of knowledge to be concerned with encouraging the common Muslims to preserve these pillars and give concern to them, and they must clarify to them the great status these pillars hold in the religion of Allâh ﷻ. The example of the status they hold in the religion is like the [importance of] a pillar to a structure, so every Muslim must preserve these structures, seeking help from Allâh and asking Him for success.

47 Sahîh al-Bukhârî 1891
48 Sahîh al-Bukhârî 6502
THE THIRD LESSON

The Pillars of Īmān

The Shaykh Ṣaid:  
The third lesson is the pillars of īmān (faith). The pillars of īmān are six:

1) Belief in Allāh
2) Belief in His angels
3) Belief in His Books
4) Belief in His messengers
5) Belief in the Day of Judgment
6) Belief in the divine decree, the good of it and the bad of it — all of it is from Allāh FolderPath.

EXPLANATION

Īmān is the noblest of demands, the most precious of gifts, the greatest of objectives, and the loftiest of aspirations. Īmān will cause the person to live a good life in this world and to succeed with the reward from Allāh and the everlasting blessing.

من عمل صالحًا من ذكر أو أثني وهو مؤمن في نيخيه
حياة طيبة وتجزاههم أجرهم بأحسن ما كانوا يعملون

Whoever does righteousness, whether male or female, while he is a believer — We will surely

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cause him to live a good life, and We will surely give him his reward [in the Hereafter] according to the best of what they used to do.

[Sūrah an-Nahl 16:97]

The fruits of imān, the blessed effects upon the slave in this life and the next, cannot be enumerated. The good will reach him and he will be protected from evil in this world and the next; this is from the fruits of imān and its great blessed effects.

İmân is the most precious gift, the greatest thing granted, and the biggest favor. It is the favor of Allāh upon whom He wills from His slaves. Allāh said:

وَلَكِنَّ اللّهُ حَبَّبَ إِلَيْكُمْ الإِيمَانَ وَزَدَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهُ إِلَيْكُمْ الْكَفُّرَ وَالْقَسُوْكَ وَالْعَصَيْانِ قَضِيَّلاً مِّنَ اللّهِ وَنَعْمَةً وَاللّهُ عَلِيمٌ حَكِيمٌ

But Allāh has endeared the faith to you and has made it pleasing in your hearts and has made disbelief, defiance, and disobedience hateful to you. These are the rightly guided ones. (This is) a grace from Allāh and His favor. And Allāh is All-Knowing, All-Wise.

[Sūrah al-Ḥujurāt 49:7-8]

And Allāh said:

وَيَمُنُّونَ عَلَيْكَ أَنَّ أَسْلَمْنَا فَلَأَنْمَلْنَ عَلَيْ إِسْلَامِكَ بِلِللّهِ يَمُنُّ عَلَيْكَ أَنَّ هَذَا كَمِّلَ الإِيمَانَ إِنَّكِنْ تَصَادِقُينَ

They regard it as a favor upon you (O Muḥammad) that they have embraced Islām. Say: Count not your Islām as a favor upon me. Nay, but Allāh has conferred a favor upon you, that He has guided you to the faith, if you indeed are true.

[Sūrah al-Ḥujurāt 49:17]
And Allah ﷻ said:

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَّا مِنكَمْ مِنْ أَحَدِ
أَبْدًا وَلَكِنَّ اللَّهَ يُزِكِّي مِنْ يَشَاءُ

And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins. But Allah purifies whom He wills.

[Sūrah an-Nūr 24:21]

There are many verses with similar meanings.

Imān is based upon great principles and strong foundations that are necessary for it to be established. The example of these principles as it relates to imān is like that of a trunk to a tree, as is proven in the statement of Allah ﷻ:

أَلَمْ تُرَ كَيْفَ ضَرَّبَ اللَّهُ مِثْلًا كَلِمَةً طَيِّبَةً كَشَجِرَةٍ
طَيِّبَةً أُصْلُها ثَابِتَةً وَفَرُّعَها فِي السَّمَاءِ ﴿۲۶﴾ ﴿۲۷﴾ تَوْعِي أَكْلَنَّا
كَلَّا حَيْبِي بِإِذِنِ رَبِّي ﴿۲۸﴾ وَيُضْرِبَ اللَّهُ الأُمَّالَ لِلنَّاسِ لِعُلُوْهُمْ
يَتَذَكَّرُونَ ﴿۲۹﴾

See you not how Allah sets forth an example, a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind so they may remember.

[Sūrah Ibrāhīm 14:24-25]

This is the example which Allah gave to His slaves, and He called upon them to reflect and ponder over it in order to clarify imān and its foundation, what it is based upon, its subsidiary matters, and the results and benefits for the people of imān in this life and the next. The point of reference in this verse is the statement of Allah ﷻ, "whose root is firmly fixed.” Just as a tree does not stand without
its root, *īmān* will not stand without its foundation and pillars. If the root of the tree is cut it will die; likewise, if *īmān* does not have its foundation, it will cease to exist and acts of worship will be of no benefit. As Allāh ﷻ said:

وَمَنْ يُكَفَّرُ بِالإِيمَانِ فَقَدْ خَطَّ عَمَلُهُ وَهُوَ فِي الْأَخِرَةِ مِنَ َّالْخَالِسِينَ

And whoever disbelieves in faith, his work has become worthless, and he, in the Hereafter, will be among the losers.

[Sūrah al-Mā‘idah 5:5]

Acts of worship and obedience will only be accepted from a person if they are based upon correct faith and firmly rooted ‘*aqīdah* in the heart. For this reason, *īmān* is a great foundation and pillar that causes the actions to be correct, and the acts of worship will not be accepted without it. As Allāh ﷻ said:

وَمَنْ أَرَادَ الْأَخِرَةَ وَسَعَى لِلنَّاسِ صَالِحَاتٍ وَهُوَ مُؤْمِنٌ فَأَوْلَيْكَ َكَانَ سَعِينَهُمْ مُشْكُورًا

But whoever desires the Hereafter and strives for it with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated by Allāh.

[Sūrah al-Isrā’ 17:19]

And Allāh ﷻ said:

مَنْ عَمَلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنثىٰ وَهُوَ مُؤْمِنٌ

Whoever does righteousness, whether male or female, while he is a true believer...

[Sūrah an-Nahl 16:97]

And the verses with similar meanings are numerous.
The Book and the Sunnah prove that there are six pillars of *imān*. We have learned that a pillar is the strongest side of a structure, which is needed for the structure to stand. Therefore, the pillars of *imān* are the columns of *imān*, and its foundation upon which it is established. *Imān* will not be established without these six pillars, which have been explained in the Book of Allāh and the Sunnah of the Prophet ﷺ. They are: belief in Allāh, His angels, His books, His messengers, the Day of Judgment, and the divine decree — the good of it and the bad of it. These are pillars which all the prophets agreed upon, the first of them to the last of them. The *da’wah* of the prophets was based upon these pillars, as our Prophet ﷺ said:

النبياء إخوة من عُلَمْتِ وأَمْهَاثهم يَتَطَابَن وْدينهم واحد.

The prophets are like brothers from one father — their mothers are different but their religion is one.⁴⁹

This means their ‘*aqīdah* is one and their pillars are the same. For this reason, the scholars say the affairs of ‘*aqīdah* and the pillars of the religion are not abrogated in the legislation of any individual prophet or between one prophet and the next. The only things which are abrogated from one prophet to another are the laws and commands.

﴾
لَكُلِّ نَاسٍ مِّنْكُمْ شَرْعَةٌ وَمَنْهَاجٌ﴿

To each among you, We have prescribed a law and a clear way.

[Sūrah al-Mā’idah 5:48]

As for the ‘*aqīdah*, then it is one. Whoever reads the Qur’ān and what has been narrated from Allāh ﷻ from the stories of the prophets, their *da’wah*, and what their principles were based upon, will find these principles are clear in the *da’wah* of the prophets and messengers ﷺ.

⁴⁹ *Sahih Muslim* 2365
The Third Lesson

The pillars of *imān* are connected to one another, and all of them must be present. Belief in some of the pillars requires the person to believe in the other pillars, and disbelief in any of the pillars or part of any pillar is disbelief in all of the pillars. The religion is only established upon all of the pillars collectively. Whoever is deficient in believing in anything from these pillars does not believe in them, and his deeds are null and void, and in the next life he will be from the losers. As we have mentioned, the likeness of these pillars is like that of the trunk to the tree. What do you think would happen to a tree if its trunk was cut?! This is the same for *imān* — if anything from the pillars is missing, it will not be established.

These pillars are clarified in the Book of Allāh ﷻ and the Sunnah of His Messenger ﷺ. Each time the slave increases his portion from the Book and the Sunnah through reading, understanding, reflecting, and pondering, he will increase his portion of these pillars. For this reason, the people vary in *imān* just as they vary in their understanding of the Qur’ān and their understanding of the Sunnah of the noble Prophet ﷺ. Each time the person increases [in these actions], the proofs and evidences of these principles become firm in his heart, the doubts thrown by the Shaytān are removed, and his *imān* is strengthened and made firm.

وَإِذَا مَا أُنْزِلَتْ سُورَةً فَمَنْ يَلْعَثُ أَيْكُمْ زَادَتْهُ هَذِهِ

إِيمَانًا، فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْيِعُونَ

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرْسَضُ فَزَادَتْهُمْ رِجْسًا إِلَى رُجْسِهِمْ

وَمَاتَوْا وَهُمْ كَافَرُونَ

And whenever there comes down a *sūrah* (chapter from the Qur’ān), some of them (hypocrites) say, “Which of you has had his faith increased by it?” As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief, and hypocrisy), it has [only] increased them in evil [in
addition] to their evil, and they die while they are disbelievers.

[Sūrah at-Tawbah 9:124-125]

The noble Qur'ān clarifies these pillars with the most complete clarification, in general and in detail, and so does the Sunnah of the noble Prophet ﷺ. We will mention some of the verses that explain these principles, especially those verses that explain all the principles [together].

First, the verses which come in the beginning of Sūrah al-Baqarah. Allāh ﷻ said:

١٢٤: هَدَىٰ لِلَّمُتْقِينِ أَلْدِينٍ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةِ ١٢٥: وَمَا زَرَعْتُهُم مَّن يَفْقَهُنَّ وَالَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنزَلَ مِن قَبْلِكَ وَالآخَرَةَ هَمْ يُوقِنُونَ أَوْلَئِكَ عَلَى هَدْيَتِنَّ رَبِّهِمْ ﭘَوْلِيَّكَ هُمُ الْمُنظُفُونَ

A guidance to those who are righteous, those who believe in the unseen, establish prayer, and spend out of what We have provided for them, and who believe in what has been revealed to you [O Muḥammad] and what was revealed before you, and of the Hereafter they are certain [in faith]. They are on (true) guidance from their Lord, and they are the successful.

[Sūrah al-Baqarah 2:2-5]

In these noble verses that mention these great pillars and strong principles, the slaves of Allāh are described as “righteous” (muttaqīn, مُتَّقِينَ), because believing in these great pillars that establish īmān is the foundation upon which taqwā is built, and by which the correct ‘aqīdah is established.

The statement of Allāh ﷻ, “those who believe in the unseen,” means those who believe in everything that was hidden from them from what the messengers informed them of. This is from the
most complete and noble attributes of the believers. ʿAbdullāh bin Masʿūd Ṭabarak said:

والذي لا إله إلا هو مال آمن أحق أفضله من إيمان يعج

I swear by the One besides whom there is no deity worthy of worship, no one has believed in anything better than believing in the unseen.\(^{50}\)

So look at this great, noble attribute which Allāh Ṣallallāhu ‘Alaihi wa Sallam described His righteous slaves with: He said “those who believe in the unseen.” Īmān is not only for that which can be perceived. Many of the people do not believe in what cannot be perceived. The senses of man are five: taste, smell, hearing, sight, and touch; so they will not believe in whatever is outside of these senses and they will oppose it, thus disbelieving in it.

As for the believer, he has this great principle with him. He believes in all the affairs of the unseen that the messengers of Allāh have informed us of, and these pillars of īmān are included in his general belief of the unseen. For this reason, Abul ‘Āliyah and other imāms of ṭafsīr said, in what was transmitted from them by Ibn Jarīr, Ibn Kathīr, and other than them, that the verse, “those who believe in the unseen,” means those who believe in Allāh, His angels, His Books, His messengers, the Day of Judgment, divine decree (the good of it and the bad of it), and the resurrection after death.\(^{51}\)

Allāh has honored the people of īmān with these distinctive characteristics because they believed in the messengers, and they received everything the messengers said with acceptance and submission, [saying], “We believe in Allāh and what has come from Allāh, in the manner Allāh intended. And we believe in the messengers, and what has come from the messengers, in the manner which the

\(^{50}\) Ibn Abī Ḥātim in his Ṭafsīr (66), and al-Ḥākim in al-Mustadrak (3033)

\(^{51}\) Ṭafsīr Ibn Kathīr (165/1) and Ṭafsīr al-Ṭabarī (242/1)
messengers of Allāh intended. The message comes from Allāh, the messengers convey the message, and it is upon us to submit to it.”

This is the condition of the people of īmān — they believe in everything conveyed to them from the messengers and they receive it with acceptance and submission, without rejection or hesitation.

> إِنَّمَا الْمُؤْمِنُونَ أَلْدَيْنِ أَمَنُوا بِاللَّهِ وَرَسُولِهِ تَمَتْ لَهُمُ الْيَزِيدُا

The believers are only the ones who have believed in Allāh and His Messenger and then doubt not.

[Sūrah al-Ḥujurat 49:15]

This means they are convinced and they do not doubt.

Included in the statement “those who believe in the unseen” are the pillars of īmān, including belief in Allāh, belief in His names and attributes, His Greatness, His actions, and everything the messengers have informed us of concerning Allāh. It includes belief in the angels, the Books, the first of the messengers and the last of them, and other than that.

Then Allāh said, “And those who believe in what was revealed to you”; this means the Qur’ān. “And what was revealed before you,” means the revealed Books. This includes belief in the messengers whom the Books were revealed to. “And of the Hereafter they are certain” is the mention of the pillar of īmān belief in the Last Day.

This is the preface of Sūrah al-Baqarah; it mentions these great pillars that the religion of Allāh is built upon. Then after that, Allāh said in the same sūrah:

> فُوَلِوا أَمَنًا بِاللَّهِ وَمَا أَنزَلَ إِلَيْنَا وَمَا أَنزَلَ إِلَى إِبْرَاهِيمَ وَإِسْحَاقَ وَيُعْقُوبَ وَالأَشْبَاطِ وَمَا أَوْتِي مُوسَى

52 Stated by Imām ash-Shāfī’i and mentioned in many of the books of Ibn Taymiyyah.
Say (O believers): We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrāhīm, Ismā‘īl, Išāq, Ya‘qūb, and the twelve sons of Ya‘qūb, and that which has been given to Mūsā and Iśā, and that which has been given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).

[Sūrah al-Baqarah 2:136]

This is a command to believe in Allāh and everything revealed by Allāh; this includes all the pillars of imān. Belief in Allāh is to believe in Him and everything He commanded us to believe in, including the revealed Books and the revelation sent down to His noble messengers.

In this verse, He commands us to believe: “Say (O believers): We believe in Allah,” and at the end of the sūrah, Allāh informs us of how the believers can fulfill this command. He says:

The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His angels, His Books, and His messengers. They say, “We make no distinction between each of His messengers,” and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

[Sūrah al-Baqarah 2:285]
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

His statement “and to You is the return” affirms the belief in the Last Day, so this verse at the end of this surah contains these great pillars. Therefore, Sūrah al-Baqarah begins and ends with the pillars of imān.

كُلٌّ آمنٌ بِاللهِ وَمَلاكتِهِ وَرُسُلِهِ لاَ نَفَرُّ قُرُونٍ مِّنْ أَحَدٍ مِّنْ رُسُلِهِ وَقَالُواْ سَعْمَنَا وأَطْعَنَا عُفْرَانَكَ رَبِّنَا وَإِلَيْكَ الْمُصِيرُ

Each one believes in Allah, His angels, His Books, and His messengers. They say, “We make no distinction between each of His messengers,” and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

[Sūrah al-Baqarah 2:285]

It has been narrated that the Prophet ﷺ said:

مَنْ قَرأَ يَالآيَتَينِ مِنْ آخِرِ سُورةَ البقرة في ليلةٍ كَفَنَاهُ

Whoever recites the last two verses from Sūrah al-Baqarah, it will be sufficient for him.53

This is an incitement to recite these two verses, and from the benefits of repeating the recitation of these verses every night is renewing the faith in these great pillars.

It must be known that all of the legislated remembrance narrated from the Prophet ﷺ is based upon this premise. It strengthens and renews imān. The Prophet ﷺ said in an authentic narration:

إِنَّ الإِيمَانَ يَبَخَلُقُ فِي جَوَابٍ أَحْلٍكُمْ كَمَا يَبَخَلُقُ النَّورَ فَسَلِلَوا اللَّهُ تَعَالَى أَنْ يُبَخَلَدَ الإِيمَانَ فِي قُلُوبِكُمْ

Faith wears out in your heart as clothes wear out, so ask Allah to

53 Ṣaḥīḥ al-Bukhārī 5009
renew the faith in your hearts.\textsuperscript{54}

So reciting these two verses nightly renews \textit{imān} and reminds the individual of the obligation connected to these great pillars, especially if he reads while pondering and reflecting.

In the middle of this \textit{sūrah}, these pillars are mentioned in the statement of Allāh ﷻ:

\begin{center}
\textit{لاَّ وَإِنَّ الْبَيْتَ أَنْ تُوَّلَىَّ وَجَعَلْهُ نَارًا مَّغَرَّبًا}
\textit{وَلَكِنَّ الْبَيْتَ مِنَ الْأَمْنِ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ}
\end{center}

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets.

\textit{[Sūrah al-Baqarah 2:177]}

Here Allāh mentions these great principles and firm foundations. In all of these verses we have mentioned that contain the pillars of \textit{imān}, the belief in divine decree is not mentioned, and divine decree is included in belief in Allāh ﷻ. This is because belief in divine decree is to believe in the decree of Allāh. This is mentioned in many verses that are particular to the decree, such as the statement of Allāh ﷻ:

\begin{center}
\textit{إِنَّا كُلُّ شَيْءٍ خَلَقْنَا بِقَدْرٍ}
\end{center}

Indeed, all things We created with predestination.

\textit{[Sūrah al-Qamar 54:49]}

And He said:

\begin{center}
\textit{الَّذِي خَلَقَ فَسَوِىَ وَالَّذِي قَدَّرَ فَهَذَى}
\end{center}

\textsuperscript{54} Narrated by al-Ḥākim in \textit{al-Mustadrak} (5)
Who has created (everything), and then proportioned it. And Who destined and [then] guided.

[Surah al-A'la 87:2-3]

And He said:

«ثُمَّ جَنِّبْتَ عَلَى قَدْرِ يَا مُوسَى»

Then you came here according to the fixed term which I ordained (for you), O Musa.

[Surah Tahâ 20:40]

And He said:

«قَدَرَنَا فَنُعِمَ الْقَادِرُونَ»

So We did measure, and We are the Best to measure (the things).

[Surah al-Mursalat 77:23]

And He said:

«إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

Certainly, Allah has power over all things.

[Surah al-Baqarah 2:20]

And there are many verses with this meaning.

The Qur'an, as I mentioned, clarifies these principles in general and in detail. For this reason, when you recite the Qur'an, you find many verses connected to belief in Allah ﷻ, mentioning His names and attributes, His Greatness, and His actions. There are also many verses connected to belief in the angels, their descriptions, actions, and jobs. There are many verses connected to belief in the revealed Books. There are many verses connected to the prophets, their stories, and the information they brought. There are many verses describing the Day of Judgment, mentioning its names, signs, descriptions, and terror. And there are many verses
connected to belief in divine decree. For this reason, you are almost not able to recite the Qur'an except that you recite a verse connected to these great principles that the religion of Allah ﷺ is based upon.

All of this clarifies the great status of these principles and the lofty position they hold, and they are the pillars that the religion of Allah is based upon. In the famous hadith of Jibril, the hadith of 'Umar bin al-Khaṭṭāb ﷺ, when Jibril ﷺ asked the Prophet ﷺ about ĩmān, he said:

أخبرني عن الإيمان؟ قال: "أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر؛ وتؤمن بالقدر خيره وشره.

"Inform me about īmān." The Prophet said, "[It is] to believe in Allah, His angels, His Books, His messengers, the Day of Judgment, and to believe in divine decree, the good of it and the bad of it.”

The Prophet ﷺ mentioned the six pillars of faith that the religion of Allah ﷺ is built upon.

In the Sunnah there are a great number of athārī connected to knowing Allah ﷺ, mentioning His names, His attributes, and His Greatness. There are also many athārī connected to the angels, mentioning their attributes, actions, jobs, and [other] information about them. There are many athārī connected to mentioning the Books and the prophets ﷺ. There are many athārī that describe the Last Day, the terror on the Day of Judgement, and the description of Paradise and the Hellfire. There are narrations mentioning the details connected to belief in the divine decree. The Sunnah is filled with athārī that clarify these great principles and strong foundations that the religion of Allah ﷺ is built upon.

55 Sahih Muslim 8
The First Pillar of Īmān: Belief in Allāh

The foundation of these pillars of īmān is belief in Allāh ﷻ, and the remaining pillars follow it and branch off from it. Look at how these pillars follow one another in the statement of Allāh ﷻ:

كُلَّ آمنٍ بِاللَّهِ وَمَلاكْتِهِ وَكُتْبِهِ وُسْلِهِ لَا نَفَرُّ بِنِّي أَحْدِ مِنْ رُسُلِهِ وَقَالُوا سَمَعْنَا وَأَطْعَنَا عَفْرَانْكِ رَبِّنَا وَإِلَٰهَكَ المُصْبِرُ

Each one believes in Allāh, His angels, His Books, and His messengers. They say, “We make no distinction between each of His messengers,” and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

[Sūrah al-Baqarah 2:285]

He said, “His angels, His Books, and His messengers”; thus, these are the principles that follow belief in Allāh ﷻ, which is the chief pillar and the greatest of them.

Belief in Allāh is belief in the Oneness of Allāh, in His Lordship, His divinity, and His names and attributes. With this it is known that belief in Allāh ﷻ is based upon three pillars, and the person will not be a believer in Allāh except by believing in them and actualizing them.

The First Pillar

Belief in the Oneness of Allāh in His Lordship.

This is to believe He is alone in His Lordship and He has no partners in it. He is alone in creating, providing, controlling and arranging the affairs of the universe, giving life, and causing death, and all affairs are in His Hands. All of the creation is beneath His control and will. Thus Allāh ﷻ is the Lord of all that exists. He is
the Creator of everything, and their Owner, and He has no partner. He controls and arranges the affairs of the creation. He gives them and withholds from them, He elevates some and lowers others, He honors some and humiliates others, and He gives life and causes death. All of the affairs return back to Him. The creation belongs to Him. He judges them in a manner He deems suitable. He rules them as He wills. No one can question His wisdom, and no one can repel His decree.

قُلِ اللَّهُمَّ مَالِكُ الْمَلَكِ مَلِيَّةُ الْمَلَكِ مَلِيَّةٌ مِّنْ تَشَاءْ وَتَنْزِعُ الْمَلَكَ مِمَّا تَشَاءْ وَتَنْزِعُ مِمَّا تَشَاءْ وَتَدْرِجُ الْخَيْرَ إِلَّإِ ۖ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Say (O Muhammad): O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.

[Sūrah Ālī ʿImrān 3:26]

هلَّ مِنْ خَالِقِ غَيْرِ اللَّهِ يَزَرَّعُكُمْ

Is there any creator other than Allah who provides for you...?

[Sūrah Fāṭir 35:3]

The Second Pillar

Belief in Allah’s Oneness concerning His names and attributes.

This is to believe Allah has beautiful names and lofty attributes. Allah said:

وَلَلَّهِ الْإِسْمَاءُ الْخَنَسَى فَذَاذَعَّهُ بِهَا

And (all) the Most Beautiful Names belong to
Alläh, so call on Him by them...

[Sūrah al-A‘rāf 7:180]

And Alläh ﷻ said:

قُلِ اذْعَوْا اللَّهَ أَوْ اذْعَوْا الرَّحْمَٰنَ إِنَّمَا تُذْعَوْا فَلَهُ الْأَسْمَاءُ الْحَسَنَى

Say (O Muḥammad): Invoke Alläh or invoke the Most Beneficent (Alläh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.

[Sūrah al-İsrā’ 17:110]

And Alläh ﷻ said:

هوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالْحَقَّ وَهُوَ الْقَدِيرُ الْمَلِكُ الْعَزِيزُ الْحَكِيمُ

هوَ الْرَّحْمَٰنُ الرَّحِيمُ ﷺ هوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَدِيرُ الْمَلِكُ الْعَزِيزُ الْجَبَّارُ الْمَكْتُوبُ ﷺ ﷺ ﷺ

سبَحَ اللَّهُ عَزَّ وَجَلَّ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

He is Alläh, the One besides Whom none has the right to be worshipped, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Alläh, the One besides Whom none has the right to be worshipped, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Alläh! (High is He) above all that they associate as partners with Him. He is Alläh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the
heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

[Sūrah al-Ḥashr 59:22-24]

The Noble Qur'ān is full of describing the Object of Worship with His greatness, His names, His attributes, and His actions. From the pillars of īmān is to believe in His names and attributes by affirming what has been narrated, without saying how, without making an example, without distorting, and without negating. We negate from Allāh that which He negates from Himself and what His Messenger negates for Him. We do not go beyond the Book of Allāh and the Sunnah in this area. Imām Aḥmad said, “We describe Allāh with what He described Himself with, and with what His Messenger described Him with. We do not go beyond the Qur’ān and the aḥādīth.” 56

Whoever does not believe in His names and attributes does not believe in Allāh. And how can someone who rejects even one of His names be a believer in Allāh?! If someone rejects one of His names or attributes, then he has disbelieved in Allāh. Look at the proof of this in the statement of Allāh:

 وهم يكفرون بالرحمن لاأله إلا هو عليه وحده متعال

...while they disbelieve in the Most Beneficent.
Say: He is my Lord, there is no deity except Him.
Upon Him I rely, and to Him is my return.

[Sūrah ar-Ra’d 13:30]

Allāh declared their rejection of His name “the Most Beneficent” (ar-Rahmān) as disbelief. How can someone be a believer in Allāh if he does not believe in His names and attributes that have been narrated in His Book and the Sunnah of the Messenger?

56 Majmū` al-Fatāwā by Imām Aḥmad (5/26)
The Third Pillar
Belief in the Oneness of His divinity.

Allāh said:

وَمَا أُمِرُوا إِلَّا لِّيَعْبُدُوا اللَّهَ مَخْلِصِينَ لَهُ الْدِّينَ

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And He said:

وَأَعْبُدُوا اللَّهَ وَلَا تَشْرَكُوا مَعْهُ شِيَّامًا

Worship Allāh and join none with him in worship...

[Sūrah an-Nisā' 4:36]

And He said:

وَلَنَّدْ بَعْنِتْنا فِي كُلِّ أُمَّةٍ رَسُولًا أَنَّ اعْبُدُوا اللَّهَ وَاجْتَبِئُوا الْطَّاغُوتَ

And verily, We have sent among every ummah (community, nation) a messenger (proclaiming): Worship Allāh (alone), and avoid (or keep away from) at-tāghūt (all false deities).

[Sūrah an-Nahl 16:36]

And He said:

وَقَضَى رَبُّكَ أَنَّا نَعْبُدُنَّاهُ إِلَّا إِيَاهُ

And your Lord has decreed that you worship none but Him.

[Sūrah al-İsrā' 17:23]

And He said upon the tongue of Ibrāhīm
And the verses with this meaning are numerous.

Belief in the oneness of Allâh in relation to His divinity is by believing that He is the true object of worship, that there is no true object of worship other than Him, and to make the religion sincerely for Him and to single Him out for worship. This is accomplished by the person singling out his Lord with humiliation, submission, veneration, rukû’ (bowing), sujûd (prostrating), sacrificing, vowing, and other acts of worship, and this is the meaning and significance of “nothing has the right to worshipped except Allâh.” Thus the person does not supplicate to anyone other than Allâh, and he only seeks help from, relies upon, sacrifices for, and vows to Allâh ﷻ. He only stretches out his hands in du’â’ to Allâh. As for the one who stretches out his hands and supplicates by saying, “Help, O Messenger of Allâh!” or, “Help, O so-and-so!” then he does not know the reality of belief in Allâh ﷻ, and he does not know the reality of what the Messenger ﷺ called to.

Say (O Muhammad): Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allâh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sûrah al-An’âm 6:162-163]

This is the tawhîd that the Prophet ﷺ commanded with. He spent his life calling to this tawhîd and this sincerity.
If you ask, ask Allāh, and if you seek aid, seek aid in Allāh. And know that if the nations were to unite so as to assist you, they would not be able to benefit you except with that which Allāh has written for you, and if they were to unite in order to harm you, they would not be able to harm you except with that which Allāh has written to befall you. The pens have been lifted, and the pages have dried.

This is belief in Allāh ﷻ, and it is based upon these three pillars. The religion of Islām is called tawḥīd because it is built upon the Oneness of Allāh in His Lordship, His names and attributes, and His divinity. The person will not be a believer unless he believes in them and actualizes what they necessitate, including tawḥīd and sincerity for Allāh ﷻ.

The Second Pillar of Īmān: Belief in the Angels

The angels are a creation of Allāh, and they are from the army of Allāh ﷻ. They do not disobey His commands, and they do everything they are commanded to do. No one knows how many of them there are except for the One who created them, [Allāh] ﷻ. What is required from us surrounding this topic is to believe in the angels in general concerning what has been generally mentioned about them, and to believe in them in detail for those we have been given details about, including their names, number, descriptions, and jobs.

57 Musnad Imām Ahmad 2763
The Names of the Angels

Only some of their names have been mentioned in the texts, such as Jibrīl, Mikā‘īl, Isrā‘īl, Mālik, and Munkar and Nakīr. These names have been specifically mentioned in the Book and the Sunnah, so we believe in them in detail. As for the names which have not been mentioned, then we believe in them in general. We believe that Allāh has angels and they have names that Allāh knows. Likewise, there are names for groups of angels, such as “the angels,” “the noble honorable scribes,” and “the messengers of Allāh.” Thus we believe in every name that has been specifically mentioned.

The Description of the Angels

We believe in the details which have been mentioned describing the angels; as for what has not been mentioned in detail, then we believe in it in general. We do not delve into the details without proof from the Book or the Sunnah. It is not permissible for anyone to describe the angels with a description that does not have any proof, because they are from the unseen, and the only means we have of knowing the unseen is revelation. Thus, we believe in whatever details come in the revelation, and what does not come in detail, then we do not delve into that which we have no knowledge of.

وَلَا تَضْفَفْ مَا لَا نَصُوْرَ لَكَ بِهِ عَلَمَ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰٰٓيَةٍ كَانَ عَلَهُ مَسْتَوْلٌ

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, of each of those you will be questioned.

[Sūrah al-Isrā’ 17:36]

From the detailed description of the angels is what has been narrated in an authentic hadīth from the Prophet ﷺ, who said:

أَذِنِ لِي أَنْ أَحْدِثَ عَنْ ملَكٍ مِن ملائِكِ اللَّهِ مِن حَمْلَةِ اللَّهِ. إِنَّ مَا بَيْنَ شَحَمَةِ أَذْنِهِ إِلَى عَائِقِهِ مَسِيرَةٌ سَبْعَمَائَةَ عَامٍ
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

I have been granted permission to speak about one of the angels of Allah, one of the bearers of the Throne. The space between his earlobes and his shoulders is the distance of a journey of seven hundred years.\(^{58}\)

This narration affirms for them shoulders, ears, and earlobes, and the magnificence of their creation. If a bird were to fly from the shoulder of this angel to his earlobe, it would take seven hundred years. As for us, the distance between our shoulders and earlobes is very short and not sufficient for a bird to stand in.

From the description of the angels is that they are created from light, as it comes in the narration of the Prophet ﷺ:

*حُلِقَتْ المَلَائِكَةُ مِنْ نُورٍ.*

The angels were created from light.\(^ {59}\)

And they have wings, as Allah ﷺ said:

*جَاعِلِ الْمَلَائِكَةِ رَشَالاً أُولِي أَجْبَحَةٍ مَثْلِ ثَلَاثَةٍ وَرَبَاعٍ يَزِيدُ في الْخَلْقِ مَا يَشَاءُ.*

He Who made the angels messengers with wings, two or three or four. He increases in creation what He wills.

*[[Sūrah Faṭīr 35:1]]*

‘Abdullāh bin Mas‘ūd said:

*رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وُسْلَمَ - جِبَرِيلَ فِي صُوْرَتِهِ وَلَهُ سِجْدَةٌ جَناحٌ كُلُّ جَناحٍ مِنْهَا قَدْ سَنَدَ الْأَفْقُ، يَسْقُطُ مِنْ جَناحٍ مِنْ التَّهَاوِيِّلِ وَالْذُّرِّيَّةِ وَالْيَقَوْفِ مَا اللَّهُ بِعَلِيمٍ.*

The Messenger of Allah ﷺ saw Jibrīl in his true form. He had

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\(^{58}\) *Sunan Abi Dāwūd* 4727

\(^{59}\) *Ṣaḥīḥ Muslim* 2996

112
six hundred wings, each of which covered the horizon. There fell from his wings jewels, pearls, and rubies; only Allah knows about them.60

They are a tremendous creation, with great attributes that prove the magnificence of their creation, their strength, and their large bodies.

The Number of Angels

In general, we believe their number cannot be enumerated except by the One Who created them.

وَمَا يَعْلَمُ مَنْ جَنُّوْدُ رَبِّكَ إِلَّا هُوَ

And none can know the hosts of your Lord but He.

[Sûrah al-Muddaththir 74:31]

And from that which proves the great number of angels is the story of the ascension of the Prophet ﷺ; he said:

نَمَّ رَفَعَ لِيَ الْبَيْتَ الْمَعْمُورَ فَقَلَتْ يَا جَنِيرِيلُ مَا هَذَا قَالَ هَذَا الْبَيْتَ الْمَعْمُورُ يُدْخَلُهُ كُلُّ بَيْتٍ سَبْعُونَ أَلْفٍ مَلَكٍ إِذَا خَرَجَوا مِنْهُ لَمْ يَغْفُرْنَ الْمَالُوْلْ لَمْ يَغْفُرْنَ فِيهِ أَخْرُجُوا مَا عَلَّمُهُمُ. Then the frequented house was raised up to me. I said, “O Jibril! What is this?” He replied, “It is the frequented house. Seventy thousand angels enter it daily, and after they come out, they never return again.”61

And he ﷺ said:

أَطْلِبُ السَّمَاءَ وَحَقُّ أَنْ تَبَطَّ مَا فِي هَا مَوْضِعٍ أَرْبَعِ أَصْابِعٍ إِلَّا وَمَلَكٌ وَاضْعَبَ جَبَهَتُهُ سَناَّنا لِلَّهِ.
The heavens moan, and they have the right to moan. There is

60 Musnad Imám Ahmad 3748
61 Šabîh Muslim 164
no spot in it the size of four fingers except that there is an angel placing his forehead in it, prostrating to Allāh.\(^{62}\)

This proves the great number of the angels.

We believe in the number mentioned that pertains to particular angels. As Allāh ﷻ said:

\[
\text{وَيَحْمَلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِينَ١٧}
\]

And eight angels will, that Day, bear the Throne of your Lord above them.

\[\text{[Sūrah al-Ḥaqqaḥ 69:17]}\]

And the Prophet ﷺ said:

\[
\text{يُؤْتِي پَیْجَاهَمُ يُومَيْئِیٰ لَهَا سَبْعَونَ اَلْفَ زَمَامُ مَعَ كُلِّ زَمَامِ سَبْعَونَ اَلْفَ مَلَکٍ يَجْزِیْعُهُمَا.}
\]

Hellfire will be brought forward that Day with seventy thousand chains, and each chain will have seventy thousand angels dragging it.\(^{63}\)

The Jobs and Tasks of the Angels

In general, we believe they are the army of Allāh ﷻ and His honored slaves. All of them obey the command of Allāh ﷻ in the most complete manner. None amongst them disobey the command of Allāh.

\[
\text{لا يَعْضُونَ اللَّهَ مَا أَمْرَهُمْ وَيَغْفُرُونَ مَا يَؤْمِرُونَ}
\]

They do not disobey Allāh in what He commands them, but do that which they are commanded.

\[\text{[Sūrah at-Tāhřim 66:6]}\]

In detail, we believe in their jobs that have been clarified in the

\(^{62}\) Jāmi’ at-Tirmidhī 2312

\(^{63}\) Šābīḫ Mūsām 2842
Book and the Sunnah. Some of the angels are entrusted with the revelation:

\[
\text{بِهِ الروُوحُ الْأَمِينَ عَلَى قُلُوبِكُمْ إِنَّهُ مَنْ}
\]

The trustworthy Spirit has brought it down upon your heart (O Muhammad) that you may be (one) of the warners.

[Sūrah ash-Shu'ārā' 26:193-194]

And some of them are entrusted with taking the souls:

\[
\text{قُلْ يَتَوفَأَكُمْ مَلَكُ الْمَوْتِ الَّذِي وَكَلَّمَ بِكُمْ}
\]

Say: The angel of death, who is set over you, will take your souls.

[Sūrah as-Sajdah 32:11]

Some of them are entrusted with protecting the people:

\[
\text{لَهُ مَعْقَبَاتُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلفِهِ بِحَفْظِهِ مِنْ أَمْرِ}
\]

For each (person), there are angels in succession, before and behind him. They guard him by the command of Allāh.

[Sūrah ar-Ra'd 13:11]

Some of them are scribes:

\[
\text{وَإِنَّ عَلَيْكُمْ لَخَافِظِينَ كَرَامًا كَانِينِ}
\]

But verily, over you (are appointed angels in charge of mankind) to watch you, noble and recording (your deeds).

[Sūrah al-Infitār 82:10-11]
Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

[Sūrah Qāf 50:18]

Some of them are entrusted with the rain, and the angels have other jobs that have been detailed in the Book of Allāh and the Sunnah of His Prophet ﷺ. We believe in all of that.

Included in that is what comes in the abādīth. The Prophet ﷺ said:

"ما جَمَعْتُ قَوْمٍ فِي بَيْتٍ مِنْ بَيوتِ اللَّهِ تَغْالَ كَتبَهُ بِكُتَابِ اللَّهِ وَيَنْتَحِسُونَ بِبَيِّنَتِهِمْ إِلَّا نُرْتَلْ عَلَيْهِمُ السَّكِينَةُ وَغَفَّارَتَهُمُ الرَّحْمَةُ وَرَحْمَتَهُمُ الْمَلَأِيَّةُ وَذَكْرُهُمُ اللَّهُ وَقَبْلَ الْعُمُودَةِ.

No people get together in a house of the houses of Allāh (the masjid), reciting the Book of Allāh and learning it together among themselves except that the calmness (sakinah) comes down to them, mercy covers them (from above), the angels surround them, and Allāh makes a mention of them among those who are with Him.⁶⁴

And he ﷺ said:

"مَنْ سَلَكَ طَرِيقًا بَلَغَ مَعْلُومًا فِيهِ عَلَمَ فَأَشْهَى إِلَى الْجَنَّةِ وَإِنَّ الْمَلَأِيَّةَ لَتَضْعَفُ أَجْبِنَتُهَا رَضِيًا لِّيَتَّلَبِّ عَلَمٍ.

Whoevers follows a path in the pursuit of knowledge, Allāh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge.⁶⁵

The student of knowledge walks to the circle of knowledge and sits there for days, and he does not see the angels while they are lowering their wings for the student of knowledge. The students

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⁶⁴ Sunan Abi Dawūd 1455
⁶⁵ Musnad Imām Ahmad 21715
do not see them while they are circling the circle of knowledge with their wings, but they believe in that with certainty because they believe in the unseen.

This belief has an effect upon the person; it settles in the soul such that the person perceives this great honor in his search for knowledge, and he perceives the status of seeking knowledge. From the honor [of seeking knowledge] is that the angels lower their wings in pleasure for what the student does.

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The Third Pillar of Īmān: Belief in the Books

As Allāh  said:

وَقَالَ آمَنْتُ بِمَا آنَّ اللَّهُ مِنْ كِتَابٍ

But say: I believe in whatsoever Allāh has sent down of the Book...

[Sūrah ash-Shūrā 42:15]

Meaning, “I believe in all of the Books that Allāh sent down upon every messenger.” Allāh  said:

يَا أَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِيٍّ نَزَّلَ عَلَىٰ رُسُلِهِ وَلِكُلِّ مَرْضَاتِهِ وَعَلَىٰ فِتْنَةِ الْأَخْرَى فَلَوْ كَانَ مِنْ آخَرِينَ

O you who believe! Believe in Allāh, His Messenger (Muḥammad), the Book (the Qur'ān) which He has sent down to His Messenger, and the scripture that He sent down to those before (him); and whosoever disbelieves in Allāh, His angels, His Books, His messengers, and the Last Day, then indeed he has strayed far away.

[Sūrah an-Nisā’ 4:136]
These are from the verses that combine the pillars of faith, including belief in the Books. To disbelieve in the pillars of *imān* or anything from them is to disbelieve in Allāh ١٤٠٣, because Allāh called the absence of faith “disbelief.”

Belief in the Books is to believe in them in general and in detail. This is because not all of the Books sent down have been named, and the details found in them have not all been mentioned. Rather, only some of the names and some of the details of the Books have been mentioned. Therefore, what has not been mentioned in detail, we believe in it in general, and what has been mentioned in detail, then we believe it in detail as it has been narrated.

From the revealed Books is the Tawrāh sent down to Mūsā ۷۰, the Injīl sent down to ʿĪsā ۱۸۵, the Zābūr sent down to Dawūd ۲۹, and the Šuḥuf sent down to Ibrāhīm ۳۸. These are the Books that have been sent down in detail, so we believe in them in detail.

From that is what has come in the statement of Allāh ۱۹۳:

\[\text{وَالآخِرَةُ حَيْرَةٌ وَأِبْقَى١٧۲ يَقُولُ إِنَّ هَذَا لَفِي الصُّحَفِ الْأَوْلَى} \]

Although the Hereafter is better and more lasting. Verily! This is in the former scriptures, the scriptures of Ibrāhīm and Mūsā.

[Sūrah al-A’lā 87:17-19]

This is some of the detail that we believe in as it appears.
Muhammad is the Messenger of Allah, and those who are with him are severe against the disbelievers and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrâh. But their description in the Injil is like a (sown) seed that sends forth its shoot, then makes it strong; it then becomes thick and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them.

[Sûrah al-Fath 43:29]

This is inside the Tawrâh sent to Mûsâ and in the Injil given to 'Îsâ. They contained these great attributes and beautiful qualities of the Companions (of the Messenger of Allah) before they existed.

From the details concerning these Books that we believe in is that all of the Books were established upon tawhîd, all of them contained the six pillars of imân, and the da'wah of the prophets is one.

وَلَقَدْ بَعَلَّتُكُمْ فِي كُلِّ أَمْثَلِ رَسُولٍ أَنِ اعْتَبَرُوا اللَّهَ وَاجْتَبَرُوا الطَّغَوْتَ

And We certainly sent into every nation a messenger, [saying], “Worship Allah and avoid at-tâghût (false deities).”

[Sûrah an-Nahl 16:36]

وَأَلْتُكُمْ أَخَا عَادٍ إِذْ أَنْذَرْتُ قُوْمِهِ بِالْأَحْقَافِ وَقَدْ خَلَتْ النَّدُرَ مِنْ بَيْنِ يَدِيْهِ وَمَنْ خَلَفَهُ أَلَّا تَعْبِدُوا إِلَّا اللَّهَ

And remember (Hûd) the brother of ʿĀd, when he
warned his people in al-Ahqāf (the curved sand hills in the southern part of the Arabian Peninsula). And surely, there have passed away warners before him and after him (saying), “Worship none but Allāh.”

[Sūrah al-Ahqāf 46:21]

All of the messengers were in agreement upon this principle, “Worship none but Allāh.” And they were in agreement upon the Day of Judgment.

وَسَبِيقَ الْدِّينِ كَفَّرُوا إِلَى جِهَاتِ رُمَّرًا حَتَّى إِذَا جَاءَهُمُ الْفَتْحُ أَنَابُوا وَقَالُوا لَهُمْ حَرَّنُوا أَلْهَمْ يُأْتِكُمْ رَسُولٌ مِنْكُمْ يُنذِرُكُمْ عَلَيْكُمْ آيَاتٌ رَيِّمَتُ وَيُذْرِّبُوكُمْ إِلَى يَوْمِ يَوْمِ هَذَا

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the messengers come to you from yourselves, reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours?”

[Sūrah az-Zumar 39:71]

They mentioned what this day entails from Paradise, the Fire, judgment, reward, and recompense.

From belief in the Books is to believe that all the Books are revelation from Allāh that He sent down, and the messengers convey the Books in the best manner.

وَمَا عَلَى الرَّسُولِ إِلَّا أَنْ يَتَبَلَّجَ الْمُتَّبِعِينَ

The messenger’s duty is only to convey (the message) in a clear way.

[Sūrah an-Nūr 24:54]
The Third Lesson

The Books are comprised of guidance, success, happiness, and safety. Whoever believed in these Books from the nations they were sent to will be saved and happy in this life and the next, and whoever does not believe in them will be from the losers.

We believe the Noble Qur'an is the seal of the revealed Books, so there is no Book after the Qur'an, just as our Prophet is the final prophet, so there is no prophet after him ﷺ. The Qur'an confirms the Books which came before it, and it is superior to them.

The Fourth Pillar of İmân: Belief in the Messengers

We believe in them in general and in detail. Allâh narrated to us the stories of a number of His messengers. Allâh ﷻ said:

ﷺ مِنْهُمْ مَنْ فَصَصَّنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَفَصَصْنَ عَلَيْكَ

Some of their stories We have related to you and some of their stories We have not related to you.

[Sûrah Ghâfar 40:78]

Allâh has mentioned some of their stories and names, and there are many prophets whose names are not mentioned in the Qur'an or the Sunnah. There are twenty-five prophets mentioned by name in the Noble Qur'an, but there are other prophets and messengers whose names are not mentioned.

As for the prophets whose names are mentioned, then we believe in them in detail, and we believe in the details of their da‘wah and their stories which have been mentioned, such as the stories of Mûsâ, ‘Isâ, Nûh, Hûd, Sâlih, Ayyûb, Sulaymân, and others ﷺ. The stories of some of them have been mentioned in more detail than others, and we believe in all the details mentioned in the Book of Allâh ﷻ.

Included in this are the details mentioned in the Sunnah — we
believe in them as they are narrated. As for that which is not mentioned in detail, then we believe in it in general. We believe all the messengers conveyed the message in the most complete manner. They did not leave any good except they directed their nations to it, and they did not leave any evil except they warned their nations against it. Whoever believed in them and followed them will be happy in this life and the next; as for those who denied and disbelieved in them, they will lose in this life and the next.

We believe that Allāh preferred some of them over others.

"بَلْكَ الرُّسُلُ فَصَلَّنَا بَعْضَهُمْ عَلَى بَعْضٍ"

Those messengers! We preferred some to others...

[Sūrah al-Baqarah 2:253]

"وَلَقَدْ فَصَلَّنَا بَعْضَ النَّبِيَّينَ عَلَى بَعْضٍ"

We have preferred some of the prophets above others...

[Sūrah al-İsrā' 17:55]

We believe in this preference and we believe the best of the prophets are the five messengers of strong will: Nūḥ, Ibrāhīm, Mūsā, ʿİsā, and Muḥammad sallā ʿalayhi ʿalāmīkum.

Allāh mentioned them together in His statement:

"وَإِذْ أَخْذَنَا مِنِّ النَّبِيَّينَ مِيثَاقَهُمْ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَبِنِ مُزَيْمٍ وَأَخْذَنَا مِنْ هُمْ مِيثَاقًا غَلِيظًا"

And (remember) when We took from the prophets their covenant, and from you (O Muḥammad), and from Nūḥ, Ibrāhīm, Mūsā, and ʿİsā son of Maryam. We took from them a strong covenant.

[Sūrah al-ʿAḥzāb 33:7]

We believe the best of the messengers of strong will is Muḥammad
The Third Lesson

\( \text{مَّا كَانَ مُحَمَّدَ أَبَا أُحُدٍ مِّنْ رَجُالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ} \)

Muḥammad is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the prophets.

[Sūrah al-Ĥzāb 33:40]

And it has been authenticated that the Prophet said:

\( \text{وَإِنَّهُ لَا نَبيٍّ بَعْدِي} \)

And surely there is no prophet after me.\(^66\)

The Fifth Pillar of Īmān: Belief in the Last Day

Belief in the Last Day is to believe in everything that will occur after death from what has been mentioned in detail in the Book and the Sunnah. Death is the beginning of the next life, while the grave is the first station of the next life. Whoever dies, their judgment begins.

Belief in the Last Day is īmān in everything that will happen after death, beginning with the trial of the grave, its punishment or its bliss, then the affairs of the resurrection, the gathering (of the people), the standing before the Lord of all that exists, the scales, the bridge of the Fire, and the scrolls. Some will take their book [of deeds] with their right hand, while some will take their book with their left hand. It is to believe in the affairs connected to Paradise and its pleasure, and to the Hellfire and its punishment.

\(^{66}\) Ṣaḥīḥ al-Bukhārī 3400
Belief in the Last Day is of two levels:

1) Certain belief: This is the only type of belief that will be accepted. The person is certain and has no doubt that there will be reward and punishment on the Last Day. Whoever doubts this or wavers in this is not a believer, and his actions will not be accepted.

2) Firmly rooted belief: This is īmān that is firmly rooted in the heart, deeply rooted in the soul. This is the īmān that presents itself to the slave at various occasions and in various situations, such that every time he wants to do an action, he reflects upon his faith in the Last Day. You find him preparing himself for the Last Day during every moment.

For this reason, the people of high īmān, those who will succeed with this īmān, will say:

\[
\text{إنَّا كُنَّا قَبَلَ فِي أَهْلِنَا مُشْقِقِينَ} \\
\text{فَمَنْ الَّذِي عَلَيْنَا وَرَفَانَا} \\
\text{عَذَابَ السَّمُومَ} \]

Aforetime, we were afraid with our families (from the punishment of Allāh). But Allāh has been gracious to us, and has saved us from the torment of the Fire.

[Sūrah at-Tūr 52:26-27]

This fear and trepidation caused them to prepare for this Day.

\[
\text{فَأَمَّا مِنْ أَوْلِيَاءَ كِتَابِيٍّ يَبْيَمِينَهُ فَيَقُولُ هَآوِمُ أَقْرَؤُوا كِتَابِيَّةُ} \\
\text{إِنِّي ظَلِّنتُ أَبَي مَلَائِكَةِ حَسَابِيَّةٍ} \]

Then as for him who will be given his record in his right hand, he will say, “Take, read my record! Indeed, I was certain that I would be meeting my account.”

[Sūrah al-Ḥāqqah 69:19-20]
The Third Lesson

This means, “I was upon certain ‘aqīdah and firmly rooted īmān that I would be taken to account and stand before Allāh ﷻ.” Thus, the fruit of this īmān was that he prepared for the Day of Reckoning.

Included in belief in the Day of Judgment is belief in the major and minor signs that will occur before that Day.

فَهَلَّ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتَيْهِمْ بَعْثَتُهُ فَقَدْ جَاءَ أَشْرَاطُهَا

Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents have already come...

[Sūrah Muḥammad 47:18]

“Portents” means the signs of the Hour.

The Sixth Pillar of Īmān: Belief in the Divine Decree

Belief in the divine decree is to believe that the knowledge of Allāh is eternal and precedes everything that occurs. It is to believe that Allāh encompasses everything with His knowledge and that He has enumerated everything. It is to believe that Allāh ﷻ wrote the decree of all the creation and their actions fifty thousand years before He created the heavens and the earth. It is to believe in the will of Allāh — whatever He wills will happen, and whatever He does not will will not happen. It is to believe that Allāh created everything.

Thus, belief in the divine decree is based upon four pillars, which have been compiled in these lines of poetry:

علمَ كتابة مولانا مشهسته
وخلقَ وهو تكوين وابيعادٌ
Knowledge, writing of our Lord, His will, and His creating, and it is His fashioning and bringing [of things] into existence.

These four affairs are the levels of belief in the divine decree, and the person does not believe in the divine decree until he believes in these affairs.

**The First Level**

Belief in the Knowledge of Allāh

This is the belief that Allāh has eternal knowledge of what occurred and what will occur, and He has knowledge of those things that did not happen and how they would have happened if they had. He encompasses everything in knowledge, and He has enumerated everything.

**The Second Level**

Belief in the Writing of Allāh

This is to believe that Allāh ﷻ wrote the decree of all the creation and their actions.

« إن ذلٌك في كتابٍ إن ذلٌك على اللّه تمسير »

Verily, it is (all) in the Book (al-Lawḥ al-Maḥfūz). Verily! That is easy for Allāh.

[Sūrah al-Ḥajj 22:70]

And it comes in a narration from the Prophet ﷺ:

كتِب اللّه مِن فِتْرَةٍ خَلْقٍ فَنُونَ أَنَّ يَحْلِقَ السَّمَوَاتُ والأَرْضَ يَفْحِصِينَ ألف سنة.

Allāh wrote the decree of all the creation and their actions fifty
thousand years before He created the heavens and the earth.\textsuperscript{67}

And in another hadith he said:

\begin{quote}
إنَّ أَوَلَ مَا خَلَقَ اللَّهُ الْقُلُومَ فَقَالَ لَهُ: اكْتُبْ، قَالَ: رَبِّ وَمَا ذَاتُ الْكَتَبُ؟ قَالَ:

اِنْ أَكْتُبُ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَفْتُمُ السَّاعَةُ.
\end{quote}

Verily the first thing Allāh created was the pen. He said to it, “Write.” The pen said, “My Lord, what shall I write?” He said, “Write the decree of everything until the Hour is established.”\textsuperscript{68}

So the pen wrote everything that was to occur until the Day of Judgment.

\textbf{The Third Level}

Belief in the Divine Will of Allāh

This is to believe that everything occurs by the will of Allāh. Whatever Allāh wills will occur, and whatever He does not will will not occur.

\begin{quote}
وَمَا تَشَاءُونَ إِلَّا أَنْ يُشَاءَ اللَّهُ بَيْنَ الْغَلَامِينَ
\end{quote}

And you will not will, unless (it be) that Allāh wills, the Lord of all that exists.

[Sūrah at-Takwīr 81:29]

Thus we believe that Allāh’s will is implemented, and His power is comprehensive. Nothing happens in His dominion except according to His universal and divine will.

\textbf{The Fourth Level}

Belief in the Creation of Allāh and His bringing it into existence.

\textsuperscript{67} \textit{Saḥīḥ Muslim} 2653

\textsuperscript{68} \textit{Musnad Imām Ahmad} 22707
This is to believe that Allah is the Creator of everything.

While Allah created you and that which you do!

[Sūrah as-Ṣāfi‘at 37:96]

Allah is the Creator of all things...

[Sūrah az-Zumar 39:62]

All praises and thanks be to Allah, the Lord of all that exists.

[Sūrah al-Fātiḥah 1:2]

These are the levels of divine decree: Knowledge, Writing, Divine Will, and Creation. The person will not be a believer in the divine decree unless he believes in them.

Believing that the divine decree, the good of it and the bad of it, is all from Allah, will result in the person turning to Allah in the best manner, and they will place their complete trust in Him. They will seek refuge in Him in the best manner, and they will constantly ask Him to make them firm and to not allow their heart to deviate. They will ask Him for rectification and seek His protection. This is because all the affairs are in the Hand of Allah. This will have a tremendous, blessed effect.
While the Prophet ﷺ was in a funeral procession, he picked something up and started scraping the ground with it, and he said, “There is none among you except that his place has been written for him either in the Hellfire or in Paradise.” [The Companions] said, “O Allāh’s Messenger! Shall we not depend upon what has been written for us and give up deeds?” He said, “Carry on doing (good) deeds, for everybody will find easy the deeds that will lead him to the destined place for which he has been created. So he who is destined to be among the happy (in the hereafter) will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones will find it easy to do the deeds characteristic of such people.” Then he recited, “As for him who gives (in charity), keeps his duty to Allāh, fears Him, and believes in the best [reward].” (Sūrah al-Layl 92:5-10)⁶⁹

It is upon the person to be diligent in what will benefit him from the good in this life and the next, and he must seek the help of his Lord, place his trust in Him, and ask Him for help, assistance, and success. As the Prophet ﷺ said:

إِحْرَصْ عَلَى مَا يَنطَعَكَ، وَاسْتَعِنْ بِاللَّهِ.

Be diligent upon what benefits you and seek help with Allāh.⁷₀

In summary, these great principles and strong foundations are what iḥān is built upon: belief in Allāh, the angels, the Books, the messengers, the Last Day, and the divine decree, the good of it and the bad of it. It is obligatory upon the Muslim to give great concern and precedence to these pillars over other affairs. They must strive to learn them and increase their knowledge in them by looking into the proofs and statements of the scholars from Ahlus-Sunnah to clarify these matters.

⁶⁹ Ṣaḥīḥ al-Bukhārī 4948
⁷₀ Ṣaḥīḥ Muslim 2664
THE FOURTH LESSON

The Categories of Tawḥīd & the Categories of Shirk

The Shaykh said:

The fourth lesson is the categories of tawḥīd and the categories of shirk.

The Categories of Tawḥīd

The Shaykh said:

[First], the clarification of the categories of tawḥīd, and they are three: Tawḥīd ar-Rubūbiyyah (the Tawḥīd of Lordship), Tawḥīd al-Ulūhiyyah (the Tawḥīd of Worship) and Tawḥīd al-Asmā' waṣ-Ṣifāt (the Tawḥīd of the Names and Attributes of Allāh).

As for Tawḥīd ar-Rubūbiyyah (the Tawḥīd of Lordship), it is to believe that Allāh is the Creator of everything and the One who arranges the affairs of everything, and He has no partners in that.

As for Tawḥīd al-Ulūhiyyah (the Tawḥīd of Worship), it is to believe that Allāh is the true object of worship and He has no partners in that. This is the meaning of “nothing has the right to be worshipped except Allāh,” as it means there is no true object of worship except Allāh. Thus, all acts of worship, including prayer and other than that, must be sincerely directed to Allāh alone, and it is not permissible to direct any act of worship to other than Him.
The Fourth Lesson

As for Tawḥīd al-Asmā’ was-Ṣifāt (the Tawḥīd of the Names and Attributes of Allāh), it is to believe in all the names and attributes of Allāh that appear in the Noble Qur'ān and the authentic Sunnah. We affirm them for Allāh alone in the manner befitting His majesty, without distortion, negation, saying how, or making an example. This is based upon the statement of Allāh ḳ蘩:

قَلَّ هُوَ الْلَّهُ أَحَدٌ وَلَمْ يَلِدْ وَلَمْ يَولَدْ وَلَمْ يَكْنَ لَهُ كُفُوٌّ أَحَدٌ

Say (O Muḥammad): He is Allāh, (the) One. Allāh aṣ-Ṣamad (the Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks). He begets not, nor was He begotten, and there is none equal or comparable unto Him.

[Sūrah al-İkhlās 112:1-4]

And the statement of Allāh ḳFRING:

لَيْسَ كَمَثَلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Some of the scholars have put [tawḥīd] into two categories, categorizing Tawḥīd al-Asmā’ was-Ṣifāt as a part of Tawḥīd ar-Rubūbiyyah. This is not problematic, because the intent behind both classifications is clear.

EXPLANATION

This lesson clarifies what is connected to the three categories of tawḥīd, the tawḥīd which Allāh ḳFRING created us for and brought us into existence to actualize. Through investigation, the Book and the Sunnah prove that the categories of tawḥīd are three:
1) Tawhīd ar-Rubūbiyyah

2) Tawhīd al-Ulūhiyyah

3) Tawhīd al-Asmā' was-Ṣifāt

These categories are connected to one another and cannot be separated. The person’s faith in the Lordship of Allāh و and His names and attributes necessitates that he purifies all of his worship for Allāh alone, that he singles out Allāh و for worship, and that he does not take anyone or anything as a rival or partner with Allāh.

Tawhīd al-Ulūhiyyah contains Tawhīd ar-Rubūbiyyah and Tawhīd al-Asmā' was-Ṣifāt, as the Shaykh alluded to at the end of what he said about these categories. He said that some of the scholars make the categories of tawhīd into two categories, with Tawhīd ar-Rubūbiyyah and Tawhīd al-Asmā' was-Ṣifāt being one category, which is the Tawhīd of Knowledge, while Tawhīd al-Ulūhiyyah is another category, which is the Tawhīd of Action.

For this reason, some of the scholars say tawhīd is two categories:

1) The Tawhīd of Knowledge, and this embodies Tawhīd ar-Rubūbiyyah and Tawhīd al-Asmā' was-Ṣifāt. This is because both of these categories require knowledge, understanding, and affirmation.

2) The Tawhīd of Action, and this is Tawhīd al-Ulūhiyyah, which is to single out Allāh with worship, making the religion sincerely for Him.

Both of these categories of tawhīd are the purpose for creation. The first category is alluded to in the statement of Allāh و:  

اللهِ الّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الأَرْضِ مِثَلَّهَنَّ يَتَّزَرَّلُ

الأَمَّرُ بِهِنَّ لِتَعَلَّمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ وَأَنَّ اللَّهَ

قدَ أُحَاتَ بِكُلِّ شَيْءٍ عِلْمًا

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It is Allāh Who has created the seven heavens and of the earth the like thereof (i.e. seven). His command descends between them (the heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge.

[Sūrah at-Ṭalāq 65:12]

The second category is mentioned in the statement of Allāh ﷺ:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لَيَعْبُدُونِ

And I (Allāh) created not the jinn and humans except that they should worship Me (alone).

[Sūrah adh-Dhāriyāt 51:56]

The first verse mentioned states that He created them to know, while the second verse states that He created them to worship.

These two categories of tawhīd are the reason for creation, so we can know the names and attributes of our Lord. We know Him by what He teaches His slaves of His beautiful names, lofty attributes, and great actions. The second category is for action; this is to single out Allāh with worship and to make the religion purely for Him.

This is not problematic, because those who count the categories of tawhīd as two place Tawhīd ar-Rubūbiyyah and Tawhīd al-Asmā' was-Ṣifāt into one category, the category of knowledge, because both of them require knowledge. And the second category is Tawhīd al-Ulūhiyyah, which is the Tawhīd of Action.

These three categories of tawhīd are known by examining the speech of Allāh and the speech of His Messenger ﷺ, and it is a perfect analysis and proof. This is the situation with many of the affairs of the legislation — they are known by examining the speech of Allāh and the speech of His Messenger ﷺ. This categorization of tawhīd is a legislative categorization, meaning it is extracted from
the Book of Allāh and the Sunnah of His Messenger ﷺ.

For example, look at these categories in Sūrah al-Fātiḥah:

«الْحَمْدُ لَلَّهِ رَبِّ الْعَالَمِينَ»

All praises and thanks be to Allāh, the Lord of all that exists.

[Sūrah al-Fātiḥah 1:2]

This is Tawḥīd ar-Rubūbiyyah.

«الْرَّحْمَانُ الرَّحِيمُ مَالِكٌ يَوْمَ الدِّينِ»

The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense.

[Sūrah al-Fātiḥah 1:3-4]

This is Tawḥīd al-Asmā' waṣ-Ṣifāt.

«إِبَالَكَ نُعْبِدُ وَإِبَالَكَ نَسْتَعِينُ»

You (alone) we worship and You (alone) we ask for help.

[Sūrah al-Fātiḥah 1:5]

This is Tawḥīd al-Ulūhiyyah.

Look at these categories in the final sūrah of the Qur'ān:

«قُلْ أُعْوَدُ رَبِّ الْنَّاسِ»

Say: I seek refuge with (Allāh), the Lord of mankind.

[Sūrah an-Nās 114:1]

This is Tawḥīd ar-Rubūbiyyah.
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مَلِكِ النَّاسِ

The King of mankind.

[Sūrah an-Nās 114:2]

This is Tawḥīd al-Asmā' waṣ-Ṣifāt.

إِلَهِ النَّاسِ

The God of mankind.

[Sūrah an-Nās 114:3]

This is Tawḥīd al-Ulūhiyyah.

Then the Shaykh concisely explained these three categories.

Tawḥīd ar-Rubūbiyyah

The Shaykh said:

As for Tawḥīd ar-Rubūbiyyah, it is belief that Allāh is the Creator of everything and the One Who arranges the affairs of everything, and He has no partners in that.

EXPLANATION

This category is called Tawḥīd ar-Rubūbiyyah (the Tawḥīd of Lordship). It is for the slave to affirm and believe in the Lordship of Allāh over all that exists, [to believe in Him] as the Creator, the Provider, the Giver of Life, the Causer of Death, and the Controller and Arranger of all the affairs of the slaves, and He has no partner in any of this.

Believing in this category alone is not sufficient to make one a person of tawḥīd, and it will not save him from the punishment of Allāh if he does not bring what is necessary to go along with
it, which is the Tawḥīd of Worship. So he must purify his worship and religion for Allāh ﷻ, as Allāh ﷻ said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الْذِّينَ

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And for this reason, Allāh ﷻ said about the disbelievers and the polytheists:

وَمَا يُؤْمَنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And most of them believe not in Allāh except that they attribute partners unto Him.

[Sūrah Yūsuf 12:106]

As Ibn ‘Abbās and others have said, this means that the polytheists believe Allāh is the Creator and Provider, 71 because if they are asked, “Who created you? Who created the heavens and the earth? Who provides for you? Who is the One who gives life and causes death?” they will answer, “Allāh.” Thus, they believe that Allāh is the Lord, the Creator, the Provider, the One Who gives life and causes death, and the One Who arranges the affairs. And His statement “except that they attribute partners unto Him” means that they associate partners with Him in worship.

This is similar to the statement of Allāh ﷻ:

فَلَا تَتَّجِرُوا لِلَّهِ أَنْذاً وَأَنْثُمْ تَتَّجَرُونَ

Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

71 Collected by al-Bayhaqi in al-Asmā’ wa-Sifat (868)
This statement, “Then do not set up rivals unto Allāh (in worship) while you know,” is addressed to the polytheists. This means do not set up rivals in worship while you know that there is no Creator for you other than Allāh. If you affirm that you have no Creator other than Allāh, it is necessary that you single Him out in worship, and that you do not take with Him any rivals or partners.

Tawhīd al-Ulūhiyyah

The Shaykh said:

As for Tawhīd al-Ulūhiyyah, it is to believe that Allāh is the true object of worship and He has no partners in that. This is the meaning of “nothing has the right to be worshipped except Allāh,” as it means there is no true object of worship except Allāh. Thus all acts of worship, including prayer and other than that, must be sincerely directed to Allāh alone, and it is not permissible to direct any act of worship to other than Him.

EXPLANATION

This is Tawhīd al-Ulūhiyyah; it is also called Tawhīd al-‘Ibādah (the Tawhīd of Worship), the desired requested tawhīd, and the Tawhīd of Action — all of these names are one. Tawhīd means to purify the religion for Allāh by only supplicating to, seeking aid from, relying upon, sacrificing for, vowing to, and directing all aspects of worship to Allāh.

As Allāh said:

قُلْ إِنِّي صَلَاتِي وَنِسْكِي وَمُحْيَيِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لا شَرِيكَ لَهُ إِلَّا أَنفُسِي وَأَنَا أُولُو الْمُسْلِمِينَ

Say: Indeed, my prayer, my rites of sacrifice, my
living and my dying are for Allah, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.  

[Sūrah al-An'ām 6:162-163]

Tawḥīd al-Ulūhiyyah is to single out Allah alone for worship, to purify the religion for Him, and to disavow all shirk.

اِنِّي بِرَأِي مَمَّا تَعْبِدُونَ ﻷَلَّا الَّذِي ﻓَطْرَنِي

Verily, I am innocent of what you worship, except for He who created me...

[Sūrah az-Zukhruf 43:26-27]

وَلَقَدْ بَعْلُنا فِي كُلِّ أُمَّةٍ رَسُولًا أَنَّ اعْبَدُوا اللَّهَ وَاحْتَبَلُوا الطَّاغِيَّةَ

And verily, We have sent among every ummah (community, nation) a messenger (proclaiming), “Worship Allah (alone), and avoid (or keep away from) at-tāghūt (all false deities).”

[Sūrah an-Nahl 16:36]

وَاتَعْبَدُوا اللَّهَ وَلَّا تَشَرَّكُوا بِهِ شَيْئًا

Worship Allah and join nothing with Him in worship...

[Sūrah an-Nisā' 4:36]

وَقَضَى رَبُّكَ ﺃَّلَا تَعْبِدُوا إِﻻَّ إِيَّاهُ

And your Lord has decreed that you worship none but Him.

[Sūrah al-Isrā' 17:23]

وَمَا أُمِرُوا إِﻻَّ لِيَعْبَدُوا اللَّهَ مُخْلِصِينَ لَهُ الْدِّينَ

And they were not commanded except to worship
Allâh, [being] sincere to Him in religion.

[Sûrah al-Bayyinah 58:5]

أَلَا لَّهُ الْذِينَ الْخَالِصُ

Surely, the religion is for Allâh only.

[Sûrah az-Zumar 39:3]

The verses with this meaning are numerous.

Tawhîd al-Ulûhiyyah means “nothing has the right to be worshipped except Allâh,” as the Shaykh alluded to. For this reason, it is called “the statement of tawhîd,” because it is the proof of tawhîd, the statement of tawhîd, and there is no tawhîd without it. It negates worship for everything other than Allâh, while affirming worship in all aspects for Allâh alone, including humility, submission, ruku', sujud, du'a', vowing, sacrificing, fear, hope, and other acts of worship. Purify all acts of worship for Allâh and do not make any partners with Him in any aspect of worship.

The statement “nothing has the right to be worshipped except Allâh” will not benefit the one who says it if he does not actualize what it entails, which is the tawhîd of Allâh. It will not benefit the person who says it with his tongue while negating it with his actions. The one who says, “Nothing has the right to be worshipped except Allâh,” and then supplicates to, seeks help from, and sacrifices and vows to other than Allâh, will not benefit from his statement. This is because he did not actualize what tawhîd entails. The statement “nothing has the right to be worshipped except Allâh” is not a statement without a meaning, or a phrase without significance; rather, it is a statement with a noble meaning, the greatest purpose, and the noblest goal, which is the tawhîd of Allâh and purifying the religion for Him.

The legislative text urges giving concern to this statement, preserving it, and using it as a supplication during the morning and evening, at the time of sleep, and after every prayer, as well as at
other times. All of this is to make this *tawhīd* firm. Here is a beautiful, beneficial example: How many times do you say this statement of *tawhīd* after you say *taslim* to exit the prayer? And what do you say after that, based upon what has been narrated from the Prophet ﷺ? After every prayer, he would say the statement of *tawhīd*.

ّلاِ إِلَّاَ اللَّهُ وَحْدَّهُ لَا شَرِيكَ لَهُ مَلَكَ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
ّلاِ إِلَّاَ اللَّهُ وَلَا تَعْمَدُ إِلَّاَ إِيَّاهُ لَهُ الْبَقْرَةُ وَلَهُ الْيَتَمَّةُ وَلَهُ الْقُصْلُ وَلَهُ الْبَقْرَةُ الْأَحْسَنُ لَا إِلَّاَ إِلَّاَ اللَّهُ مَلَكُ الْعَالَمِينَ لَهُ الْبَيْتُ وَلَوْ كَرَّ الْكَافِرِينَ.

There is none worthy of worship except Allâh alone; He has no partner or associate. His is the dominion, to Him is all the praise, and He is able to do all things. There is none worthy of worship except Allâh, and we worship none but Him, to Him belong the favors, to Him belongs the virtue, and He is the One Who is deserving of all good praise. There is none worthy of worship except Allâh, making the religion sincerely for Him, even though the disbelievers detest it.\(^{72}\)

The statement of *tawhīd* (nothing has the right to be worshipped except Allâh) appears in this supplication three times, and each time it is followed by a statement that emphasizes its meaning and actualizes its significance.

The first statement of *tawhīd* in this supplication is followed by the statement, “alone; He has no partner or associate.” This is because the statement “nothing has the right to be worshipped except Allâh” is established upon two pillars, which are negation and affirmation. The negation is in the statement “nothing has the right to be worshipped,” while the affirmation is in the statement “except Allâh.” This is *tawhīd*. The negation and affirmation are emphasized by the statement “alone; He has no partner or associate.” The statement “alone” emphasizes the affirmation, while the statement “He has no partner or associate” emphasizes the negation. Thus, the statement of *tawhīd*, “nothing has the right to be worshipped

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\(^{72}\) *Sahih Muslim* 594
except Allāh,” is followed by that which emphasizes the meaning of tawḥīd.

After that, this first statement is followed by the proofs of tawḥīd: “His is the dominion, to Him is all the praise, and He is able to do all things.” This means that only Allāh owns the dominion, and He alone arranges the affairs of the universe. He has power over all things and He has no partners in this. This is proof of the obligation of singling Him out with tawḥīd and making the religion sincerely for Him.

The second statement of tawḥīd is followed by “and we worship none but Him.” This statement is the meaning of “nothing has the right to be worshipped except Allāh,” so the meaning of the statement of tawḥīd was connected to the statement of tawḥīd itself to show its importance and greatness. It will only bring about benefit if its meaning is actualized, and not by merely uttering the statement. Then the proofs of tawḥīd follow: “to Him belong the favors, to Him belongs the virtue, and He is the One Who is deserving of all good praise.” This means that He is the One who gives the favors and He has no partners in that, He alone has the virtue and He has no rival in that, and He alone is praised for His beautiful names and lofty attributes; this is proof and evidence for the obligation of singling Him out alone for worship.

The third statement of tawḥīd is followed by the statement “making the religion sincerely for Him”; this is proof that the statement of tawḥīd is the statement of sincerity, making the religion sincerely for Allāh, [as Allāh said]:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصَةً لَّهُ الدُّينَ
And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

So we say, “Nothing has the right to be worshipped except Allāh,” with our tongues while believing in the sincerity it entails with our
hearts, and with this we will be the people of *tawhid* in reality.

You see in this statement from the Prophet, which the Muslim is instructed to repeat at the end of each prayer, a reminder of the statement of *tawhid* and its meaning, and that which emphasizes its meaning and the proofs for it. And if we wanted to give a summarized meaning for “nothing has the right to be worshipped except Allāh” from these three statements mentioned after the prayer, we would say: The meaning of “nothing has the right to be worshipped except Allāh” is that we do not worship anyone other than Allāh, alone without partners, and we make the religion sincerely for Him. This is from the best and most comprehensive meanings for “nothing has the right to be worshipped except Allāh.”

In summary, it is upon us to know that these statements of *tawhid* and legislated supplications did not come as mere statements, or as speech to merely be uttered at certain times; rather, these supplications are intended to renew the *tawhid* of the slave and his covenant with Allāh ﷻ, and to actualize His *tawhid* and sincerity in the religion.

The Muslim repeats these statements in the morning and evening, in his prayer, in his movements and travel, and in all his affairs; this is to renew the covenant of *tawhid* by making his religion sincere for Allāh ﷻ. He only supplicates to, seeks help from, asks of, relies upon, and directs every aspect of worship to Allāh alone.

You will find people who do not understand the great intent behind these statements, so a person will raise his finger saying, “Nothing has the right to be worshipped except Allāh,” while he does not know its meaning. Consequently, you find that shortly after he says this he will say, “O so-and-so! Help me!” He quickly negates the statement of *tawhid* by supplicating to other than Allāh ﷻ. This is because he said the statement of *tawhid*, but he did not know its meaning or what it contains from the *tawhid* of Allāh and sincerity in the religion. He does not know it means to only supplicate to
Allāh, and to only humble and submit himself to Allāh. And *du‘ā* is the greatest form of worship; rather, the Prophet ﷺ said:

الْدُّعاَةُ هُوَ الْعِبَادَةُ.

*Du‘ā* is worship.

And he recited the statement of Allāh ﷻ:

وَقَالَ رَبِّكُمُ اذْعَنُونِي أَسْتَجِبْ لْكُمْ إِنَّ الْذِينَ يُسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَذْهَبُونَ جَهَنُمْ دَخَرِينَ

And your Lord said: Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship will surely enter Hell in humiliation!

[Sūrah Ghāfir 40:60]

A noble brother informed me of something, and I was hurt by what he said. He said that he heard a man saying in his *sujūd*, “Help me, O so-and-so!” This is despite the fact that he had recited in Sūrah al-Фātihah:

إِيَّاَكَ نَعْبُدُ وَإِيَّاَكَ نَسْتَعِينُ

You (alone) we worship, and You (alone) we ask for help.

[Sūrah al-Фātihah 1:5]

This is a covenant between him and Allāh that he will not supplicate to anyone other than Allāh, and that he will only seek help from, ask of, and rely upon Allāh. But in the very same prayer, while he is in *sujūd*, he says, “O so-and-so, help me!” Where is the covenant he recited while he was standing?

إِيَّاَكَ نَعْبُدُ وَإِيَّاَكَ نَسْتَعِينُ

73 *Sunan Abi Dawud* 1479
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

You (alone) we worship, and You (alone) we ask for help.

[Sūrah al-Fātihah 1:5]

This means, “We worship You (O Allāh) and we do not worship anyone other than You, and we seek Your help (O Allāh) and we do not seek help from other than You.” The Prophet ﷺ said to Ibn ‘Abbās ﷺ:

إذا سئلتم فاسأل الله، وإذا استعنت فاستعين بالله، وإعلَّم أن الأمَّة لم تجتمع على أن يضروك يسني، وَلِيَجْمَعُوا على أن ينتفؤك يسني، وَلَم ينتفؤك إلا يسني، فقد كتبته الله لَك، وَلَو أجتمعوا على أن يضروك يسني، وَلَم يضروك إلا يسني، فقد كتبته الله عَلَيْك رَفَعَه الأتِّلاَم وَجَهَّزَه الصَّحْف.

If you ask, ask Allāh, and if you seek aid, seek aid in Allāh. Know that if the nations were to unite to assist you, they would not be able to benefit you except with that which Allāh has written for you, and if they were to unite to harm you, they would not be able to harm you except with that which Allāh has written for you. The pens have been lifted, and the pages have dried.74

In summary, the statement “nothing has the right to be worshipped except Allāh” is the statement of tawḥīd, and tawḥīd is the meaning of this statement. It is to make the religion purely for Allāh ﷺ, and to single Him out with humility, submission, du‘ā’, hope, fear, sacrifice, vowing, and other than that from the various acts of worship. As the Shaykh ﷺ said: “Thus all acts of worship, including prayer and other than that, must be sincerely directed to Allāh alone, and it is not permissible to direct any act of worship to other than Him.” This means that whoever directs any aspect of worship to other than Allāh has negated his tawḥīd, and by this action he becomes a polytheist.

Allāh ﷺ said:

74 Musnad Imām Ahmad 2763
And indeed it has been revealed to you (O Muhammad), as it was to those before you (Allah's messengers): If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allah (alone and none else), and be among the grateful.

[Surah az-Zumar 39:65-66]

The word “deeds” (‘amal, عَمَل) is a singular noun, and it is in the Arabic muṣāf construction. It is a principle in the Arabic language that when the singular noun appears in the muṣāf construction, the meaning is general. Therefore, the statement “your deeds will be in vain” means that all of your deeds will be in vain, including the prayer, fasting, Ḥajj, charity, kindness to parents, keeping ties of kinship, and other acts of worship. All of your actions will be null and void if you associate partners with Allah or make anyone other than Allah equal to Him in any of His rights. For example, supplicating to, seeking help from, sacrificing for, or vowing to other than Allah, or giving any other aspect of worship to other than Allah. Allah said:

قُلْ إِنِّي صَلَاتِي وَنَسْكِي وَمُحْمَادِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لِهِ وَبَلَدَّلَهُ أَمْرًا وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Surah al-An‘ām 6:162-163]
Tawḥīd al-Asmā' waṣ-Ṣifāt

The Shaykh said:

As for Tawḥīd al-Asmā' waṣ-Ṣifāt (the Tawḥīd of the Names and Attributes of Allāh), it is to believe in all the names and attributes of Allāh that appear in the Noble Qur'ān and the authentic Sunnah. We affirm them for Allāh alone in the manner befitting His majesty.

EXPLANATION

The meaning of singling out Allāh with His names and attributes is that we affirm for Him beautiful names and lofty attributes that He has affirmed for Himself in His Book, or that His Messenger has affirmed for Him in his Sunnah, in the manner which befits His majesty. To connect these names and attributes to Allāh necessitates Him being specified with these names and attributes within the bounds of His statement:

اِلَّيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ الْسَّمِيعُ الْنَّبِيُّ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

And His statement:

وَلَمْ يَكُنْ لَهُ كُثْرَاءٌ أَحَدٌ

Do you know of any who is similar to Him?

[Sūrah Maryam 19:65]

And His statement:
The Fourth Lesson

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:4]

And His statement:

«فَلَا تَصَرِّبُوا لِلَّهِ الْأَمْثَالَ»

So put not forward similitudes for Allāh.

[Sūrah an-Nahl 16:74]

And His statement:

«فَلَا تَجْعَلُوا لِلَّهِ أَنْذَارًا وَأَنْتُمْ تَعْلَمُونَ»

Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

Thus Allāh has beautiful names and lofty attributes that are affirmed in the manner that they are narrated, and they are believed in as they appear in the Book of our Lord and the Sunnah of our Prophet ﷺ. We do not go beyond the bounds of the Qur'ān and the aḥādīth. As Imām Āḥmad ﷺ said, “We describe Allāh as He has described Himself and as He was described by His Messenger ﷺ, and we do not go beyond the Qur'ān and the aḥādīth.

The Shaykh ﷺ said, “without distortion, negation, saying how, or making an example.” These are four affairs the Shaykh warned against ﷺ. It is obligatory to affirm the names and attributes along with severely warning against falling into these four affairs, because all four of these affairs involve deviating in the names of Allāh and His attributes. Our Lord ﷺ said:

وَلَهُ الْإِسْمَاءُ الْخَيْبَاتِ ۚ فَأَذَّنَهُ بِهَا وَدَّرَوْا الَّذِينَ يُكْتَدَرُونَ

في أَسْمَائِهِ سَيْجَزَوْنَ مَا كَانُوا يَعْمَلُونَ

And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the
company of those who belie or deny (or utter impious speech against) His names. They will be requited for what they used to do.

[Sūrah al-A’rāf 7:180]

This is a threat and a warning for everyone who deviates in the names and attributes of Allāh ﷻ. And there are many paths and manners of deviation, but the people fall into these affairs of deviation the most. Some of the people deviate by tahrīf (distortion), some deviate by tākūf (saying how), some deviate by tamthil (making resemblance or likeness to the creation), and some deviate by ta’līl (negation). It is obligatory to warn against these affairs with the most severe warning.

The Shaykh's statement, “without distortion (tahrīf),” means without distorting the names and attributes, which includes distorting the wording or the meaning. Distortion of the wording means, for example, adding or removing a letter, or altering the vowel marking on the letter to change the meaning. Distortion of the meaning means to give a word the meaning of another word.

His statement, “without negation (ta’līl),” means without denying [the names and attributes] and not affirming them, because “ta’līl” is to deny.

His statement, “without saying how (tākūf),” means without delving into the meaning of how [the name or attribute] is. Therefore, do not say how the ascension is, how He descends, how His Hand is, or how His Hearing is. These questions are false, because we have been informed of Allāh’s names and attributes but we have not been informed of how His names and attributes are. Therefore, we affirm what we have been informed of and we do not delve into what we have not been informed of. For this reason, Imām Malik ﷺ said, “The ascension is known, while the how is unknown.” This means we do not know it. And in another narration, he said, “The how is not understood.” This means we do not understand it.
The Shaykh’s statement, “without making any resemblance or likeness to the creation (tamthīl),” means without likening any of His attributes to the attributes of the creation; for example, the person saying that the Hearing of Allāh is like our hearing, or the Sight of Allāh is similar to our sight. Allāh is exalted and glorified above that. To make an example is to disbelieve in Allāh, so the one who likens Him to His creation is a disbeliever. The one who says the Hand of the One he worships is similar to his hand, His Hearing is similar to his hearing, and His Sight is similar to his sight, does not worship Allāh. As some of the Salaf said, “Those who liken Allāh to His creation worship idols.”75 As for our Lord, then His attributes befit His majesty; there is nothing similar to Him, and He has no likeness or resemblance in any of His names or attributes.

وَلَمْ يَكُن لَّهُ كُفُّوْا أُحْدَى

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:4]

Therefore, to liken Allāh to His creation is disbelief in Allāh, and a distortion of His names and attributes.

The Shaykh ﷺ said:

فَلَنَّ هوُ الْلَّهُ أُحْدَى ﷺ الْلَّهُ الْصَّمَدُ ﷺ لَّمْ يُبْدِ وَلَمْ يُولْدَ

وَلَمْ يَكُن لَّهُ كُفُّوْا أُحْدَى

Say (O Muḥammad): He is Allāh, (the) One. Allāh aṣ-Ṣamad (the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten, and there is none

75 This was mentioned by Shaykh al-İslām Ibn Taymiyyah ﷺ in al-Majmūʿ al-Fatāwā (196/5)
equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:1-4]

And the statement of Allāh ﷻ:

لَيْسَ كُمْذَلٌ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

——— EXPLANATION ———

This means we affirm these attributes based upon this sūrah, and it is called Sūrah al-Ikhlāṣ, because it is dedicated to clarifying the attributes of the Lord. If a person says, “Who is Allāh?” and someone responds by reciting this sūrah, this response would be sufficient to know the Lord. How great is this sūrah in clarifying the attributes of the Lord ﷻ! It comes in the story of the noble Companion who used to recite in every rak‘ah, “Say: He is Allāh, (the) One,” that some of the Companions with him found this to be problematic, so they informed the Prophet ﷺ about this. He said:

سَلَوْنَا لَهُ أَيَّ يَدًا يُصْنِّعُ ذَلِكَ. فَسَأَلَّوْنَاهُ فَقَالَ لَأَقْرَأْتُهُ سَيِّئَةً أَيَّهَا الرَّحْمَنُ فَأَنَّ أَحْبَبَ أَنْ أَقُرْأَهُ أَقْرَأْتُهُ

“Ask him why he does that.” They asked him and he said, “Because it contains the attributes of ar-Rahmān, and I love to recite it.” The Messenger of Allāh ﷺ said, “Inform him that verily, Allāh loves Him.”

And in another narration he said, “Your love for it has entered you into Paradise.”

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76 Ṣaḥīḥ Muslim 813
77 Musnad Imām Ahmad 12512
And this understanding is based on the statement of Allāh عَزَّ وَجَلَّ:

لاقِئَ كُمْلَتُهُ شَيْءٍ وَهُوَ السَّمِيعُ الْبصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-See.

[Sūrah ash-Shūrā 42:11]

Allāh affirmed Hearing and Seeing for Himself after negating resemblance to His creation. This is proof that affirming the attributes does not necessitate resemblance to the creation. Therefore, Allāh عَزَّ وَجَلَّ does not resemble the creation in His essence, His attributes, or His actions.

Tawḥīd al-Asmā’ waš-Šifāt is based upon two pillars gathered in this verse and in Sūrah al-Ikhlās. These two principles are: declaring Allāh to be free of any defects or imperfections without negating His attributes, and affirming His attributes without likening Him to the creation. Whoever rejects anything from His names and attributes and negates them is not a believer. Likewise, whoever says how His attributes are or likens them to the creation is not a believer, as Allāh is far above what the wrongdoers ascribe to Him.

The Shaykh ﷺ said, “Some of the scholars have put [tawḥīd] into two categories, categorizing Tawḥīd al-Asmā’ waš-Šifāt as a part of Tawḥīd ar-Rubūbiyyah.”

This is from the standpoint that both of these categories are from the Tawḥīd of Knowledge.

The Shaykh ﷺ said, “And this is not problematic because the intent behind both classifications is clear.”

What Opposes This Tawḥīd Negates It

If we know that tawḥīd is divided into these three categories, then know that what opposes this tawḥīd negates it.
If we know that Tawḥīd ar-Rubūbiyyah means that Allāh alone is the Lord, meaning that He alone creates, provides, gives life, causes death, and arranges and controls the affairs of the universe, then the opposite of this is to affirm any affair of His Lordship to the creation. An example of this is to say that someone from the creation creates or controls the affairs of the universe; whoever says this has negated tawḥīd, and he is a disbeliever in the Lordship of Allāh ﷻ. This is because a person will not be upon Tawḥīd ar-Rubūbiyyah until He believes that Allāh alone is the Lord and has no partners in any of His Lordship.

If we know that Tawḥīd al-Asmā' waṣ-Ṣifāt is based on affirming for Allāh beautiful names and lofty attributes while negating for Him any defects, imperfections, and anything not befitting to His majesty, then know that the opposite of this tawḥīd is to reject anything that has been affirmed for Allāh or to affirm anything that has been negated for Him. Whoever affirms something for Allāh that He has negated for Himself or negates for Allāh something that He has affirmed for Himself, has fallen into what opposes this tawḥīd. I will give an example of each of these from the Qur'ān.

Allāh ﷻ affirmed for Himself knowledge, and that He encompasses everything with His knowledge. There is nothing hidden from Him in the heavens or the earth. He knows what was, what will be, and how those things that did not happen would be if they had happened. Whoever doubts or rejects this is not a believer, and whoever wavers in [belief in] this attribute or in anything connected to it is a disbeliever in Allāh ﷻ. Allāh ﷻ said:

وَلَكَنْ طَلَّنَتْنَاهُ أَنَّ اللَّهَ لَا يَعْلَمُ كِيْلَاءَ مَا تَعْمَلُونَ وَذَلِكُمْ طَلَّكُمْ الْذِّي طَلَّنَتْنَاهُ بِرَزْقِكُمْ أَزِداً كَمَا أَضْصَبْخَتْ مِنْ أَلْحَاسِرِينَ فَإِنَّ يَضَبَّرُوا فَالْتَّلَازَ مَنْ تُؤْوِي لَهُمْ وَإِنْ يُسْتَغْتَبِئَا فَمَا هُمْ مِنْ النَّمَّارِينَ

But you thought that Allāh knew not much of what you were doing. And that thought of yours
that you thought about your Lord has brought you to destruction, and (this Day) you have become of those utterly lost! Then, even if they have patience, the Fire will be a home for them, and even if they beg to be excused, they are not of those who will ever be excused.

[Surah Fuṣṣilat 41:22-24]

This is the punishment that befell them for this reason: “But you thought that Allah knew not much of what you were doing.” They doubted in something that Allah affirmed for Himself, which is the vastness of His knowledge, and His knowledge encompasses everything. Consequently, whoever negates what Allah has affirmed for Himself is a disbeliever because of that.

While they disbelieve in the Most Merciful.

[Surah ar-Ra’d 13:30]

He called their rejection of His name (ar-Rahmān) disbelief in Him.

The second example is affirming what Allah has negated for Himself. As mentioned in Surah al-Ikhlās:

And there is none equal or comparable unto Him.

[Surah al-Ikhlās 112:1-4]

Allah said in Surah Maryam:

And they say, “The Most Beneficent (Allah) has begotten a son.”

[Surah Maryam 19:88]
Their mistake was affirming for Allāh that which He negated for Himself, because Allāh negated for Himself having any children, while they affirmed this for Him. Allāh is far removed and free from having children. Allāh said:

وَقَالُوا أَنْخَذْ الرَّحْمَنَ وَلَدًا ﴿88﴾ ﻧُقْسَمُ ﺻَبِيحًا إِذَا ﴿89﴾ ﺗَكَادُ السَّمَاوَاتُ ﻷنْتَفْرَزَنَّ مِنْهُ وَتَنْقَعَ الأَرْضُ وَتَخْرُجُ الْجَبَالُ ﴿90﴾ أَنْ دَعُوُّا لِلَّهِ وَلَدًا ﴿91﴾ وَمَا يَنْبِغي لِلَّهِ أَنْ يَتَخْذَ ﴿92﴾ وَلَدًا ﴿93﴾

And they say, “The Most Beneficent (Allāh) has begotten a son.” Indeed you have brought forth (said) a terrible, evil thing. Whereby the heavens are almost torn, the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that He should beget a son (or offspring or children).

[Sūrah Maryam 19:38-92]

Therefore, from the mistakes and errors in [belief in] the names and attributes is to affirm for Him what He negated for Himself, or to negate for Him what He affirmed for Himself.

The third category is Tawḥīd al-Ulūhiyyah, and it is to single out Allāh with worship. What opposes that is to direct anything of worship to other than Allāh, including sacrificing to, supplicating to, seeking help from, or vowing to other than Allāh. These actions negate this tawḥīd; rather, they negate the religion altogether, as mentioned in the verse:

وَلَقَدْ أُوحِي إِلَى الَّذِينَ مِن قَبْلُ لَنْ أَشْرَكُتُ لِيَخْتَبِلْ عَمَلُكَ وَلَنْ تَكُونَ مِنَ النَّافِقِينَ ﴿94﴾ ﺑِلِّلَّهِ فَاعْبَدْ ﴿95﴾ وَكَنْ مِنَ الشَّاكِرِينَ ﴿96﴾

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The Fourth Lesson

And indeed it has been revealed to you (O Muḥammad), as it was to those before you (Allāh’s messengers): If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (alone and none else), and be among the grateful.

[Sūrah az-Zumar 39:65-66]

The Categories of Shirk

The Shaykh  said:

The categories of *shirk* are three: major *shirk*, minor *shirk*, and hidden *shirk*. Major *shirk* necessitates that all the deeds of a person are nullified, and he will remain in the Fire forever if he dies upon that. As Allāh  said:

وَلَوْ أَشْرَكُوا لَحَبِّطَ عَنْهُمْ مَا كَانَوا يَعْمَلُونَ

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

[Sūrah al-An‘ām 6:88]

And Allāh  said:

ما كَانَ لِلْمُشْرِكِينَ أَن يُعْمَلُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ

على أنفسهم بالكفر أولئك حبِّطت أعمالهم في النار هم خالِدونَ

It is not for the *mushrikūn* (polytheists and disbelievers) to maintain the *masjīd* of Allāh while they witness against themselves with disbelief. The works of such are in vain and in Fire shall they
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

abide.

[Sūrah at-Tawbah: 9:17]

Whoever dies upon this will not be forgiven, and Paradise will be forbidden for him, as Allāh所述 said:

إِنَّ اللَّهَ لَا يُغْفِرُ أَن يَشَارَكُ يَهُودُ وَقِيَّمُ لمَّا دُوَّنَ ذَلِكَ لِمَنْ يَشَاءُ

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) for whom He pleases...

[Sūrah an-Nisā’ 4:48]

And He said:

إِنَّهُ مَن يَشَارَكُ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا أَوَّاهُ النَّارُ

وَمَا لِلْطَّالِبِينَ مِنْ أَنْصَارِ

Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrong-doers there are no helpers.

[Sūrah al-Mā’idah: 5:72]

And from the categories of major shīrāk is supplicating to the deceased and idols, and seeking relief from them, vowing to them, sacrificing to them, and the likes.

EXPLANATION

We have learned that tawhīd is put into three categories, which is proven in the Book of Allāh and the Sunnah of His Prophet ﷺ. We have also learned that every category has a category that opposes it. Therefore, if tawhīd is of three categories, then shīrāk is also of three categories: shīrāk in Lordship, shīrāk in worship, and shīrāk in the names and attributes. Here the Shaykh ﷺ mentions
other categories of *shirk* as it relates to major and minor *shirk*. He categorized it into major, minor, and hidden, which shall be clarified [later]. Is hidden *shirk* a separate category, or is it a description of the other two categories? The reason for this being called “hidden *shirk*” will also be clarified.

Major *shirk* and minor *shirk* differ in terms of their prescribed punishments and their rulings. As for major *shirk*, it is to make other than Allāh equal to Allāh, in anything from the rights of Allāh. So whoever makes other than Allāh similar to Him in any of His rights has taken this person or thing as a partner and rival with Allāh. Therefore, *shirk* is to make rivals with Allāh ﷺ. For this reason, Allāh mentioned that when the disbelievers enter the Fire on the Day of Judgment, they will say:

َٰلَٰلِلَّهِ إِنَّ كُنْتُمْ فِي ضَلَٰلٍ مَّبِينٍ ۖ إِذَا نَسَوْيَنَّكُمْ بِرَبِّكُمْ ﷺ

By Allāh, we were truly in a manifest error, when We held you (false gods) as equals (in worship) with the Lord of all that exists.

[Sūrah ash-Shu’ārā’ 26:97-98]

This is *shirk* — to make other than Allāh equal with Allāh.

ۚوَمِنَ النَّاسِ مَنْ يَتَحَدَّ مِنْ ذُوْنِ اللَّهِ أَنْدَادًا يُجِبُونَهُمْ كَجِبْحِبٍ

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh.

[Sūrah al-Baqarah 2:165]

They made their love for Allāh equal to their love for others.

*Shirk* is revilement; it is to take rivals and partners with Allāh. Allāh ﷺ said:

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Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

This means setting up partners with Allāh, giving them aspects of worship and rights which belong only to Allāh ﷻ.

It is also to make others equal with Allāh, as Allāh said about the disbelievers:

Yet those who disbelieve hold others as equal with their Lord.

[Sūrah al-An‘ām 6:1]

They make other than Allāh equal with Allāh, and they make other than Him similar to Him. This is major shirk, which removes one from the fold of Islām.

It is obligatory upon the Muslim to fear shirk for himself with a tremendous fear, more than he fears anything else. This fear necessitates that he take precautions from falling into it, just as a person takes means to protect himself when he fears something. Have you not seen how the person takes extreme precaution to eat permissible food that is not harām? He wants to protect his body from obesity, sickness, heaviness, and laziness, so he takes precaution, fearing this outcome. Is it not correct that the greatest protection during his life is to protect himself from shirk?! He must meticulously protect himself from falling into it. Will the person take measures to protect himself from certain foods fearing he will become sick, but not protect himself from sins fearing standing before Allāh ﷻ? And will he not protect himself from the greatest sin of all, which is associating partners with Allāh ﷻ?

Surely the one who knows shirk and knows its disgraceful result
will have tremendous fear for himself. It is sufficient that he reads the statement of Allâh ḥūdū in two places in Sûrah an-Nisâ':

\[
\text{إِنّ اللَّهَ لَا يَغْفِرُ أَن يَشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنُ يَشَاءُ}
\]

Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...

[Sûrah an-Nisâ' 4:48]^{78}

This verse is relating to the person who dies upon shîrkh; he has absolutely no hope for mercy, and no portion of forgiveness. He will only have eternal punishment. This punishment will begin the moment his soul leaves his body. Our Prophet ﷺ said:

\[
\text{مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نَذَآرًا}
\]

Whoever dies while invoking anything other than Allâh as a rival to Allâh will enter the Hellfire.^{79}

This person will enter the Fire once his soul leaves his body. For this reason, the scholars have said that the Fire is extremely close to the polytheist — nothing is between him and the Fire except for his soul leaving his body, and then he will enter it. The first Fire he will experience will be in his grave, thus his grave will be a pit of Fire, as Allâh ḥūdū said about the followers of Pharaoh:

\[
\text{الْجَهَّلَ يُعَرَضُونَ عَلَيْهِ عَذُوبًا وَعُضُيَّةً}
\]

The Fire; they are exposed to it, morning and afternoon...

[Sûrah Ghâfir 40:46]

Allâh ḥūdū has clarified that the one who dies upon shîrkh and disbe-

^{78} And Sûrah an-Nisâ' 4:116

^{79} Šâbih al-Bukhârî 4497
lie has absolutely no hope of mercy or forgiveness.

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! Therein they will cry, “Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allāh will reply), “Did We not give you lives long enough, so that whosoever would receive admonition, could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.”

[Sūrah Fāṭir 35:36-37]

This means that all they will have on the Day of Judgment is the Fire of Hell. They will ask to be removed from the Fire so they can do acts other than the shirk and disbelief they did in the worldly life, but they were wrongdoers, meaning they wronged and oppressed themselves with shirk and disbelief. As Allāh ﷻ said:

\[
\text{Verily! Joining others in worship with Allāh is a great oppression indeed.} \\
\text{[Sūrah Luqmnān 31:13]}
\]

Consequently, the person who dies as a polytheist or disbeliever will have nothing except the Fire; they will abide there forever, and
their punishment will never be lessened.

\[\text{Nor shall its torment be lightened for them.} \]
\[\text{[Sūrah Fāṭir 35:36]}\]

Rather, their punishment will increase. For this reason, some of the imāms of ʾtafsīr have said that the most difficult verse upon the polytheist on the Day of Judgment, while they are in the Fire, will be the statement of Allāh ﷻ:

\[\text{فَذَٰلِكَ فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا} \]

So taste you (the results of your evil actions); no increase shall We give you, except in torment.
\[\text{[Sūrah an-Naba' 78:30]}\]

They will desire for the punishment upon them to be lessened, or they will desire to die and return to the world so they can perform the righteous actions that they failed to do. But it will be said to them:

\[\text{فَذَٰلِكَ فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا} \]

So taste you (the results of your evil actions); no increase shall We give you, except in torment.
\[\text{[Sūrah an-Naba' 78:30]}\]

All of this necessitates fear from ʾṣbīrāt and warning against falling into it, and always seeking refuge in Allāh ﷻ. The slave must seek protection and refuge from ʾṣbīrāt, disbelief, hypocrisy, and misguidedness. Look at this chapter, the chapter of fearing ʾṣbīrāt, and look at the supplication of Ibrāhīm al-Khalīl ﷺ, the imām of the people of tawḥīd:
And keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind.

[Sūrah Ibrāhīm 14:35-36]

Ibrāhīm at-Taymi, who is from the imāms of the Salaf, said, “Who is safe from tribulation after Ibrāhīm?”80 Ibrāhīm feared for himself and asked his Lord, “Keep me and my sons away from worshipping idols.” This means, “Place me, my Lord, far away from idols and worshipping idols.” He requested that Allāh safeguard, protect, and preserve him, while he is the one who broke the idols with his hand! How can anyone else feel safe for themselves and not fear, [if even Ibrāhīm was fearful]?

From the supplications of our Prophet صلى الله عليه وسلم that he would say three times every morning and three times every evening is his saying:

اللهِ إِنِّي أَعْوذُ بِكَ مِنَ النِّفاَرِ، وَالْكَفَّارِ، اللَّهِ إِنِّي أَعْوذُ بِكَ مِنِّ عُذَابِ القُبْرِ لَإِلَهِ إِلاَّ أَنْتُ.

O Allāh, I seek refuge in You from disbelief and poverty, O Allāh I seek refuge in You from the punishment of the grave; there is no deity worthy of worship except for You.81

And it has been authenticated that he صلى الله عليه وسلم used to say in his du‘ā’:

اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ أَنْبَثُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْبَثُ وَبِكَ خَاسِمْتُ اللَّهُمَّ إِنِّي أَعْوذُ بِعِزْيِكَ لَإِلَهِ إِلاَّ أَنْتُ عَلَى نُصْلَتِي أَنْتُ الْحَيُّ الَّذِي لاَ يَمْمَوتُ وَالجَنُّ وَالْإِنسَ يَمْمَوْتُونَ.

O Allāh, to You I surrender myself, in You I affirm my faith, and

80 Tafsīr of Ibn Abī Ḥātim 12287
81 Sunan Abī Dāwūd 4/324, authenticated in Adab al-Mufrad by al-Bukhārī
in You I place my trust. To You I turn in repentance and with Your help I fight my adversaries. O Allâh, I seek refuge in You with Your power; there is no deity worthy of worship except You, lest You should lead me astray. You are the Ever-Living who does not die, while the jinn and mankind die.\textsuperscript{82}

And he used to say this often in his \textit{du‘ā’}:

\[
\text{يَا مُقَلِّبُ الْقُلُوبُ تَمِّ تُبُّ قَلَبِي عَلَى دِينِكَ}.
\]

O Changer of the Hearts, make my heart firm upon Your religion.\textsuperscript{83}

And in the Qur‘ān:

\[
\text{رَبَّنَا لَا تُزِعْ قَلُوبَنَا بَعْدَ إِذْ هَدَيْنَا وَهَبَ لَنَا مِنْ لَذَاكَ رَحْمَةً}
\]

\textbf{Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You.}

\textit{[Sūrah Āl ‘Imrān 3:8]}

Also from that which necessitates fear is that the Prophet ﷺ told us what was going to occur in this \textit{ummah}, in order to warn and caution us. The Prophet ﷺ said:

\[
\text{لا نَفْعَمُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلٌ مِّنْ أَمْيَلِ بِالْمُشْرِكِينَ وَحَتَّى تَعْبُدَ قَبَائِلٌ مِّنْ أَمْيَلِ الآوَّلِينَ.}
\]

\textbf{The Last Hour will not come before the tribes of my \textit{ummah} attach themselves to the polytheists and the tribes of my \textit{ummah} worship idols.}\textsuperscript{84}

And it comes in another \textit{ḥadīth} that the Prophet ﷺ said:

\textsuperscript{82} Şaban Muslim 2717
\textsuperscript{83} Jāmi‘ at-Tirmidhi 3522
\textsuperscript{84} Sunan Abi Dāwūd 4252
The Hour will not begin until the backsides of the women of Daws wobble (as they go) around Dhul-Khalasah.\textsuperscript{85}

This means they will go back to worshipping idols. Dhul-Khalasah is an idol that was worshipped during the pre-Islamic days of ignorance. The Prophet ﷺ gave a comprehensive warning by saying:

\begin{quote}
لَتُنْبِئُنَّ سَنَنَّ الَّذِينَ مِنْ قَبْلِكُمُ شَيْءًا يَشْبَهُ وَذَرَاعًا يَذْرَاعٍ.
\end{quote}

You will surely tread the same path as those before you, inch by inch and step by step.\textsuperscript{86}

The most evil manner in which they are followed is in \textit{shirk} and the worship of idols, and he informed us that this is going to happen. Thus, it is obligatory upon the Muslim to be afraid of falling into that and to take precautions from it.

From that which necessitates fear from \textit{shirk} is that the Prophet ﷺ informed us that some \textit{shirk} is hidden. He clarified this by giving a tremendous example that the Muslim must reflect upon. The Prophet ﷺ said:

\begin{quote}
للشرك فيكم أخفى من دبيب النمل.
\end{quote}

\textbf{Verily,} \textit{shirk} among you is more hidden than the crawling ant.\textsuperscript{87}

He said it is like a crawling ant; rather, he said it is \textbf{more} hidden than a crawling ant! When a person is sitting and an ant crawls beside him, does he notice the ant? He said it is more hidden than this. This necessitates fear and always seeking refuge in Allah ﷻ. The slave must take precaution and seek refuge from \textit{shirk}. This is

\textsuperscript{85} \textit{Sahih Muslim} 2906
\textsuperscript{86} \textit{Sahih Muslim} 2669
\textsuperscript{87} \textit{Sahih al-Bukhari} 716
what we have been informed of by the advisor ﷺ. With this, he encouraged the Muslims towards a great supplication to protect and safeguard them. He said:

أولاً أدلекم على شيء إذا قلتموه أذهب الله عنكم قليل الشرك وكثيره، قالوا: بل أي رسول الله قال: تقولون: اللَّهُمَّ إِنَّا نَعْوَدُ بِكَ مِنْ أَنْ نَشْرَكْ بِشَيْءٍ تَعْلَمُهُ وَنَسْتَعْفَرْكَ لِمَا لا تَعْلَمُ.

“Shall I direct you to say something with which Allah will remove from you the small amount of shirk and the large amount of shirk?” They said, “Of course, O Messenger of Allah.” He said, “Say, ‘O Allah, verily we seek refuge in You from associating anything with You while we know, and we seek forgiveness from You for that which we do not know.’”

The following amazing narration is also from that which necessitates fear from shirk, so ponder over it:

The Prophet ﷺ entered upon the Companions while they were discussing a tremendous tribulation. They were discussing the fitnah of the Dajjāl, which is the most dangerous and severe fitnah. The Prophet ﷺ said:

ألا أخبركم بما هو أخوف علىكم عيني من السبب الدجال. قال فلما بلغ
فقال الدجال أخبروني أن يقوم الرجل يصلي قتيبين صلاة لحما يرى ممن تنظر رجل.

“Shall I not tell you of what I fear more for you than Dajjāl?” We said, “Of course.” He said, “Hidden shirk, [like] when a man stands to pray and he beautifies his prayer because he sees a man looking at him.”

This is what the Prophet ﷺ feared for his ummah. He feared that a person would beautify his prayer when he noticed someone looking at him, or that he would beautify his Ḥajj or his worship in general because someone is looking at him.

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88 *Ṣaḥīḥ al-Bukhārī* 716
89 *Sunan Ibn Mājah* 4204
This issue has become more dangerous during our era than it was during the previous ones, because many of the people carry cell phones in their pockets by which they can take pictures. The most important concern of many people while worshipping at the Ḥarām in Makkah, in Madīnah, or during other religious rites, is to take a picture or video of themselves. This is so others can see their worship. We have seen this, and many people have seen this at the virtuous places, the places of ḏuʿāʾ and worship. They elevate their hands in the appearance of someone supplicating, and they perfect their appearance, then the picture is taken. Once the picture is taken, their concern is over. Their concern is to take a picture at the Kaʿbah, at the Jamarāt, at Ṣafā and Marwāh, at ‘Arafah, etc., and then they will place this picture in a big frame in their living room, or in a photo album, and they will show it to whoever visits.

So this affair has unfolded during our time in any extremely dangerous manner, since these gadgets became available. In earlier times, the person who wanted to show off had to describe his actions with his tongue. He would have to sit with the people and say, “I went to Makkah, and I was on ‘Arafah crying, and I had humility. I stood at the Jamarāt, raising my hands in supplication....” However, in our time, showing off is silent, without speech. He gives the people pictures or videos and merely says to them, “Look.” He doesn’t have to speak or explain.

A noble brother informed me that he saw a man with his companion in the masjid. The man gave his companion a camera, and he sat as though he was in the tashabhūd of the prayer. His friend took the picture of him like this, then he stood up and they walked away! What was the intent behind this picture? He will say to his friends, “This is a picture of me while I was praying in the Prophet’s masjid.” And he is lying, because he wasn’t praying — he sat down [only] so his companion could take the picture. This is similar to the other person who raises his hands as though he is making ḏuʿāʾ, then he says, “Look, this is me making ḏuʿāʾ.” And he is lying, because he wasn’t making ḏuʿāʾ. This is a great calamity. After putting forth great effort in travel, expenses, absence from family, and weariness,
he does this and nullifies his actions!

Also from what necessitates fear from *shirk* are the numerous callers to misguidance and the imāms of falsehood. The Prophet ﷺ feared this for his *ummah*. He said:

أخوف ما أخاف على أمتي الأئمة المضلون.

That which I fear the most for my *ummah* are the imāms of misguidance.  

Now you find imāms of misguidance who say to the people, “Relax, *shirk* will not befall (this *ummah*) at all,” then they deceive the people by altering the meanings of *ahādīth*. So the people use the unclear narrations as proof while leaving the completely clear narrations. The Prophet ﷺ said:

لا تقوم الساعة حتى تعلد قبائل من أمتى الأئمة الأئمة.

The Last Hour will not come before tribes of my *ummah* worship idols.  

What is clearer than this! This is an authentic, confirmed *ḥadīth*. But they abandon the clear text and go to the unclear text to use as a proof, such as the *ḥadīth*:

إن الشيطان قد يمس أن يعبد المصلون في جزيرة العرب.

Verily the Shayṭān has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula.

So he will say to the people, “The Arabian Peninsula will never have *shirk* in it.” But the scholars have explained this *ḥadīth* by saying that when the Shayṭān saw the strong *iman* during the era of the Companions ﷺ and their devotion towards *tawḥīd*, he

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90 *Ṣaḥīḥ al-Jāmi‘* by Shaykh al-Albānī (1551)
91 *Sunan Abī Dāwūd* 4252
92 *Ṣaḥīḥ Muslim* 2812
despaired of being worshipped, and despaired that the faith of the people would go away. But there is never a time except that the time after it is more evil, and each year will regress. The situation will not remain the same; rather, the people will continue upon misguidance and blocking the path of Allāh until a group from the ummah will worship idols.

How many crimes have been committed against the commoners and the ignorant when it is said to them, "Shirk will never occur"? Because of this, they feel no need to say, "O Allāh, save me from shirk." They give no concern to the danger of shirk, nor are they diligent in studying it to safeguard themselves from falling into it. Thus, you will find that shirk enters upon them widespread, in their actions, statements, and interactions, while they continue to believe that shirk will not occur, despite the fact that they have been contaminated by it. This is the danger of the imāms of misguidance.

These are from the affairs which necessitate fear from shirk, and warning from and taking precautions against it. The fear a person has from shirk should be greater than his fear of every other affair. He must strive with his soul to take precaution from falling into it. From the means of striving is to learn what shirk is. The scholars, may Allāh have mercy upon them, have said long ago, "How can someone protect himself from something when he doesn’t know what he is protecting himself from?" How can the person who doesn’t know what shirk is, its categories, its reality, and the affairs pertaining to it, protect himself from it?! Therefore, the first principle in protection from shirk is to know what shirk is, and to know its reality. With this knowledge, intending to safeguard himself from shirk, he will actualize this protection by Allāh’s permission.

For this reason, one of the Salaf said, "In the definition of taqwa: Taqwā of Allāh is working according to the obedience of Allāh, upon a light from Allāh, and hoping for the reward from

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93 He is Talq bin Ḥabīb. 

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Allāh, while abandoning disobeying Allāh (and the greatest disobedience is shirk), upon a light from Allāh, fearing the punishment of Allāh.” So it is a must that the person has knowledge of shirk, knowledge of its reality, and knowledge of the punishment for it. The intent behind this knowledge is to take precaution from it and to be warned from falling into it.

Also, the children must be warned from it, as Luqmān advised:

وَأَذَّ قَالَ لُقْمَانُ لِابنِهِ وَهُوَ يَعْطُهُ يَا بُنِيَّ لَا تَشْرِكُ بِإِلَٰهِيَّ إِنَّ الشَّرِّكَ لَظُلْمٌ عظَّيمٌ

And (remember) when Luqmān said to his son when he was advising him: “O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great wrong indeed.”

[Sūrah Luqmān 31:13]

He warned his son from shirk while also clarifying its danger. He informed him that it is the greatest and vilest form of oppression, without exception.

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**Major Shirk**

The Shaykh explained what is connected to shirk and its categories. He said, “Major shirk necessitates that all the deeds are nullified.” This means every action he has will become null and void. As Allāh said:

وَلَقَدْ أُوْحِيَ إِلَيْكَ وَإِلَى الْمُحْتَدِينَ مِن قَبْلِكَ لَنْ أُشْرِكْنَ َْلا يَحْبَسَنَ عَمَلُكَ وَلَكُونَ مِنَ الحَسَّارِينَ بِلِلَّهِ فَاعْبَدْ وَكَنْ مِنَ الشَّاَكِرِينَ

And indeed it has been revealed to you (O Muḥammad), as it was to those before you (Allāh’s
messengers): “If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” Nay! But worship Allāh (alone and none else), and be among the grateful.

[Sūrah az-Zumar 39:65-66]

*Shirk* invalidates all the deeds of a person. This is what Allāh revealed to His Prophet ﷺ and He revealed this to all the prophets who came before him.

ولَوْ أُشْرِكُوكُمْ لَحَبَطَ عَنْهُمْ مَا كَانَوا يَعْمَلُونَ

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

[Sūrah al-An‘ām 6:88]

If major *shirk* is mixed with the actions, whether the actions are few or numerous, it nullifies and corrupts all of them, and none of his actions will be accepted. This is prevented by reflecting over that which corrupts the actions.

You will find many people studying this affair, looking into what will corrupt various things and how to prevent that. There is an entire field about how to protect food and nourishment. But what corruption is greater than *shirk*? It corrupts all the actions, and it destroys the worldly life of the person and his hereafter. This is an evident loss. If the person has prayers, fasting, and charity, they will not be accepted if they are corrupted by *shirk*.

Allāh ﷻ said:

وَمَا مَنَعْهُمْ أَنْ تَقبَلَ مِنْهُمْ نَفَاقَتَهُمْ إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ

And nothing prevents their contributions from being accepted from them except that they disbe-
The Fourth Lesson

lieved in Allāh and in His Messenger.

[Sūrah at-Tawbah 9:54]

And He said:

وَمَن يَكْفُرُ بِالإِيمَانِ فَقَدْ حَبَطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever disbelieves in faith, his work has become worthless, and he, in the hereafter, will be among the losers.

[Sūrah al-Mā'idah 5:5]

The Shaykh Ṣa`īd said, “And the person will remain in the Fire if he dies upon that.” The person who dies upon shirk will not have anything on the Day of Judgment except the Fire, and he will remain there for eternity. Allāh ﷻ said:

وَمَن يَكْفُرُ بِالإِيمَانِ فَقَدْ حَبَطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

It is not for the mushrikūn (polytheists, and disbelievers), to maintain the masājid of Allāh while they witness against themselves with disbelief. The works of such are in vain and in Fire shall they abide.

[Sūrah at-Tawbah 9:17]

They bear witness against themselves with disbelief and their worship of idols, so they will remain in the Fire forever. They will not die [after entering the Fire], nor will the punishment be lightened for them.

The Shaykh Ṣa`īd said, “Whoever dies upon this will not be forgiven and Paradise will be forbidden for him.” Meaning, whoever dies upon major shirk. The proof that he will not be forgiven is the statement of Allāh ﷻ.
Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sûrah an-Nisâ' 4:48]

This is in relation to the person who dies upon major shirk. This verse does not contradict the statement of Allâh in Sûrah az-Zumar:

قُلِّ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَخْطُّطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنوبَ جَمِيعًا

Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allâh, verily Allâh forgives all sins.

[Sûrah az-Zumar 39:53]

This is because His statement, “verily Allâh forgives all sins,” pertains to the one who repents, and the proof of this is His statement, “despair not.” This means “repent,” and Allâh will accept their repentance from shirk and other sins as well. As for His statement in Sûrah an-Nisâ':

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشَرَّكَ بِهِ وَيَغْفِرُ مَا دُونَ ذِلِكَ لِمَنْ يَشَاءُ

Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sûrah an-Nisâ' 4:48]

This pertains to the person who dies upon shirk. Whoever dies
upon *shirk* has absolutely no hope for the forgiveness of Allāh ﷻ. The proof that Paradise will be prohibited for the polytheist is the statement of Allāh ﷻ:

> إِنَّ الْشَّرِّكَ لَأَظْلَمْ عَزْيَمَةً
> وَمَا لِلَّذِينَ مَاتُوا الْقَلْبَانِ

Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrong-doers there are no helpers.

*[Sūrah al-Mā’idah 5:72]*

The polytheist who dies upon *shirk* will have no helpers to protect them from the punishment of Allāh ﷻ. The phrase “wrong” (in “wrong-doers”) here means *shirk*. This is similar to the statement of Allāh ﷻ:

> وَالَّذِينَ حَجَّوْا وَزَكَّاَبُوا

Verily! Joining others in worship with Allāh is a great wrong indeed.

*[Sūrah Luqmān 31:13]*

And His statement:

> وَالَّذِينَ مُكَافِرُونَ هُمُ الطَّالِمُونَ

And the disbelievers, they are the wrong-doers.

*[Sūrah al-Baqarah 2:254]*

The Shaykh  said, “And from the categories of major *shirk* is supplicating to the deceased and idols.” This is because *du’ā’* is worship; rather, it is the greatest and most important form of worship, as has been authenticated from the Messenger of Allāh ﷺ:
Du’ā is worship.

Then the Prophet ﷺ recited the statement of Allāh ﷻ:

وَقَالَ رَبِّي اذْعُوْني أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يُسْتَكْبِرُونَ عَنْ عَبَائِتِي سَيُذْخَلُونَ جَحْمَ دَاخِرَينَ

And your Lord said, "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship will surely enter Hell in humiliation."

[Sūrah Ghāfir 40:60]

This means they will be disgraced. Thus He called those too arrogant to make du’ā too arrogant to worship Him. Here, du’ā is worship; rather, it is the greatest form of worship, so whoever supplicates to, seeks help and aid from, or seeks rain from other than Allāh has fallen into major shirk which removes him from the fold of İslām. The Messenger of Allāh ﷺ said:

إِذَا سَأَلَتْ قَاسَأَلَ اللَّهُ، وَإِذَا استَعَنَتْ فَاسْتَعَنَّ بِاللَّهِ، وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ الْجَمَاعَةِ عَلَى أَنْ يَنْتَفِعَكَ بَيْضَةً لِمَنْ يَنْتَفِعُكَ إِلَّا بَيْضَةً قَدْ كَتَبَهَا اللَّهُ لَكَ.

If you ask, ask Allāh, and if you seek aid, seek aid in Allāh. And know that if the nations were to unite so as to assist you, they would not be able to benefit you except with that which Allāh has written for you.

The imāms of misguidance whom the Prophet ﷺ feared for his ummah have not ceased, even now, to incite the people to supplicate to the dead, seek help from them, or seek honor from them, and they say, “This is seeking nearness to Allāh by way of them.” They call it intercession, and they commit a great crime against the common Muslims.

94 Jāmi’ at-Tirmidhi 2969
95 Musnad Imām Ahmad 2763
Once, I heard a common Muslim supplicating to other than Allāh, so I advised him. I began to recite verses to him to explain that *du‘a‘* is worship and that it is not permissible to direct worship to other than Allāh. Like the statement of Allāh ﷻ:

وَمَنْ أَصْلَحَ مَعْمَنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ

إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنَّ دُعَاءِهِمْ غَافِلُونَ

And who is more astray than one who calls (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?

[Sūrah al-Ahqāf 46:5]

And like the statement of Allāh ﷻ:

وَالْذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قُطْمَرٍ

إِنْ تَدْعُوْهُمْ لَا يَسْمَعُونَ دِعَاءَكُمْ وَلَوْ سَمَعْوُا مَا اسْتَجَابُوا لَكُمْ

وَيَوْمَ الْقِيَامَةِ يَكُفُّونَ بِشَرَكَتِكُمْ وَلَا يَنْبْلِكُ مِثْلُ حَبِيرٍ

And those whom you invoke or call upon instead of Him, own not even a *qīmīr* (the thin membrane over the datestone). If you invoke (or call upon) them, they hear not your call, and if they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muḥammad) like Him Who is the All-Knower (of each and everything).

[Sūrah Fāṭir 35:13-14]

And like the statement of Allāh ﷻ:

قُلِ ادْعُوا الْذِينَ رَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشَفَ

الْصَّرَّ عَلَّكُمْ وَلَا تَحْيَيْلًا

Say (O Muḥammad): Call unto those besides Him
whom you pretend [to be gods]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.

[Sūrah al-Isrā' 17:56]

And like the statement of Allāh 

قُلِ اذْهَبا الْذِينَ زَعَامُكُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِنْ ظَهْرِكُ

ذَرَىٰ فِي السَّمَاوَاتِ وَلَا فِي الأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شَرَكٍ

وَمَا لَهُ مِنْهُمْ مِنْ ظَهْرِيٰ

Say (O Muhammad to those polytheists, pagans, etc.): Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor is there for Him any supporter from among them.

[Sūrah Saba' 34:22]

And I read to him ḥadīth surrounding this subject. When I finished, he understood this matter very well, and the issue was clear to him. He said to me, “I am from such-and-such country (and he mentioned the country he was from), and no one has ever said this to me.” Meaning that the scholars would tell him this was a means of seeking nearness to Allāh. They made him feel that outstretching his hands and supplicating to other than Allāh, including the prophets and righteous people, was merely a means of seeking nearness to Allāh. They would not mention to him the verses of tawḥīd and the verses about sincerely supplicating to Allāh. This is what makes clear the danger of the imāms of misguidance upon the people, which we mentioned earlier.

The Shaykh said, “and seeking relief from them.” This is to seek relief during hardship, distress, and illness. Many of the common Muslims, if their sickness or poverty becomes severe, or a calamity befalls them, go to one of the graves and seek refuge
there, crying, submitting themselves, and mentioning their needs at the grave. Allāh ﷺ said:

أَمْ مِنْ يُحِبِّ الْمُضْطَرِّ إِذَا دَعَاهُ وَيُكَبِّرُ السُّوءَ وَيُجَعَلْكُمْ
أَلْقَاءَ الأَضْرَاضِ أَلِيهَ مَعَ اللَّهِ قَلِيلًا مَا تَذُكُّرُونَ

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generation after generation. Is there any god with Allāh? Little is that you remember!

[Sūrah an-Naml 27:62]

This means their remembrance of that which will lead them to the truth and guide them to the straight path is minimal.

The Shaykh ﷺ said, “vowing to them.” They vow to the graves. And the Shaykh said, “sacrificing to them,” while Allāh ﷺ said:

قلِ إنِّ صَلَاتِي وَنَسْكِي وَمَحْيَيَيْ وَمَمَاتِي لِلَّهِ رَبَّ
الْعَالَمِينَ لَا شَريْكَ لِهِ

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner.

[Sūrah al-An’ām 6:162-163]

The Prophet ﷺ said:

لَعْنَ اللَّهُ مَنْ دَبَّحَ لِغَيْبِ اللَّهِ

Allāh has cursed the one who sacrifices for other than Him.96

The curse of Allāh means to be expelled and far-removed from the mercy of Allāh ﷺ. At the end of his speech, the Shaykh counted some of the categories of major shirk. This emphasizes

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96 Sahih Muslim 1978
the importance of knowing the categories of *shirk* as part of the knowledge of *shirk*. Since the treatise of the Shaykh is concise, he [only] listed some of the categories, but this includes other categories of worship as well. To direct any aspect of worship to other than Allāh, such as the dead, idols, trees, rocks, or other than that, is major *shirk* which removes the person from the fold of Islām.

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**Minor Shirk**

*The Shaykh* said:

As for minor *shirk*, then it is that which is confirmed by the texts of the Book and the Sunnah as *shirk* but is not from the category of major *shirk*, such as showing off in some of the actions, swearing by other than Allāh, the statement “whatever Allāh wills and so-and-so wills,” and similar statements.

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**EXPLANATION**

It is necessary to pay attention to this benefit, the difference between minor *shirk* and major *shirk*.

Major *shirk* is to make other than Allāh equal to Him in any of His rights. Du‘ā’ is the right of Allāh, so it is not permissible to supplicate to other than Allāh. Likewise, sacrificing, vowing, seeking relief, hope, and other than that is the right of Allāh upon His slaves, as it comes in the *hadīth* of Mu‘ādh bin Jabal that the Prophet ﷺ said to him:

هُلَّ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعُبَادِ وَمَا حَقُّ الْعُبَادِ عَلَى اللَّهِ. قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّ حَقَّ اللَّهِ عَلَى الْعُبَادِ أَن يُبَدِّلُوا وَلَا يَبْشَرُوا بِهِ شَيْئًا.

"Do you know the right of Allāh upon His servants and the right of the servants upon Allāh?" I said, "Allāh and His Messenger know best." He said, "The right of Allāh upon His servants is
that they worship Him and do not associate any partners with Him.”

Worship in all of its categories is the right of Allāh ﷻ, so whoever gives any aspect of worship to other than Allāh has equated his object of worship with Allāh. This is whether the act of worship is du‘ā’, seeking relief, sacrificing, vowing, or other than that. Whoever gives any aspect of worship to other than Allāh has equated them with Allāh, so he is a polytheist with major shirk that removes him from the fold of Islām. This is the reality of major shirk.

The Shaykh ﷺ said, “As for minor shirk, then it is that which is called shirk in the authenticated text from the Book and the Sunnah but is not from the category of major shirk.” Meaning, it is not making other than Allāh equal with Him in any of His rights. For example, when a man says to someone, “Whatever Allāh wills and you will,” this is minor shirk. For this reason, when the Prophet ﷺ heard a man say that, he responded to the man by saying:

أَجِّلْ أَنْ تَنْتَهِي إِلَّهَ عَدْلًا ؟ بَلْ مَا شَأَّ اللَّهُ وَحْدَهُ.

Have you made me a rival with Allāh? Rather, say, “What Allāh alone wills.”

And this was for a mere statement. When the man said this statement, he did not intend to make the will of the slave equal with the will of the Lord ﷻ. If he had intended this, even if he did not say this statement, it would have been major kufr that would have taken him outside the fold of Islām, due to him likening the creation to something particular to the Creator.

Because this statement is a statement of shirk, it is obligatory to protect the tongues from it, although when the people are corrected for many of the statements of shirk, they say, “We did not intend that.” For this reason, the scholars call this category of

97 Sahih al-Bukhari 2856
98 Musnad Imām Ahmad 1839
shirk, “the shirk of statement.” Even if the person does not intend shirk, this type of statement is not permissible. It is obligatory to protect the tongues from shirk.

The Shaykh gives some general examples of minor shirk, and it is that which is mentioned in the text as shirk but which does not reach the limit of major shirk.

The Shaykh said “but it is not from the category of major shirk.” This means it is not making other than Allâh equal with Him in any of His rights or that which is specific to Him.

The Shaykh said, “such as showing off in some of the actions.” This has guidelines, because pure riya’ (showing off) is major shirk which removes the person from the fold of Islâm. This is the showing off of the hypocrites.

وأيضاً لقوا الْذِّينَ أَمَنُوا قَالُوا أَمَنُوا وَإِذَا خَلُوْا إِلَى شَبَاطِيئِهِمْ
قالُوا إِنَّا مَعَكُمْ إِنَّا نَخْنُ مُسْتَهِرُونَ

And when they meet those who believe, they say, “We believe,” but when they are alone with their devils, they say, “Truly, we are with you; verily, we were but mocking.”

[Sûrah al-Baqarah 2:14]

So the intent behind the statement of the Shaykh, “such as showing off in some of the actions,” is minor riya’, because if pure riya’ was intended, this would be major kufr, and that is the riya’ of the hypocrites.

يُرَاءُونَ النَّاسَ

...to be seen of men...

[Sûrah an-Nisâ’ 4:142]

Allâh has described them like this.
The Shaykh said, “and swearing by other than Allāh,” such as swearing by the Ka'bah, swearing by the Prophet, or swearing by anything other than Allāh, whether it is a structure or a person. Our Prophet said:

\[ \text{مَنْ حَلَفَ بِعَبْرِ الْلَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.} \]

Whoever swears by other than Allāh has committed *kufr* or *shirk*.\(^99\)

He called swearing by other than Allāh disbelief, and he called it *shirk*, but it is not the major *shirk* that removes a person from the fold of Islām — it is the minor *shirk*.

Minor *shirk* is more dangerous than the major sins, thus its danger is very severe. It is not a light matter. Ibn Mas‘ūd said:

\[ \text{لَانَ أَحْلَفُ بِاللَّهِ كَأَذِبَا أَحْبَبِي إِلَيْنَ اِنَّ أَحْلَفَ بِغَيْرِهِ صَادِقًا.} \]

That I should swear by Allāh while I am lying is more beloved to me than to swear by other than Him while I am telling the truth.\(^100\)

The person who swears by Allāh while lying has combined two things, one of them good and one of them bad. The good thing is the *tawḥīd*, while the bad thing is the lie. This is in contrast to the one who swears by other than Allāh while speaking the truth; this person also has one good deed and one bad deed. The good deed is truthfulness, while the bad deed is *shirk*. There is no doubt that the good deed of *tawḥīd* is greater than the good deed of truthfulness, and the evil of *shirk* is worse than the evil of lying, so the first person (who swears by Allāh while lying) has obtained the greater reward while avoiding the greater sin.

This affair has become dangerous among the deviant groups, such that they exalt the righteous people and exceed the bounds

\(^99\) Jāmi' *at-Tirmidhī* 1535

\(^100\) Collected by at-Tabarānī in *al-Kabīr* (8902)
concerning them. Some of them will only swear by the righteous people when they are speaking the truth, but they do not care if they are truthful when they swear by Allāh. This is due to the great veneration they have in their hearts for the righteous people.

Consequently, this minor *shirk* intensifies until it becomes major *shirk* that removes the person from the fold of Islām, and with Allāh refuge is sought. This occurs when swearing by the creation becomes equal to or greater than swearing by Allāh {

The Shaykh Ṣaid said “and the statement ‘whatever Allāh wills and so-and-so wills.’” The Prophet ﷺ warned against this when he heard a man say, “Whatever Allāh wills and you will.” He responded:

أَجْعَلْتُ مِنْ لَهُ عَدْلًا ؟ بَلْ مَا شَاءَ اللَّهُ وَحَدَّهُ.

Have you made me a rival with Allāh? Rather, say, “What Allāh alone wills.”

This is because the word “and” denotes equality, and this is different than the word “then.” There is no problem if the person says, “Whatever Allāh wills and then what so-and-so wills,” because the word “then” denotes an order.

The Shaykh Ṣaid said “and similar statements.” This means similar statements to those mentioned before. There has come a statement from Ibn ‘Abbās ﷺ concerning the statement of Allāh ﷻ:

 فلا تَجَلَّوَا لِلَّهِ أَنْذَادًا وَأَتْمَّمِ تَعَلَّمُونَ

Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

He said, “The rival is *shirk*, and it is more subtle than an ant crawling on a black rock in the darkness of night. And it is for the

\[101\] Musnad Imām Ahmad 1839

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person to say, ‘I swear by Allāh, and by your life, O so-and-so; O so-and-so, I swear by my life,’ and for the person to say, ‘Were it not for Allāh and you,’ or ‘This is from Allāh and you,’ or, ‘Were it not for the little dog, the thief would have come to us,’ or, ‘Were it not for the goose in the house, the thief would have come to us.’ And the statement of a person to another, ‘Whatever Allāh wills and you will,’ and the statement, ‘If not for Allāh and so-and-so.’ Therefore, do not put so-and-so in the equation, because all of these statements are shirk.  

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The Shaykh said:

And the statement of the Prophet ﷺ:

إِنْ أَخَافُ مَا أَخَافُ عَلَيْكُمْ أَلْبَارُكَ الْأَصْعَرُ

The thing I fear most for you is the lesser shirk.

When he was asked about it, he said it is showing off. This has been narrated by Aḥmad, at-Ṭabarānī, and by al-Bayhaqi from Maḥmūd bin Labīd al-Anṣārī with a sound chain of narration. And it has been narrated from at-Ṭabarānī with sound chains of narration from Maḥmūd bin Labīd from Rāfi’ bin Khudayj from the Prophet ﷺ.  

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EXPLANATION

This is the first proof connected to showing off in some of the actions. The intent of “showing off” is the minor showing off; as for purely showing off, then it is major shirk which removes a person from the fold of Islām.

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102 Tafsīr Ibn Abī Ḥātim 229
103 Collected by at-Ṭabarānī in al-Kabīr (4301)
The Shaykh said:

And the statement of the Prophet:

من حلف بشيء دون الله فقد أشرك.

Whoever swears by anything other than Allāh has surely committed shirk.

[This has been] narrated by Imām Aḥmad with a sound chain of narration from ʿUmar bin al-Khaṭṭāb. And it has been narrated by Abū Dāwūd and at-Tirmidhi with a sound chain of narration from the hadīth of Ibn ʿUmar from the Prophet that he said:

من حلف بغير الله فقد كفر أو أشرك.

Whoever swears by other than Allāh has committed disbelief (kufr) or shirk.

--- EXPLANATION ---

This is connected to the second affair, which is swearing by other than Allāh. This was mentioned in these two narrations by the Prophet. In the statement of the Prophet, “Whoever swears by anything,” the word “anything” is indefinite, therefore it is general. The term “anything” includes the angels, the prophets, the Kaʾbah, righteous people, and other than that.

The statement of the Prophet:

من حلف بغير الله فقد كفر أو أشرك.

Whoever swears by other than Allāh has committed disbelief (kufr) or shirk.

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104  Musnad Imām Ahmad 329
The Fourth Lesson

The narrator mentioning both [disbelief and shirk] could imply he was doubtful, or it could mean that the word “or” means “and,” meaning he has committed disbelief and shirk. This kufir is the lesser disbelief just as this shirk is the lesser shirk, except if the person who swears by other than Allah exalts what he is swearing by and believes it has qualities only befitting for Allah. In this case, it becomes major shirk which removes the person from the fold of Islam.

Ash-Shawkānī said, “It has been narrated to us, and it is not doubted, that many or most of the grave worshippers will shamelessly swear by Allah if they are engaged in a dispute and asked to give an oath. If it is said to him after this, “Swear by your shaykh,” he will begin to stutter, and he will refuse to swear by his shaykh and he will acknowledge the truth. This is from the clearest proofs of their shirk, and their shirk has gone beyond those who say that Allah is one of two or the third of three.”

I read a book in which the author mentioned that [the grave worshippers] exalt their saints more than they exalt Allah. He mentioned that one of them was asked to swear an oath. They requested that he swear by a man they deemed to be from the saints. So he began to change color and he refused to swear by this man they deemed to be from the saints. This man said, “Doesn’t the shaykh know what is occurring between us right now?” The person narrating the story said, “When I first heard that he refused to swear by his shaykh, I thought he was refusing to swear by anything created. But in reality, he deemed his shaykh too great to swear by, and he made him a partner with Allah in knowledge of the unseen!”

Look at this shirk and its vulgarity! This type of shirk is not minor shirk. Rather, it has reached the level where they believe that the “saint” knows the affairs of the slaves and that he knows the liars from the truthful. Allah is far removed from the partners they

105 Nayl al-Awtār by Imam ash-Shawkānī (102/4)
106 Risālah ašh-Shirk wa Maqāhirīb by al-Maylī
associate with Him.

The Shaykh ﷺ said:

And the statement of the Prophet ﷺ:

لا تقولوا: ما شاء الله وشاء فلان، ولكن قولوا: ما شاء الله ثم شاء فلان.

Do not say, “What Allāh wills and so-and-so wills.” But say, “What Allāh wills, then what so-and-so wills.”

This has been collected by Abū Dāwūd with a sound chain of narration from the hadīth of Ḥudhayfah bin al-Yamān ﷺ.\(^{107}\)

EXPLANATION

This is connected to the third affair, which is the statement, “What Allāh wills and what so-and-so wills.” The Prophet said:

لا تقولوا: ما شاء الله وشاء فلان، ولكن قولوا: ما شاء الله ثم شاء فلان.

Do not say, “What Allāh wills and so-and-so wills.” But say, “What Allāh wills then what so-and-so wills.”

This is because there is a difference between “then” and “and.” The word “and” denotes equality; as for the word “then,” it denotes an order, and it indicates that what was mentioned first is greater than what was mentioned after it.

The Shaykh ﷺ said:

This category does not necessitate apostasy and it does not necessitate that the person remain in the Fire forever, but it negates the completeness of tawhīd, which is obligatory.

\(^{107}\) Musnad Imām Ahmad 23347
After the Shaykh clarified the difference between this category and the first category (major shirk), he mentioned that their rulings are different. This category (minor shirk) does not necessitate apostasy, and it does not necessitate that the person remain in the Fire forever. The person who falls into this type of shirk is not an apostate, meaning he is not a disbeliever exiting from the fold of Islām. Also, the person who dies upon it is not doomed to remain in the Fire forever.

The scholars differ regarding whether or not the person who dies upon minor shirk is included in the statement of Allāh ﷻ:

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\text{إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكُوا بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ}
\]

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...

[Sūrah an-Nisā' 4:48]¹⁰⁸

Some of the scholars say he is included in the general meaning of the verse, meaning that if he dies upon this shirk, then he is not under the Will of Allāh — it is a must that he is punished, but he will not remain in the Fire. This is because no one will remain in the Fire except those who die upon major shirk.

However, some of the scholars say he is like those who commit major sins, meaning that he is beneath the Will of Allāh — if Allāh wants, He will punish him, and if He wants, He will forgive him.

The Shaykh said, “But it negates the completeness of tawḥīd, which is obligatory.” When a person does an action that negates the completeness of the obligatory tawḥīd, he is subject to the punishment and anger of Allāh ﷻ. This is because the complete-

¹⁰⁸ And Sūrah an-Nisā' 4:116
ness is of two types: the completeness that is obligatory—if one leaves it, he is sinning and thus subject to the punishment; and the completeness that is recommended—if one does it, his faith increases, and if he does not do it, he is not sinning nor subject to the punishment.

Hidden Shirk

The Shaykh said:

As for the third category, it is hidden shirk. The proof for this is the statement of the Prophet ﷺ:

َأَلاً أَخْيَرُتُكُمُ الْحَرَامَ الَّذِي هُوَ أَحَدُ هَٰؤُلَاكَ الْخَيْرَتِينَ عِنْدِي مِنْ النَّسَمَةِ الدِّنَائِرِ. قَالَ فَلْتَا بِلَّيْناً.

“Shall I not tell you of what I fear more for you than Dajjal?” We said, “Of course.” He said, “Hidden shirk, [like] when a man stands to pray and he beautifies his prayer because he sees a man looking at him.”

This narration has been collected by Aḥmad in his Musnad from the hadīth of Saʿīd al-Khudri ﷺ.

EXPLANATION

The Shaykh said, “As for the third category,” from the categories of shirk, “it is hidden shirk.” The proof for this is the statement of the Prophet [that the Shaykh mentioned].

This shirk has been called hidden shirk because it is subtle and not obvious. For example, if someone prostrates to other than Allāh, or sacrifices for other than Allāh, or raises his hands to supplicate to other than Allāh, this action is clear and obvious. As for the

109 Sunan Ibn Mājah 4204
one who prays and beautifies his prayer when he notices someone watching him, then from what is apparent, this person is praying for Allāh. Even his beautification of the prayer appears to be for Allāh. Therefore, this type of *shirk* is hidden and not obvious. It is not seen or heard. The first category of *shirk* is heard, when the person raises his hands and says, “O so-and-so,” and it is seen when he prostrates or sacrifices to other than Allāh. But this other category is not seen or heard, so it is called hidden *shirk*.

For this reason, some of the scholars say *shirk* is of two categories: obvious *shirk* and hidden *shirk*. Connected to this is what we have mentioned from the statement of the Prophet ﷺ:

«للشَّرَكِ فيكم أخفى من دبيب النمل.»

**Verily *shirk* among you is more hidden than the crawling ant.**

This is because it infiltrates the hearts and invades the souls in a subtle manner, such that the person does not perceive it. For this reason, the Prophet said, “And we seek forgiveness from You for that which we do not know.” *Riya'* (showing off) invalidates a person's deeds, and Allāh ﷺ will only accept the actions that are done purely for His Face, seeking His pleasure. It will be said on the Day of Judgment to those who show off:

اذهبوا إلى الَّذين كَتَبَنَّكُمُ تَزَاءُوْنَ فِي الدُّنْيَا، فَانْظُرُوا هَلۡنَ تَجِدُونَ عِنْدَهُمْ جَزَاءٌ?

**Go to those whom you were showing off for in the worldly life, and see if you find with them any reward.**

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*The Shaykh Ṣalām said:*

It is permissible to categorize *shirk* into only two categories: major and minor. As for hidden *shirk*, then it is general to both of them.

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110 *Ṣaḥīḥ al-Bukhārī* 716
111 *Musnad Imām Ahmad* 23630
It occurs in major *shirk*, like the *shirk* of the hypocrites, because they hide their false *‘aqīdah* while displaying Islām to show off, and fearing for themselves. It also occurs in minor *shirk*, such as showing off, as comes in the previous *hadīth* of Maḥmūd al-Anṣāri and the *hadīth* of Abū Sa‘īd. And with Allāh lies all success.

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The Shaykh concluded this categorization by saying, “It is permissible to categorize *shirk* into only two categories: major and minor.” As for hidden *shirk*, it is not a third category — rather, it is only a description. It can be found in major *shirk* and it can be found in minor *shirk*. This is the method of categorization that the Shaykh leans toward, as seen in the first volume of his *Majmū‘ al-Fatāwā*.

He said (in that book), “And that which is correct is that this is not a third category. It can be found in minor *shirk*. Minor *shirk* can be hidden because it is in the hearts, like the person who recites to show off, or enjoins the good and forbids the evil to show off, or fights *jihād* to show off, and the like. It could be hidden as it relates to the Islāmic legislation for some people, such as the categories mentioned previously in the *hadīth* of Ibn ‘Abbās. Hidden *shirk* can also be found in major *shirk*, like the *‘aqīdah* of the hypocrites. They show off their apparent actions while their disbelief is hidden. They do not show their disbelief. As Allāh says:

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{\text{‘Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for *as-salāh* (the prayer), they stand with laziness and to be seen of men, and they do not remember}}
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Allāh but little. (They are) swaying between this and that, belonging neither to these nor to those…”

[Sūrah an-Nisā’ 4:142-143]

“The verses concerning their disbelief and showing off are numerous. We ask Allāh for safety and security.”

The Shaykh said, “As for hidden shirk, then it is general to both of them.” This means that sometimes it will occur in major shirk and sometimes it will occur in minor shirk. Based upon this, it can be said that major shirk is of two types:

1) Obvious: For example, supplicating to the deceased, seeking relief from them, vowing to them, and the likes.

2) Hidden: For example, pure showing off is major shirk that removes a person from the fold of Islām, but it is hidden. This type of person will come to the Muslims and participate with them in the prayer and other than that, but he hides disbelief in his heart.

إِذَا جَاءَكُمُ الْمُنَافِقُونَ قَالُوا نَشَهَدُ إِنَّكَ لِرَسُولِ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولِ اللَّهِ يَشَهُّدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

When the hypocrites come to you (O Muḥammad), they say, “We bear witness that you are indeed the Messenger of Allāh.” Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed.

[Sūrah al-Munāfiqūn 63:1]

Likewise, minor shirk is of two types:

1) Obvious: For example, a person saying, “Whatever Allāh wills and you will,” someone swearing by the Prophet, or swearing by the Ka’bah or anything other than Allāh. This

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112 Majmū’ al-Fatawā by Shaykh Ibn Bāz

113 Translator’s note: Meaning, to display faith while hiding kufr.
speech is heard, so it is not hidden.

2) Hidden: For example, the subtle showing off. This is minor *shirk*, and it is hidden.

In general, *shirk* is classified into various categories, depending on what it is pertaining to. If it is pertaining to *tawhīd*, then it is classified according to the three categories of *tawhīd*, so it will also be three categories. If it is categorized according to magnitude, then it is classified as two categories, major and minor. If it is classified according to obvious or hidden, then it is two categories, obvious *shirk* and hidden *shirk*. And there are other classifications which have been mentioned by the scholars.
THE FIFTH LESSON

Iḥsān

The Shaykh said:

The fifth lesson is iḥsān. The pillar of iḥsān is to worship Allāh as though you see Him, and although you cannot see Him, you know that He can see you.

EXPLANATION

Iḥsān is the highest and loftiest level of the religion. The religion is comprised of three levels: The highest level is iḥsān, then īmān, and then Islām. These three levels are mentioned in the famous hadīth of Jibrīl when the Prophet responded to Jibrīl when he said:

أَخْبَرْنِي عَنِ الإِسْلَامِ قَالَ أَنْ تَنْهَدَ أَنْ لا إِلَهَ إِلَّا اللَّهَ وَأَنْ مُحَّمَّدًا رَسُولُ اللَّهِ وَتَقَلُّبِ الْصَّلَاةِ وَتَأْوِيلِ الرَّكَابِ وَتَصُوْمِ رَمَضَانِ وَتَحْجُّ مَيْيَاتٍ إِنَّا إِلَيْهِ سَبِيلًا. قَالَ صَدَقْتُ. فَتَعَجَّبَنَّا إِلَيْهِ وَتَصَدَّقْنَاهُ ثُمَّ قَالَ أَخْبَرْنِي عَنِ الإِيَمانِ قَالَ أَنْ تَثْمَنِ بِاللَّهِ وَمَلاَكِيْكَ وَكُلِّيِّ وَرْسُلِ اللَّهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرُ كُلِّهِ خُبُورٌ وَشُرِّهَا. قَالَ صَدَقْتُ.

قَالَ أَخْبَرْنِي عَنِ الإِيَمانِ قَالَ أَنْ تَعْبَدَ اللَّهَ كَأَنْ تَرِاهُ فَإِنْ لَمْ تَنْكِنَّ تَرَاهُ فَإِنَّكَ تَرَاهُ قَائِلاً. قَالَ أَخْبَرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمُسْتَهْلِكُ عَنْهَا يَأْفِكَ بِهَا مِنَ السَّاعِي. قَالَ أَخْبَرْنِي عَنِ أَمَارِيْتِي قَالَ أَنْ تَبِعَ الأَمَةِ رَيْبَيْنَا وَأَنْ تَرَى الْخَفَافَةِ الْغَرَّةِ الْعَالَةِ رَعَاةَ الْشَّيَاءِ يُبْطَأْلُونَ فِي الْبَيْتِينَ. قَالَ أَعْمَرَ طَلَبَتُ قَائِلاً ثُمَّ قَالَ لِي رَسُولُ اللَّهِ صَلِي الله عليه وسلم يا عُمْرُ هل تَذَرُّي مِنَ السَّاعِي. قَلَّتِ اللَّهِ وَرَسُولُهُ أَعْلَمُ. قَالَ قَائِلاً جُنُبِيْلٌ عَلَيْهِ السَّلَامُ أَنَّا كُنَّا لِيُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.
“Inform me about Islâm.” The Messenger of Allâh ﷺ said, “Islâm is to testify that there is nothing worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh, to establish regular prayer, to pay zakâh, to fast Ramaḍân, and to go on pilgrimage to the House if you are able.” The [questioner] said, “You have spoken the truth.” And we were amazed at his asking that and saying that [the Prophet] had spoken the truth. Then [the questioner] said, “Tell me about i màn (faith, belief).” The Prophet said, “It means believing in Allâh, His angels, His Books, His messengers, and the Last Day, and believing in al-qadr (the divine will and decree), both the good of it and the bad of it.” [The questioner] said, “You have spoken the truth.”

[The questioner] said, “Tell me about iḥṣān.” The Prophet said, “It is to worship Allâh as if you can see Him, and although you cannot see Him, you know that He can see you.” [The questioner] said, “Tell me about the Hour.” The Prophet said, “The one who is being asked does not know more about it than the one who is asking.” [The questioner] said, “Then tell me about its signs.” The Prophet said, “The slave girl will give birth to her mistress, and you will see the barefoot, naked, destitute herdsmen competing in the construction of lofty buildings.” Then [the questioner] departed and I [‘Umar, the narrator] stayed for a while. Then the Prophet said to me, “O ‘Umar, do you know who the questioner was?” I said, “Allâh and His Messenger know best.” He said, “That was Jibrîl, who came to teach you your religion.”

From this it is known that the religion has three levels: Islâm, i màn, and iḥṣān; and the highest level is iḥṣān. It is not possible to reach this level until the levels of Islâm and i màn are perfected. For this reason, the scholars have said, “Every muḥsin15 is a believer and a Muslim.” This is because it is not possible to reach the level of iḥṣān without perfecting the levels of i màn and Islâm [first]. Not every believer is a muḥsin, and not everyone who reaches the level of i màn has reached the level of iḥṣān, because iḥṣān is a higher level.

114 Sahîh Muslim 7
115 Translator’s note: The muḥsin is the person who reaches the level of iḥṣān.
Ihšān is perfection, and excellence in perfecting one’s actions until the highest level is reached. It has one pillar which was clarified by the Prophet ﷺ: “It is to worship Allāh as if you can see Him, and although you cannot see Him, you know that He can see you.” Thus it is worship and drawing near to Him ﷺ, along with ihšān and precision in this devotion from the slave by perceiving the closeness of Allāh and His observation of the worship. The person strives with himself to perfect and complete his worship until he reaches this level so he can worship Allāh upon this description, which is to perceive the closeness of Allāh and to perceive that he is in front of Him as though he can see Him. That necessitates awe, fear, veneration, and glorification. Whoever is like that will succeed, with Allāh being with him in a special way.

As He said:

إِنَّ اللَّهَ مَعَ الَّذِينَ آمَنُوا وَالَّذِينَ هُمُ الْمُهْسِنُونَ

Truly, Allāh is with those who fear Him, and those who are muḥsinūn (good doers).

[Sūrah an-Nahl 16:128]

And Allāh ﷺ said:

وَإِنَّ اللَّهَ لَمَعَ الْمُهْسِنِينَ

And verily, Allāh is with al-muḥsinūn (the good doers).

[Sūrah al-‘Ankabūt 29:69]

And he will succeed with the love of Allāh.

إِنَّ اللَّهَ يُلْبِسُ الْمُهْسِنِينَ

Truly, Allāh loves al-muḥsinūn.

[Sūrah al-Baqarah 2:195]

He will also succeed with the great reward of Allāh ﷺ.
For those who have done good is the best [reward] and even more.

[Sūrah Yūnus 10:26]

Is there any reward for good other than good?

[Sūrah ar-Rahmān 55:60]

Therefore, Allāh will grant good to whoever does good, and he will succeed with the great reward, a beautiful abode, and a lofty station on the Day of Judgment.

Iḥsān is the highest level of this religion. It cannot be reached except with patience and striving against the soul. As Allāh ﷻ said:

وَالَّذِينَ جَاهَدُوا فِيَّا لَنِنْهَدْنِيهِمْ سَبِيلًا وَإِنَّ اللَّهَ لَمَّعَ المُحْسِنِينَ

As for those who strive hard in Us (Our cause), We will surely guide them to Our paths (i.e. Allāh’s religion, Islamic monotheism). And verily, Allāh is with al-muḥsīnūn.

[Sūrah al-‘ Ankabūt 29:69]

So iḥsān is struggling against the soul, having patience and persevering, preserving the obedience of Allāh, and being constantly aware of the observation of Allāh and His nearness. It is to worship Allāh with this description. It is to worship Allāh as if you can see Him, and although you cannot see Him, you know that He can see you.
THE SIXTH LESSON

The Conditions of the Prayer

The Shaykh said:

The sixth lesson is the conditions of the prayer. The conditions of the prayer are nine:

1) Islām.
2) Being of sound mind
3) Discernment (of right from wrong)
4) Being free of ritual impurity
5) The removal of tangible impurity
6) Covering the ‘awrah
7) The entrance of the prayer time
8) Facing the qiblah
9) Forming the correct intention

EXPLANATION

Prayer is the greatest pillar of Islām after the two testimonies of faith, and the most important affair of the slave. Thus, whoever guards his prayer and preserves it has preserved his religion, and whoever neglects it will neglect his other actions even more. It is the column of Islām. The acceptance of the remaining acts of worship depends upon the acceptance of the prayer — if it is
rejected, the remaining acts of worship will be rejected.

It is the first obligation of Islām, and it is the last thing abandoned from the religion [towards the End of Times]. The religion of the Muslim will not be established, his actions will not be correct, and his methodology and the affairs of his worldly life and religion will not be balanced, until he establishes the prayer upon the prescribed manner, in terms of ‘aqīdah, worship, and following the Messenger of Allāh ﷺ.

To establish the prayer, one must give concern to its conditions, pillars, and obligations, and he must strive against his soul to complete and perfect it. For this reason, the Shaykh made this lesson and the lessons after it about the affairs of the prayer. He mentioned the conditions, pillars, obligations, and Sunan of the prayer, and that which will assist the Muslim in establishing the prayer and performing it in the prescribed manner.

The Shaykh ﷺ began with the conditions of the prayer, because the conditions precede the prayer and they are part of the preparation for it. Then he mentioned the pillars, because the pillars are present during the prayer. The pillars come before the obligatory acts, because the pillars are greater and more affirmed. If a pillar is left out, the prayer is invalid; however, if any of the obligatory acts are left out, the prostration of forgetfulness takes its place. As for the pillars, then nothing can take their place; it is a must that each pillar is performed. If someone leaves out a pillar and then performs two prostrations of forgetfulness at the end of the prayer (without performing the missed pillar), then the prayer is invalid.

The Shaykh ﷺ said, “The conditions of the prayer.” A condition, according to the scholars, is that which the act of worship is invalid without, but if it is present, it does not necessitate that the act of worship must be performed. For example: wudu' (ablution) is a condition of the prayer, so the prayer is not correct if it is not present, and whoever prays without wudu' has no prayer. For this
reason, in the hadith of the man who prayed badly, the Prophet ﷺ said:

إِذَا قُمْتُ إِلَى الصَّلاةَ فَأُسْبِغِ الْوَضُوءَ.

When you stand for the prayer, perform ablution properly.\(^{116}\)

So if there is no wudu’, there is no prayer. But if a person is in a state of wudu’, it does not make it necessary for him to pray. However, if he wants to pray, he must be in a state of wudu’.

The First Condition

Islam

This is because the actions of the non-Muslim (the disbeliever) are invalid and not accepted, as Allāh ﷻ said:

وَمَنْ يَكْفُرْ بِالإِيمَانِ فَقَدْ حَبَطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاطِئِينَ

And whoever disbelieves in faith, his work has become worthless, and he, in the Hereafter, will be among the losers.

[Sūrah al-Mā’iđah 5:5]

And as Allāh ﷻ said:

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَغْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنفُسِهِمْ بِالْكَفَرِ أُوْلَٰئِكَ خَيْبَتُ أَعْمَالُهُمْ وَفِي الْآخِرَةِ هُمْ خَالِدُونَ

It is not for the mushrikūn (polytheists and disbelievers) to maintain the masajid of Allāh while they witness against themselves with disbelief.

\(^{116}\) Sahih al-Bukhārī 6251
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

The works of such are in vain and in Fire shall they abide.

[Sūrah at-Tawbah 9:17]

And Allāh ﷻ said:

وَلَنَّذُ أَوَّلَيْهِ إِلَيْهِ وَإِلَى الْذِّينَ مِنْ قَبْلِكَ لَنْ أَشْرَكْتُ
لَا يَخْبَطَنَّ عَمَلَكَ وَلَا كَوْنَ مِنَ الْخَاسِرِينَ ﷺ بَلْ اللَّهُ فَاعْبَدْ
وَكُنْ مِنَ الشَّاكيِّينَ ❭

And indeed it has been revealed to you (O Muḥammad), as it was to those before you (Allāh’s messengers): If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (alone and none else), and be among the grateful.

[Sūrah az-Zumar 39:65-66]

Kafr and shirk nullify the actions, so entrance into this religion is from the conditions of the prayer. Entrance into Islām is by pronouncing the two testimonies of faith while understanding their meanings and having a strong determination to actualize what they entail, including tawḥīd of Allāh and following the Messenger ﷺ.

The Second Condition

Being of Sound Mind

The opposite of a sound mind is insanity, and insanity is the loss of the intellect. The pen is lifted from the insane person. This is mentioned in a narration from the Prophet ﷺ in which he said:

رفع اللَّهُ عَنِ الْذَّائِقِ عَنِ اللَّهِمَّ حَتَّى يَسْتَبْقَى وَغَيْبَ الصَّغِيرِ حَتَّى يَكْبُرَ وَغَيْبَ
المَجَّذَوْنَ حَتَّى يَغْفِرَ أَوْ يَتَحِقَّقِ.
The Sixth Lesson

The pen has been lifted from three: the sleeper until he wakes up, the minor until he matures, and the insane until he comes back to his senses or recovers.¹¹⁷

The Third Condition

Discernment

This is for the person to have the ability to discern right from wrong, and the age of discernment is seven. For this reason, it comes in the hadith:

مرروا أبناءكم بالصلاة ليستُحِينوا، واضربوهُم عليهِا لئعَضَرهم

Command your children to pray at age seven, and beat them [if they do not do it] at age ten.¹¹⁸

This is because, when they reach the age of seven, they are able to discern right from wrong, they understand, and they are able to perform actions if that are explained to them. So this is the age at which they are commanded to pray.

The Fourth Condition

Being Free of Ritual Impurity

This includes major impurity, which is only removed by taking a ritual shower (ghusl), such as impurity after sexual intercourse or the menses of the woman. The minor impurity is removed by wudu’. So removing ritual impurity is a condition of the prayer. The Prophet ﷺ said:

لا تقبل صلاة يغبر طهور

Whoever prays with ritual impurity, major or minor, will not have his prayer accepted.

¹¹⁷ Sunan an-Nasa’i 3432
¹¹⁸ Musnad Imám Ahmad 24694
The Fifth Condition

Removal of Tangible Impurity

This is the removal of tangible impurity from the prayer area, the garments, and the body. Allāh ﷻ said:

وَثِيَابُكُ فَطِهَّرُ

And your garments purify!

[Sūrah al-Muddaththir 74:4]

The primary thing used for purification is water. If there is tangible impurity on the ground, then water is poured on it, and if there is tangible impurity on the garments, then they should be washed until they are purified.

The Sixth Condition

Covering the ‘Awrah

The ‘awrah is the area that must be covered, from that which is shameful to be shown and what the person is shy to show. Allāh ﷻ said:

يا بني آدم خذوا زينتكم عند كل مسجد

O children of Ádam, take your adornment at every masjid.

[Sūrah al-A‘rāf 7:31]

The statement “every masjid” means “for every prayer.” Thus, whoever prays naked, without any clothes, does not have a valid prayer according to the consensus of the scholars, except if he has lost his clothes.

لا تتقبل صلاة الحائض إلا بحمام

The prayer of a woman who has reached the age of menstruation
is not accepted without a *khimar.*\(^{119}\)

The woman must cover her entire body during the prayer, except for her face, but if she is praying in the presence of non-related men,\(^{120}\) she also covers her face. There are numerous proofs showing that she should cover her face in the presence of non-related males.

**The Seventh Condition**

The Entrance of the Prayer Time

Allāh ﷻ said:

![verse](image)

Verily, the prayer is enjoined on the believers at fixed hours.

[Sūrah an-Nisāʾ 4:103]

This means there are specific times for the prayers, and the person cannot pray before or after these times. Allāh ﷻ said:

![verse](image)

Establish prayer at the decline of the sun (from its meridian) until the darkness of the night and recite the Qur'an in the early dawn. Indeed, the recitation of the Qur'an in the early dawn is ever witnessed.

[Sūrah al-Isrāʾ 17:78]

Therefore, the prayer is established during its time. Jibrīl came to the Prophet ﷺ and ordered him to pray, and Jibrīl lead him in prayer during the earliest times of each of the five prayers. Then

\(^{119}\) Jāmiʿ at-Tirmīzī 377

\(^{120}\) Translator's note: This is any man she is allowed to marry.
he came to the Prophet the next day and lead him in prayer during the latest times of each of the prayers. Then Jibrīl said:

ْهَذَا وَقُتُّ الأَنْبِيَاءِ مِنْ قَبْلَكَ وَالْوَقُتُّ مَا بَيْنَ هَذَيْنِ الوَقْتَيْنِ.

These are the times observed by the prophets before you, and the time is anywhere between the two times.\textsuperscript{121}

This means he showed him the earliest times and the latest times in which the prayer can be made. So the prayer is prayed during its time. It is best to pray at the earliest time, except for the Zuhr prayer, when it is severely hot. This has been stated in the hadīth of the Prophet ﷺ, who said:

إِذَا أِسْتَنَادَ اللَّهُ أَبْدَرْتِوْا عَنِ الصَّلَاةِ فَإِنَّ شَدَّةَ الأَنْفُسِ مِنْ فَقْحِ جَهَنَّمِ.

When the heat is severe, wait until it gets cooler before you pray, for scorching heat is from the blast of the Hellfire.\textsuperscript{122}

It has also come in the Sunnah that it is virtuous to delay the 'Isha' prayer, except if delaying the prayer will cause hardship for the people, in which case the prayer should be made at its earliest time.\textsuperscript{123}

The Eighth Condition

Facing the Qiblah

The qiblah is the Ka'bah, the House of Allāh. Allāh ﷻ said:

فَوَلَّ وَجْهَكَ شَطْرُ الْمَسْجِدِ الْحَرامِ

So turn your face in the direction of al-Masjid al-Ḥarām.

[Sūrah al-Baqarah 2:144]

\textsuperscript{121} Sunan Abī Dāwūd 393
\textsuperscript{122} Sahīh al-Bukhārī 536
\textsuperscript{123} Sahīh al-Bukhārī 7239
This verse is proof that it is obligatory for the person to face the qiblah while praying, and it is a condition for the correctness of the prayer. As for the proof from the Sunnah, there is the statement of the Prophet ﷺ. He said to the man who prayed badly:

إِذَا فَمَتْ إِلَى الصَّلَاةَ فَأْسَحِ الْوَضُوْءَ ثُمَّ اسْتَقِمِّ الْيَمِينَ.

When you stand up to pray, perform the ablution completely, and then turn towards the qiblah.\textsuperscript{124}

**The Ninth Condition**

Forming the Correct Intention

The place of the intention is the heart. The Prophet ﷺ said:

إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِلَّهِ مَا تَتَوَى.

Verily the deeds are only according to the intentions, and every person shall have what he intended.\textsuperscript{125}

What is meant by “intention” here is that which distinguishes one action from another. What distinguishes Zuhr prayer from ‘Āṣr prayer? What distinguishes the obligatory prayer from the supererogatory prayer? The only thing that makes this distinction is the intention in the heart.

Pronouncing the intention on the tongue is an innovation, and it was not from the practice of the Prophet ﷺ, nor was it from the practice of the noble Companions ﷺ. Some of the people verbalize their intention when they stand for the prayer. They say, “I intend to pray ‘Āṣr prayer, four raka‘āt, at such-and-such place…” This is an innovation, and it is not from the action of the Prophet ﷺ nor from the action of his Companions. All innovation earns a sin for the person, and he is not rewarded for innovation because the reward is connected to following the Prophet ﷺ. There is no

\textsuperscript{124} *Ṣaḥīḥ Muslim* 397

\textsuperscript{125} *Ṣaḥīḥ Muslim* 1907
reward connected to innovation and newly invented matters in the religion. The Prophet ﷺ said:

من عمل عملا ليس عليه أمرنا فهو رد.

Whoever does an action that is not from our affair will have it rejected.  

This means it will be rejected back to the person who performed the action, and it will not be accepted.

126 Sahih Muslim 1718
THE SEVENTH LESSON

The Pillars of the Prayer

*The Shaykh said:*

The seventh lesson is the pillars of the prayer. The pillars of the prayer are fourteen:

1) Standing during prayers if one is able to do so.
2) Making the opening *takbīr*.
3) Reciting Sūrah al-‘Fātiḥah.
4) *Rukū‘* (bowing).
5) Rising from *rukū‘*.
6) Standing up straight.
7) *Sujūd* (prostration).
8) Rising from prostration.
9) Sitting between the two prostrations.
10) Being at ease in each of these movements.
11) Performing the pillars in order.
12) Making the final *tashhahhud*.
13) Sitting to recite the final *tashhahhud*.
14) The saying of *sālām* twice (*taslim*).
The Shaykh \( \text{الله} \) said, "The seventh lesson is the pillars of the prayer." A pillar is the strong side of a thing that must be in place for the thing to be established. If the pillar is removed, the action is invalidated. The pillars cannot be omitted, purposely or due to forgetfulness or ignorance, because the worship is not established without the pillar, just as a house is not established without its pillars. If a pillar of a house is removed, the house will fall down; likewise, the prayer is only established by way of its pillars, and it has fourteen pillars.

**The First Pillar**

Standing during prayers if one is able to do so.

The author \( \text{الله} \) began with this pillar because it precedes the other pillars. Whoever has the ability to stand but prays his obligatory prayers while sitting does not have a correct prayer, because standing is a pillar of the prayer as long as the person has the ability to do so. \( \text{الله} \) said:

\[
	ext{مُفَاحِظُوا عَلَى الْضُّلُوْجَاتِ وَالْصَّلَائِقِ الْٰوْسُطَى وَقُومُوا لِلِّهِ}
\]

Maintain with care the [obligatory] prayers, [in particular] the middle prayer, and stand before \( \text{الله} \), devoutly obedient.

[Sūrah al-Baqarah 2:238]

And in the hadith of the man who prayed badly, the Prophet said:

\[
	ext{إِذَا فُمِّتَ إِلَى الصَّلَاةِ فُسَّبِقَ الْوُضُّوْهُ ثُمَّ اسْتَتَّلِى الْقِبْلَةَ فَكُبْرَ.}
\]

When you stand for the prayer, perform ablution properly, then face the qiblāh and say the takbīr.\(^{127}\)

\(^{127}\) Sahih Muslim 397
And the Prophet  said:

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا.

Pray standing, and if you are not able then pray sitting.\textsuperscript{128}

If the person has the ability to stand, it is incumbent upon him to pray while standing, and if he does not have the ability to stand, then he can pray while sitting.

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا جَنَبًا.

Pray standing, and if you are not able then pray sitting. If you are not able (to pray sitting), then pray lying on your side.\textsuperscript{129}

So you must fear Allāh as much as you are able, as Allāh  said:

فَأَقْطَرْوا الْلَّهَ مَا أَسْتَطِعْتُمْ

So keep your duty to Allāh and fear Him as much as you can...

[Sūrah at-Taghābun 64:16]

It has been observed that some people enter the masjid and go to specific places for the chairs. They take a chair, place it in the row, sit down, and then say the opening takbīr to start the prayer while they are sitting! This is despite the fact that he entered the masjid walking, and if he finds one of his friends present, perhaps he will stop and talk to him while standing. Therefore, he has the ability to stand, but he prays while sitting! So for the people who enter the masjid walking and take a chair, the least they should do is say the opening takbīr while they are standing. If he then feels he has to sit, especially if the standing is lengthy, then he sits. But the person has to be warned against sitting at the start of his prayer after walking into the masjid, choosing a place to sit, preparing his

\textsuperscript{128} Sahih al-Bukhari 1050

\textsuperscript{129} Sahih al-Bukhari 1050
place, and then sitting.

**The Second Pillar**

Making the opening *takbîr* (*takbîrah al-ihrâm*).

It is called this because it is the key that opens the prayer — it is the start of the prayer and the entrance into the prayer. The person does not enter the prayer without it. It is known that when the person says the opening *takbîr*, that which was not prohibited for him before the *takbîr* is now prohibited for him. All the actions inside the prayer actualize this *takbîr* that starts the prayer — you perform *rukû*’ and *sujûd*, you humble yourself, and you supplicate to Allâh and glorify Him; all of these actions are *takbîr* (exalting) Allâh ﷻ.

Whoever starts the prayer without the *takbîr* or by using a different wording, such as “Allâh is the Most Exalted” or “Allâh is the Noblest,” does not have a valid prayer. This is because he did not say the statement that opens the prayer, which is the *takbîr*. The Prophet ﷺ specified this statement over all other statements — in the *hadîth* of the man who prayed badly, he said:

إِذَا قَمَتْ إِلَى الصَّلَاة فَأُسِبِّمُ الْوُضُوءُ ثُمَّ أَسْفَطَلَ الْقِبْلَة فَكَبَّرَ

*When you stand for the prayer, perform ablution properly, then face the qiblah and say the takbîr.*

**The Third Pillar**

The recitation of Sûrah al-Fâtihah.

It is the greatest *sûrah* in the Qur’ân, and its recitation is a pillar in each prayer; rather, it is a pillar in each *rak’ah* of the prayer. Allâh has obligated His slaves to recite Sûrah al-Fâtihah during the day and night seventeen times. This proves the magnitude of this *sûrah* and the great status it holds in the prayer. Allâh called Sûrah al-Fâ-

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130 *Sahîh Muslim* 397
tiḥah “the prayer.”

I have divided prayer into two halves between Myself and My slave, and My slave shall have what he has asked for. When the slave says, “Al-ḥamdu lillāhi rabbil-’ālamin (All praises and thanks be to Allāh, the Lord of the ‘ālamin [mankind, jinn, and all that exists])”, Allāh says, “My slave has praised Me.”

And when he says, “Ar-Rahmān ar-Raḥīm (the Most Gracious, the Most Merciful),” Allāh (Mighty and Sublime is He) says, “My slave has extolled Me.” And when he says, “Māliki Yawm ad-Dīn (the only Owner [and the only Ruling Judge] of the Day of Recompense [i.e. the Day of Resurrection]),” Allāh says, “My slave has glorified Me,” and on one occasion He said, “My slave has submitted to My power.”

And when he says, “Iyyāka na’budu wa iyyāka nasta’īn (You [alone] we worship, and You [alone] we ask for help [for each and every thing]),” He says, “This is between Me and My slave, and My slave shall have what he is asking for.” And when he says, “Ibīdīn as-ṣirāt al-munṣiqīm, ṣirāt alladhīna an’amtā ‘alayhim, ghayrīl-maghdūbi ‘alayhim, wa lad-ḍalīlin (Guide us to the straight way, 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),” He says, “This is for My slave, and My slave shall have what he has asked for.”

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131 Ṣaḥīḥ Muslim 395
And it has been authenticated that our Prophet ﷺ said:

لا صلاة ليمن لا يقرأ يقاتخة الكتاب.

There is no prayer for the one who does not recite from the opening of the Book.132

From the names of this surah is “the mother of the Book” because, as the scholars have said, it contains in general what the Qur’an contains in detail, and it contains many great lessons. Thus, if it is upon the Muslim to reflect upon the Qur’an...

(أ فلا يندبرون القرآن)

Then do they not reflect upon the Qur’an...

[Surah Muḥammad 47:24]

...then how about [reflecting upon] the surah that he recites continuously?! It is obligatory upon him to recite it seventeen times during the night and day. If a person lives to be seventy years old and he began praying when he was young, how many times will he recite it during his lifetime? It is not befitting that his only benefit from this is recitation — it is obligatory to give concern to reflecting over it and pondering the meanings, proofs, and various lessons within it, such that each time he recites, it can be upon knowledge, understanding, and insight.

It is unfortunate that many of the common Muslims recite al-Fātiḥah while giving no thought to the supplication “Guide us to the straight way.” With this du‘ā’, you are asking Allāh for the greatest affair and noblest thing sought after — guidance to the straight path. For this reason, Allāh made it obligatory upon us to say this du‘ā’ seventeen times during the night and the day. And before this du‘ā’, there is exaltation and glorification of Allāh, and affirming worship for Him alone.

132 Sahih al-Bukhārī 756
The Fourth Pillar

Rukū’ (bowing).

Allāh ﷻ said:

"Ya 'alayhā al-dīnīn ʿamūnawā rukūfawā waṣjūdawā waʿūdawā ʿarjūm"  
O you who believe! Bow down, and prostrate yourselves...

[Sūrah al-Ḥajj 22:77]

And He said:

"wārjūfawā muʿ al-zākūkūn"

And bow with those who bow.

[Sūrah al-Baqarah 2:43]

Thus, rukū’ is a pillar of the prayer, and the prayer is not correct without it. In the hadīth of the man who prayed badly, the Prophet ﷺ said to him:

"tām ʿarjūf ʿtī nṭīmīn ʿzākūn"  
And then bow, and remain in this state until you feel at rest in bowing.\(^{133}\)

The Fifth & Sixth Pillars

Rising from rukū’ and standing straight.

This is to rise from rukū’ until you are standing straight and each joint in the spine returns to its position. Unfortunately, some of the people rise from rukū’ and then fall into sujūd before standing fully erect, and whoever does this has no prayer because he has omitted one of its pillars. This person has stolen from his prayer, and this is the worst thief. The Prophet ﷺ said:

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\(^{133}\) Sahīh al-Bukhārī 6667
And the worst of thieves is the one who steals from his prayer.” They said, “How does he steal from his prayer, O Messenger of Allāh?” He replied, “He does not complete ruku’ or sujūd.”

This is a type of thief, and it is worse than stealing money because wealth is connected to the rights of the people while the prayer is connected to the rights of Allāh, and the rights of Allāh are greater.

The Seventh Pillar

Sujūd (prostration).

This is prostration on the seven limbs. Allāh ﷻ said:

يَا أَيُّهَا الْدَاخِينَ أَمْنُوا ارْكَعُوا وَاسْجُدُوا وَأَعْفَعُوا
الطَّيْرَ لَعَلَّكُمْ تَجْلَبُونَ

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

[Sūrah al-Ḥajj 22:77]

This is a command, and the command is an obligation. The Prophet ﷺ said:

أُرِثْ أَنَّ إِسْجَدُ عَلَى سَبْعَةٍ أَعْظَمُ عَلَى الْجِبَاحَةِ. وَأَسْتَرْ بُيُوَدُ عَلَى أَنْفِهِ. وَالْيَدَيْنِ،
والرَّكَابَيْنِ وَأَطْرَافُ الْقَدْمَيْنِ.

“I have been ordered to prostrate on seven bones, on the forehead along with the tip of the nose,” and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet.135

134 Musnad Imam Ahmad 22642
135 Sahih al-Bukhari 812
It is a must to place these limbs on the ground so that all of the body has its portion of the sujūd; if not, the sujūd is not correct. You find some of the people, from the beginning to the end of their sujūd, scratching one foot with the other foot — this person has not prostrated on seven limbs.

**The Eighth Pillar**

Rising from sujūd.

This is due to the statement of the Prophet ﷺ to the man who prayed badly:


Then rise from it until you are at ease, sitting.

This is proof it is mandatory because it comes in the context of the other pillars.

**The Ninth Pillar**

Sitting between the two prostrations.

This is a pillar of the prayer. When you rise from the first sujūd, you sit. The least amount of time you should sit for is enough time to be at ease. Whoever goes into the second sujūd without sitting has left off a pillar of his prayer, as the Prophet ﷺ said to the man who prayed badly:


Then rise from it until you are at ease, sitting.

And it can be said that this command contains repetition, because he mentioned rising from the sujūd and sitting between the two prostrations, so it is sufficient to mention one of the prostrations, especially since he did not say "rise from the two bowings."

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136 Translator's note: Meaning, both prostrations are from the pillars of the prayer, although he only mentioned one of them.
it is a must to sit between the two prostrations to separate between them, but the sitting is more than just a separation. The person must rise from the prostration and sit between the two prostrations while knowing it to be an independent pillar of the prayer.

**The Tenth Pillar**

Being at ease in each of these movements.

This is due to the Prophet ﷺ repeatedly telling the man who prayed badly to be at ease during the movements. He told him to be at ease in *rukū’* and when rising from it, and in *sujūd* and when rising from it. Then he said to him:

ثُمَّ افْعَلُ ذَلِكَ فِي صَلَايَتِكَ كُلَّها.

*Then do the same throughout your entire prayer.*

This shows that being at ease is a must throughout the prayer.

**The Eleventh Pillar**

Performing the pillars in order.

The pillars must be prayed in order, just as they are mentioned in order in the *ḥadīth* of the man who prayed badly. For each pillar, the Prophet would say “then do this, then do that.” The word “then” denotes sequential order, so it is a must to perform these pillars in order, and the prayer cannot be performed out of order. The Prophet ﷺ said:

صَلُوا كَمَا رَأَيْتُونِي أَصْلَيْ.

*Pray as you have seen me praying.*\(^{137}\)

If a person forgetfully prostrates before *rukū’*, it is obligatory for him to perform *rukū’* again, then prostrate, and the *sujūd* done due to forgetfulness is not counted (as a replacement).

\(^{137}\) *Ṣaḥīḥ al-Bukhārī* 6008
The Twelfth & Thirteenth Pillars

The final *tashahhud* and sitting to recite it.

The Prophet ﷺ said:

 فإذا قعد أحدكم في الصلاة فليقل التحياات لله.

When one of you sits in the prayer, let him say “All compliments, prayers, and pure words are due to Allāh...”\(^{138}\)

Thus, sitting for the final *tashahhud* and reciting it are pillars of the prayer; as for sitting and reciting the first *tashahhud*, then it is from the obligations of the prayer. If the person forgets it and stands for the third *rak'ah*, he must perform two prostrations of forgetfulness at the end of his prayer.

The Fourteenth Pillar

The saying of *salam* twice (the *taslim*).

This is based upon the statement of the Prophet ﷺ:

 تحريمهما التكبر، وتحليلها التسليم.

Its opening is to say the *takbir* and its closing is to say the *taslim*.\(^{139}\)

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\(^{138}\) *Ṣaḥīḥ al-Bukhārī* 6328

\(^{139}\) *Musnad Imām Ahmad* 1009
THE EIGHTH LESSON
The Obligations of the Prayer

The Shaykh said:

The eighth lesson is the obligations of the prayer. The obligations of the prayer are eight:

1) All the takbirat other than the opening takbir.

2) Saying “Sami’āllāhu liman ḥamidah” (Allāh hears those who praise Him) by the imām and those behind him.

3) Saying “Rabbanā wa lakal-ḥamd” (Our Lord, to You be praise). This is for everyone to say.

4) Saying “Subḥāna rabbīyal-ʿAzīm” (Glory be to my Lord, the Almighty) once when bowing.

5) Saying “Subḥāna rabbīyal-ʿAlā” (Glory be to my Lord, the Most High) once when prostrating.

6) Saying “Rabbighfir li” (My Lord, forgive me) between the two prostrations.

7) Saying the first tasbhhud.

8) Sitting for the first tasbhhud.

EXPLANATION

The Shaykh said, “The eighth lesson is the obligations of the prayer.” The obligations of the prayer are the actions and statements which are obligatory during the prayer, but which are less
than the pillars. Therefore, whoever forgets an obligation must perform two prostrations of forgetfulness at the end of his prayer, and his prayer is invalid if he omits an obligation on purpose.

**The First Obligation**

All the takbirāt other than the opening takbir.

The opening takbir is a pillar of the prayer, while all the other takbirāt (such as for ruku', sujud, and rising from those) are from the obligations. Ibn Mas'ūd ﷺ said:

كَانَ رَسُولُ اللَّهِ صَلِى الله عليه وسلم يَكُبِّرُ فِي كُلِّ خَفْضٍ وَقُعُو.

The Prophet ﷺ used to say the takbir every time he went down and came up.\(^{140}\)

**The Second & Third Obligations**

Saying "Sami'allahu liman ḥamidah" (Allāh hears those who praise Him) by the imām and those behind him, and "Rabbanā wa lakal-ḥamd" (Our Lord, to You be praise) by everyone — the imām, those behind him, and the individual.

The imām says, "Sami'allahu liman ḥamidah," and those praying behind him and the individual, when rising from ruku', say, "Sami’allahu liman ḥamidah." And all of them — the imām, those behind him, and the individual — say, "Rabbanā wa lakal-ḥamd," after rising from the ruku'.

It comes in the ḥadith of Abū Hurayrah ﷺ, in which he described the Prophet’s prayer, that he ﷺ used to say, "Sami'allahu liman ḥamidah" when he lifted his back from ruku'. It also comes in the ḥadith of Abū Hurayrah ﷺ that he ﷺ would then say, "Rabbanā wa lakal-ḥamd," and in some narrations he said:

اللَّهُمَّ رَبِّنَا وَلَكَ الْحَمْدُ.

\(^{140}\) Sunan an-Nasā’i 1083
Allāhumma Rabbanā wa lakal-ḥamd (O Allāh, our Lord and to You be praise).\(^{141}\)

The meaning of “Allah hears those who praise Him” is that Allah answers His slaves who praise their Lord and Protector. The word “hears” in this context means “to answer.”

**The Fourth & Fifth Obligations**

Saying “Subḥāna rabbiyal-‘Azīm” (Glory be to my Lord, the Almighty) once when bowing, and saying “Subḥāna rabbiyal-‘Alā” (Glory be to my Lord, the Most High) once when prostrating. Ḥudhayfah \(^{142}\) said:

كان يقول في ركوعه: سبحان ربي العظيم، وفي سجوده: سبحان ربي الأعلى.

He used to say in his *ruku‘*, “Glory be to my Lord, the Almighty” and in his *sujūd*, “Glory be to my Lord, the Most High.”\(^{142}\)

The Prophet ﷺ said:

قَامَا الرَّكَوَةٌ فَطَعَطَّلَهُمَا الْرَّكَبَ فِيهِ.

**As for the bowing, glorify your Lord in this position.\(^{143}\)**

From glorifying the Lord is the saying “Subḥāna rabbiyal-‘Azīm,” and also the saying:

سبحان ذي الخُلُوْقَ وَالْمُلْكِ وَالْكَبْرِيَّةِ وَالْعَظْمَةِ.

*Subḥāna Dhil-jabarīt wal-malakūt wal-kibriya’ wal-‘azamah* (Glory be to the One Who has all power, sovereignty, magnificence, and might).

It has been authenticated that the Prophet ﷺ used to say this in his

\(^{141}\) Sunan an-Nasa‘i 1060

\(^{142}\) Sahih al-Bukhari 795

\(^{143}\) Sahih Muslim 479
The Eighth Lesson

**The Sixth Obligation**

Saying “Rabbighfir li” (My Lord, forgive me) between the two prostrations.

Hudhayfah said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ. كَانَ يَقُولُ بَيْنَ السُّجَدَتَيْنِ زِيَّ اغْفِرْ لِي زِيْ

The Prophet used to say between the two prostrations, “My Lord forgive me, my Lord forgive me.”

**The Seventh & Eighth Obligations**

Saying the first *tashahhud* and sitting for the first *tashahhud*. This is based upon the *hadith*:

 فإذا قَضَدَ أَحَدُكُمُ فِي الصَّلَاةِ فَلْيَبْقِي الْنِّجَاحُ لِلَّهِ

When one of you sits in the prayer, let him say “All compliments, prayers, and pure words are due to Allāh…”

And also upon the *hadith*:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَامَ فِي صَلَاةِ الظَّهْرِ وَعَلَى جُلُوسِهِ قُلْتَمَا أَنْهُ صَلَاتُهُ سُجَدَ سُجَدَتَيْنِ.

The Prophet stood for the *Zuhur* prayer, and he had a sitting to perform, so when he completed his prayer, he performed two prostrations.

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144 Sunan an-Nasā‘i 1132  
145 Musnad Imām Ahmad 23375  
146 Sahih al-Bukhari 6328  
147 Jami‘ at-Tirmidhi 391
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

This is from the proofs that the first *tashahhud* is an obligation and not a pillar, because if an obligation is omitted, the person prostrates twice for forgetfulness, but if a pillar is omitted then the prayer is invalid.
THE NINTH LESSON

Explaining the Tashahhud

The Shaykh said:

The ninth lesson is explaining the *tashahhud*, which is to say:

التَّحَيَاَتُ لَهُ وَالصَّلَواتُ وَالطْبِيعَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبِكَايَاهُ

السَّلَامُ عَلَيْكَ وَعَلَى عَبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنَّ اللَّهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*At-tahiyyatu lillahi was-salawatu wata-tayibat, as-salamu 'alayka ayyub-an-Nabiyyu wa rahmatullaahi wa barakatuh. As-salamu alayna wa 'alaa ibaaiillahihs-salihin. Ash-badu an la ilaha illa Allahu wa ash-badu anna Muhammedan 'abdubuhu wa rasuluhu.*

All compliments, prayers, and pure things are due to Allah. Peace and the mercy of Allah and His blessings be upon you, O Prophet. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger.

Then the person sends salutations and blessings upon the Prophet . He says:

اللَّهُمَّ صَلِّ عَلَيْي إِبْرَاهِيمَ وَعَلَيْي إِبْرَاهِيمَ وَعَلَيْي إِبْرَاهِيمَ وَعَلَيْي إِبْرَاهِيمَ وَعَلَيْي إِبْرَاهِيمَ

*Allahumma sallī 'ala Muhammad wa 'ala āli Muhammad, kamā salayta 'ala Ibrāhim wa 'ala āli Ibrāhim; innaka ḥamidun majīd. Allahumma bārik 'ala Muhammad wa 'ala āli Muhammed, kamā bārakta 'ala Ibrāhim wa 'ala āli*
Ibrāhīm, innaka ḥamidun majīd.

O Allāh, send prayers upon Muḥammad and upon the family of Muḥammad, as You sent prayers upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

Then in the final tashâhhud he seeks refuge in Allāh from the punishment of the Fire, the punishment of the grave, the trials of living and dying, and the trials of the Dağjāl. Then he chooses any supplication he would like to say, especially those that have been narrated [from the Prophet], like:

اللَّهُمَّ أَعِيَّنِي عَلَى ذَكَارَك وَشُكُورَك وَخَشَى عَبَدَكَ.

O Allāh, help me in remembering You, in giving You thanks, and worshipping You well.\(^{148}\)

للَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظَلَمًا كَبِيرًا وَلَا يَغْفِرُ اللَّهُ الذُّنُوبُ إِلَّا أَنْتَ قَافِرُ لَي غَفْرَةً مُطَّغِيَّةً مِنَ عَبِيدِكَ وَرَحِيمُ إِنَّكَ أَنتَ الرَّحِيمُ الرَّحِيمُ.

O Allāh, I have done great injustice to myself and no one forgives sin except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.\(^{149}\)

In the first tashâhhud, the person stands after reciting the two testimonies of faith, in order to perform the third rak‘ah of Zuhr, ‘Asr, Maghrîb, and ‘Isha‘, and if he sends salutations upon the Prophet (before standing for the third rak‘ah) it is better. This is due to the general wording of the hadîth. Then he stands for the third rak‘ah.

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\(^{148}\) Sunan Abî Dâwûd 1522

\(^{149}\) Sahîh al-Bukhârî 834; Sahîh Muslim 2705
The Ninth Lesson

This lesson by the Shaykh is concerning the *tashabbud*, the Abrahamic salutations, and the supplications after that which have been narrated from the Prophet, from the *du'a* that are legislated to say at the completion of the prayer before saying the *taslim*. The wording of the *tashabbud*, the salutations upon the Prophet, and seeking refuge in Allāh for the four matters in the manner narrated from the Prophet are from the important affairs that every Muslim has to study diligently, along with having a good understanding of its meaning.

The wording of the *tashabbud* mentioned by the Shaykh is from the *ḥadīth* of Ibn Mas'ūd. There are other authentic wordings for the *tashabbud*, but the scholars mention that the most authentic wording is from the *ḥadīth* of Ibn Mas'ūd, which the author mentions here.

It is upon the Muslim to learn the *tashabbud* just as it is narrated in the *ḥadīth*. Ibn Mas'ūd mentioned that the Prophet used to teach this wording just as he would teach *sunār* from the Qur'ān. This was from his tremendous concern for the *ummah*. The Muslim should memorize this *tashabbud* precisely as it appears in the *ḥadīth*. Perhaps some of the common people will add a word or a letter, or omit or change a letter, and perhaps this will alter the meaning.

The *tashabbud* is to say:

الْتَحْيَاتُ لِلَّهِ

*All compliments to Allāh*

What is intended by “compliments” is glorification, including *ruku*, *sujūd*, humility, and servitude; all of this is for Allāh. He is deserving of that alone, without partners.

ُيَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبَدُوا رَزِكَمْ

*O you who believe! Bow down, and prostrate*
yourselves, and worship your Lord...

[Sūrah al-Ḥajj 22:77]

All of this belongs to Allāh alone, without partners. It is not permissible to direct any aspect of worship to other than Allāh.

And prayers

This means du‘ā'. The word “prayers” in the language means du‘ā’ (supplication). Du‘ā’ is for Allāh, meaning it is not permissible to supplicate to other than Allāh. Do not seek refuge in other than Allāh, and do not ask of anyone other than Allāh.

وَقَالَ رَبِّي لاَ تُضْرِبَنِي أَسْتَجِبْ لُكَمْ

And your Lord said, “Invoke Me, I will respond to your (invocation).”

[Sūrah Ghāfir 40:60]

وَإِذَا سَأَلْتَ عَبْدِي عَنِّي فَأَيْنَ عَنْيُ قُرْبُ أَحْبَبُ دُعُوتُ الدَّاعِ

وَإِذَا دُعَانَ

And when My slaves ask you (O Muḥammad) concerning Me, then (answer them); I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.

[Sūrah al-Baqarah 2:186]

Also what is intended by “prayers” is the prayer (salāh) that contains rukū’ and sujūd, the obligatory and optional prayers; all of this is for Allāh. It is not permissible to direct any of this to other than Allāh.

The statement:

وَالطَّهَابُ

And pure things
The pure things from statements and actions belong to Allah ﷻ.

إِلَيْهِ يُصَاعَدُ الْكَلَّمُ الطَّيِّبُ

To Him ascend (all) the goodly words...

[Sūrah Fāṭir 35:10]

The believer is good in his speech, deeds, actions, and the good manner with which he draws close to his Lord. For this reason, it will be said to the believers on the Day of Judgment:

طَبَّتُمْ فَأَدْخِلُوهَا خَالِدِينَ

You have done well, so enter here to abide therein.

[Sūrah az-Zumar 39:73]

The pure things, which are the statements and actions of ʾimān, are all for Allah; they are only done seeking the Face of Allah ﷻ. The One who is Good only accepts that which is good. ʾAṭ-Ṭayyib is from the names of Allah. This name indicates the goodness of all of His names, attributes, and actions, so all of His names, actions, and statements are good.

After this glorification and affirmation of Allah ﷻ and humility towards Him, the person sends salutations upon the Prophet ﷺ. The religion of Allah ﷻ is only known by way of him and from his path. He is the intermediary conveying the religion from Allah to His creation. He conveyed the message completely, he advised the ʾummah, and he struggled in the cause of Allah in the best manner until death came to him. He did not leave any good except that he directed his ʾummah to it, and he did not leave any evil except that he warned them against it. The person says, “Peace and the mercy of Allah and His blessings be upon you, O Prophet.” These three words are all supplications for the Prophet ﷺ. Whoever is supplicated for is not supplicated to, and this is from the proofs of tawḥīd.
As for [saying] “salām” (peace), it is duʿāʾ for safety and well-being.

As for [saying] “mercy,” it is duʿāʾ for success with Allāh’s mercy, the mercy that is specified for His pious slaves and those close to Him.

وَكَانَ بِالْمُؤْمِنِينَ رَجِيمًا

And He is ever Most Merciful to the believers.

[Sūrah al-Ahzāb 33:43]

As for “blessings,” it is a growth and increase in good and virtue.

The Prophet ﷺ is specified first with this complete supplication, then the salutation is given to the believers in general.

السَلامُ عَلَيْنَا وَعَلَی عِبَادِ اللّهِ الصَّالِحِينَ

Peace be upon us, and on the righteous slaves of Allāh.

This salutation is general and it reaches every righteous slave. In the beginning [of Islām], they would say “peace be upon so-and-so, peace be upon so-and-so,” so this became lengthy, and despite its length they were not able to mention everyone they wanted to send salām upon. Consequently the Prophet ﷺ directed them to abandon that and to instead use this concise wording. When they said this, it would include every believer and every righteous slave.

It has been narrated from ‘Abdullāh bin Mas‘ūd ﷺ:

كُنَّا نَقُولُ التَّحْيَيْتُ فِي الصَّلاةَ وَتَسَسْتَ، وَنَسْلَمُ بَغْضًا عَلَيْنَا بَغْضًا، فَسَمَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَقَالَ فُوُلِّوا التَّحْيَيْاتُ عَلَيْنَا وَالصَّلَوَاتُ وَالضَّيَامُ، السَلامُ عَلَيْنَا أَنَا لَأَلْهَ وَأَشْهَدُ أَنْ لَنَكُنَّ عِبَادَ الرَّحْمَنِ عَبْدَهُ وَرَسُولَهُ، فإِنَّمَا إِذَا فَعَلْتُمْ ذَلِكَ فَقُدْ سَلَّمْتُمُ عَلَى كُلِّ عَبِيدِ اللَّهِ صَالِحِ فِي السَّمَاوَاتِ وَالأَرْضِ.

We used to say the greeting in the prayer and we would name each other and send salutations upon one another. Allāh’s Messenger
heard it and said, “Say, ‘All the compliments are for Allāh and all the prayers and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh’s mercy and blessings (are on you). And peace be on us and on the good (pious) worshippers of Allāh. I testify that none has the right to be worshipped but Allāh and that Muḥammad is His slave and Messenger.’ So, when you have said this, then you have surely sent the greetings to every good (pious) worshipper of Allāh, whether he be in the Heaven or on the Earth.”

This is a supplication for the righteous slaves of Allāh, and those who are supplicated for are not supplicated to. As previously mentioned, this is from the proofs of tawhīd.

أَشْهِدَ أَنْ لَا إِلَيْهِ إِلَّا الَّهُ وَأَشْهِدَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

This is affirming the oneness of Allāh and the message of the Prophet ﷺ. The testimony that nothing has the right to be worshipped except Allāh is the statement of tawhīd. It is established upon negation and affirmation. It negates worship for everything other than Allāh, while affirming worship in all aspects for Allāh alone. This is sincerity of worship for Allāh, singling Him out in worship alone, and being free and safe from shirk.

The testimony that Muḥammad is the Messenger of Allāh and His slave is affirmation of his servitude to Allāh. He is His slave and His Messenger. The slave is not worshipped and the Messenger is not belied; rather, he is obeyed and followed. So this statement, “I testify that Muḥammad is the Messenger of Allāh and His slave” is a statement that makes the one who says it balanced, not being extreme or negligent.

Then he sends salutations and blessings upon the Prophet ﷺ. This

150 Ṣaḥīh al-Bukhārī 1202
particular salutation is the one narrated from the *hadīth* of Abū Mas‘ūd al-Badrī. He said:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَما صَلَّى عَلَى إِبْرَاهِيمْ وَعَلَى آلِ إِبْرَاهِيمِ إِبْنُكِ حَمَیدٍ مَجِیدٍ، اللَّهُمَّ بَارَكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَما بَارَكْ عَلَى إِبْرَاهِيمْ وَعَلَى آلِ إِبْرَاهِيمِ إِبْنُكِ حَمَیدٍ مَجِیدٍ.

O Allāh, send prayers upon Muḥammad and upon the family of Muḥammad, as You sent prayers upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

The *Salāh* (prayers) from Allāh upon the Prophet is His praising him in the highest gathering, while the *salāh* of the angels and believers upon the Prophet is them supplicating to Allāh to grant him the praiseworthy station and to praise him in the highest gathering.

His statement “O Allāh, send blessings upon Muḥammad” is a supplication for the Prophet for blessings, which is a growth and increase in good, virtue, and status.

[The Shaykh said], “Then in the final *tashabhūd* he seeks refuge in Allāh from the punishment of the Fire, the punishment of the grave, the trials of living and dying, and the trials of the Dajjāl.” It is mentioned in the *hadīth* of Abū Hurayrah that the Prophet said:

إِذَا تَشَهَّدُ أَحَدُكُمْ فَلِيُسْتَعِذَ بِاللَّهِ مِن أَرِعٍ

When any one of you has said his *tashabhūd*, he should seek refuge in Allāh against four things.\(^{151}\)

\(^{151}\) *Sahih Muslim* 588
And he mentioned these four things:

**First**
Seeking refuge in Allāh from the Hellfire and its punishment, and seeking refuge in Allāh to protect you and save you from entering it. Seeking refuge is to flee to Allāh seeking shelter and safety with Him.

**Second**
Seeking refuge from the punishment of the grave. The grave has bliss and the grave has punishment. The punishment of the grave is true; it will befall the disbelievers and the sinners. It comes in the hadīth:

[Arabic text]

They are being punished, not for something that was difficult to avoid, but what is nevertheless a major sin. One of them did not protect himself from urine (i.e. take measures to avoid contaminating himself or his clothes) and the other used to walk about spreading tales.\(^{152}\)

**Third**
Seeking refuge from the trials of living and dying. The word “trial” (fitnāh) in this context is general to every trial the person will face in his life, and the trials are numerous. Trials originate from two sources: the trials of desires and the trials of doubts. Thus, you seek refuge in Allāh from all the trials. Each person will be exposed to trials. The Prophet ﷺ said:

[Arabic text]

Seek refuge in Allāh from the fitnāh, that which is apparent and

\(^{152}\) *Saḥīḥ al-Bukhārī* 216
that which is hidden.\textsuperscript{153}

This is a \textit{du'ā́} that the Muslim must give concern to.

As for seeking refuge in Allāh from the trials of dying, this is what occurs at the time of death, and this is more severe and dangerous. This is because the trials that occur during the lifetime are followed by time in which the person can free himself and become safe from them. As for the trials of dying, then they are only followed by death. This is why it is called the trial of dying, because it is what occurs when the person is near death.

\textbf{Fourth}

Seeking refuge in Allāh from the trial of the Dajjāl. This is the most severe \textit{fitnah}. Allāh has made this a sign of the coming of the Hour, and from the signs that the Judgment is near. He will appear during the last days. There was no Prophet whom Allāh sent except that he warned his people from this trial, due to its severe danger. For this reason, it is prescribed for us to constantly seek refuge from this great \textit{fitnah} — the Dajjāl — at the end of every prayer before the \textit{taslim}.

He is called Masīh ad-Dajjāl. The name “Masīh” is because one of his eyes is rubbed out, floating like a grape. He is called “Dajjāl” because everything he stands for is based upon lies. His greatest and most egregious lie is his statement, “I am Allāh.” He will come with signs and perform feats that are outside the norm; Allāh will grant him this ability as a test for the people. He will say to the sky, “Rain,” and it will rain. He will say to the earth, “Bring forth vegetation,” and it will grow vegetation. He will say to a land, “Bring forth your treasures,” and the treasure will come out and follow him. All of these are from the extraordinary feats he will perform.

For this reason, the Prophet ﷺ warned us that when he appears

\textsuperscript{153} \textit{Sahih Muslim} 2867
we should not go near where he is. He said:

\[ 
\text{من سمع بالدجال فليتقين عننه.} 
\]

**Whoever hears of the Dajjāl, let him go far away from him.**\(^{154}\)

This is seeking refuge from the *fitnah* of the Dajjāl, and the Muslim must give concern to this.

Then the Shaykh said, “Then he chooses any supplication he would like to say, especially those that have been narrated.” This is based upon the statement of the Prophet ﷺ to Ibn Mas‘ūd:

\[ 
\text{ثم يتخير من الدعاء ما شاء.} 
\]

**Then he chooses any *duʿā’* he wishes.**\(^{155}\)

This is a tremendous place in the prayer for *duʿā’*, because this *duʿā’* comes after the prayer, glorification of Allāh, and salutations, and this is a means for the *duʿā’* being accepted. Thus, do not rush to say the *taslim*; rather, turn to Allāh with *duʿā’* and ask of Him. This is something that many of the people are heedless of. For this reason, you find many people rushing through the *tashabhud*, then saying the *taslim*, and then raising their hands for *duʿā’*, so he misses out on a precious opportunity where he could have made his *tashabhud* a little longer and then supplicated with the *duʿā’* of his choice.

If the imām makes his *tashabhud* a little longer and then supplicates with these *duʿā’*, some of those praying behind him may become angry. One imām told me that after one of the prayers, a man praying behind him said to him, “I recited the *tashabhud* behind you twice.” Who will say to you, “I recited the *tashabhud* twice”? This is a great opportunity to supplicate to Allāh ﷺ, and to ask Him for the good of this life and the next. This mindset is due to ignorance

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\(^{154}\) *Sunan Abi Dāwūd* 4319

\(^{155}\) *Ṣaḥīḥ al-Bukhārī* 835
of this blessed opportunity.

It is best, as the Shaykh mentioned, to choose a *du'a* that has been narrated, and the Prophet ﷺ informed us of *du'a* to say before the *taslim*. So the Muslim should give concern to these supplica-
tions, as they are the most concise, infallible *du'a*, which contain the greatest of what is sought after. And there is no problem if he supplicates with some specific *du'a* that has not been narrated, but there is no doubt that the *du'a* that has not been narrated from the Prophet ﷺ are more complete and preferred. Therefore, the Muslim must be diligent in memorizing these *du'a* that have been narrated from the Prophet ﷺ.

Then the Shaykh ﷺ mentioned two supplications:

**First**

اللَّهُمَّ أَعْفِنَى عَلَى ذَكَرَكَ وَشَكْرَكَ وَحَسَنَ عِبَادَتِكَ.

O Allah, help me in remembering You, in giving You thanks, and worshipping You properly.\(^{156}\)

This *du'a* came in the *hadith* of Mu‘ādh ﷺ when the Prophet ﷺ said to him:

يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعون في دير كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك.

O Mu‘ādh, by Allah, I love you and advise you not to miss supplicat-
ing in the last part of the prayer by saying, “O Allah, help me in remembering you, in giving You thanks, and worshipping You properly.”\(^{157}\)

The phrase “the last part” (في دُبِّر) means the end of something that is still a part of that thing and connected to it. The scholars have categorized the following:

\(^{156}\) *Sunan Abī Dāwūd* 1522

\(^{157}\) *Musnad Imām Ahmad* 22119
1) The *du’ā’* that are said before the *taslim*

2) The remembrance said after the *taslim*

His statement, “O Allāh, help me in remembering You, in giving You thanks, and worshipping You properly,” is seeking help from Allāh, asking that He grant the slave assistance and success upon remembrance and gratitude to Allāh for His favors, and upon good worship. He did not just say “worshipping You”; rather, he said “worshipping You properly.” And worship is only good if the worshipper has sincerity and follows the Messenger’s teaching.

Saying this *du’ā’* at the end of the prayer before the *taslim* is very appropriate, because this prayer you have made is from Allāh’s aid for you. Thus, before you say *taslim* from your prayer, seek aid from Allāh and display your complete need of Him who helped you with this prayer. And as you are about to exit the prayer, ask Him to continue to aid you upon remembrance, gratitude, and good worship. This includes the next prayer that will follow the one you completed, so when you pray, ask for help upon the next prayer.

**Second**

اللّهَمَّ إِنِّيْ ظَلَّمْتُ، تُفْسِدُوْنَ تَفْسِيدًا وَلَا يَغْفِرُ الدُّنْوُبُ أَ إِنْ أَنتَ قَاعِفْرُ لي مَغْفِرَةً

مَنْ عَنْدَكَ وَارْضَخْنِي إِنْكَ أَنتَ الْغَفُورُ الرَّحِيمُ

O Allāh, I have done great injustice to myself and no one forgives sin except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.\(^{158}\)

This *du’ā’* comes in the *hadīth* of Abū Bakr. He said:

يَا رَسُولُ اللّهِ عَلَيْهِمَا نَسْيَةً أَدْعُوَّهُ بِمِنْ صَلَايْتِي.

O Messenger of Allāh, teach me a *du’ā’* I can supplicate with in

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\(^{158}\) *Sahih al-Bukhari* 834; *Sahih Muslim* 2705

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my prayer.

In another narration, he said, “Teach me a du‘ā’ I can say in my house.” This is the truthful one of this ummah seeking for the Prophet ﷺ to teach him a du‘ā’ he could supplicate to Allāh with in his prayer and in his house, despite him being able to construct [his own] good supplications. Nothing prevented him from that except that he was diligent in taking from the Prophet ﷺ. The Prophet ﷺ told him, “Say, ‘O Allāh, I have done great injustice to myself and no one forgives sin except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.’” So how about those less than him who have not reached a tenth of his devotion and humility towards Allāh ﷻ?

Oppression of the soul is to commit sins; it also includes being deficient in acts of worship, and the absence of completion in worship.

“No one forgives sin except You” — Allāh alone is the One who forgives sins, thus no one other than Him forgives sins.

وَمَن يَعْفِرُ الذَّنُوبَ إِلَّا اللَّهُ

And who can forgive sins except Allāh?

[Sūrah Āl ʿImrān 3:135]

This contains belief in what is entailed in Allāh’s names al-Ghafūr and al-Ghaffār, meaning “the One who forgives all sins,” and there is no sin too great for Him to forgive.

“Grant me forgiveness” — After the person affirms his numerous sins, the vast virtue of his Lord and His forgiveness of sins, the person requests forgiveness. “Grant me forgiveness from You” means favor me with Your forgiveness as an honor for me, virtue and goodness.

“And have mercy on me” — This is requesting success with Allāh’s mercy, which is specified for the believers.
"You are the Oft-Forgiving, Most Merciful" — This is seeking nearness to Allāh by way of these two great names. "Al-Ghafūr" (Oft-Forgiving) affirms the attribute of forgiveness for Allāh, and "ar-Rahīm" (Most Merciful) affirms the attribute of mercy for Allāh. Ending the supplication with these two names is from the good manners of putting forward the request, because the person is seeking forgiveness and mercy.

There are other wordings that have also been narrated from the Prophet ﷺ which the person can use.

The Shaykh said, “In the first tashāfahud, the person stands after reciting the two testimonies of faith.” After the person says, “I bear witness that nothing has the right to be worshipped except Allāh, and I bear witness that Muhammad is His slave and Messenger,” he stands to perform the third rak‘ah in Zuhr, ‘Asr, Maghrib, and ‘Ishr.

The Shaykh said, “And if he sends salutations upon the Prophet ﷺ (before standing for the third rak‘ah) it is better.” This means that he stands after sending salutations upon the Prophet ﷺ.

Here we will mention a great benefit from Ibn al-Qayyim ﷺ from his book as-Salāh, a benefit connected to the tashāfahud, the Abrahamic salutations, and seeking refuge from the four matters:

“As for the greetings, then it is greetings from the slave to the Ever-Living, the One Who does not die. Allāh ﷺ is more deserving of these greetings than anyone else. This greeting contains the (word) ‘life’ and to remain, and to be eternal, so this is only befitting for the Ever-Living, the One Who does not die, the One who will never lose His kingdom. Likewise, the statement ‘prayers’ [is only befitting for Allāh], for surely no one is deserving of prayers except Allāh ﷺ. Prayer to other than Allāh is the greatest form of kufr and shirk.

“Likewise, the statement ‘and the pure things’; this means the pure things from the statements and actions, and the attributes and
names belonging to Allāh alone are pure and good. His actions are pure and good, and His attributes and names are the most pure and good attributes and names. Nothing comes from Him except that which is pure and good, and nothing ascends to Him except that which is pure and good. Nothing draws near to Him except that which is pure and good. The good words ascend to Him, and the good actions and deeds elevate to Him. Therefore, all pure and good things belong to Him, all of it is connected to Him, and all of it originates and ends with Him. The Prophet ﷺ said:

إِنَّ اللَّهَ طَيِّبُ َ لا يَعْبُدُ إِلا طَيِّبًا.  

‘Verily, Allāh is tayyib (good) and He only accept goodness.’¹⁵⁹

“And in the narration of treating the sick, he said:

أَنَّ رَبَّ الْطَّيِّبِينَ.  

‘You are the Lord of the good.’¹⁶⁰

“None from His slaves come near to Him except those who are good, as it will be said to the inhabitants of Paradise:

سَلَامٌ عَلَيْكُمْ طَيِّبُمْ فَانَخْلُصُوا خَالِدِينَ 

‘Salāmun ‘alaykum! You have done well, so enter here to abide therein.’

[Sūrah az-Zumar 39:73]

“Allāh has judged in His legislation and His decree that the good is for the good; since Allāh is absolutely, purely good, then all the good words, good actions, good names, and good attributes belong to Him, and no one else deserves them. Rather, nothing has ever been good except due to His goodness, and everything other than Him that is good is a result of His goodness. Consequently, this

¹⁵⁹ Jāmi‘ at-Tirmidhi 2963
¹⁶⁰ Sunan Abī Dāwūd 3892
greeting is not suitable for anyone other than Him.

“The salām is a type of greeting, and the Muslim is calling upon the One who preserves him, and they seek salām from Alāh for His slaves, those whom He has preferred with servitude to Him and chosen for Himself. So He prescribed that we begin with the most noble of them, the most beloved of them to Him, and the closest to Him, starting this greeting with the two testimonies of faith, which are the key to Islām. He prescribed that it should be the seal of the prayer. Thus, the prayer opens with takbīr, praise, glorification, exaltation, and the tawhīd of Lordship and worship, and it ends with the testimony that nothing has the right to be worshipped except Allāh, and Muḥammad is His slave and Messenger.

“It is prescribed to recite this greeting in the middle of the prayer if the prayer consists of more than two rakā‘āt, and it resembles the sitting between the two prostrations. Along with separating the rakā‘āt, it allows the person to rest so he can approach the final two rakā‘āt with vigor and strength. This would not occur if he stood up directly to pray the final rak‘ah. For this reason, when praying the optional prayers, it is best to pray them two rakā‘āt by two rakā‘āt.

“The words of this greeting at the end of the prayer have the status of the Khutbah al-Ḥajjah that comes before it. When the person finishes his prayer, he sits as one who has hope and fear, seeking from his Lord that which he cannot do without. Therefore, before he seeks his needs from Allāh, it is prescribed for him to recite this greeting, presenting it before he seeks his needs. He follows it by sending salām upon the one who brought his ummah this blessing and happiness with his hand, as though he is seeking nearness to Allāh by his servitude. Then he glorifies Him with the testimony of His Oneness and the testimony of His Messenger bringing the message, and he sends salām upon the Messenger. Then it is said to him, ‘Choose the du‘ā’ most beloved to you; this is a right for you.’

“And it is prescribed to send salām upon his family along with
sending salām upon him, and this is completeness in bringing joy to him by honoring his family with the sending of salām and prayers upon them. Prayers are sent upon them as they are sent upon his father Ibrāhīm and his family, and all the prophets after Ibrāhīm are from the family of Ibrāhīm. This is the most complete and best way to send salām and prayers upon the Prophet ﷺ.

"Then the person is commanded to seek refuge with Allāh from that which comprises all evil, because evil is either punishment in the next life or that which causes it. There is no evil except the punishment and what causes it. The punishment is of two types: the punishment in the realm between this life and the next, and the punishment in the next life. The reason for this punishment is fitnah, and it is of two types: the major fitnah and the minor fitnah. The major fitnah is the fitnah of the Dajjāl and the fitnah of dying, while the minor fitnah is the fitnah of living. A person is able to repent from the fitnah of living, in contrast to the fitnah of dying and the fitnah of the Dajjāl. Then it is prescribed to recite a supplication of choice, asking for the good of this life and the next. Du‘ā' in this position before the taslim is better than the du‘ā' after the taslim, and it is more beneficial."\(^{161}\)

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\(^{161}\) Ai-Salāh wa Ahkām at-Tārikhā (The Prayer and the Ruling of the One Who Abandons It) by Ibn al-Qayyim
THE TENTH LESSON

The Sunan of the Prayer

The Shaykhٰ said:

The tenth lesson is the Sunan of the prayer. As for the Sunan of the prayer, some of them are:

- The opening supplication.
- Placing the palm of the right hand over the left hand above the chest during standing, before ruku’ and after.
- Raising the hands, with the fingers joined and extended, to the shoulders or the ears for the first takbir, during ruku’ and rising from it, and when standing from the first tashahhud for the third rak‘ab.
- Whatever exceeds one tasbih (glorification of Allāh) in ruku’ and sujūd.
- Whatever exceeds the saying of “Rabbanā wa lākul-hamād” (Our Lord, to You be praise) after standing from ruku’, and whatever exceeds saying “Rabbighfir li” (My Lord, forgive me) between the two prostrations.
- Placing the head level with the back in ruku’.
- Keeping the elbows away from the sides, the belly away from the thighs, and the thighs away from the shins while in sujūd.
- Raising the forearms off the ground while in sujūd.
• Sitting muṣṭarīṣbān in the first tashabbūd and between the two prostrations, which is to sit on the left foot with the right foot erect.

• Sitting tawārīk in the final tashabbūd of the prayers with three and four rakaʿāt, which is to sit on the buttocks while placing the left foot under the right foot with the right foot erect.

• Pointing with the index finger in the first and second tashabbūd, from the sitting to the end of the tashabbūd, and to move it when supplicating.

• Invoking prayers and blessings upon Muḥammad and the family of Muḥammad, and upon Ibrāhīm and the family of Ibrāhīm during the first tashabbūd.

• Duʿāʾ during the final tashabbūd.

• Reciting aloud during the Fajr prayer, the Jumuʿah prayer, the ‘Īd prayers, the prayer for rain, and the first two rakaʿāt for Maghrib and ‘Ishā’.

• Reciting silently during the Zuhr and ‘Asr prayers, the third rakʿah of Maghrib, and the last two rakaʿāt of ‘Ishā’.

• Reciting other suwar from the Qurʾān besides al-Fāṭihah.

[In addition to these are] the other Sunan not mentioned that have been narrated as being from the Sunnah of the prayer. This includes the supplication said after “Rabbana wa lakal-ḥamd” (Our Lord, to You be praise) when rising from rukūʾ, as it relates to the imām, those behind him, and the person praying alone — all of this is from the Sunnah of the prayer, as well as placing the hands on the knees with the fingers spread while in rukūʾ.

——— EXPLANATION ———

After the Shaykh mentioned the pillars and obligations connected
to the prayer, he mentioned the Sunan connected to the prayer. Although these are not from the pillars or obligations, he alerts the Muslim to the importance of showing concern to these Sunan and being diligent in not leaving any of them off. Thus, one should not say, “This is only a Sunnah” and thus take the matter lightly; rather, he should give it concern, and he must beware of turning away from the Sunnah and not liking it, to avoid falling into the statement of the Prophet ﷺ:

من رغب عن مئتي فليلست مئتي.

Whoever dislikes my Sunnah is not from me.162

However, if he leaves it off while not having a dislike for it, instead just not having zeal for it, then he is not sinning but he will miss the reward. These Sunan have a great status, as they complete the prayer for the slave and they contain a great reward. The more importance the person gives to these Sunan in his prayer, the greater the reward and higher status his prayer has.

The Sunan of the prayer are classified into two categories:

1) Sunnah of statements, such as the opening supplication, whatever exceeds saying “Rabbanā wa lakal-ḥamd” after standing from rukū’, and whatever exceeds saying “Rabbighfir il” between the two prostrations.

2) Sunnah of actions, such as raising the two hands for the opening takbīr, during rukū’, rising from rukū’, and when standing for the third rak‘ah, and not raising or lowering the head when in rukū’. Likewise, that which is connected with the sujūd and moving the finger in the tashabhud.

The Shaykh ٓ said, “The opening supplication is from the Sunnah of the prayer.” It is called the opening supplication because

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162 Sahih Muslim 1401
it starts the prayer and it is the first action after the opening takbir. There are various authentic methods of saying this opening supplication, and whichever authentic method the Muslim says, he will obtain a great Sunnah. It is better if he recites different authentic methods from time to time. From those authentic methods narrated from the Prophet ﷺ is his saying:

اللهمَّ باعِدْ بني وَبيَنَّ خاطِئَيْكَ كما باعِدتِ بين المَشْرِق وَالْمَغْرَب اللَّهُمَّ أَنْتِي
من خاطئة كُلّ النَّور الأثْمِر مِن النَّاس اللَّهُمَّ اغْسِلِي بِالْفَرَج وَالْمَيْا والْبرِّ.

O Allâh, distance me from my sins just as You have distanced the East from the West. O Allâh, purify me from sins as a white garment is purified from filth. O Allâh, wash away my sins with snow, water, and hail.\(^{163}\)

And his statement:

سبحناك اللَّهُمَّ وَبحمدك تبارك اسمك وَتعالى جلَّك وَلَهلَّ غَيرك.

Glory and praise be to You, O Allâh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.\(^{164}\)

This contains praise and glorification of Allâh ("Glory and praise be to You"), and it contains \(du'â'\) and asking of Allâh ("O Allâh, distance me from my sins"), and some of the supplications he made would combine between glorifying, praising, and supplicating. An example of that is his statement:

اللَّهُمَّ لَكَ الحَمْدُ أَنتَ قَبْيِمُ السَّمَوَاتِ والأَرضِ وَمِنْ فِيهِنَّ وَلَكَ الحَمْدُ، لَكَ مُلْكُ السَّمَوَاتِ والأَرضِ وَمِنْ فِيهِنَّ، وَلَكَ الحَمْدُ أَنتَ نُورُ السَّمَوَاتِ والأَرضِ وَمِنْ فِيهِنَّ، وَلَكَ الحَمْدُ أَنتَ الْحَقّ، وَوَلَكَ الْحَقّ، وَكُلُّ ٰحَقّ، وَكُلُّ حَقّ يَقُولُونَ حَقّ، وَيَبْنُونَ حَقّ، وَمَحَمَّدُ صلى الله عليه وسلم حَقّ،

\(^{163}\) Sunan Alī Dāwūd 781, authenticated by Shaykh al-Albâni

\(^{164}\) Sunan an-Nâṣâ'î 899
O Allāh, to You is the praise. You are the Sustainer of the heavens and the earth and everyone in them. And to You is the praise, You are the Sovereign of the heavens and the earth and everyone in them. To You is the praise, You are the Light of the heavens and the earth and everyone in them. To You is the praise, You are the truth, Your promise is true, Your statement is true, and the meeting with You is true. Paradise is true, Hell is true, the prophets are true, and Muḥammad is true. And the Hour is true. O Allāh, to You I have submitted, in You I believe, in You I place my trust, and to You I turn in devotion and repentance. With Your help and guidance I have debated, and to You I turn for judgement. Therefore, forgive me for my past and future sins, those I have committed secretly and openly. You are the One Who brings forward and the One Who puts back, and there is no deity worthy of worship other than You, and there is no power and no strength except with You.\(^{165}\)

This great opening supplication, with its many lines, is from the longest opening supplications narrated from the Prophet ﷺ. He would say it to begin the night prayer. It is a comprehensive supplication — it is considered a text for the principles of the ‘aqīdah and the foundations of the religion. The Muslim should memorize it, give concern to it, and say it to begin his night prayer, and it will be from the greatest means to renew his faith and strengthen his heart. And this is the intent of the legislated remembrance narrated from the noble Prophet ﷺ.

The Shaykh ﷺ said, “Placing the palm of the right hand over the left hand above the chest during standing, before ruku’ and after.”

\(^{165}\) Saḥīḥ al-Bukhārī 1120
This means after the person stands from *rukū‘*. The Shaykh has a specific treatise about this subject entitled *Completing Humility in the Prayer by Placing the Hands On the Chest After Rukū‘*, in which he narrates the proof for this issue.

This is the place of the hands, the right over the left; this is the appearance of humility and self-effacement in front of Allāh ﷻ. This position is more complete for the heart, because if the hands hang by the sides, perhaps the person will busy his hands, moving them and the like. But if he grasps the left hand with the right, he will be still and at ease, in addition to being humble in front of Allāh ﷻ. It is the same if he grasps the wrist or the forearm — both have been narrated in the Sunnah. The Shaykh said in his collection of Islamic verdicts, “If he places his hand on the wrist and forearm, with the fingers on the forearm, this is better. And if he places the hands on the back of the arms,”¹⁶⁶ this is also the Sunnah.”¹⁶⁷

The Shaykh ﷺ said, “Raising the hands, with the fingers joined and extended, to the shoulders or the ears for the first *takbīr*, during *rukū‘* and rising from it, and when standing from the first *tashabhūd* for the third *rak‘ah*.” These are the four places where it is prescribed for the Muslim to raise his hands, and when doing so, the fingers should be joined and not separated. He should raise his hands to either his shoulders or his ears, as both positions have been narrated in the authentic Sunnah of the Messenger of Allāh ﷺ. It is mentioned in some narrations:

َرَفَعَ يَدَيْهِ حَتَّى يَكَابِذَ نَكْبَيْهِ

**He raised his hands until they were parallel with his shoulders.**¹⁶⁸

¹⁶⁶ Translator’s note: *As-sā‘īd* is the area between the elbow and the wrist while *adl-dhīrā‘* is the area between the elbow and the shoulder.

¹⁶⁷ *Majmū‘ al-Fatāwā* by Shaykh Ibn Bāz (148/8)

¹⁶⁸ *Musnad Imām Ahmad* 23599
And in some narrations it mentions:

خُذَتُ يُخَادِي بِهِمَا فَرُوعُ أَذْنِيْهَا.

...until they were parallel with his ear lobes.\(^{169}\)

It is the Sunnah to raise the hands in these four positions, due to the hadith from Nāfī’ about Ibn ‘Umar:

كان إذا دخل في الصلاة كبير ورفع يدتيه، وإذا رفع رفع يدتيه، وإذا قال سمع الله ليمن خمدته. رفع يدتيه، وإذا قام من الركعتين رفع يدتيه. ورفع ذلك ابن عمر إلى نبأ Acquisition of the prayer and Walsam.

When Ibn ‘Umar began to pray, he would say takbîr and raise his hands. Then when he bowed, he would raise his hands, and when he said, “Allâh hears those who praise Him,” he would raise his hands, and when he stood up after praying two raka‘ât he would raise his hands. Ibn ‘Umar attributed that to the Prophet of Allâh \(^{170}\).

The Shaykh \(^{171}\) said, “From the Sunan of the prayer is...whatever exceeds one tasbih in ruku‘ and sujûd.” The statements “Subhâna rabbîyal-‘Azîm” in ruku‘ and “Subhâna rabbîyal-Allâ” in sujûd are from the obligations of the prayer, and whatever exceeds that is from the Sunnah of the prayer.

The Shaykh \(^{171}\) said, “Whatever exceeds the saying, ‘Rabbânâ wa lakal-‘îmîd’ after standing from ruku’” is also from the Sunnah. This is said by the imâm, those praying behind him, and the individual praying alone, and whatever exceeds this is from the Sunnah, such as the saying:

\(^{169}\) Sahîh Muslim 391

\(^{170}\) Sahîh al-Bukhâri 739
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

Praise be to Allāh, much good and blessed praise as our Lord loves and is pleased with.  

Or:

+Filling the heavens, filling the Earth, and filling whatever else You will, the One deserving of Glory and Majesty.

Or:

O Allāh! Purify me with snow, (the water of) hail, and cold water; O Allāh, cleanse me from sins and errors just as a white garment is cleansed from filth.

The Shaykh said, “What exceeds saying, ‘Rabbighfir li’ once between the two prostrations.” The hadīth of Ḥudhayfah has been previously mentioned, [in which he narrated] that the person says “Rabbighfir li” between the two prostrations. To say it once is obligatory, and whatever exceeds that is Sunnah.

The Shaykh said, “Placing the head level with the back in rukū’. This means that the person praying does not lower his head beneath the level of his back, nor does he raise his head [above it]; rather, his head is level with his back. The mother of the believers

171 Sunan an-Nasā’ī 931
172 Sunan an-Nasā’ī 1068
173 Sahih Muslim 476
‘A’ishah ꜰ described the prayer of the Prophet ꜰ. She said:

إِذَا رَكَعَ لَمْ يُشْكُصْ رَأسَهُ وَلَمْ يُصْوَبْهُ وَلَكِنْ بَينَ ذَلِكَ.

When he bowed, he neither raised his head nor lowered it; rather, (he did something) between that.¹⁷⁴

The Shaykh ꜰ said, “Keeping the elbows away from the sides, the stomach away from the thighs, and the thighs away from the shins while in sujūd.” This action of spreading the limbs has been authenticated from the actions of the Prophet ꜰ. The scholars have explained that the benefit of spreading the limbs is so each limb can receive its portion of the sujūd, unlike if the limbs are touching each other. Thus, the limbs are separated from the sides, the stomach is separated from the thighs, and the thighs are separated from the shins. This is the best way for the slave to present himself in a humble manner before his Lord ꜰ.

The Shaykh ꜰ said, “Raising the forearms off the ground while in sujūd,” as it appears in the hadith:

فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْقَرِشٍ وَلَا قَابِضِهِمَا.

When he prostrated himself, he neither placed his arms on the ground nor closed them.¹⁷⁵

The Shaykh ꜰ said, “Sitting mustarishan in the first tasbahud and between the two prostrations, which is to sit on the left foot with the right foot erect.” This comes in the hadith of ‘A’ishah ꜰ:

¹⁷⁴ Sahih Muslim 498
¹⁷⁵ Sunan Abi Dawud 732
And he would lay his left foot down and hold the right foot upright.\textsuperscript{176}

The Shaykh \textsuperscript{115} said, “Sitting \textit{tawarruk} in the final \textit{tashabbud} of the prayers with three and four \textit{raka\’āt}, which is to sit on the buttocks while placing the left foot under the right foot with the right foot erect.” This has been authenticated in the \textit{hadith} of Abū Ḥumayd \textsuperscript{114}:

\begin{quote}
\textit{وَقَعَدَ عَلَى مَفْعُولِهِ.}
\end{quote}

\textit{And he sat on his behind.}\textsuperscript{177}

This is the position known as \textit{tawarruk}, because during the final \textit{tashabbud} for the prayers with three or four \textit{raka\’āt}, the person sits on his hip, while in the first sitting it is called \textit{mustarishan} because he lays his left foot out and sits on it.

The Shaykh \textsuperscript{115} said, “Pointing with the index finger in the first and second \textit{tashabbud}, from the sitting to the end of the \textit{tashabbud}, and to move it when supplicating.” The pointing of the finger is from when he sits for the \textit{tashabbud} until the \textit{taslīm}. He points his index finger, lifts it — not completely — and moves it slightly while supplicating.

The Shaykh \textsuperscript{115} said, “Invoking prayers and blessings upon Muhammad and the family of Muḥammad, and upon Ibrāhīm and the family of Ibrāhīm during the first \textit{tashabbud.” Supplicating for

\textsuperscript{176} \textit{Sahih Muslim} 498

\textsuperscript{177} \textit{Sahih al-Bukhārī} 828
the family of Ibrāhīm is from the Sunnah of the prayer in the first tashahhud.

The Shaykh said, “Du‘ā' during the final tashahhud.” The hadith of Ibn Mas‘ūd has been previously mentioned, [in which he narrated], “Then he chooses any supplication he would like to say.” Thus, the person is not hasty with saying the taslim after completing the tashahhud and prayers upon the family of Ibrāhīm; instead, he chooses supplications to recite, because this is a great position in which to supplicate.

The Shaykh said, “Reciting aloud during the Fajr prayer, the Jumu‘ah prayer, the ‘Īd prayers, the prayer for rain, and the first two rakā‘at for Maghrib and ‘Isha’.” For this reason, if the imām forgets to recite al-Fātiḥah aloud, or if he recites half of al-Fātiḥah silently and is then alerted and begins to recite aloud, he does not start over from the beginning. Rather, he completes his recitation because it is not prescribed to recite al-Fātiḥah twice. Therefore, he begins to recite aloud when he is alerted, and he completes the recitation.

The Shaykh said, “Reciting silently during the Zuhr and ‘Asr prayers, the third rak‘ah of Maghrib, and the last two rakā‘at of ‘Isha’.” Recite aloud when the recitation should be audible, and recite silently when the recitation should be silent, and this is taken from the actions of the Prophet ﷺ.

The Shaykh said, “Reciting other surahs from the Qur‘ān besides al-Fātiḥah.” Reciting other surahs is from the Sunnah of the prayer, but reciting al-Fātiḥah is a pillar of the prayer in each rak‘ah. This is based upon the statement of the Prophet ﷺ.
There is no prayer for the one who does not recite from the opening of the Book.  

The Shaykh said, “[In addition to these are] the other Sunan not mentioned that have been narrated as being from the Sunnah of the prayer.” He mentioned this to show that what has been mentioned [specifically] are not the only Sunan for the prayer, they are only some of them.

The Shaykh said, “This includes the supplication said after ‘Rabbanā wa laka-l-hamd’ when rising from rukū’, as it relates to the imām, those behind him, and the person praying alone — all of this is from the Sunnah of the prayer, as well as placing the hands on the knees with the fingers spread while in rukū’. This is based upon the hadith of Wā'il bin Ḥujr:

إذا رَكَعَ فَتَّقَ أَصَابِعهُ.

When he bowed, he separated his fingers.

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178 Ṣaḥīḥ al-Bukhārī 756
179 Ṣaḥīḥ Ibn Khuzaymah 594

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THE ELEVENTH LESSON

The Nullifiers of the Prayer

The Shaykh said:

The eleventh lesson is the nullifiers of the prayer. The nullifiers of the prayer are eight:

1) Purposely talking while being aware and having knowledge that it nullifies the prayer. As for talking due to forgetfulness and/or ignorance, then that does not invalidate the prayer.

2) Laughing

3) Eating

4) Drinking

5) Uncovering the ‘awrah

6) Turning far away from the qiblah direction

7) Excessive consecutive movement

8) The invalidation of purification

EXPLANATION

The Shaykh said, “The nullifiers of the prayer”; these are those affairs that, if present, invalidate the prayer. It is obligatory upon the Muslim to be aware of them and have knowledge of them so he can protect himself from falling into them, because they will nullify his prayer. There are eight things that nullify the prayer.
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

1) Purposely talking while being aware and having knowledge that it nullifies the prayer.

This is based upon the ḥadīth of Zayd bin Arqam when the statement of Allāh ℒัٰهُ was sent down:

١٥٢٨

خَافُثُوا عَلَى الْصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ

قَانِتِنَّ

Guard strictly the prayers, especially the middle prayer. And stand before Allāh with obedience.

[Sūrah al-Baqarah 2:238]

[Zayd] said:

١٥٢٩

كُنَّا نَتَكُلَّمُ فِي الصَّلَاةِ يَكُلُّمُ الْمَجَّلَ صَاحِبَهُ وَهُوَ إِلَى جَنَّتِهِ فِي الصَّلَاةِ حَتَّى نَزَّلَتْ

وَقُومُوا لِلَّهِ قَانِتِنَّ فَأُمِرْنَا بِالسُّكُوتِ وَنَهَيْنَا عَنِ الْكَلَّامِ.

We used to talk while engaged in prayer, and a person would talk with a companion by his side in prayer until (this verse) was revealed: “And stand before Allāh with obedience,” and we were commanded to observe silence (in prayer) and were forbidden to speak.\(^{180}\)

[The Shaykh’s] statement “while being aware” means that the person has not spoken due to forgetfulness. His statement “and having knowledge” means that the person is not ignorant (of the ruling). Therefore, if the person speaks due to forgetfulness during his prayer, or he speaks during the prayer because he does not know the ruling, then his prayer is not invalid and he is excused due to forgetfulness and/or ignorance.

2) Laughing
3) Eating
4) Drinking

\(^{180}\) Sahih Muslim 539
There is a consensus among the scholars that laughing, eating, and drinking all invalidate the prayer.

5) Uncovering the 'awrah

It has been previously mentioned that covering the 'awrah is a condition of the prayer, so if this condition is missing, the prayer is invalid.

6) Turning far away from the qiblah direction

This is because facing the qiblah is from the conditions of the prayer. If a person only deviates a little from the direction, it does not affect the prayer, but if they deviate a great amount from the qiblah, the prayer is invalid.

7) Excessive consecutive movement

This is for the person to wander about with his hands or feet, or to play with his beard, garment, or other than that. This is from the things which invalidate the prayer, because it distracts him from it. His movements are the reason for his heart being distracted. If his heart was humble and at ease, then his limbs would be at ease, and being at ease is a pillar of the prayer. Thus, if he continuously moves about too much, he invalidates his prayer. And there is no specific number of movements [that invalidates the prayer] — there is no proof to say that three movements invalidates the prayer (for example).

8) The invalidation of purification

This is because purification is a pillar of the prayer, as has been previously mentioned:

لا يقبل صلاة مغترب ظهور

The prayer is not accepted without purification.¹⁸¹

¹⁸¹ Sahih Muslim 224
Therefore, if the person loses his purification while praying, by passing wind or urine or the like, then his prayer is invalid.
THE TWELFTH LESSON

The Conditions of Wuḍū'

The Shaykh said:

The twelfth lesson is the conditions of Wuḍū'. The conditions of Wuḍū' are ten:

1) Islām
2) Sound intellect
3) Reaching the age of discernment
4) Intention
5) The intention remaining until Wuḍū' is completed
6) Ceasing that which breaks the Wuḍū'
7) Istīnja' and istījmār before Wuḍū'
8) Using pure and permissible water
9) Removing that which prevents water from reaching the skin
10) The entrance of the prayer time, for those who constantly break their Wuḍū'.

EXPLANATION

It has been previously mentioned that purification is a condition for the correctness of the prayer, so it is a must to know the rulings connected to purification, including its conditions and other matters that will be mentioned. The Shaykh began by mentioning
the conditions of *wuḍū’*. He said, "Its conditions are ten."

**The First, Second, & Third Conditions**

Islam, sound intellect, and reaching the age of discernment.

These conditions have been previously mentioned in the conditions of the prayer.

Islam is a condition because Allah says concerning the actions of the non-Muslim (whether it be purification, prayer, charity, etc.):

وَمَنْ يَكْفُرْ بِالإِيْمَانِ فَقَدْ حَبَطَ عَمَلَهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever disbelieves in faith, his work has become worthless, and he, in the Hereafter, will be among the losers.

[Sūrah al-‘Mā’idah 5:5]

Sound intellect is a condition because the pen is lifted from the person who is insane. The Prophet ﷺ said:

رَفَعَ الْقَلمَ عِنْ نَائِسٍ عِنْ يَوْمِ الْيَتِيمٍ حَتَّى يَسْتَنْتَقِطَ وَعَنِ الصَّغَّيرِ حَتَّى يَكْبُرَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يَتَبَيَّنَ

The pen has been lifted from three: From the sleeper until he wakes up, the minor until he matures, and the insane until he comes back to his senses or recovers.\(^{182}\)

Sound intellect is a condition for all worship in general, so the person has knowledge and understanding of what he is doing. The person who is not of sound mind cannot establish these acts of worship.

Reaching the age of discernment is a condition based upon the

\(^{182}\) *Sunan an-Nasā’i* 3432
previously mentioned hadith of the pen being lifted from three types of individuals. From those three is the minor until he or she matures. Also, the Prophet ﷺ said:

مَرَّتَ أَبْنَاءُكُمْ بِالصَّلاةِ لِسَبْعِ، وَأَضْرَوْبُوهُمْ عَلَيْهِمْ لِعَشْرِ.

Command your children to pray at age seven, and beat them [if they do not do it] at age ten.\textsuperscript{183}

Seven is the age of discernment when the child is ordered to purify themselves and pray.

**The Fourth Condition**

Intention

The intention is a condition for wudu', prayer, and every act of worship. The Prophet ﷺ said:

إِنَّمَا الَّذِينَ أَنْشَأُوا لَبِنَيَّةً وَأَنْثَمَا إِلَىٰ مُرَيَّهَا مَا تَوَى.

Verily the deeds are only according to the intentions, and every person shall have what they intended.\textsuperscript{184}

The meaning of intention as it relates to wudu' is for the person to resolve in his heart that he is doing this action for the purpose of wudu'. If he were to do the actions of wudu' but he did not intend wudu', rather he only intends to wash these limbs, then this is not considered wudu' because he did not have the intention for it.

**The Fifth Condition**

The intention remaining until wudu' is completed.

This is because his wudu' is not correct if he breaks his intention during the actions. For example, if while making wudu' he changes

\textsuperscript{183} Musnad Imam Ahmad 24694

\textsuperscript{184} Sahih Muslim 1907
his intention from performing \textit{wudu}' to washing his body, then the \textit{wudu}' is not valid.

\textbf{The Sixth Condition}

Ceasing that which breaks the \textit{wudu}'.

The person must complete the action of anything that invalidates the \textit{wudu}', such as anything exiting from the two openings, and eating camel meat. As for performing \textit{wudu}' while in the process of doing that which invalidates \textit{wudu}', then this is not correct. The person who performs \textit{wudu}' while urinating will not be in a state of purification. Likewise, if the person performs \textit{wudu}' while eating camel meat, his \textit{wudu}' is not correct. The exception to this is the person who is in a state of constantly losing his \textit{wudu}'.

\textbf{The Seventh Condition}

\textit{Istinja}' and \textit{istimmar} before \textit{wudu}'.

This is in the case when something exits from the two openings (meaning, for example, the person urinates or defecates); then it is a condition that he purifies this area before performing \textit{wudu}' by either making \textit{istinja}' or \textit{istimmar}. The meaning of \textit{istinja}' is to clean the private area, front or back, with water, while the meaning of \textit{istimmar} is to clean it with stones. This is only done after the person relieves himself, not as some of the common people think, believing they must do this before \textit{wudu}' even if they did not relieve themselves.

\textbf{The Eighth Condition}

Using pure and permissible water.

Therefore, if the water contains filth, the \textit{wudu}' is not correct; likewise, if the water has been usurped or stolen [from someone else], the \textit{wudu}' is not correct.
The Twelfth Lesson

The Ninth Condition
Removing that which prevents water from reaching the skin.

For example, if the person has paint on his hand or foot, or a piece of dough, [he must remove it], because this prevents the water from reaching the skin. As for the substance that changes the color of the skin but does not prevent the water from reaching it, such as henna, then this does not affect the wudu'.

The Tenth Condition
The entrance of the prayer time, for those who constantly break their wudu'.

For example, the person who has urinary incontinence, or the one who continuously releases gas. When the time for prayer enters, this person performs wudu' and then prays in the condition they are in; even if they pass wind or release urine, their wudu' is not broken. But the condition for the person suffering from this is that they perform a new wudu’ each time the prayer enters. They have the same ruling as the woman who has a continuous flow of non-menstrual blood, because this is beyond their control. The Prophet ﷺ ordered the woman who has a continuous flow of non-menstrual blood to perform wudu' for each prayer. This is found in the hadith of ‘Ā’ishah ﷺ:

توضَّحُني لِكُلّ صَلَائِهِ، حَتَّى يَتَحَيَّرُ ذَلِكَ الْوُفَّاقُ

Perform ablution for every prayer until the time of the next period comes.\(^\text{185}\)

\(^{185}\) Sahih al-Bukhari 228
The Shaykh said:

The thirteenth lesson is the obligations of ṭuḥūṭ. The obligations of ṭuḥūṭ are six:

1) Washing the face, including inhaling water into the nose and mouth.
2) Washing the hands up to the elbow.
3) Wiping over the entire head, including the ears.
4) Washing the feet, along with the ankles.
5) Washing in [the prescribed] order.
6) Washing continuously.

It is recommended to repeat washing the face, hands, and feet three times. Likewise, it is recommended to take water into the nose and mouth three times, but it is obligatory to do so at least once. As for wiping over the head, then it is not recommended to do so more than once, and there are authentic narrations which prove this.

EXPLANATION

The Shaykh said, “The obligations of ṭuḥūṭ.” The meaning of “obligation” (fard) according to the legislation is a command that is mandatory. And the obligations of ṭuḥūṭ are six.

Allāh said:
Wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.

[Sūrah al-Mā'idah 5:6]

This verse made performing wudu' for the prayer obligatory, it clarified the limbs that are obligatory to wash and wipe in wudu', and it specified the boundaries of the wudu'. And the Prophetic Sunnah came with the details.

1) Washing the face, including inhaling water into the nose and mouth.

The face is that which includes the area from the natural place of the hairline down to the jawbone and the chin, vertically, and from ear to ear horizontally. The face is the first part washed due to its nobility. As for washing the hands first in wudu', this is to clean them, because the washing of the hands from the fingertips to the elbow comes after washing the face.

Included in washing the face is the intake of water into the mouth and nose, because the mouth and nose are part of the face. Therefore, it is included in the command of Allāh ﷻ, “Wash your faces.” This is also proven by the action of the Prophet ﷺ, like in the hadīth of ‘Uthmān ﷺ who said:

فَمَضْحَضَّ وَاستَمْسَكَ

He rinsed his mouth and washed his nose by putting water in them and then blowing it out.¹⁸⁶

Rinsing the mouth (al-maḍmaḍāb) is to place water in the mouth and swish it around in order to cleanse the mouth.

¹⁸⁶ Ṣaḥīḥ al-Bukhārī 199
Inhaling water into the nose (al-istinsbāq) is to strongly breathe in water to the back of the nose.

Blowing the water out of the nose (al-istinthal) is to clean out that which is attached to the inside of the nose.

2) Washing the hands up to the elbow.

This is to wash the hands from the fingertips up to the elbow. His statement “up to the elbow” means including the elbows. This is because the elbows are included in the limbs that must be washed, as has been explained in the Sunnah from the actions of the Prophet ﷺ.

3) Wiping the entire head.

The Sunnah has clarified the manner in which the head should be wiped in the hadith of ʿAbdullāh bin Zayd ﷺ:

٤٦٦ فَطَوَّتَ رَأسِهِ بِبَأْرِهِ، فَأَقِيلَ بِهِمَا وَأَذَبَّ، بَدَا بِفَقَهَةِ رَأسِهِ، حَتَّىٰ دَهَضَ بِهِمَا إِلَىٰ فَقَهَا، فَطَوَّتَ رَأْسِهِ إِلَى الْمَكَانِ الَّذِي بَدَا مِنْهَا.

Then he passed his wet hands over his head, from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck, and then he brought them to the front again from where he had started.\(^\text{187}\)

The Shaykh’s statement, “including the ears.” This is proven by the statement of the Prophet ﷺ:

الأَذْنَانِ مِنَ الرَّأسِ.

The ears are part of the head.\(^\text{188}\)

This is also known from the action of the Prophet ﷺ because he used to wipe his ears with the water he used to wipe his head; he

\(^\text{187}\) Sahih al-Bukhārī 185
\(^\text{188}\) Musnad Imām Ahmad 22282
did not use separate water. He would place his index fingers in his ears and use his thumbs to wipe the back of his ears. The ears are not washed, they are only wiped, because the obligation of the ears is similar to the obligation of the head — it is wiped, not washed.

4) Washing the feet, along with the ankles.

As Allāh ﷻ said:

وَأَرْجَعُكُمْ إِلَى الْكَغْفِينَ

And (wash) your feet up to the ankles.

[Sūrah al-Mā'idah 5:6]

[In this sentence] the word “to” (ilā, إِلَى) means “with” (ma'a, مَعَ), and the narrations explaining wudu' prove that the ankles are included in washing the feet.

5) Washing in [the prescribed] order.

This is to wash the obligatory parts in the order mentioned in the verse — the face, then the hands, then the head, then the feet. This is because Allāh ﷻ mentioned it in order, and He placed the wiping of the head between the two washings. And the narrations describing the wudu' of the Prophet ﷺ mention the actions in order.

6) Washing continuously.

This means there should be no break between washing one body part and the other, and the guideline for this is that the person should not wait until the body part dries before he washes the next body part; rather, he should wash them consecutively. He washes one part, then he washes the next part right after. This is because the Prophet ﷺ used to wash his limbs one after the other without any break in between.

The Shaykh said, “It is recommended to repeat washing the face, hands, and feet three times. Likewise, it is recommended to
take water into the nose and mouth three times, but it is obligatory to do so at least once. As for wiping over the head, then it is not recommended to do so more than once, and there are authentic narrations which prove this.”

It has been narrated from Ibn ‘Abbās ™:

أنَّ النَّبِيِّ صلى الله عليه وسلم تَوَضَّعَ مَرَّةً مَّعَةً.

The Prophet ™ performed wuḍū’ (washing each part) once.189

And it has been narrated from ‘Abdullāh bin Zayd ™:

أَنَّ النَّبِيِّ صلى الله عليه وسلم تَوَضَّعَ مَرَّتَينَ مَرَّتَينَ.

The Prophet ™ performed wuḍū’ (washing each part) twice.190

And it has been narrated from Ḥumrān, the freed slave of ‘Uthman:

دعاء بإذاعة فأخرج على كفتيه ثلاث مرات فغسلهما ثم أدخل يديه في الإناة فمضمض واستمر لمعلم ووجهه ثلاث مرات ويدتيه إلى المرفقين ثلاث مرات ثم مسح برأسي ثم غسل رجليه ثلاث مرات ثم قال رسول الله صلى الله عليه وسلم من توضأ نحوو وضوعي هذا ثم صلى ركعتي لا يحدث فيهما نفسه

‘Uthman ™ called for a vessel (of water) and poured water over his hands three times and then washed them. Then he put his right hand in the vessel and rinsed his mouth and cleaned his nose. Then he washed his face three times and his hands up to the elbow three times; then he wiped his head, and then he washed his feet three times. Then he said that the Messenger of Allāh ™ had said, “He who performs ablution like this ablution of mine and offers two raka‘āt of prayer without allowing his thoughts to

189 Jāmi‘ at-Tirmidhi 45
190 Sahih al-Bukhārī 158
be distracted, will have all his previous sins expiated.”

This method of performing ṭuḥūṭ is the most complete method.

No one should wash his limbs more than three times each, and whoever washes more than three times has committed a sin and transgression. It has been narrated by Ibn ‘Amr: ṭuḥūṭ (pronounced تطأح) in the hadith.

A Bedouin came to the Prophet to ask him about ṭuḥūṭ, so the Prophet showed him how to perform ṭuḥūṭ, washing each part three times, then he said, “This is ṭuḥūṭ. Whoever does more than that has erred, gone to extremes, and done wrong.”

The Shaykh said, “As for wiping over the head, then it is not recommended to do so more than once, and there are authentic narrations that prove this.” This is because everyone who has narrated the description of the ṭuḥūṭ of the Prophet did not mention wiping the head more than once. Ibn al-Qayyim said, “That which is correct is that the wiping of the head should not be repeated; if he washes his limbs more than once, the head is [still] only wiped once. This is what is clear, and nothing that opposes this has been authenticated from the Prophet.”

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191 Sahih Muslim 226
192 Musnad Imam Ahmad 6684
193 Zaid al-Ma’ad by Ibn al-Qayyim (186/1)
THE FOURTEENTH LESSON

The Nullifiers of Wuḍū'

The Shaykh said:

The nullifiers of *wuḍū'* are six:

1) Something exiting from one of the two openings.
2) Filth exiting the body.
3) Losing consciousness, either by sleep or otherwise.
4) Touching the private parts, front or back, without a barrier.
5) Eating camel meat.
6) Apostasy from Islām; and we seek refuge in Allāh from this for us and the Muslims.

EXPLANATION

His statement ﷺ “The nullifiers of *wuḍū’*,” means that which invalidates the *wuḍū’*, and they are six.

1) Something exiting from one of the two openings.

This means the front and the back. If somethings exits from one of the two openings, including urine, feces, wind, blood, sperm, pre-seminal fluid, and other than that, then the person’s *wuḍū’* is nullified. This is based upon the statement of Allāh ﷺ:

أَوْ جَاءَ أَحَدٌ مِّنَ الْغَائِطِ

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...or one of you comes after answering the call of nature...

[Sūrah an-Nisā' 4:43]

And what has been narrated from the actions of the Prophet ﷺ:

كُنا إِذَا كُنا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم في سَبِيلٍ أَمَرَنا أَنْ لا نَنْزِعَهَا ثلَاثًا إِلاَّ مَنْ جَنَابَةٌ وَلَكِنْ مَنْ غَابَطَ وَتَبَولَ وَتَنْئِمُ.

When we were with the Messenger of Allāh ﷺ on a journey, he told us not to take them (the foot covering) off for three days except in the case of major impurity, but not in the case of defecation, urination, or sleep.¹⁹⁴

2) Filth exiting the body.

This is when filth exits the body from other than the two openings. The scholars have differed concerning blood exiting from other than the two openings — does it invalidate wudu’ or not? Some of the scholars have said it does not nullify the wudu’, because nothing has been affirmed concerning this from the Messenger of Allāh ﷺ. However, some of the scholars have said it nullifies wudu’ if it is a large amount and filthy. This was mentioned by some of the Companions and the Tābi’een, and this is the preferred view of the Shaykh. He took the view on the side of caution and to avoid the differing opinions.

3) Losing consciousness, either by sleep or otherwise.

This is because the person could invalidate his wudu’ while sleeping and not realize it, unless it is a light sleep. Thus, the light sleep does not invalidate wudu’. The Companions used to become drowsy while waiting for the prayer, so it is the deep sleep which invalidates wudu’. His statement “or otherwise” means, for example, insanity, intoxication, or fainting.

4) Touching the private parts, front or back, without a barrier.

¹⁹⁴ Musnad Imam Ahmad 18091
This is the viewpoint of the Shaykh, and it is the consensus of the scholars and the correct opinion. The *wudu* is invalidated if the private parts are touched without a barrier; this is the same whether it is the person's own private parts, the private parts of another, or if the private parts are of someone young or old, living or dead. This is based on the narration of Busrah bint Șafwān  that the Prophet  said:

من مَسَّ ذُكْرَةَ فَلْيُصَيَّضَا.

He who touches his penis should perform ablution.\(^\text{195}\)

5) Eating camel meat.

Performing *wudu* after eating camel meat is proven by the *hadith* from the Messenger of Allāh  when a man asked him:

أَنْخَصَّ أَنْخَصَّ مِنْ لَحْوِ إِنَّ إِنَّ قَالَ: نَعَمّ.

"Should I perform ablution after eating camel meat?" The Prophet said, "Yes."\(^\text{196}\)

6) Apostasy from Islām; and we seek refuge in Allāh from this for us and the Muslims.

Apostasy from Islām invalidates the *wudu* and nullifies all the actions, based upon the statement of Allāh  :

لاَ تَزَكَّى لَتَخْطُّطْ عَمْلَكَ

If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain.

[Sūrah az-Zumar 39:65]

\(^{195}\) *Musnad Imām Ahmad* 27293

\(^{196}\) *Saḥīh Muslim* 370
The Shaykh said:

It is important to mention that, as for washing the deceased, then the correct view is that it does not invalidate the ḥudū‘. This is the statement of most of the scholars and this is what the proofs show. But if the hand of the one washing touches the private area of the deceased without a barrier, it is obligatory to perform ḥudū‘, and it is obligatory for the person to not touch the private area of the deceased except with a barrier.

EXPLANATION

The scholars have differed about this issue with two opinions. One view is that it is obligatory to perform ḥudū‘ after washing the deceased, and the second view is that it is recommended. The Shaykh holds the view that it does not invalidate the ḥudū‘ because there is no proof stating that it does, and the principle is that the purification remains (unless there is proof that it doesn’t).

As for the hadīth:

\[
\text{مَنَ عَسَّلَ مَيَتًا فَلِيَغْفِسْنِلَّ.}
\]

Whoever washes the deceased, let him bathe.\(^{197}\)

The Shaykh said about this hadīth, “The hadīth that is mentioned is weak, and other narrations have been authenticated from the Prophet ﷺ which prove that it is [only] recommended for the person who washes the deceased to bathe.”\(^{198}\)

He said, “But if the hand of the one washing touches the private area of the deceased without a barrier, it is obligatory to perform ḥudū‘.” This is due to the hand of the washer touching the private area of the deceased, as it has been mentioned that touching the

\(^{197}\) Munad Ima‘m Ahmad 7769

\(^{198}\) Majmū‘ al-Fatāwā by Shaykh Ibn Bāz (180/10)
private area invalidates the *wudu*.

He said, "And it is obligatory for the person to not touch the private area of the deceased except with a barrier." This is because it is not permissible to touch the 'awrah (of the deceased), and it is also *haram* to look at it. Therefore, it is obligatory to cover the private area of the deceased with cloth so it is not visible, and the washer must place cloth on his hand so he does not touch the private area of the deceased.

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*The Shaykh* said:

Likewise, touching a woman does not invalidate the *wudu*, and this is unrestricted. It is the same if he touches her with desire or without desire, according to the most correct statement of the scholars. This is provided that nothing exits from him. This is because the Prophet ﷺ kissed some of his wives and then prayed without performing *wudu*.199

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**EXPLANATION**

This is because the principle is that the *wudu* is not invalidated unless there is clear proof, and there is no clear, authentic proof that touching a woman invalidates the *wudu*. And this would cause general harm in every home (if it did invalidate the *wudu*), and if touching the woman invalidated *wudu*, the Messenger of Allah ﷺ would have clarified it.

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*The Shaykh* said:

As for the statement of Allah ﷻ in the verses in Sūrah an-Nisā' and al-Mā'idah:

199 *Musnad Imām Ahmad* 25766
The Fourteenth Lesson

أو لَأَمْسَتْنِي الْيَسَاءَ

...or you have been in contact with women...

[Sūrah an-Nisā’ 4:43 & al-Mā’idah 5:6]

The intent here is sexual intercourse, according to the most correct statement of the scholars. And this is the viewpoint of Ibn ‘Abbās ṣallallāhu ‘alayhi wa sallam and a group of the Salaf and those who came after them. And Allāh is the One who brings about success.

EXPLANATION

Imām at-Ṭabari ṣallallāhu ‘alayhi wa sallam mentioned the statement of Ibn ‘Abbās ṣallallāhu ‘alayhi wa sallam and a group of the Salaf that this verse refers to sexual intercourse, and he mentioned both opinions on this subject. Then he said that the most correct opinion is the statement of Allāh:

أو لَأَمْسَتْنِي الْيَسَاءَ

...or you have been in contact with women...

[Sūrah an-Nisā’ 4:43 & al-Mā’idah 5:6]

This verse refers to sexual intercourse, and does not refer to any other meaning of the word “contact.” This is due to the authentic reports that the Prophet ṣallallāhu ‘alayhi wa sallam kissed some of his wives and then prayed without performing wudu’.200

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200 Tafsīr at-Ṭabari 73/7

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THE FIFTEENTH LESSON

Adornment with the Prescribed Character

The Shaykh said:

Every Muslim must adorn himself with the prescribed character. From this character is:

- Truthfulness
- Trustworthiness
- Chastity
- Shyness
- Courage
- Generosity
- Fulfilling the trust
- Staying away from everything Allāh has prohibited
- Being a good neighbor
- Helping those in need as much as you are able

And other than that from the prescribed manners shown in the Book and the Sunnah.

EXPLANATION

Good character is the key to success for the person and the path to happiness in this life and the next. Nothing brings about good in this life and the next like good character, and nothing repels
evil in this life and the next like good character. Thus, its status is
tremendous and its position is lofty, such that when the Prophet  was asked about what will enter most of the people into Paradise,
he said:

ٍتْقَوِيَ الَّهُ الْخَالِقَى وَخَسَّرَ الْخَلَقَى

Fear of Allāh and good character.201

And the Prophet  said:

إِنْ مِنْ أَحْيَىْمِ إِلَّاَ وَأَحْسَنْكُم مِنْيَ مَجِيلْسَا يَوْمَ الْقِيَامَةِ أَحْسَنْكُمْ أَخْلَاقًا

Indeed, the most beloved among you to me, and the nearest to sit with me on the Day of Judgment, is the best of you in charac-
ter.202

And the Prophet  said:

إِنَّمَا بَعْثْتُ لِأَنْحَيَّمِ مُكَارَمَ الْاخْلَاقِ

I have only been sent to perfect good character.203

There are many  aḥādīth that clarify the virtue of good character
and its lofty status, beautiful returns, benefits, and fruits, which the
person will attain in this life and the next.

Allāh  described his Prophet in the Noble Qur'ān with complete
character and great and noble manners. He said:

وَأَلْكَ أَعَلَىْ خَلْقٍ عَظِيمٍ

And verily, you (O Muhammad) are on an exalted
standard of character.

[Ṣūrah al-Qalam 58:4]
The Prophet ﷺ had the best character of all the people and the most complete manners. He was the best of the people in dealing with others and in interactions, so he was an example for the people in noble manners, lofty character, and good interactions. Allâh ﷻ said:

أَلَمْ يَزْجَعُ الَّذِينَ كَانُوا رَسُولَ اللَّهِ أُسوَاءً حَسَنَةً لَّمْ كَانَ كَانَ يَزْجَعُ الَّذِينَ كَانُوا أَشْرَقَ الْيَوْمَ وَيَكُرُّ اللَّهَ كَثِيرًا

Indeed, in the Messenger of Allâh (Muḥammad) you have a good example to follow, for him who hopes in (the meeting with) Allâh and the Last Day and remembers Allâh much.

[Sûrah al-Ahzâb 33:21]

The subject of character in the legislation is a vast subject — it is not limited to the interactions between the creation, it's also the manners and character between the creation and their Lord, the manners of the people with the Messenger of Allâh ﷺ, and their manners with each other. For this reason, everyone who worships other than Allâh has evil manners. What kind of manners can the person have when Allâh has created him, provided for him, favored him with blessings, and granted him virtues and health, and then he worships other than Allâh, and directs worship to other than Allâh?!

Thus, bad manners go together with shirk. So every person who commits shirk has bad manners, because shirk is from evil character; rather, it is the worst corruption of character. Therefore, do not be deceived by some of the good interactions from the disbelievers, because it is only for a worldly benefit, and they do not desire anything from reward and recompense from Allâh on the Day they meet Him.

The character that will bring benefit is that by which the person intends a reward from Allâh in order to be successful when they meet Him by entering Paradise, and so they can achieve lofty levels.
(Saying): We feed you seeking Allāh’s Countenance only. We wish for no reward, nor thanks from you.

[Sūrah al-Insān 76:9]

They did not do this to barter or to receive compensation. For this reason, the Prophet ﷺ said:

ليس الواصل بالمكافئ

The one who maintains the ties of kinship is not the one who does so for compensation.²⁰⁴

As for the person who interacts with the people with good manners for a worldly benefit, then he will not attain a worldly benefit except what Allāh has written for him, and he will lose the reward in the next life. The person who treats people kindly for compensation will be bitter because some of the people will not respond kindly, even to those who treat them kindly; rather, the nature of some people is only criticism, and they will behave with evil towards those who are kind to them. The true advisor does not anticipate anything from the people because of his good interaction with them; he only desires the reward from Allāh ﷻ.

For this reason, the narrations that incite good character mention the reward for good character on the Day of Judgment, the entrance [of those with good character] into Paradise, and the lofty levels they will achieve. Each time the person perfects his character, he draws closer to Allāh and increases his reward with Allāh. If he does not do this for the sake of Allāh and seeking His pleasure, but only does so for worldly benefits, then this is not considered a righteous action. This is because, from the conditions of an action being righteous and rewarded by Allāh, the person must intend nearness to Allāh ﷻ by that action.

²⁰⁴ Ṣaḥīḥ al-Bukhārī 5991
Thus, character holds a great position and a lofty status in the religion, so the Shaykh intends to point out some good character traits every Muslim should adorn himself with.

The Shaykh said, “Every Muslim must adorn himself with the prescribed character,” and then he began to mention some examples of character traits the Muslims should adorn themselves with, and these are only some of the traits, not all of them.

He said “truthfulness.” Truthfulness is from the greatest Islamic characteristics, which indicates the virtue of the truthful Muslim as it relates to his Islam. Allâh said:

ٍبيَّ أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مِنَ الصَّادِقِينَ

O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

[Sûrah at-Tawbah 9:119]

And the Prophet said:

عَلَيْكُمْ مَعَ الصَّدِّيقِ فَإِنَّ الصَّدِّيقِ يُهْدِي إِلَى الْبِرَّ وَإِنَّ الْبِرَّ يُهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الْمَلَكُ يُصَدِّقُ وَيُحَرِّرُ الصَّدِيقِ حَتَّى يَكُونَ عَنْدَ اللَّهِ صَلِيبَةً.

It is upon you to be truthful, for indeed truthfulness leads to piety and piety leads to Paradise. The person who continues to speak the truth and endeavors to tell the truth [does so] until he is recorded as truthful with Allâh.

The greatest and highest form of truthfulness is truthfulness with Allâh.

منَ الْمُؤْمِنِينَ رَجُلَانَ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

Among the believers are men who have been true

205 Sahih Muslim 2607
to their covenant with Alläh…

[Sûrah al-Ahzâb 33:23]

Thus he is truthful with Alläh concerning His *tawhîd*, his belief in Him, his worship of Him, and his drawing near to Him. The Prophet ﷺ said:

ما من أحد يشهد أن لا إلَه إلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ صَدِيقًا مِنْ قَلْبِهِ إِلَّا

*حَرِيمَةُ اللهِ عَلَى الْأَلْوَى.*

There is no one who bears witness that nothing has the right to be worshipped except Alläh and Muḥammad is the Messenger of Alläh, truthfully from his heart, except that Alläh will prohibit the Fire for him.206

The statement “nothing has the right to be worshipped except Alläh,” which is the greatest branch of faith and the highest pillar of Islâm, will not be accepted unless the person is truthful with Alläh. This is why the Prophet said “truthfully from his heart.”

“Truthfulness” is the heart being in agreement with the tongue, such that the person says with his tongue that which is really in his heart. But if what is apparent contradicts what is on the inside, this is hypocrisy. It may sometimes be major hypocrisy, or it could be minor hypocrisy, according to the [nature of the] contradiction that exists between the heart and the tongue. If he displays faith while concealing disbelief in the Most Merciful, this is major hypocrisy. If he displays truthfulness and trustworthiness while concealing deceit and treachery, this is minor hypocrisy of action. The Prophet ﷺ said:

آيَةُ الْمُتَفَافِقِينَ ثَلَاثَتْ إِذَا حَدَّثَ كَذَّبُ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اعْتَسَنَ خَانَ.

The signs of a hypocrite are three: whenever he speaks, he tells a lie, whenever he promises, he breaks his promise, and whenever he is entrusted, he betrays.207

206 *Ṣahîh al-Bukhârî* 128

207 *Ṣahîh al-Bukhârî* 6095
If lying is a sign of hypocrisy, then truthfulness is a sign of faith. It is obligatory upon the Muslim to be truthful, and truthfulness should be from his attributes and qualities so he may succeed when he meets Allâh ﷻ, and so Allâh can count him among the truthful.

The Shaykh ﷺ said “trustworthiness.” Trustworthiness has a great status in the religion of Allâh ﷻ. Allâh ﷻ presented the trust to the heavens and the earth, but they were afraid to bear it due to its great magnitude.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاءِاتِ وَالأَرْضِ وَالْجِبَالِ فَأَنْبَثَتْ أَنْ يَخْلُدُنَّهَا وَأَشْفَقُنَّ مِنْهَا وَخَلَّلَهَا الإِنسَانُ إِنَّهُ كَانَ ظَلَّلَهَا جَهُولًا

Truly, We did offer al-amânab (the trust, moral responsibility, or honesty, and all the duties that Allâh has ordained) to the heavens, the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh’s torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

[Sûrah al-Ahzâb 33:72]

“The trust,” in its general meaning, includes all of the religion. This is because Allâh ﷻ created the slaves to worship Him. He brought them into existence to obey Him. It is obligatory upon each person to preserve this trust, and to give concern to it. The people are in three categories as it relates to the trust, and they have been clarified by Allâh in the verse which follows the preceding verse:

لِيُعِدَّ اللَّهُ الْمُنَافَقِينَ وَالْمُنَافِقَاتِ وَالمُشَرِّكِينَ وَالمُشَرَّكَاتِ يَتُوبُ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

So that Allâh will punish the hypocrites, men and
women, and the men and women who are al-mushri-
kūn (the polytheists, idolaters, pagans, disbelievers
in the Oneness of Allāh). And Allāh will pardon
(accept the repentance of) the believers, men and
women. And Allāh is Ever Oft-Forgiving, Most
Merciful.

[Sūrah al-Ahzāb 33:73]

1) Those who claim to preserve the trust on the outside, but
inside there is ruin and destruction; those are the hypocrites.

2) Those who neglect the trust in what is apparent and on the
inside; those are the pagans.

3) Those who preserve the trust in what is apparent and on
the inside; those are the believers.

Included in the trust is preserving the rights of the slaves of Allāh
and fulfilling what you have been entrusted with. The people must
preserve all of the trust, and Allāh will ask him about this on the
Day of Judgment.

 إنَّ السَّمْعَ وَالْبَصَرَ وَالْفُوَاظِ كُلٌّ أَوْلَيْكُمْ كَانَ عَنْهَا
مَسْلِمًا

Verily! The hearing, the sight, and the heart — of
each of those, you will be questioned (by Allāh).

[Sūrah al-Isrā‘ 17:36]

His wealth is a trust and he will be questioned about it on the Day
of Judgement, and his children are a trust.

يا أَيُّهَا الْذِّينَ أَمَنَّا لَنَ تخُونوا اللَّهَ وَالرِّسُولَ وَتخُونوا
أَمَانَاتَكُمْ وَأَنْبِئُونَ وَاتَّلِمُونَ وَاعْلَمُوا أَنْهَ أَمَانَاتُكُمْ وَأَوْلَادُكُمْ
فِنْتَةً وَأَنَّ اللَّهَ عَنْدَهُ أَجْرٌ عَظِيمٌ

O you who believe! Betray not Allāh and His
Messenger, nor betray knowingly your āmānāt

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(things entrusted to you, and all the duties that Allāh has ordained for you). And know that your possessions and your children are but a trial, and that surely with Allāh is a mighty reward.

[Sūrah al-Anfāl 8:27-28]

This means they are a test to see if the person will fulfill the trust concerning his wealth, his children, and other than that. Thus it is from the character of the sincere Muslim to fulfill his trust, preserve it, and give concern to it in general and in detail.

The Shaykh said “chastity.” Chastity is to avoid the impermissible actions, sins, and lewdness.

وَلَيْسَ تَعْفِفُ الْذِّينَ لَا يَجْرُونَ نَكَاحًا حَتَّى يَضُرِّبُوهُمُ اللَّهُ مِنْ فَضْلِهِ

And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.

[Sūrah an-Nūr 24:33]

Whoever is not able to marry must remain chaste, stay away from the prohibited acts, and remain in the obedience of Allāh and fear Him. Also, the one who does not have wealth must remain chaste by not reaching out his hand and asking the people to give to him.

وَوَمَنْ يَسْتَعْفِفُ يُعَفِّهْ آللَّهُ

Whoever seeks to be independent of means, Allāh will make him independent.\textsuperscript{208}

The Shaykh said “shyness.” This is a great character trait and

\textsuperscript{208} Sahih al-Bukhārī 6120
noble attribute for the Muslim to adorn himself with. If he adorns himself with it, he will shield himself from all lowliness while achieving all noble traits. Shyness contains all good, and it does not bring about anything except good. If shyness is removed from the person, he will be devoid of good, and he will not be concerned with the evil or corruption he commits.

 إنْ مَنْ أَذْرَكَ النَّاسُ مِنْ كَلَامِ السَّبُوْةِ الأُوْلِي إِذَا لَمْ تُسْتَنْجِحَ فَاصْنَعْ مَا شَنَّتْ

From the first speech of the prophets that reached the people is: If you feel no shyness, do as you wish.209

The greatest form of shyness is to be shy from the Lord of all that exists, the Creator of all the creation. From shyness of Allāh is not allowing Him to see you doing what He has prohibited for you. Rather, you must be shy from your Lord at all times, so you should not commit the harām or sin, due to shyness from Allāh ﷻ, because Allāh sees you at all times and nothing is hidden from Him.

If ever one day you are alone, do not say, “I am alone”; rather, say, “There is a Watcher over me.”

From shyness with Allāh is to protect your senses and limbs, so the person must protect his stomach by not putting anything impermissible in it.

ولكنَ الاستِنينَاءَ مِنَ اللَّهِ خَذُّ الْحَيَاةِ أَنْ تَحْفَظَ الْرَّأْسُ وَمَا وَعَى وَتَحْفَظَ الْبَطْنَ وَمَا حَوَى وَتَذْكَرْ المَوْتُ وَالْيَلِّي وَمَنْ أَرَادَ الْأَخِرَةَ تَرْكَ زَيْنَةَ الْغُدُنَّ.

But shyness from Allāh in its true sense is to protect your head and what it contains, to protect your stomach and what it includes, and to reflect upon death and the trial. And whoever desires the afterlife, let him avoid the glitter of this world.210

209 Sahīh al-Bukhārī 6120
210 Musnad Imām Ahmad 3671
Also included in this is to be shy from the people by avoiding evil interactions with them, and avoiding having evil character with them. All of this is included in shyness.

The Shaykh said “courage.” Courage in its proper place is strength and success, but in its improper place it is recklessness and destruction. The courage of the believer stems from his faith and reliance upon his Lord, and his strong trust in his Master and Creator. Thus, he only fears, is in awe of, and seeks strength from Allāh.

Ibn al-Qayyim said, “Courage leads the person to inner strength, altruism, lofty character, and disposition. It leads them to generosity, so they are able to give away that which they love. It allows them to restrain their anger and have forbearance, for surely, from the signs of a strong and courageous soul is restraining anger, as the Prophet said:

أَيُّهَا الصَّلِّيُّ الَّذِي يَصِلُّ فَمَا أَشَدَّ الْمُقَدِّسَةِ عَندَ الْخَلَقِ.

‘The strong man is not the good wrestler; rather, the strong man is he who controls himself when he is angry.’

“This is the reality of courage — it is the restraint of the person who has the ability to take action against his opponent, but refrains instead.”

The Shaykh said “generosity.” Just as generosity includes spending wealth, it also includes noble manners in general. Generosity with your Muslim brother is to interact with him with noble manners, and to extend your hand to help him.

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211 Sahih al-Bukhāri 6114
212 Madārij as-Sālikin by Ibn al-Qayyim (294/2)
The Fifteenth Lesson

Included in generosity is spending wealth and open-handedness. Allāh ﷺ said:

وَمَن يُوقِعْ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is saved from his own covetousness, then they are the successful ones.

[Sūrah al-Taghābun 64:16]

Success lies in generosity and destruction lies in stinginess.

The Shaykh ﷺ said “fulling the trust.” This means adhering to contracts, covenants, and the like. Allāh ﷺ said:

أَوْفُوا بِالْعَاوِدَ

Fulfill (your) obligations.

[Sūrah al-Mā'idah 5:1]

So this is to fulfill what you have been entrusted with, and your contracts with the people. Included in this is the marriage contract, the contracts of buying and selling, and all the interactions between the Muslims and their brothers.

The Shaykh ﷺ said “staying away from everything Allāh has prohibited.” This is for the person to avoid the harām due to taqwā and piety; he stays away from it due to fear of Allāh ﷺ, fearing His anger and punishment. The Muslim avoids the prohibited actions and blameworthy character, and he avoids evil interactions. He does not mix with the corrupt and evil people, in order to preserve his religion and safeguard his character.

The Shaykh ﷺ said “being a good neighbor.” This is also from
the great Islamic character that is commanded by the legislation, such that the Prophet ﷺ said:

ما زَلَّ جَبَرِيلُ يَوْصِينِي بِالْجَارِ خَتَى ظُنِّنَتْ أَنَّهُ سَيُؤْوِيهِ

Jibril impressed upon me (the kind treatment) towards the neighbor (so much) that I thought he would soon confer upon him the (right) of inheritance.213

And he said:

وَاللَّهُ لَا يُؤْمِنَ، وَاللَّهُ لَا يُؤْمِنَ. قَالَ وَمَنْ يَا رَسُولُ اللَّهِ قَالَ الَّذِي لا يَأْمُنْ بِجَارَةَ بَوَائِفَةِ

“By Allâh, he does not believe! By Allâh, he does not believe!” It was said, “Who is that, O Allâh’s Messenger?” He said, “That person whose neighbor does not feel safe from his evil.”214

The Muslim must be far away from harming his neighbor with anything, whether it be from statements or actions. From being a good neighbor is to interact with them in the best manner, to preserve their rights, and to obey Allâh and His Messenger in what has been commanded.

The Shaykh ﷺ said “helping those in need as much as you are able.” This is based on the ability of the person.

مِنْ نَفْسِ عَنْ مَوْمِعٍ كَرِيْتَةٍ مِنْ كَرِيبِ الدُّنْيَا، نَفْسُ اللَّهِ عَنْهُ كَرِيْتَةٍ مِنْ كَرِيبِ بُوْمِ أَليِمِا، وَمِنْ بَسْتِرٍ عَلَى مَعْمِسٍ، يَسْتَرُّ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالأَخِرَةِ، وَمِنْ سَنَّر مُسْتَمِمًا، يَسْتَرُّ اللَّهُ فِي الدُّنْيَا وَالأَخِرَةِ، وَ اللَّهُ فِي عَوْنِ الْعَبِيدِ مَا كَانَ الْعَبِيدُ فِي عَوْنِ أَحَيٍّ.

213 ٓSabîh Mûsîm 2625
214 ٓSabîh al-Bukhârî 6016
If anyone relieves a believer from one of the hardships of this worldly life, Allāh will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allāh will make it easy for him in this worldly life and in the hereafter, and if anyone conceals the faults of a Muslim, Allāh will conceal his faults in this world and in the hereafter. Allāh helps His slave as long as he helps his brother.\footnote{\textit{Ṣaḥīḥ Muslim} 2699}

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The Shaykh, may Allāh have mercy upon him, said, “And other than that from the prescribed manners shown in the Book and the Sunnah,” and there are many. The Shaykh only mentioned some of the great manners the Muslim should adorn himself with, and there are others he did not mention. The scholars have written specific books about manners; from the most concise books is \textit{Adab al-Musnad} by Imām al-Bukhārī, the author of \textit{Ṣaḥīḥ Bukhārī}. It is a great book on this subject, as it gathers the texts, proofs, and narrations from the pious predecessors, may Allāh have mercy upon them.
THE SIXTEENTH LESSON
Refinement with Islamic Etiquette

The Shaykh said:

The sixteenth lesson is refinement with Islamic etiquette. Included in this is:

- [Giving] the salām.
- [Having] a cheerful face.
- Eating and drinking with the right hand, mentioning the name of Allāh before eating, and praising Allāh upon the conclusion of eating.
- Praising Allāh after sneezing, and asking for Allāh's mercy for the person who sneezes and praises Allāh.
- Visiting the sick.
- Following the funeral procession for the prayer and burial.
- Following the Islamic etiquette for entering the masjid and entering the home, as well as leaving from them.
- [Following the Islamic etiquette] at the time of travel.
- Following the Islamic etiquette with the parents, relatives, neighbors, elders, and youth.
- Welcoming the newborn.
- Praying for blessing for the married couple.
- Giving condolences at the time of calamity.
And there are other Islamic etiquettes related to dressing, removing clothes, and putting on shoes.

EXPLANATION

The Islamic legislation is a legislation of complete etiquette. It brings complete etiquette for every interaction of the person, including interactions with his parents and neighbors, while buying and selling, between the teacher and the student, and between the students and their teachers. It covers leaving and entering the home, riding transportation, traveling, entering the masjid and leaving it, and all acts of worship such as the prayer, Hajj, fasting, and other than that.

Here the Shaykh mentions some general etiquette which the Muslim must show concern for.

The Shaykh ﷺ said, “[Giving] the salām.” This means to spread the salām. The Prophet ﷺ said:

لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولاً أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم.

You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Spread the salām amongst yourselves.\(^{216}\)

Spreading the salām among the Muslims has great effects and praiseworthy, blessed results in this life and the next.

The Shaykh ﷺ said, “[Having] a cheerful face.” This means to greet his Muslim brother with a cheerful face; and the Muslim

\(^{216}\) Sahih Muslim 54
should not belittle any good deed. The Prophet ﷺ said:

لا تحفرن من المعروف شيئاً ولو أن تلقى أخاك وجهه طليق.

Do not belittle any good deed, even [just] meeting your Muslim brother with a cheerful face.\(^\text{217}\)

The Shaykh ﷺ said, “Eating and drinking with the right hand, mentioning the name of Allāh before eating, and praising Allāh upon the conclusion of eating.” All of this is from the manners of eating and drinking. Thus, the Muslim only eats and drinks with his right hand. The Prophet ﷺ said:

 وإن الشيطان يأكل باكلاً يشرب باكلاً.

Verily, the Shaytān eats and drinks with his left hand.\(^\text{218}\)

So whoever eats with his left hand resembles the Shaytān.

Also from the etiquette of eating is to mention the name of Allāh before eating, as it appears in the hadīth:

يا علماً سلم الله، و بكل يبديك وكل معنا يليلك.

O boy! Mention the name of Allāh and eat with your right hand, and eat what is nearer to you of the dish.\(^\text{219}\)

And the person should praise Allāh ﷺ upon the completion of his food, praising Him for this favor and virtue upon him. The Prophet ﷺ said:

إبن اللّه لبسطي على العبّد أن يأكلن الأكلة فقيحَمدة عليهما أو يشرب الشربة.

\(^\text{217}\) Sahih Muslim 2626
\(^\text{218}\) Sahih Muslim 2020
\(^\text{219}\) Sahih al-Bukhārī 5376
Verily, Allâh is pleased with the person who eats and then praises Him for the food, or who drinks and then praises Him for it.\textsuperscript{220}

Imâm Aḥmad said, “If the meal has four qualities, it will be complete: the name of Allâh is mentioned in the beginning, Allâh is praised upon its completion, numerous people partake in the meal, and it is from permissible means.”\textsuperscript{221}

The Shaykh said, “Praising Allâh after sneezing, and asking for Allâh’s mercy for the person who sneezes and praises Allâh.” The Prophet said:

\[\text{إِنَّ اللَّهِ يُبْعِثُ الْغُطَاسَ،َ وَيَكُونُ النَّظَدُ فِي الْأَمْرِ} \]

\[\text{إِنَّا نُفَسِّرُهُ سَيَعْنَا أَنَّ بَشْرَكَةَ،َ وَأَمَّا النَّظَدُ فَإِنَّهَا هُوَ مَنْ الشَّيْطَانَ،} \]

\[\text{فَقَلْدَهُ مَا أَسْتَطَعَْ} \]

Allâh loves sneezing and hates yawning. When one of you sneezes and praises Allâh, it is a duty for every Muslim who hears him to say to him, “May Allâh have mercy on you.” Yawning comes from the Shaytân. When one of you yawns, he should control it as much as possible. When a man says, “Ḥâ!” (i.e. makes the sound of yawning), the Shaytân laughs at him.\textsuperscript{222}

The wisdom for praising Allâh at the time of sneezing was mentioned by Ibn al-Qayyim. He said, “Perhaps the person who sneezes will attain a benefit by expelling the congestion in his brain that would have caused him a difficult illness if it had remained there. Thus, it is prescribed to praise Allâh for this favor, and for the favor of his limbs remaining healthy and intact after this sneezing which shakes the body. All the praise belongs to Allâh as is befitting to Him for His Noble Face and Majesty.”\textsuperscript{223}

\textsuperscript{220} \textit{Ṣahîh Muslim} 2734

\textsuperscript{221} \textit{Zâd al-Maʿâd} by Ibn al-Qayyim (213/4)

\textsuperscript{222} \textit{Ṣahîh al-Bukhâri} 6223

\textsuperscript{223} \textit{Zâd al-Maʿâd} by Ibn al-Qayyim (401-403/2)
O my brother — may Allāh protect you — look at the beauty and completeness of the legislation prescribed for sneezing: it is praise, glorification, and seeking mercy. The one who sneezes praises Allāh, those who hear him ask for Allāh’s mercy upon him, and then he reciprocates the *du‘ā* with a *du‘ā* of his own by asking for guidance and rectification of the affairs for those who supplicated for him. This is a tremendous way to strengthen the relationships, and it is beautiful for the bonds and unity [of the Muslims].

The Shaykh said, “Visiting the sick.” This is the right of the sick person upon his brothers. They take advantage of visiting him by supplicating for him to be healed and recover. They invigorate him and give him optimism.

The Shaykh said, “Following the funeral procession for the prayer and burial.” This is from the rights of the Muslim upon his brothers, and it results in a tremendous reward. The Prophet said:

مرَّ شَهِيْدَ الْجَنازةِ حَتَّى يُصَلَّى عَلَيْهَا فَتْلَةٌ قِيرَاطِانٌ. وَمَنْ شَهِدَهَا حَتَّى نَدْفَنَّ فَتْلَةٌ قِيرَاطِانٌ. قَالُ: وَمَا الْقِيرَاطِانُ؟ قَالُ: مِثْلِ الْجَنَّةِ الْعَظِيمَةِ.

“Whoever accompanies the funeral (the dead body) until he performs the funeral prayer will have a reward equal to one *qirāt*, and whoever accompanies the burial procession will be doubly rewarded (with two *qirāt*).” They then asked, “What is meant by the two *qirāt*?” He replied, “Like two huge mountains.”

The Shaykh said, “[Following] the Islamic etiquette for entering the *masjid* and entering the home, as well as leaving from

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224 *Sahih al-Bukhari* 1325

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them.” There are etiquettes for entering the masjid and etiquettes for leaving the masjid. From these etiquettes is to enter with your right foot and exit with your left foot. You should mention the name of Allāh upon entering and upon exiting. Upon entering and exiting, the person says:

بسم الله والصلاة والسلام على رسول الله.

In the name of Allāh, may the Salāh and Salām be upon the Messenger of Allāh.

And upon entering, they ask Allāh to open His doors of mercy for them, and upon exiting they should ask Allāh to open His doors of virtue for them. The Prophet ☪ said:

بسم الله والصلاة والسلام على رسول الله. إذا دخل أحدكم المسجد فليستلم على النبي صلى الله عليه وسلم ثم ليتقبل اللهم اطلب لي أبواب رحمتك فإذا خرج فليتقبل اللهم إني أسألك من فضلك.

When any of you enters the masjid, he should invoke blessing on the Prophet ☪ and then he should say, “O Allāh, open for me the gates of Your mercy.” And when he goes out, he should say, “O Allāh, I ask You from Your virtue.”

Each time the person enters or exits, it is prescribed for him to seek refuge in Allāh from the Shaytān. Upon entering, it is prescribed to say:

أعوذ بالله العظيم وبوجوهه الكريم وسلطانه القديم من السَّيِّطان الرَّجيم.

I seek refuge in Allāh, the Magnificent, and in His Noble Face, and in His eternal domain, from the accursed Shaytān.

Upon exiting, it is prescribed to say:

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225 Sunan Abi Dāwūd 465, authenticated by Shaykh al-Albānī
226 Sunan Abi Dāwūd 366
اللَّهُمَّ اغْصِصْني مِنَ الشَّيْطَانِ.

O Allah, protect me from the Shaytān. 227

This is because, when the person enters the masjid, the Shaytān is persistent in trying to make him miss out on performing his acts of worship in a good manner, and when he leaves the masjid, the Shaytān wants him to be deprived of the effects of that worship. So the Shaytān will drag him to an impermissible place or cause him to do an impermissible thing. The Prophet ﷺ said:

إِنَّ الشَّيْطَانَ قَفَّدَ لَا يُنَابِعُ آدمَ بِأَطْرَقِهِ.

The Shaytān lies in wait in the paths of the son of Ādam. 228

Entering and exiting the masjid is included in these paths.

There are also etiquettes for entering and exiting the home. When the person enters his home, he mentions the name of Allāh and gives the greeting of salām. This is a blessing for him and his family and protection from the Shaytān. And the person should adorn himself with excellent character and interact with his family and children in his home in the best manner. The Prophet ﷺ said:

إِذَا دَخَلَ الْرَّجُلُ نَبْيَةً فَذَكَّرَ اللَّهُ عَنْدَ دُخُولِهِ وَعَنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لا مُبِيتٌ لَّكُمْ وَلَا عَشَاءٌ وَإِذَا دَخَلَ نَبِيّاً فَذَكَّرَ اللَّهُ عَنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَذَرْجَمْتُ الْمُبِيتَ وَالْعَشَاةَ.

If a man enters his house and mentions the name of Allāh upon entering and on his food, the Shaytān says, “You have no place to spend the night and no evening meal,” but when he enters without mentioning the name of Allāh upon entering, the Shaytān says, “You have found a place to spend the night,” and when he does not mention Allāh’s name on his food, the Shaytān

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227 Sunan Ibn Majah 773
228 Sunan an-Nasā’ī 3134

294
says, “You have found a place to spend the night and an evening meal.”

And the Prophet ﷺ said:

إِذَا دَخَلْتُ عَلَى أُهُلِّي كَفَّارَةً يَكُونُ بَرَكَةً عَلَيْكَ وَعَلَى أُهُلِّي بَيْتِكَ.

When you enter upon your family, give the salām—it will be a blessing for you and the inhabitants of your house.

And when the person leaves his home, he says:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allāh, I have placed my trust in Allāh, and there is no might or power except with Allāh.

And he supplicates by saying:

لَلَّهِمَّ إِنِّي أُعْوَدُكَ أَنْ أُضْلِلْ أَوْ أُضْلَلْكَ أَوْ أَذْلِكَ أَوْ أَذْلَلْكَ أَوْ أُهْلِكَ أَوْ أُهْلِلْكَ بَيْتِكَ.

O Allāh, I take refuge with You lest I should stray or be led astray, slip or be tripped, oppress or be oppressed, or behave foolishly or be treated foolishly.

The Shaykh  said, “[Following the Islamic etiquette] at the time of travel.” There are a number of etiquettes for travel that the traveler must know, and manners he must adorn himself with. There are etiquettes for boarding the vehicle and descending from it, and for entering the land, and there are blessed supplications connected to that. The Muslim must be concerned with all of that.

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229 Sunan Abī Dāwūd 3765
230 Jāmi’ at-Ṭirmidhi 2698
231 Sunan Abī Dāwūd 5095
232 Jāmi’ at-Ṭirmidhi 3427
The Shaykh said, “[Following] the Islamic etiquette with the parents.” The parents are from the most important people to treat with good manners, as it comes in the hadith:

A man came to the Messenger of Allāh and said, “Who among the people is most deserving of my fine treatment?” The Prophet said, “Your mother.” The man said, “Then who?” The Prophet said, “Again, it is your mother.” The man said, “Then who?” The Prophet said, “Again, it is your mother.” The man (again) said, “Then who?” Thereupon the Prophet said, “Then it is your father.”

And in another hadith, he said:

 kindness to your mother, your father, your sister, your brother, and then those next in line.

Thus the parents are the most deserving of kind treatment. For this reason [Imām al-Bukhārī] made “Kindness to Parents” the first chapter of his book Adab al-Mufrad. He did this to bring attention to the parents being the most deserving of kind treatment and good manners. It is sufficient as proof of their great rights that Allāh has mentioned their rights with His in more than one place in the Qur’ān. Allāh said:

233 Šabīh Musīm 2548
234 Al-Mustadrak by al-Ḥākim (7245)
And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your lifetime, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say, “My Lord! Bestow on them Your mercy as they did bring me up when I was small.”

[Sūrah al-İsrā’ 17:23-24]

You must treat them with kindness in every aspect, in your statements and actions, because they are the reason for the person being here, and they gave him a good upbringing and a great deal of good.

The Shaykh 醛 said “[and with the] relatives.” This was mentioned in the previous hadīth: “then those next in line.” Therefore, the Muslim is diligent in interacting with them upon noble manners, and he is concerned with giving them their rights and keeping ties with them. And he is far away from interacting with them with evil manners.

The Shaykh 醛 said “[and with the] neighbors.” From the etiquettes of Islām is to have good manners with the neighbor, to show concern for giving them their rights, and to avoid harming them. So the person must pay special attention to showing them kindness in his statements and actions. The Prophet ﷺ said:
Jibrîl impressed upon me (the kind treatment) towards the neighbor (so much) that I thought he would soon confer upon him the (right) of inheritance.\textsuperscript{235}

The Shaykh \( \text{Al	extsuperscript{s}ad\textsuperscript{i}} \) said “[and with] the elders and the youth.” Everyone is given their appropriate rights. The Prophet \( \text{Ṣa\textsuperscript{d\textsuperscript{i}}\textsuperscript{a}} \) said:

\begin{center}
\begin{enumerate}
\item [أَلَّا} منّا مِنْ لَا يَرْحَمُ صَغيِّرًا وَيَوْقِّعُ كَبِيرًا.
\end{enumerate}
\end{center}

He is not one of us, the one who does not have mercy on our young and does not respect our elders.\textsuperscript{236}

The elders are given respect and dignity. The Prophet \( \text{Ṣa\textsuperscript{d\textsuperscript{i}}\textsuperscript{a}} \) said:

\begin{center}
\begin{enumerate}
\item [إِنَّ مِنْ إِجْلَالِ الْلَّهِ إِكْرَامٌ ذِي الشَّيْبَةِ الْمُسْلِمِ.
\end{enumerate}
\end{center}

Verily, from glorifying Allâh is to honor the grey-headed Muslim.\textsuperscript{237}

The youth is dealt with mercifully, and whoever does not show mercy will not be shown mercy.

\begin{center}
\begin{enumerate}
\item [قَبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّحْسَ بَنَّ عَلِيٍّ وَعَنْدَهُ الأَفْقَرَ بَنُ حَبِيبٍ جَالِسَةٍ. فَقَالَ الْأَفْقَرُ إِنَّ لِي عَشْرَةُ مِنَ الْأَوْلِيَاءِ مَا قَبَلَ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ مَنْ لَا يَرْحَمُ لَ أَيْرَحَمُ.
\end{enumerate}
\end{center}

The Prophet \( \text{Ṣa\textsuperscript{d\textsuperscript{i}}\textsuperscript{a}} \) kissed al-Ḥasan bin ‘Ali while al-Aqra’ bin Ḥâbis was sitting with him. Al-Aqra’ said, “I have ten sons and I have never kissed any of them.” The Prophet \( \text{Ṣa\textsuperscript{d\textsuperscript{i}}\textsuperscript{a}} \) looked at him and said, “Whoever does not show mercy will not be shown mercy.”\textsuperscript{238}

\begin{flushleft}
\textsuperscript{235} \textit{Ṣa\textsuperscript{d\textsuperscript{i}}\textsuperscript{a}h \textit{M\textsuperscript{i}sl\textsuperscript{a}m}} 2625
\end{flushleft}

\begin{flushleft}
\textsuperscript{236} \textit{Jāmi’ al-Tirmidhi} 1919
\end{flushleft}

\begin{flushleft}
\textsuperscript{237} \textit{Sun\textsuperscript{n}an Abī Dāwīd} 4843
\end{flushleft}

\begin{flushleft}
\textsuperscript{238} \textit{Ṣa\textsuperscript{d\textsuperscript{i}}\textsuperscript{a}h al-Bukhār\textsuperscript{i}} 5997
\end{flushleft}
A Bedouin came to the Prophet ﷺ and said, “You (people) kiss the boys. We don’t kiss them.” The Prophet said, “I cannot put mercy in your heart after Allâh has taken it away from it.”

The Shaykh ﷺ said, “Welcoming the newborn.” The newborn is welcomed by supplicating for the parents that the child will be the coolness of their eyes, that the child will be made a leader for guidance, and that he or she will be a blessing for their family and the ummah. Համադ bin Zayd ﷺ said, “When Ayyûb welcomed the newborn, he would say, ‘May Allâh make him (or her) a blessing for you and for the ummah of Muḥammad ﷺ.’”

This is a great supplication which is good to say to welcome the newborn, instead of saying some words which may have errors. It was narrated by as-Sari bin Yahyâ that a son was born to a man who used to sit with al-Ḥasan, and another man congratulated him by saying, “Congratulations to the horseman.” Al-Ḥasan said, “How do you know he will be a horseman? Perhaps he will be a carpenter, or perhaps he will be a tailor.” The man said, “What should I say then?” Al-Ḥasan said, “May Allâh make him a blessing to you and to the ummah of Muḥammad ﷺ.”

The Shaykh ﷺ said, “Praying for blessing for the married couple.” As it comes in the hadîth, it is said to the married couple:

بَارِكِ اللَّهُ لَكَ وَنَارِكُ عَلَيْكَ وَجَمَعَ بَشَكَّمَا فِي حَيْثُ

239 Ṣâhib al-Bukhârî 5998
240 Narrated by at-Ţabarânî in ad-Duğ′ (946)
241 Narrated by at-Ţabarânî in ad-Duğ′ (945)
May Allāh bless you, and may He confer blessings upon you, and combine both of you in good (works).\textsuperscript{242}

The Shaykh \textit{اللّهُ ﺍﻟْﮑheimer} said, “Giving condolences at the time of calamity.” This is to bring comfort at the time of calamity by saying (to those struck by it):

\begin{equation}
لِلّهِ مَآ أَخَذَ، وَلِلّهِ مَا أُعْطِىَ، كَلِّيْنِيْاً أَجَلَ، فَتُصَبْرُواَ وَلْتَتَحَسَّبُواَ
\end{equation}

It is for Allāh what He takes, and it is for Allāh what He gives, and everything has its fixed time (limit). So be patient and look for Allāh’s reward.\textsuperscript{243}

And similar things are said from that which has been narrated, and also from that which has not been narrated from the statements that will bring comfort, while being careful not to say anything that opposes the Islamic legislation.

The Shaykh \textit{اللّهُ ﺍﻟْﮑheimer} said, “And there are other Islamic etiquettes related to dressing, removing clothes, and putting on shoes.” Whoever puts on a new garment should praise Allāh and say:

\begin{equation}
اللّهَمَّ أَنْتَ ﺍﻟْ涸َمُدُ كَمَا كَسَبْتَني، أَسْأَلُكَ خَيْرَةً وَحَمْرَاءً مَّا صَبَعَ اللّهُ، وَأَعْفَوْنِيْاً مَّا صَبَعَ اللّهُ
\end{equation}

Oh Allāh, all praise and thanks to You for clothing me with this (garment). I ask You for the good of it and the good of what it was made for, and I ask for Your protection from the evil of it and the evil of what it was made for.\textsuperscript{244}

And whoever sees his brother wearing a new garment should say:

\textsuperscript{242} \textit{Sunan Abi Dāwūd} 2130
\textsuperscript{243} \textit{Ṣaḥīḥ al-Bukhārī} 6602
\textsuperscript{244} \textit{Jami’ at-Tirmidhī} 1767
May you wear it out and may Allāh give you another in its place.245

It is from the Sunnah to put the garments on starting with the right side first, and to avoid wearing garments of fame. The men should also avoid dragging their garments.

کُلُوا وَتَصَدِّقُوا وَأَلبُسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخْيلَةٍ.

Eat, give charity, and clothe yourselves without being extravagant and without showing off.246

The Muslim must give concern to adorning himself with these manners that the Shaykh mentioned along with those he did not mention, as this is from the beauty and completeness of the Muslim, and from the keys to success and happiness in this life and the next.

The Muslim must seek help from his Lord in adorning himself with these manners by supplicating for good and seeking refuge from evil. From those du’ā’ that have been narrated concerning this is:

اللَّهُمَّ اهْدِنِي ذَخْنَ الأَعْمَالِ وَأَخْسَنَ الْخَلَايَ لَا يَهْدِي لَأَخْسَنَهَا إِلَّا أَنْتَ وَقَائِنِي سَيِّئَ الأَعْمَالِ وَسَيِّئَ الْخَلَايَ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ.

O Allāh, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.247

245 Sunan Abī Dāwūd 4020
246 Sunan an-Nasā’i 2559
247 Sunan an-Nasā’i 896
O Allâh, I seek refuge in You from evil character, evil actions, and evil desires.\textsuperscript{248}

\textsuperscript{248} Jâmi' at-Tirmidhi 3591
THE SEVENTEENTH LESSON —
Warning From Shirk and Sins

The Shaykh ﷺ said:

[The seventeenth lesson is] taking caution and warning from shirk and various types of sins, including the seven deadly, destructive sins, which are:

1) Associating partners with Allāh
2) Magic
3) Unjustly killing a life that Allāh made sacred
4) Consuming the wealth of the orphans
5) Consuming usury
6) Fleeing the battlefield
7) Accusing the chaste, believing women of lewdness

Also included is:

• Disobeying the parents
• Severing the ties of kinship
• Bearing false witness
• Making false oaths
• Harming the neighbor
• Oppressing the people in regard to their lives, wealth, and honor
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

• Consuming intoxicants
• Gambling
• Backbiting
• Tale carrying

And other sins that Allâh or His Messenger ﷺ have prohibited.

--- EXPLANATION ---

After the Shaykh completed the previous two lessons concerning the importance of Islamic etiquettes and manners, he followed it with this lesson by warning against the major sins. The previous two lessons were concerning behavior one should adorn himself with; this lesson is about removing behavior. The religion adorns one with virtuous character and removes evil character. The greatest of the virtuous deeds is tawhid of Allâh, while the vilest of the destructive sins is associating partners with Allâh.

Just as the Muslim must know the good deeds and virtuous actions in order to adorn himself with them to be from the people of virtue, likewise he must be aware of the prohibited actions and the destructive sins so he can avoid falling into them. For this reason it is said, “Learn the evil, not for the sake of evil, but in order to avoid falling into it, because the one who does not know evil will fall into it.”

Hudhayfah ﷺ said:

كان الناس بسألون رسول الله صلى الله عليه وسلم عن الخير، وكنت أناسألله عن الشر مخافة أن يدركني.

The people used to ask the Messenger of Allâh about the good, but I used to ask him about the evil for fear of it overtaking me.249

And from the sayings of old is, “How can someone protect

249 Sahih al-Bukhari 3606
himself if he doesn’t know what he is protecting himself from?” This means, how can you avoid the prohibited actions if you do not know what they are, how dangerous they are, or what the destructive sins mentioned in the texts are?! Therefore, the Muslim must certainly know the major sins so he can avoid them.

For this reason, the scholars, may Allāh have mercy upon them, have written specific books about the major sins. And they have counted the major sins, and with each evil sin they mentioned the proof from the Book and the Sunnah. From the best books written on this subject is The Book of Major Sins (Kitāb al-Kabā’ir) by Imām adh-Dhahabi. It is a great book surrounding this topic, and it is very beneficial in warning against the major sins and clarifying the dangers they pose.

The Muslim must be aware of the major sins and know their dangers so he can protect himself; he must know their legislated punishments so that he can be warned from them and warn others as well — cooperating upon piety and righteousness, and enjoining the good and forbidding the evil.

The texts prove that sins are categorized into two types: major sins and minor sins. Allāh ﷻ said:

\[
\text{وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الْزَّنَّارِ وَكُلُّ صَغِيرٍ وَكِبْرٍ}
\]

And each and every thing they have done is noted in (their) Records (of deeds). And everything, small and big, is written.

[Sūrah al-Qamar 54:52-53]

And Allāh ﷻ said:

\[
\text{إِنَّ نَجْحَبُوا كَبَارَ مَا نَنْهَوْنَ عَنْهُ نَكْفَرُ عَنْكُمْ سَبِيلَكُمْ}
\]

And Allāh ﷻ said:

\[
\text{وَدُخِلْكُمْ مَدْخَلًا كَرِيمًا}
\]

305
If you avoid the great sins that you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

[Sūrah an-Nisā' 4:31]

And He said:

الذين يجتنبون كبائر اليدم والفواجش إلا اللهم إن ربكم واسع المغفرة

Those who avoid the major sins and immoralities, only [committing] slight ones, indeed, your Lord is vast in forgiveness.

[Sūrah an-Najm 53:32]

And Allāh ﷻ said:

ولكن الله حبب إليكم الإيمان وزينتنه في قلوبكم وكره إلّكم الكفر والفسوق والعصيان

But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness, and disobedience (to Allāh and His Messenger) hateful to you.

[Sūrah al-Ḥujurat 49:7]

These verses put the sins which Allāh hates for His slaves into three categories:

1) Disbelief: This is what removes the person from the fold of Islām.

2) Wickedness: These are the major sins and transgressions.

3) Disobedience: These are the minor sins.

This is mentioned in the du‘ā’ found in the Qur'ān:
Our Lord! Forgive us our sins and remit from us our evil deeds...

[Sūrah Āl ʿIмrān 3.193]

He mentioned sins (adḥ-dhunūb, الدُّنُوَب) and He mentioned evil deeds (sawyiyāt, سَيِّيَات). “Sin”s (adḥ-dhunūb) means the major sins, while “evil deeds” (sawyiyāt) means the minor sins, and there are many texts with this meaning.

The Muslim must know the major and minor sins, the categories of sins, and the danger of the major sins. And he must know that good deeds, especially the major acts of worship, are an atonement for the minor sins, as found in the statement of the Prophet ﷺ:

الصُّلُوَاتُ الثَّنَاءُ وَالجُمُعةِ إِلَى الجُمُعةِ ورَضْصَانَ إِلَى رَضْصَانَ مُكَّفَّرَاتُ مَا بَيْنَهُمَّ إِذَا أَحْتَضَنَّ الْكَبَائِرَ.

The five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadān to Ramadān, are expiations for the (sins) committed in between (their intervals), provided one shuns the major sins.250

For this reason, Allāh said, “remit from us our evil deeds.” This means to pardon us by way of our good deeds which Allāh has given the slaves success in performing. As for the major sins, it is a must that the person repents to Allāh ﷺ and leaves off the sin and refrains from it, and he must have a strong resolve to never return to it.

In this lesson, the Shaykh mentions some major sins which must be avoided, and there are others that are not mentioned in these important lessons. The Muslim is in need of knowing these sins so he can avoid them.

250 Šāhīḥ Muslim 233
It is the habit of the people to give importance to knowing the affairs that may bring harm to their bodies, so they ask about them and they protect themselves from them. This is to the extent that some people are excessive in giving importance to these affairs, such that they leave off many of the good things in order to maintain good health. Thus, you will find him avoiding many beneficial things — he will not eat them or come near them in an effort to protect his body, yet he does not protect himself from major sins in order to protect his body. Avoiding sins is a protection for the body, by the permission of Allâh, from entering the Hellfire on the Day of Judgment. So it is amazing that someone safeguards his body from many of the good things, fearing he will harm his body, but does not protect himself from sins, fearing his body will be humiliated and punished on the day he meets Allâh ﷻ!

The person who is sincere to himself gives detailed concern to this matter. He asks about the major sins, and he is keen to learn them so he can be wary of them and so he may warn others from them. I advise you to read The Book of Major Sins by Imâm adh-Dha-habi as it relates to this matter, and to give this book as a gift to your family, children, and relatives, especially since now, during our times, the call to major sins is prevalent through the satellite television and the internet. The male and female Muslim youth are being preyed upon daily by these websites and satellite programs, so they are in severe need of knowing what these major sins are. They must know the danger of these sins so they can be cautious of them. The Islamic knowledge is a protection for the Muslim by the permission of Allâh. Many of the people only fall into major sins due to free time, ignorance, and little knowledge and insight concerning the religion of Allâh ﷻ.

The Shaykh ﷻ said “[taking] caution and warning.” This means he takes precautions for himself and he warns others.

The Shaykh ﷻ said, “from shirk and various types of sins, including the seven deadly, destructive sins.” Then the Shaykh listed
a number of sins, and these seven sins have been mentioned in one hadith, which has been collected in al-Bukhārī and Muslim. The Prophet ﷺ said:

اجتنبا السبع الموبقات - يعني المهلكات، فننا: وما هن يا رسول الله؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات.

“Avoid the seven sins that doom a person to Hell.” We said, “What are they, O Messenger of Allah?” He said, “Associating others with Allah (shirk), witchcraft, killing a soul whom Allah has forbidden us to kill except in cases dictated by Islamic law, consuming the wealth of the orphans, consuming ribā (usury), fleeing the battlefield, and slandering chaste, heedless, innocent women.”

This means [one must] avoid these sins and stay far away from them so you do not fall into them. This is similar to the statement of the friend of Allah, Ibrāhīm in his du‘ā’:

وأحمِدني وبنيي أن تُعبد الأَصْنَام

And keep me and my sons away from worshipping idols.

[Sūrah Ibrāhīm 14:35]

This means place us far away from worshipping idols. Thus, it is obligatory upon the Muslim to be far away from major sins and that which leads to major sins. When Allah prohibited major sins, He prohibited coming near to the major sins, and He gave the command to stay far away from them. He said:

إِنّ أَنْتُجَتِبْنَا كِبَارًا مَا نَتَهْوَنَ عَلَهُ

If you avoid the great sins that you are forbidden to do...

[Sūrah an-Nisā’ 4:31]

251 Sahih al-Bukhārī 2766 and Sahih Muslim 89
And He said:

(وَلَا تَثْرُحُوا الرَّضُوْنَى)

And come not near the unlawful sexual intercourse.

[Sūrah al-Isrā' 17:32]

The major sins are called “destructive” because they destroy the person who commits them, in this life and the next. In this life, the person will reap the punishment for committing major sins, and in the afterlife, Allāh has prepared for him a grievous punishment.

The Prophet said “the seven destructive sins.” Counting the sins causes the listener to pay better attention to what is being mentioned. When six of the sins are mentioned, he will say to himself, “One more sin remains.” And if he did not mention the number of sins in the beginning, perhaps the person would miss some of them. This is the benefit of mentioning the number of sins in the beginning of the hadīth. This gives precision to the knowledge.

The major sins are not limited to this number, because there are other aḥādīth that mention other transgressions as major sins, such as the statement of the Prophet ﷺ:

"آَلَّا أَناَّكُمُ يَا أَيُّهَا النَّاسُ إِنَّا نَشَاءُ بِاللهِ وَعَفَوْنَا عَمَّا وَالَّذِينَ سَكَتُوا مِنْهُ مَرَّاتٌ ثَلَاثَانِ "

"Shall I not inform you of the major sins?” — he repeated this three times — “Associating partners with Allāh, disobeying the parents, and false testimony.”

Disobeying the parents and false testimony are not mentioned among the seven major sins in the first hadīth, while both of them are from the major sins according to the second hadīth from the Prophet ﷺ. Therefore, there are more than seven major sins. In

252 Ṣaḥīḥ Muslim 87
fact, there comes a narration from Ibn ‘Abbās ﷺ in which he said, “Their number is closer to seventy.”253 And the major sins are also not limited to this number (seventy). The important matter is to know the guidelines that distinguish a major sin from a minor sin. If the sin is mentioned with a curse for the perpetrator, prevention from entering Paradise, the threat of entering the Fire, the anger of Allāh and His punishment, a sin which negates īmān for the perpetrator, or the statement “he is not from us”, then these are signs it is a major sin.

Shirk

The most dangerous and detrimental of the major sins is shirk (associating partners with Allāh). For this reason, the Prophet ﷺ mentioned this sin first. The greatest command is tawhīd, while the greatest prohibition is shirk. Allāh ﷻ said:

َلاَ نَجْعَلُ مَعَ اللَّهِ إِلَيْهَا أَخْرَ فَتَغْفِرَ مَذْمُومًا مَّحْذُوْلًا ﴿۸﴾

Do not set up with Allāh any other god, or you will sit down reproved, forsaken (in the Hellfire).

[Sūrah al-İsrā’ 17:22]

After this, He mentions a number of prohibitions, but He began by mentioning shirk. Therefore, shirk is the greatest of the destructive sins. It is the sin that is not forgiven (if the person dies upon it), it is the greatest form of oppression, and it is the evilest of the sins. Allāh ﷻ said:

َإِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يَشَارَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴿۸﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except

253 Shu‘ab al-İmān by Imām al-Bayhaqi (290)
that (anything else) to whom He pleases.

[Sūrah an-Nisā’ 4:48]

And in the advice of Luqmān, who said:

"O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great wrong indeed."

[Sūrah Luqmān 31:13]

Shirk is to make other than Allāh equal to Allāh in any of His rights. Whoever supplicates to, sacrifices to, vows to, or seeks help from other than Allāh, or gives any act of worship to other than Allāh (has committed shirk). Allāh ﷺ said:

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sūrah al-An’ām 6:162-163]

Consequently, when the polytheists enter the Fire on the Day of Judgment, they will say:

By Allāh, we were truly in a manifest error, when we held you (false gods) as equals (in worship) with the Lord of all that exists.

[Sūrah ash-Shu’arā’ 26:97-98]
So whoever deems anyone or anything to be equal to Allāh in any of His rights is from the polytheists and the greatest oppressors, and this person is committing the worst of the major sins.

**Magic**

The Shaykh ﷺ said, "Magic." Magic is from the major sins, and it is from the gravest of the major sins because it is disbelief in Allāh. The magician can only become a magician by disbelieving in Allāh and associating partners with Him, obeying the Shaytān, and renouncing the Book of Allāh, the Lord of all that exists.

أَنْبِدُ فِرْقَةٍ مِّنْ الَّذِينَ أُوتِيَ الْكِتَابَ كِتَابَ اللَّهِ وَزَاءَ
ظُهِرَهُمْ كَأَنْ هُمْ لَا يَعْلَمُونَ وَأَتْبَغُوا مَا يَتَبَغْعُو الشَّيَاطِينُ
عَلَى مَلِكِ سَلَّيْمَانَ سَوْمَا كَفَرَ سَلَّيْمَانُ وَلِكَنَّ الشَّيَاطِينَ كَفَرُوا
يَعْلَمُونَ النَّاسَ السَّحَرَّ ﷺ

A party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know! They followed what the *shayātīn* (devils) gave out (falsely of the magic) in the lifetime of Sulaymān. Sulaymān did not disbelieve, but the *shayātīn* disbelieved, teaching men magic...

[Sūrah al-Baqara 2:101-102]

This is disbelief in Allāh, and Allāh cleared Sulaymān of these charges of magic because magic is disbelief in Allāh.

Magic is a term used for incantations and spells which affect the heart, body, and wealth of the person afflicted. Some magic causes death, while other types of magic cause illness, and some magic causes division between the spouses. Some magic is real, while other magic is only illusionary.
[Mūsā] said, “Nay, throw you (first)!” Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.

[Sūrah Tāhā 20:66]

The real magic has an effect upon the person afflicted, such that it can cause death, sickness, separation between spouses, and other than that, as Allāh ﷻ said:

فَيَتَعْلَمُونَ مِنْهُمَا مَا يَقْرَفُونَ بِهِ بَيْنَ الْمَرْزَةِ وَزَوْجِه

And from them, people learn that by which they cause separation between a man and his wife.

[Sūrah al-Baqarah 2:102]

And He said:

وَمِنْ شَرِّ النَّقَافَاتِ فِي الْعُقُورِ

And from the evil of the witchcraft when they blow in the knots.

[Sūrah al-Falaq 113:4]

This is referring to the magicians, and seeking refuge from their evil is proof that the male and female magicians can cause harm and have an effect upon the person afflicted, by making him sick or other than that.

Magic is from the greatest and most dangerous evils. If it spreads throughout the community, it will destroy it and bring about the most severe harm. The magicians will increase in a country when the light of tawḥīd is lessened, and when the clarification of tawḥīd is lessened. When the people become ignorant of tawḥīd and the correct ‘aqīdah, the magicians are able to increase in the land. But
if the flag of *tawḥīd* is raised and the *daʿwah* is strengthened, the magicians disappear, and they will be annihilated by the permission of Allāh ﷻ. For this reason, the people are in severe need of *tawḥīd* being explained, clarified, and established, along with its opposite being warned against; and its opposite is *shirk*.

**Unjust Killing of a Sacred Life**

The Shaykh ﷺ said, "Unjustly killing a life that Allāh made sacred." Allāh ﷻ said:

وَالَّذِينَ لا يَذْعَرُونَ مَعَ اللَّهِ إِلَّا أَخَرَّ وَلَوْ يَقُتُّلُونَ النَّفْسَ

الَّتِي خَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And those who invoke not any other god along with Allāh, nor kill such life as Allāh has forbidden, except for a just cause.

[Sūrah al-Furqān 25:68]

This is proof that taking a life which is protected is from the major sins and great crimes. There are many *ḥadīth* in the Sunnah that warn against this major sin and clarify its danger. The person will continue to be sound in his religion as long as he does not shed forbidden blood, because if he kills someone unjustly, the murder victim will dispute with him on the Day of Judgment. The guardian of the murder victim also has rights — he may pardon the murderer for compensation or without compensation, or he may choose not to pardon them. But the murder victim has rights, and since he has left from this world he cannot be compensated here, so he will dispute with [the murderer] on the Day of Judgement. For this reason, the person will continue to be sound in his religion as long as he does not shed forbidden blood.

If someone steals wealth and he wants to repent, he is able to return the wealth to its owners, by the permission of Allāh, so he
can free himself from this crime. But in the case of murder, the person’s soul has left by the hand of the killer, and only repayment on the Day of Judgement remains. This shows the danger of murder, and it is the greatest sin after kufr and shirk. And it is the same if a person kills himself, committing suicide, or if he purposely kills someone else.

وَلَا تَعْتَلُّوا أَنفَسَكُمْ

And do not kill yourselves.

[Sūrah an-Nisā’ 4:29]

Both of these are great sins, and the greatest of the destructive sins after shirk.

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Consuming the Wealth of the Orphans

The Shaykh said, “Consuming the wealth of the orphans.” Allāh said:

إِنَّ الْذِّينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظَلَّلَةً إِنِّيَ يَأْكُلُونَ فِي نَارِ اِثْنَانَ

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies...

[Sūrah an-Nisā’ 4:10]

This shows that consuming the wealth of the orphans is a major sin which earns the perpetrator entrance into the Fire on the Day of Judgment. The text states “consuming” the wealth of the orphans, because this is the manner in which people utilize their wealth the most, but it also includes taking any portion of their wealth, whether the person uses it to buy a garment, a house, a car, or anything else. This person is included in this threat. The orphan is weak, and he or she does not know about wealth or the value of it, so the guardian is entrusted with it. The guardian could
take some of this wealth and no one would know except Alläh, the Lord of all that exists. Therefore, the text comes with a warning and a threat to protect the wealth of the orphans so it will not be lost to the one who is in charge of their affairs.

Usury (Ribâ)

The Shaykh said, “Consuming usury.” Ribâ (usury, or interest) is from the greatest sins, and it is a manner of consuming the people’s wealth with falsehood. Alläh said:

« يَمْحَقُ اللَّهُ الْزَّيْنَ وَيَزْرِّي الصِّدَقَاتِ »

Alläh destroys interest and gives increase for charities.

[Sûrah al-Baqarah 2:276]

And He said about those who consume ribâ:

« الْذِّينَ يَأْكُلُونَ الزَّيْنَ لَا يُقُومُونَ إِلَّا كَمَا يُقُومُ الْذِّي يَتَخَطَّبُهُ الشَّيْطَانُ مِنَ الْمَسّ »

Those who consume interest cannot stand [on the Day of Resurrection] except as the one who is being beaten by the Shaytân into insanity stands.

[Sûrah al-Baqarah 2:275]

This sin is deserving of the curse and anger of Alläh, as it appears in the hadîth:

لَعَنَ رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمُ آكِلَ الْزَّيْنَ وَمَكَّلَةَ وَكَانَتِهُ وَشَاهِدَيْهِ

The Messenger of Alläh cursed the accepter of interest and its payer, the one who records it, and the two witnesses.254

254 Sahîh Muslim 1598
The person is not safe from this punishment by changing the name of interest to “profit,” “benefit,” or any other name. The consideration is given to the reality, not the name. The reality of sin does not change even if the name is changed. Whether they call ribâ “benefit” or they call bribery “gratuity,” the reality remains the same, and those who participate in it are exposing themselves to the punishment of Allâh.

It is obligatory for the Muslim to be on guard concerning this affair such that he is not deceived by doubts, and thus he can protect his religion and his honor, and he doesn’t expose himself to destruction. The Prophet ﷺ said:

فَمَنْ أتَمَّ أثْقِلَى الشَّبَهَاتِ أُتْبِعَ أَرْضَةً وَدِينَةً وَمَنْ وَقَعَ فِي الشَّبَهَاتِ وَقَعَ فِي الْحَرَامِ

He who guards against doubtful things keeps his religion and his honor blameless, but he who falls into doubtful things falls into what is unlawful.\(^{255}\)

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**Fleeing the Battlefield**

The Shaykh ﷺ said, “Fleeing the battlefield.” This is to flee the battle upon encountering the enemy. Allâh ﷻ said:

وَمَنْ يَوْلِهِمْ يَوْمَئِنَّ ذِبَارِهِ إِلَّا مَتَحَرَّفًا أَلَّمْ تَقَلَّ أَوْ مَتَحَرَّرًا

إِلَى فَتْنَةٍ فَقَدَ بَأَبَهُ بَغْصُبَ مِنَ اللَّهِ وَمَأْوَأُ جَهَنَّمُ وَبَيْنَ الْمُتَصَيِّرِ

And whoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

[Sûrah al-Anfûl 8:16]

\(^{255}\) *Sunan Abî Dâwûd* 3330
The Seventeenth Lesson

If the person turns his back as a maneuver of war because he wants to fight from another area or he wants to assist his comrades, there is no problem with this. But if he turns his back to flee, this is from the great, major sins. This is because fleeing from the battle will weaken the strength of the army and their opposition in the face of the enemy, and when the soldiers see that some of their comrades have fled the battle, their resolve will weaken. Consequently, it is from the seven deadly sins.

Accusing Chaste Women of Lewdness

The Shaykh ﷺ said, “Accusing the chaste, heedless, believing women of lewdness.” This means the chaste women (in general), whether they were previously married or virgins, because chaste is sometimes used to refer to unmarried women and it is sometimes used to refer to married women who avoid lewdness. “Heedless” means they are oblivious and free of the accusations against them. “Believing women” means they believe in Allāh and are obedient to Him. To accuse them of lewdness is from the destructive sins.

Disobeying the Parents

The Shaykh ﷺ said, “Also included is disobeying the parents.” The parents have the most right to kind treatment and good interactions. Allāh ﷻ said:

وَوَصَّيْنَا الْأُمَّةَ بِإِخْرَاجِ الْإِنْسَانِ بِوَالِدِيهِ حُسْنًا

And We have enjoined on man to be good and dutiful to his parents...

[Sūrah al-‘Ankabūt 29:8]

And Allāh ﷻ said:
And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.

[Sūrah al-Isrā’ 17:23]

Allāh has enjoined kindness upon the parents for the goodness they showed the child. Kindness to the parents is from the greatest deeds of obedience, while disobeying the parents is from the greatest of sins. This sin has been coupled with shirk in the Qur'ān and Sunnah. The Prophet ﷺ said:

“Shall I not inform you of the major sins?” — he repeated this three times — “Associating partners with Allāh, disobeying the parents, and false testimony.”

Disobeying the parents being coupled with shirk [in this hadith] proves the severity of disobeying the parents.

The phrase ‘unqūq (عُقُوق , disobey) comes from the word al-‘aq (الْعَق ), which means to sever or split. Allāh has ordered kindness and generosity to the parents and fulfilling their rights, and whoever does not do so has been evil towards them, even [if it is only] with one word.

...say not to them a word of disrespect...

[Sūrah al-Isrā’ 17:23]

Disrespecting the parents is also by actions.
The Seventeenth Lesson

...and do not repel them...

[Sūrah al-Isrā’ 17:23]

This is all considered disrespect to the parents and it is blameworthy, because the parents have shown the child the most kindness, so how can someone repay this kindness with evil?! Therefore, this disrespect only comes from the most blameworthy of people.

Severing Ties of Kinship

The Shaykh ﷺ said, “Severing the ties of kinship.” Allāh ﷻ has command us to connect the ties of kinship. He said:

وَالَّذَينَ يَصُدُّونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُؤْصَلُنَّ

And those who join that which Allāh has ordered to be joined...

[Sūrah ar-Ra’d 13:21]

And He said:

فَهِلْ عَسِيتُمْ إِن تَوَلَّيْتُمْ أَن نَفِسْدُوا فِي الأَرْضِ وَتَقْطَعُوا أَرْحَامَكُمْ أَوْلَئِكَ الَّذِينَ لَعْنَهُمُ اللَّهُ فَأَصْمَمَهُمْ وَأَعْمَى أَبْصَارَهُمْ

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?

[Sūrah Muḥammad 47:22-23]

Severing the ties of kinship is from the great, destructive sins. The legislation orders us to join the ties of kinship, to give the relatives their rights, and to be kind to them.
Bearing False Witness

The Shaykh ﷺ said, “Bearing false witness.” False witness is lies and slander. Bearing false witness has been coupled with širāk in the Qur'ān and the Sunnah. In the Qur'ān, Allāh ﴿ said:

فَاجْتَنَبْوا الْزَّجَّةَ مِنَ الْأَوْلَادِ وَاجْتَنَبْوا قُوَّةَ الْزُّورِ

So shun the abomination (worshipping) of idols, and shun lying speech (false statements).

[Sūrah al-Ḥajj 22:30]

And in the Sunnah, there is the previously mentioned ḥadīth:

أَلَا أَخْلِصْنَا بِأَحَوْكَمُ الْكَبَارِ. قَالُوا بَلْ كَيْ بِرَسُولِ اللَّهِ. قَالَ الإِسْرَآءُ بِاللَّهِ وَعَقُوفُ الْوَالِدَيْنِ. قَالَ وَجَلَّسَ وَكَانَ مَكْتُوبًا فَقَالَ وَشَهَادَةُ الْزُّورِ أَوْ قُوَّةٌ الْزُّورِ. فَمَا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُهَا حَتَّى قَلِلَتْ لَيْتَهُ سَكَتَ.

“Shall I not tell you of the biggest of the major sins?” They said, “Of course, O Messenger of Allāh!” He said, “To join partners with Allāh, and disobeying one's parents.” He sat up, and he had been reclining. He said, “And false testimony, or false speech.” And the Messenger of Allāh would not stop saying it until we said (to ourselves), “I wish that he would stop.”

The Companions wished he would stop saying that due to their compassion for him.

Bearing false witness is a major crime because it infringes on the rights of others and consumes the wealth of the people with falsehood, and perhaps it can escalate to taking the lives of the innocent. Thus, the one who bears false witness is an oppressor from many angles:

- He is an oppressor from the standpoint of his lying,
because false witness is based upon lies and slander.

- He is oppressing the person he is a witness against, because he takes away their rights with this testimony.
- He is oppressing the person he is a witness for, because he gives him something he does not deserve with this testimony.
- He is also oppressive from the standpoint of wealth, because the Prophet ﷺ said:

إن دماءكم وأموالكم وأعراضكم حرام.

Verily your blood, your property, and your honor are sacred.258

Therefore, bearing false witness is filled with oppression from numerous angles, and it is a great crime that results in evil, the extent of which is only known to Allāh ﷻ.

False Oaths

The Shaykh ﷺ said, “False oaths.” [Meaning] those oaths by which you acquire someone’s wealth unjustly or by which you spend someone’s wealth unjustly. The Prophet ﷺ said:

 ثلاثة لا يكلمهم الله يوم القيامة، ولا ينظر إليهم، ولا يرضونهم وله عذاب أليم

قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرات، وقال أبو ذر: خابوا

وخسروا، من هم يا رسول الله؟ قال: المسئول، والمنان، والمنفق سلعته بالحلف

الأذب.

“There are three to whom Allāh will not speak on the Day of Resurrection, nor will He look at them or praise them, and theirs will be a severe torment.” The Messenger of Allāh ﷺ repeated it three times, and Abū Dharr said, “They are lost and doomed. Who are they, O Messenger of Allāh?” He said, “The one who

258 Ṣaḥīḥ al-Bukhārī 1739
lets his garment hang below his ankles, the one who reminds others of his favor, and the one who sells his product by means of false oaths.”

It is not permissible to use Allâh’s name to sell merchandise.

وَلا تَجْعَلُوا اللَّهَ عَرْضَةً لِلَّيْمَاكُمُ

And make not Allâh’s (name) an excuse in your oaths...

[Sûrah al-Baqarah 2:224]

It is not permissible to be bold in this affair, such that every time one wants to sell a product he swears by Allâh. If he does so and he is lying, this is extremely dangerous and it is from the major sins, and the person is deserving of Allâh’s wrath and punishment.

Harming the Neighbor

The Shaykh declared, “Harming the neighbor.” This is also from the destructive sins. The Prophet negated imân — meaning, the obligatory imân — from the one who harms his neighbor. He said:

وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ. قَبْلُ وَمَنْ بَيْنَ اسْتُوْىِ اللَّهِ قَالَ الَّذِي لا يَأْمُنُ جَارَةً بِبَيَادِقِهِ.

"By Allâh, he does not believe! By Allâh, he does not believe! By Allâh, he does not believe!" It was said, “Who is that, O Messenger of Allâh?” He said, “The person whose neighbor does not feel safe from his evil.”

259 Sahih Muslim 106

260 Sahih al-Bukhari 6016
Oppressing the People’s Lives, Wealth, & Honor

The Shaykh ﷺ said, “Oppressing the people in regard to their lives, wealth, and honor.” The Messenger of Allâh ﷺ said in his farewell sermon:

إن دماءكم، وأموالكم، وأعراضكم حرام عليكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا.

Verily your blood, your property, and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours, and in this town of yours.²⁶¹

And in another ḥadîth he said:

كُلُّ الْمُسْلِمِينَ عَلَى الْمُسْلِمِينَ حَرَامٌ، دَمُهُ، وَمَوْلاَهُ، وَعِضْرُهُ.

Every Muslim’s blood, property, and honor are unlawful to be violated by another Muslim.²⁶²

A man wrote a letter to Ibn ‘Umar ﷺ in which he said, “Write for me all of knowledge.” What is the answer to a question like this? If someone wrote to one of the scholars seeking advice and said to him, “Write for me all of knowledge,” how would [the scholar] respond to him? Ibn ‘Umar responded to him, and look at the beautiful responses of the Companions ﷺ.

He said, “Verily knowledge is abundant, but if you are able to meet Allâh without being responsible for spilling the people’s blood, while having a stomach that has not consumed the wealth of the people, and your tongue has not taken their honor, while you are adhering to the jamā‘ah, then do so.”²⁶³

So he instructed him to be safe from these three affairs: taking the

²⁶¹ Sunan Ibn Mâjaib 3931
²⁶² Sahîh Muslim 2564
²⁶³ Târikh Damasq (The History of Damascus) by al-Khaṭîb (16/216)
life, wealth, or honor of a person. And whoever avoids these three has attained a great deal of good.

Consuming Intoxicants

The Shaykh said, “Consuming intoxicants.” This includes alcohol and other intoxicants that impair the intellect. Intoxicants are the mother of filth and they combine all evil. This is because the person who consumes intoxicants will do various types of great evil due to his intellect being impaired. He will do many evils without realizing it due to the absence of his intellect. Thus, consuming intoxicants is from the major sins.

Gambling

The Shaykh said, “Gambling.” Gambling is based upon risking wealth, and gambling wastes and consumes wealth unjustly. How many people have gambled and lost all of their wealth in an instant?! How many people have collected a lot of wealth through gambling, but it was collected unjustly?! Whoever obtains wealth through gambling has collected wealth unjustly. Whoever loses his wealth through gambling will be held responsible for what he lost through impermissible means. This is consuming the wealth of the people through falsehood. The legislation has prohibited gambling and warns that it is from the actions of the Shaytān.

إِنِّمَا الْخَمْرُ وَالْمُخَيْسَرُ وَالْأَنْصَابُ وَالأَرْزَالُ رِجْسٌ مِّنْ عَمَّالِ الشَّيْطَانِ

Intoxicants, gambling, [sacrificing on] stone altars [to other than Allāh], and divining arrows are but defilement from the work of the Shaytān.

[Sūrah al-Mā'īdah 5:90]
Backbiting

The Shaykh ﷺ said, “Backbiting.” The Prophet ﷺ explained the meaning of backbiting in a hadith. He said:

دَكَّرَكُ أَخَاكَ بِمَا يَكَرُّهُ.

It is for you to mention about your brother that which he hates to be said about him.264

Allāh ﷺ said in the Qur’ān:

وَلَا يَعْبَرَ بِبَعْضُكُمْ بَغْضًا ََِّ أَلْحَبِبَ أَحْدَكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مِنْهَا خَفَكُمْ

And do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).

[Sūrah al-Ḥujurat 49:12]

He made the similitude of backbiting to eating dead flesh in order to clarify the evil and danger of backbiting, and its harm to the Muslims.

وَالَّذِينَ يَؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْضًا مَا اكْتَسَبُوا فَأَقْدِ

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

[Sūrah al-Āhzāb 33:58]

Thus it is obligatory upon the Muslim to be cautious against harming his Muslim brothers with any type of harm, backbiting or otherwise. ‘Ā'ishah ﷺ said, “It was said to the Prophet ﷺ:

264 Sahih Muslim 2589
A certain woman prays in the night, fasts in the day, [performs good] deeds, and gives charity, but she harmes her neighbors with her tongue.’ The Messenger of Allah ﷺ said, ‘There is no good in her. She is one of the people of the Fire.’ They said, ‘Another woman prays the prescribed prayers and gives bits of curd as ṣadaqah, and she does not harm anyone.’ The Messenger of Allah ﷺ said, ‘She is from the inhabitants of Paradise.’”

So harming the people with the tongue by way of backbiting, tale carrying, and mocking is from the great destructive sins.

**Tale Carrying**

The Shaykh ﷺ said, “Tale carrying.” This is to carry information from one person to another in order to cause problems between them. The tale carrier is from those who cause corruption throughout the earth. It has been narrated from some of the Salaf: “A tale carrier can do more damage in one hour than a magician can do in one month.” It is from the most dangerous affairs that cause corruption in the society, and for this reason the legislation prohibits it. The Prophet ﷺ said:

لا يدخل الجنة فأث.

*The tale carrier will not enter Paradise.*

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265 *Al-Adab al-Mufrad* by al-Bukhari (119)

266 *Shu'ab al-Imān* by Imām al-Bayhaqi (10602)

267 *Ṣaḥīḥ al-Bukhārī* 6056
The Shaykh ﷺ said, “And other sins that Allāh or His Messenger ﷺ have prohibited.” This is to caution that the sins are not limited to what was mentioned, as this was only a summary of some of the major sins. It is upon the Muslim to know them so he can take precaution himself, as well as warn those from his family, children, neighbors, and friends.
THE EIGHTEENTH LESSON
Preparing, Praying Over, & Burying the Deceased

The Shaykh said:

The twelfth lesson is preparing the deceased, praying over him, and burying him, and here are the details of that.

First: When death approaches the person, it is prescribed to encourage him to say “nothing has the right to be worshipped except Allāh.” This is based upon the statement of the Prophet ﷺ:

لَقَنِوْ نَمَائِنكُمْ لَا إِلَهَ إِلَّا اللَّهَ

Encourage your dying to say “nothing has the right to be worshipped except Allāh.”

Second: When you are certain of his death, close his eyes and tie his jaws, due to what has been narrated in the Sunnah concerning that.

Third: It is obligatory to wash the deceased Muslim, except if he is a martyr who died on the battlefield; in this case, he is not washed nor prayed over, and he is buried in his clothes instead. This is because the Prophet ﷺ did not wash those who died in the Battle of Uḥud nor did he pray over them.

EXPLANATION

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268 Sahih Muslim 916
The Eighteenth Lesson

This is the final lesson in this beneficial treatise. In this lesson, the Shaykh specified the matters pertaining to the deceased and preparing his body, praying over him, and burying him. There is no doubt that this is a very important matter that is incumbent upon the Muslim to learn and know. Death is an affair that will happen to everyone.

أَنْتَ لَنَفْسِي ذَايَتْقُهَ الْمَوْتِ

Every soul shall taste death.

[Sūrah Ālī Ḥumād 3:185]

There are rulings pertaining to the deceased that have been clarified in the legislation which give concern to preparing the body, washing him, shrouding him, praying over him, supplicating for him, and burying him. These are tremendous rulings clarifying the rights that the deceased has upon his family and the people in general, from their supplications for him and praying over him.

If the people are ignorant of these matters, perhaps they will deal with the deceased in an incorrect manner that contradicts the legislation of Allāh ﷻ, as it relates to washing him, shrouding him, praying over him, burying him, and supplicating for him. Those who are ignorant of the laws of Allāh will perhaps fall into matters that oppose His legislation and have no basis.

Someone once said to me that he was ignorant of these matters, so he went to a janāzah and prayed two raka‘āt over the deceased, making rukū’ and sujūd. And those who are ignorant of the legislation may fall into matters more severe than this. How many innovations are practiced at the time of burial, those things which do not benefit the deceased and which harm the living?! All of this is due to ignorance of the religion.

Therefore it is upon the Muslims to give concern to these affairs and gain precision in them so they can deal with the deceased in the manner that agrees with the legislation of Allāh ﷻ, and that
which has come from the Messenger of Allāh ﷺ.

Encouraging the Dying to Recite the Shahādah

The Shaykh ﷺ said, “First: When death approaches the person, it is prescribed to encourage him to say ‘nothing has the right to be worshipped except Allāh.’ This is based upon the statement of the Prophet ﷺ:

لقتوا موتاكم لا إله إلا الله

‘Encourage your dying to say “nothing has the right to be worshipped except Allāh.”’”

What is meant by “the dying” are those who are near death. The Prophet ﷺ said:

من كان آخر كلامه لا إله إلا الله دخل الجنة.

He whose last words are “nothing has the right to be worshipped except Allāh” will enter Paradise.\textsuperscript{269}

Therefore it is prescribed to encourage the dying person to say this great statement so they can be his last words in this world. For this reason, the Prophet ﷺ said, “Encourage your dying to say ‘nothing has the right to be worshipped except Allāh.’”

This means the one who has the signs of death upon him, not the person who has already passed. It is the Sunnah to encourage them to say “nothing has the right to be worshipped except Allāh.” The person should be encouraged in a gentle manner so he does not become annoyed, especially while in this time of hardship. Once he says it, he is not asked to repeat it; rather, he is left alone. Then if he says some other words, he is gently encouraged to say it again.

\textsuperscript{269} Sahih Muslim 916
Closing the Eyes & Jaws at the Time of Death

The Shaykh ﷺ said, “Second: When you are certain of his death, close his eyes and tie his jaws, due to what has been narrated in the Sunnah concerning that.”

Once it has been affirmed that he has actually died due to the signs of death upon him, such as the doctor saying he has died, then it is prescribed at this time to close his eyes. This is because his soul has left his body and the eyes follow the soul, so the eyes stare. Consequently, it is the Sunnah to close the eyes.

دخل رسول الله صلى الله عليه وسلم علي أبي سلمه وقد شق بصره فأغمضه.

The Messenger of Allah ﷺ visited Abū Salamah ﷺ when his eyes were open soon after he died. He closed them (the eyes) for him.\textsuperscript{270}

Also, his jaws should be tied. The jaws are the two large bones that the teeth sprout from; they should be tied with cloth. This is because perhaps the mouth will open if it is not tied, but if it is sealed, the mouth will remain closed when the body of the deceased cools. From the wisdom of this is that no water will enter his mouth at the time of washing, and no vermin will enter his mouth when he is buried. This is despite the fact that there is no specific text mentioning this — it is included in the general principles.

The Obligation of Washing the Deceased

The Shaykh ﷺ said, “Third: It is obligatory to wash the deceased Muslim.” This is from the obligations and rights of the deceased which must be fulfilled, and the description of the washing will follow.

\textsuperscript{270} Sahih Muslim 920
The Shaykh said, “Except if he is a martyr who died on the battlefield.” He specified those who die on the battlefield because the texts mention others who are considered martyrs who did not die on the battlefield.

The one who dies by plague is a martyr; the one who drowns is a martyr.271

These individuals are martyrs in regard to their reward in the next life, but in this life they are dealt with like others who die. They are washed, shrouded, and prayed over. As for those who die on the battlefield, they are not washed or prayed over, rather they are buried in their clothes. This is because the Prophet did not wash those who died in the Battle of Uhud nor did he pray over them. Jābir [narrated from the Prophet] about those killed during the Battle of Uhud:

زَقَلُوهُمْ بِدِمَائِهِمْ فَإِنَّهُ لَيْسَ كَلَّمَ يُكَلِّمُ فِي اللَّهِ إِلاَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ يَنْخِذُ لَوْنَ الدَّمِ وَرَبِيعَ رِيحَ الْمَسْتَكِ.

Wrap them up in their clothes that are stained with blood, for there is no wound that is sustained for the sake of Allāh except that it will come bleeding on the Day of Resurrection. Its color will be the color of blood, but its fragrance will be the fragrance of musk.272

This is the wisdom for why they are not washed and are left in their blood-stained clothes. It is so the traces of their great worship can remain, and the act of jihād that is considered obedience is fighting in the path of Allāh to make the statement of Allāh the highest.

271 Muwatta’ Mālik 36
272 Sunan an-Nasā’ī 2002
The Description of Washing the Deceased

_The Shaykh_ Ṣaid:

Fourth is the description of washing the deceased. The private area should be covered, then the body is slightly raised and his stomach is lightly pressed. Next, the person washing the body wraps his hands in a rag or something similar, to protect his hands. Then he performs _wudu'_ on the deceased, the same _wudu'_ used for the prayer. Then he washes his head and beard with water and lotus leaves, or something similar. Next his right side is washed, then his left side. Then he is washed in a similar fashion a second and third time. Each time, the person presses lightly on the stomach of the deceased. If something exits from him, the area is washed. And the openings should be blocked with cotton. If the cotton does not stick, then utilize clay, or one of the new medical methods such as paste or the like.

Next, the _wudu'_ is performed again. If he is not cleaned with three washings, then he is washed up to five or seven times. Next, the body is dried with a cloth. Then perfume is placed on the hidden places and the places of prostration, and it is also good if the entire body is perfumed. And the shroud is perfumed with _bakbūr_. If the mustache or nails are long they should be cut, and there is no harm if they are left alone. The hair is not combed, and the hair on the private area is not cut, nor is the deceased circumcised, because there is no proof for any of this. The woman’s hair is put into three braids and placed hanging behind her.

--- EXPLANATION ---

The Shaykh Ṣaid mentioned here the description of washing the deceased in light of what has been narrated in the Sunnah of the Messenger of Allāh ﷺ. First he mentioned “the private area should be covered.” When the clothes he was wearing are removed from him, the private area is hidden by placing a piece of cloth
over it. Looking at the private area is not permissible, whether the person is alive or deceased. The Prophet ﷺ said to ‘Ali ﷺ:

وَلَا تَنْتَظِرُنِ إِلَّا فُحْدَ حَيٍّ وَلَا مَيْتٍ.

Don’t look at the thigh of the living or the dead.\(^{273}\)

If it is not permissible to look at the thigh of the living or the dead, then how about looking at the private area, front or back? So it is obligatory to begin by covering the private area, from the navel to the knee, and then removing the clothes while this covering remains over the private area.

The Shaykh ﷺ said, “Then he is slightly raised and his stomach is lightly pressed.” The head and back are slightly raised. The person washing the body places his forearm on the top of the stomach and presses down lightly from the top of the stomach to the bottom of the stomach, and he lifts the person slightly so if there is something that needs to exit, it will be able to exit. All of this is done with gentleness. This is because the deceased has sanctity, just like the living. It is not said, “This person is dead, so he can be dealt with in a severe manner.” Rather, he is lifted and pressed in a gentle manner, paying attention to the sanctity of the deceased just as sanctity is given to the living.

The Shaykh ﷺ said, “Next, the person washing the body wraps his hands in a rag or something similar.” It is easy during our time to place gloves on the hands made from cloth. They should be thick in order to achieve the intended goal of protecting his hands. This means that when he is cleaning the deceased’s private area, the gloves protect him from directly touching it with his hands. The private area is not looked at nor is it to be touched directly with the hand.

The Shaykh ﷺ said, “Then he performs \textit{wudu’} on the deceased, the same \textit{wudu’} used for the prayer.” The Prophet ﷺ said:

\(^{273}\) Sunan Abi Dâwûd 3140, declared weak by Shaykh al-Albâni
The Eighteenth Lesson

ابدأ وإنما لها ومضاعف الوضوء منها.

Start from the right side, and with those parts of the body over which \textit{wudu} is performed.\textsuperscript{274}

The first action performed is the \textit{wudu} that is performed for the prayer. The scholars have said that the exception to this is inhaling water into the nose and mouth. This is because, if water is placed in the nose and mouth, it will go inside his body.

The Shaykh \textsuperscript{274} said, “Then he washes his head and beard with water and lotus leaves.” The Prophet \textsuperscript{275} said:

اعسَؤْلُوهَا الْمُحْرِمَ في تأْوِيهِ اللَّذَايْنَ أَحْرَمَ فِيهِمَا واعسَؤْلُوهَا بِمَا وَسَلَ.

\textbf{Wash the muhrim in the two garments in which he entered \textit{ihrām}, and wash him with water and lotus leaves.}\textsuperscript{275}

He said, “Next his right side is washed, then his left side.” This is based on the previously mentioned \textit{hadith}, “Start from the right side.”

He said, “Then he is washed in a similar fashion a second and third time.” If he needs to be washed five or seven times, this is done, and if more is needed this is done, but it must be an odd number: seven, nine, like that. This based on the \textit{hadith}:

اعسَؤْلُهَا ثَلَاثًَا أو خَمْسًَا أو أَكْثَرَ مِن ذَلِكَ إِن رَأَيْنَهُ ذَلِكِ.

\textbf{Wash her three times, or five, or more than that if you think that (is necessary).}\textsuperscript{276}

He said, “Each time, the person presses lightly on the stomach of the deceased. If something exits from him, the area is washed.” He is washed as was previously mentioned.

\textsuperscript{274} \textit{Sahih Muslim} 939

\textsuperscript{275} \textit{Sunan an-Nasā'i} 1904

\textsuperscript{276} \textit{Sunan an-Nasā'i} 1890
He said, “And the openings should be blocked with cotton.” The purpose for placing cotton in the back passage is so nothing will exit from that area.

He said, “If the cotton does not stick, then utilize clay.” If the cotton does not work, pure clay is used, the clay which is not mixed with dirt. And pure clay is extremely beneficial for holding substances together. “Or one of the new medical methods, such as paste or the like.” These are from the methods that make it easier than in earlier times. There is nothing wrong with using adhesives to prevent anything from exiting, and this would take the place of the clay.

He said, “Next, the *wudu’* is performed again. If he is not cleaned with three washings, then he is washed up to five or seven times.” The body is washed according to what is necessary.

He said, “Next, the body is dried with a cloth. Then perfume is placed on the hidden places.” The hidden places are those places like the armpits, especially if there is excessive sweat and smell. Perfume is placed in the hidden places “and the places of prostration” like the forehead, nose, and palms. This is to honor the places of prostration and the great status they hold.

He said, “And if the entire body is perfumed, this is also good.” If there remains extra perfume and they want to perfume the entire body, this is okay. This action has been narrated by some of the Companions such as Anas and Ibn ‘Umar authentication.

He said, “And the shroud is perfumed with *bakbūr.*” The shroud is perfumed with the smoke of *bakbūr* and the fragrance of perfume an odd number of times. The Prophet authentication said:

إِذَا حَمِّرْتُمُ الْمَوْتَى فَاْوَنََءِرْنَا.

When you perfume the deceased with incense, do so an odd number of times.\textsuperscript{277}

\textsuperscript{277} Al-Mustadrak by al-Ḥākim (1310)
The Eighteenth Lesson

He said, "If the mustache or nails are long they should be cut, and there is no harm if they are left alone." The origin concerning this matter is to leave the body as it is.

He said, "The hair is not combed, and the hair on the private area is not cut, nor is the deceased circumcised, because there is no proof for any of this." The hair is not combed, fearing it will cause it to come out.

He said, "The woman's hair is put into three braids and placed hanging behind her." This is based upon the hadith of Umm 'Atiyyah ♂:

\[\text{مَنْطَنُنا ثَلَاثَةَ فَرْوَنِ} \]

We braided her hair in three plaits.²⁷⁸

And the braids are placed behind her.

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Shrouding the Deceased

The Shaykh ♂ said:

**Fifth:** Shrouding the deceased. It is preferred to shroud the man in three white sheets, with no shirt and no turban. This was the action of the Prophet ♂. And he should be wrapped in layers. There is no problem if he is shrouded in a shirt, waist sheet, and a wrapper. The woman should be shrouded in five sheets in layers, with the *khimar*, waist sheet, and two wrappers.

It is obligatory for every deceased person to have at least one sheet that covers the entire body, but if the deceased was in a state of *ihram* (performing Hajj), he should be washed with lotus leaves and shrouded in his waist sheet and his top sheet, or other than that, and his head and face are not covered, nor is he perfumed. This is

²⁷⁸ *Sahih Muslim* 939
because he will be raised on the Day of Judgment saying the *talbiyah*, as has been authenticated in a narration from the Prophet ﷺ.

If the woman was in a state of *ihram*, she is shrouded similar to other women, but she is not perfumed, her face is not covered with *niqab*, and her hands are not covered with gloves; rather, her face and hands are covered with the shroud that is covering her, as shrouding the woman has been described. The child is shrouded in one sheet and up to three sheets, while the female child is shrouded in a shirt and two wrappers.

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EXPLANATION

The Shaykh said, “Fifth: Shrouding the deceased.” This is the stage that follows the washing. After the deceased is washed in the previously described manner, he is shrouded.

He said, “It is preferred to shroud the man in three white sheets, with no shirt and no turban. This was the action of the Prophet ﷺ.” What is meant by “sheets” are long pieces of material. Each sheet should be able to cover the deceased by itself. ‘A’ishah ﷺ said:

كَفَّيْنَ رَسُولُ اللهِ - صلى الله عليه وسلم - فِي ثَالِثَةِ أَثْوابٍ بِيِّنَى سَخْوَتُهَا مِنْ

كُرْسِفٍ لَّيَسُ فِيهَا قَمِيصُ وَلَا عَمامةٌ

The Messenger of Allah ﷺ was shrouded in three pieces of white Yemeni cotton sheets. They did not include either a shirt or a turban.\(^\text{279}\)

The Shaykh said, “And he should be wrapped in layers.” The deceased is placed on top of the first sheet and then this is folded over him completely, and the second sheet is beneath the first sheet, and so on.

He said, “There is no problem if he is shrouded in a shirt, waist

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\(^\text{279} \text{Saheeh al-Bukhāri 1273}\)
sheet, and a wrapper.” There is no problem if he is wrapped in one wrapper, because the objective of covering the deceased has been obtained.

He said, “The woman should be shrouded in five sheets in layers, with the *khimār*, waist sheet, and two wrappers.” She is covered with more sheets than the man because, just like when she was alive, she has to be covered more than him, as more of her is considered to be her *‘awrah* (the area of her body that should not be seen), and this continues to apply after she has died. First she is covered with a waist sheet over her private area and the areas around it. Then the sheet is wrapped around her body, and a long shirt is placed over her head and the surrounding area, and then she is wrapped in two sheets similar to the man. This is the preferred method, as has been mentioned by the scholars, and there are narrations that prove this. There is no problem if she is shrouded in less than this.²⁸⁰ Laylā bint Qānif ath-Thaqafiyyah said:

١٨٢٤

I was one of those who washed Umm Kulthūm, the daughter of the Prophet ﷺ, when she died. The Messenger of Allāh ﷺ first gave us a lower garment, then a shirt, then a cloth for her head, then a cloak (which covers the whole body), and then she was shrouded in another garment. The Messenger of Allāh ﷺ was sitting at the door, and he had her shrouds with him. He gave us the garments one by one.²⁸¹

Ibn al-Mundhir said, “Most of what we memorized from the scholars is that the woman should be shrouded in five sheets.”²⁸²

²⁸⁰ Majmū’ al-Fatāwá by Shaykh Ibn Bāz (127/13)
²⁸¹ Musnad Imām Ahmad 27135
²⁸² Al-Mughni by Ibn Qudāmah (350/2)
There are some scholars who say the woman can be wrapped in three white sheets, similar to the man, because the principle is that the woman is similar to the man in relation to the rulings, and because the chain of narration of the hadith has been criticized.

The Shaykh said, “It is obligatory for every deceased person to have at least one sheet that covers the entire body.” As previously mentioned, it is more complete to cover the deceased in three sheets, as this was the action of the Prophet ﷺ. But if this is not possible, then the objective can be attained by using one sheet that covers the entire body.

[Regarding the muhrim], he said, “He should be washed with lotus leaves and shrouded in his waist sheet and his top sheet, or other than that, and his head and face are not covered.” The Prophet ﷺ has prohibited this. Ibn ʿAbbās ﷺ said:

أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ فَوَقَصَّتْهُ نَافِعًا وَهُوَ مَخْرَجٌ قَمَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ أَغْسِلُهُ بِمَاءٍ وَسَيْرًا وَكُفْنُوهُ فِي تَوْبَتِهِ وَلَا يُسَلِّطُوْ بِطْبِكُمْ وَلَا تُخْرُجُوا رَأْسَهُ إِنَّهُ يُبْعَثُ يُؤْمِنُ كُلُّ الْقَبَاءَةَ مُلَيِّئًا.

A man was with the Messenger of Allāh, and his she-camel broke his neck when he was in iḥrām, and he died. The Messenger of Allāh said, “Wash him with water and lotus leaves, shroud him in his two garments, and do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection reciting the talbiyah.”

The Shaykh said, “Nor is he [the muhrim] perfumed.” This is what comes in the previously mentioned hadith: “And do not put any perfume on him.”

He said, “This is because he [the muhrim] will be raised on the Day of Judgment saying the talbiyah, as has been authenticated in a narration from the Prophet ﷺ.” The person performing Ḥajj is not permitted to use perfume.

283 Sunan an-Nasāʾī 2853
He said, “If the woman was in a state of *iḥrām*, she is shrouded similar to other women, but she is not perfumed, her face is not covered with *niqāb*, and her hands are not covered with gloves; rather, her face and hands are covered with the shroud that is covering her, as shrouding the woman has been described.” This is because the woman wearing the clothes of *iḥrām* does not wear *niqāb* or gloves.

He said, “The child is shrouded in one sheet and up to three sheets, while the female child is shrouded in a shirt and two wrappers.” This is because during her life she was not required to wear the *khimār*, and it is the same after her death.

Those Entrusted to Wash, Pray Over, and Bury the Deceased

*The Shaykh* said:

**Sixth:** The most deserving to wash, pray over, and bury the deceased is the person mentioned in the will, then the father, then the grandfather, and then the closest relatives from the paternal side; and this is for the man. As for the woman, the most deserving to wash her is the one mentioned in the will, then the mother, then the grandmother, and then her closest female relatives. And the spouses have the right to wash each other. Abū Bakr aṣ-Ṣiddīq Ḥ washed his wife, and ‘Ali Ḥ washed his wife Fāṭimah Ḥ.

--- EXPLANATION ---

The Shaykh mentioned in the sixth matter who is entrusted to wash the deceased. He said, “The most deserving to wash, pray over, and bury the deceased is the person mentioned in the will.” This is the right of the deceased, so his will is given preference over others.
EXPLANATION OF IMPORTANT LESSONS FOR EVERY MUSLIM

He said, “Then the father, then the grandfather, and then the closest relatives from the paternal side; and this is for the man.” After the father and grandfather, it goes to the son, then the grandsons, and so forth, then it goes to the brothers, then to the paternal uncles.

He said, “As for the woman, the most deserving to wash her is the one mentioned in the will, then the mother, then the grandmother, and then her closest female relatives.” First comes her will, and if she did not mention anyone in her will, it goes to her mother and grandmother, then the daughters and granddaughters, then her closest female relatives: her sisters from both or one parent, then her paternal aunts, then her maternal aunts.

He said, “And the spouses have the right to wash each other. Abū Bakr ʿṣ-Siddiq ـ ﷺ washed his wife, and ‘Ali ـ ﷺ washed his wife Fāṭimah ـ ﷺ.” The husband has the right to wash his wife when she dies, and she has the right to wash her husband when he dies.

Description of the Prayer for the Deceased

The Shaykh ـ ﷺ said:

Seventh: The description of the prayer for the deceased.

There are four takbīrat. Al-Fātiḥah is recited after the first takbīr and then another short sūrah is recited, or if one or two verses are recited, this is good. This is based upon an authentic hadīth narrated by Ibn ‘Abbās ـ ﷺ. After the second takbīr, he says the salutations upon the Prophet ـ ﷺ just as it is said during the prayer in the tashahhud. Then he says the takbīr for the third time and says:

اللهم اغفر لحيتنا ومتنا وشاهدنا وغائننا وصغيرنا وكبيرنا وذكرنا وأنتما، اللهم من أحببته منا فأحبه على الإسلام ومن توفيته منا فتوفه على الإسلام، اللهم اغفر له وارحمه، وعافه واعف عنه، وأكرم نزله، ووسع مدخله، واغسله بالماء والثلج

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O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith. O Allāh, forgive him and have mercy on him, keep him safe and sound and pardon him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allāh, give him a house better than his house and a family better than his family. O Allāh, admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire; make his grave spacious and fill it with light. O Allāh, do not deprive us of the reward and do not cause us to go astray after this.

Then he says takbīr for the fourth time and says one taslim to the right. It is preferred to raise the hands with each takbīr.

EXPLANATION

The seventh matter is the description of the prayer for the deceased. The Shaykh said, “There are four takbīrāt.” This is based upon the hadīth:

فَخَرَّجَهُمْ إِلَى الْمُصَلَّى وَكَبَرَ أَرَبَعَ تَكَبِيرَاتِ

And he took them out to the place of prayer and observed four takbīrāt.284

And there are numerous ahādīth which affirm that there can be

284 Sahīh Muslim 951
more than four *takbīrāt*. `Abdur-Rahmān bin Abī Laylā said:

كان زيد بن أرقم يكبّر على جنازة أبيه، وإنّه كبر على جنازة خمسة، فسأله: كان رسول الله صلى الله عليه وسلم يكبرها.

Zayd bin Arqam used to say the *takbīr* four times during the funeral prayer, but once he said it five times, so I asked him about it. He said that the Messenger of Allāh ﷺ did this.  

He said, “Al-<Taskiḥah is recited after the first *takbīr* and then another short *surah* is recited, or if one or two verses are recited, this is good. This is based upon an authentic *ḥadīth* narrated by Ibn `Abbās ﷺ.” Ṭalḥah bin `Abdullāh bin ‘Awf said:

صلى الغفور الغني عليه جنازة فأقرأ بالأتيحات الكبيرة وسورة وجمهر حتى نسمعنا فقلت أخذت يداه فسأله فقال: سألت وخلق.

I offered the funeral prayer behind Ibn `Abbās. He recited Al-Fātihah and another *surah*, which he recited loudly such that we could hear him. When he finished, I took him by the hand and asked him (about this). He said, “(It is) Sunnah and the truth.”

The Shaykh said, “After the second *takbīr*, he says the salutations upon the Prophet ﷺ just as it is said during the prayer in the *tashabhud*. This is because it has not been narrated that it has its own specific wording, so it is said with the affirmed wording of the *tashabhud* in the prayer.

He said, “Then he says the *takbīr* for the third time and says:

اللهم اغفر لحيينا وريتنا وشاهدنا وغائتنا وصغيرنا وكبيرنا وذكرنا وأنتانًا، اللهم من أحييتنا منا فأحبه على الإسلام ومن توفيتنا منا فتوه على الإيمان، اللهم اغفر له وارحمه، وعافه واعف عنه، وأكرم نزله، ووسع مدخله، واحسله بالملاء واللذج والبرد، ونقه من الخطايا كما ينقى الغويب الأبيض من الدنس، اللهم أبدله دارًا.

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285 *Sahih Muslim* 957
286 *Sunan an-Nasā'i* 1987

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The Eighteenth Lesson

خيراً من داره وأهلاً خيراً من أهله، اللهم أدخله الجنة وأعده من عذاب القبر
ومن عذاب النار وافسح له في قبره ونور له فيه، اللهم لا تحرمنا أجره، ولا تضلنا بعده.

‘O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith. O Allāh, forgive him and have mercy on him, keep him safe and sound and pardon him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allāh, give him a house better than his house and a family better than his family. O Allāh, admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire; make his grave spacious and fill it with light. O Allāh, do not deprive us of the reward and do not cause us to go astray after this.’”

The du‘ā’ that the Shaykh mentioned is collected from three aḥādīth surrounding this subject. He said, “O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith.” After this, he mentioned another du‘ā’: “O Allāh, do not deprive us of the reward and do not cause us to go astray after this.” This has been narrated in Sunan Abī Dāwūd287 while the other narration is from the hadīth of Abū Hurayrah.

As for his statement, “O Allāh, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allāh, give him a house better than his house

287 Sunan Abī Dāwūd 3201
and a family better than his family. O Allāh, admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire,” this is found in Ṣaḥīḥ Muslim\textsuperscript{288} from the ḥadīth of ‘Awf bin Mālik ﷺ.

As for his statement, “Make his grave spacious and fill it with light,” this is the duʿā’ that the Prophet ﷺ made for Abū Salamah ﷺ.

Reflect upon the duʿā’, “O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith.” How great is this duʿā’! There is one deceased person who is being prayed for, but this supplication is general for all the Muslims — the living and the dead, those present and those absent, the young and the old, the male and the female.

Islām is mentioned when referring to the life of the person while ʿimān is mentioned when referring to the death of the person. This is because Islām is action, and whoever is alive has the opportunity to perform actions such as the prayer, Ḥajj, charity, and other than that. As for the person whom death has approached, there is no place for actions at this point — there is only correct ʿimān and sound ʿaqīdah for him to die upon. For this reason, he said “whoever You keep alive, keep him alive in Islām” — this means righteous actions — “and whoever You cause to die, cause him to die with faith” — this means correct ʿaqīdah.

“O Allāh, forgive him and have mercy on him.” — Forgiveness is to conceal the sins of the person and to pardon them for their sins, while mercy is deeper than that. Mercy is to obtain that which is hoped for after the removal of that which is feared.

“Keep him safe and sound and pardon him” — This means to keep him

\textsuperscript{288} Ṣaḥīḥ Muslim 963
safe from the punishment, and pardon him for his shortcomings.

"Honor the place where he settles" — This is the place prepared for the guest, so this *du'a* is requesting for his abode to be noble and honorable.

"And make his entrance spacious" — This means to make his grave wide and spacious for him, and to likewise grant him a spacious place in Paradise. "The entrance" is general to both abodes.

"Wash him with water and snow and hail" — These three affairs contrast the heat of sins, so they cool and extinguish the flames of sins.

"And cleanse him of sin as a white garment is cleansed of dirt." — This means to completely cleanse him like a white garment is cleansed from dirt. The white garment is specified because when it is cleansed from filth, it is more obvious than with other colors.

"Give him a house better than his house" — Meaning, enter him into Paradise, the place of Your honor, in exchange for the home he left in the world.

"And a family better than his family." — This is to exchange for him a better family, meaning in nobility and attributes. As for nobility, then Allāh will compensate him with better in the abode of honor. As for attributes, this is by returning youth to those who have grown old, and turning defects and unattractiveness in appearance into a flawless, beautiful appearance.

"Admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire" — Then he asks Allāh to enter him into Paradise and save him from the Fire, and to save him from the trials of the grave by protecting him from its evil.

"And make his grave spacious and fill it with light" — This is to grant him a vast grave and to place light in it.
“Do not deprive us of the reward” — This refers to the reward for the deceased, including \textit{du‘ā'}, prayer, and giving the deceased their rights, and showing patience and seeking the reward for showing patience during the death of the person.

“And do not cause us to go astray after this.” — Do not allow us to be tried after his death and thus fall into misguidance.

This is a pure, great, comprehensive \textit{du‘ā'} which contains supplication for the deceased to receive pardon, forgiveness, safety, well-being, honor, and goodness. This \textit{du‘ā'} is said during a great time, the time of his funeral prayer, a time when it is recommended to go above and beyond in seeking mercy for the deceased and supplicating for him, because he has been brought before his Muslim brothers so they can make \textit{du‘ā'} for him and ask Allāh to forgive his sins and conceal his shortcomings. This is a supplication that will benefit the deceased by the permission of Allāh. This is from the evidences of strong, mutual love and compassion among the believers.

The Shaykh said, “Then he says \textit{takbir} for the fourth time and says one \textit{taslim} to the right, and it is preferred to raise the hands with each \textit{takbir}.” This has been authenticated from the action of Ibn ‘Umar رضي الله عنه. He would raise his hands for each \textit{takbir} of the funeral prayer. From this we know that he took this action from the Prophet ﷺ because he would not have done so from his own opinion.

\begin{flushright}
\textit{The Shaykh رضي الله عنه said:}
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If the deceased is a female, it is said, “O Allāh, have mercy upon her.” If there are two people who are deceased, it is said, “O Allāh, have mercy upon both of them.” And if the number is greater than that, it is said, “O Allāh, have mercy upon them.” If the deceased is an infant, instead of seeking forgiveness for the infant, it is said:
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O Allah, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allah, by virtue of his death, make his parents’ scales heavy and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrāhīm عليه السلام and protect him by Your mercy from the torment of Hell.

--- EXPLANATION ---

The Shaykh ﷺ said, “If the deceased is a female, it is said, ‘O Allah, have mercy upon her.’” This means that the pronoun should be appropriate for the deceased in each supplication, from beginning to end. So if the deceased is a female, it should be said, “O Allah, forgive her and have mercy on her, keep her safe and sound and pardon her, honor the place where she settles and make her entrance wide.”

He said, “If there are two people who are deceased, it is said, ‘O Allah, have mercy upon both of them.’” If there are two deceased, then all the supplications are made in the appropriate way for two people: “O Allah, forgive both of them and have mercy on both of them, keep both of them safe and sound and pardon both of them, honor the place where they both settle and make both of their entrances wide.”

He said, “And if the number is greater than that, it is said, ‘O Allah, have mercy upon them.’” If the number is greater than two, the
plural pronoun is used: “O Allāh, forgive them and have mercy on them…”

If those praying over the deceased don’t know if the deceased is male or female, they say, “O Allāh, forgive him,” meaning, the deceased, and there is no problem if they use the feminine pronoun because the word “janāzah” is feminine.

He said, “If the deceased is an infant, instead of seeking forgiveness for the infant it is said:

اللهم اجعله فرطاً لوالديه , وذخراً وسلفاً وأجراً, اللهم تقبل به موازينهما, وأعظم
به أجورهما , وألحقه بصالح سلف المؤمنين, اللهم اجعله في كفالة إبراهيم وقه
برحمتك من عذاب الجحيم.

‘O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, by virtue of his death, make parents’ scales heavy and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrāhīm عليه السلام and protect him by Your mercy from the torment of Hell.’”

The infant who precedes his parents to the next life will be a reward for them. This is based upon the ḥadīth of al-Mughīrah ﷺ:

والسقّط يُصلى عليه ونذَعى لوالديه بالغفوة والرحمة.

The miscarried fetus is prayed over, and forgiveness and mercy is supplicated for its parents.289

The miscarried fetus is the baby which exits from the mother deceased before he has reached full term. In this case, the supplication is made for the parents, that they will have forgiveness and mercy. The wisdom behind supplicating for the parents is that they are the reason for the child existing, and they have lost their child right before their eyes while they were diligent in trying to keep the

289 Sunan Abi Dawūd 3180
child. Concerning this, there are narrations from the Companions and those who followed them, such as the narration of Samurah bin Jundub who said, “Supplicate to Allāh for Him to make the child a reward and a stored treasure for them.” And it has been narrated from al-Ḥasan that he said, “O Allāh, make him a stored treasure for us and a reward.”

The Shaykh said:

It is the Sunnah for the imām to stand with his feet at the head of the man, and in the middle of the woman. If the funeral consists of a man and a woman, the man is placed closer to the imām while the woman is placed closer to the qiblah. If there are children with them, the boy is placed, then the woman, then the girl. The head of the male child is in line with the head of the man, and the middle of the woman is in line with the head of the man. The head of the girl is in line with the head of the woman and the middle of the man. All of those praying stand behind the imām, except if there is one person who cannot find any place to pray behind the imām — he stands on the right side of the imām.

EXPLANATION

He said, “It is the Sunnah for the imām to stand with his feet at the head of the man, and in the middle of the woman.” This is based on the narration of Ghālib al-Khayyāṭ, who said:

I saw Anas bin Mālik offering the funeral prayer for a man, and he
stood level with his head. Then another funeral was brought, that of a woman, and they said, “O Abū Ḥamzah! Offer the funeral prayer for her.” So he stood level with the middle of the bed (which the body was upon). ‘Ālā’ bin Ziyād said to him, “O Abū Hamzah! Is this how you saw the Messenger of Allāh ﷺ standing in relation to the body of a man and the body of a woman?” He said, “Yes,” then he turned to us and said, “Remember this.”

This is done with the old and the young. If the deceased is a man or a boy, the imām stands at his head. If the deceased is a woman or a girl, the imām stands in the middle of them. When the funeral prayer is described, it is also said that the imām stands with his feet at the head of the deceased male and with his feet at the middle of the female.

The Shaykh said, “If the funeral consists of a man and a woman, the man is placed closer to the imām, while the woman is placed closer to the qiblah.” If there is a man and a woman, the man is closest to the imām while the woman is furthest from him. This is to honor the male for his virtue above her. Nāfi’ narrated concerning Ibn ‘Umar ﷺ:

ِصَلَّى عَلَيْهِ تَسْبِيحًا جَمِيعًا فَجَعَلَ الْيَتَّالُ الْإِمَامَ وَالْيَسَاءَ يَلْبَنَ الْقَبْلَةَ فَصَلَّى صَفَّمَا وَاحِدًا.

Ibn ‘Umar offered the funeral prayer for nine people together. He put the men closer to the imām and the women closer to the qiblah, and he placed [the women] in one row.

The Shaykh said, “If there are children with them, the boy is placed, then the woman, and then the girl.” ‘Ammār, the freed slave of Banū Hāshim, said:

خَضَّرُتْ جَنَّاتًا صَبِيبًا وَأَمَراةً فَقُلْتُمُ الصَّبِيبُ مُلِيٍّ الْقُوُمِ وَوَضَعْتُ الْمَرَاةَ وَرَازَةً فَصُلُّوا عَلَيْهِمَا وَفِي الْقُوُمِ أُبُو سَعْبَيْ الْخَدْرِيُّ وَأُبُو عَبَاسُ وَأُبُو قَتَادَةُ وَأُبُو هَرْبَةُ.

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290 Musnad Imām Ahmad 3114
291 Sunan an-Nasā’ī 1978
The *janâzah* of a boy and a woman was brought. The boy was placed closer to the people and the woman was placed beyond him, and the funeral prayer was offered for them. Among the people were Abû Sa‘îd al-Khudri, Ibn ‘Abbâs, Abû Qatadâh, and Abû Hurayrah. I asked them about that and they said, “(It is) Sunnah.”

He said, “The head of the boy is in line with the head of the man, and the middle of the woman is in line with the head of the man.” The boy is placed like the man, and the girl is placed like the woman.

He said, “The head of the girl is in line with the head of the woman and in the middle of the man. All of those praying stand behind the imâm, except if there is one person who cannot find any place to pray behind the imâm — he stands on the right side of the imâm,” as it comes in the *hadîth*:

\[\text{تَعَيَّنَ النَّبِيُّ صلى الله عليه وسلم إِلَى أَصْحَابِهِ النَّجاشِي، ثُمَّ تَقَدَّمُ فَصَمَّوا خَلَقَهُ فَكَبَّرَ أَرْبَعَاءً.}\]

The Prophet ﷺ informed his Companions about the death of an-Najâshî. Then he went ahead (to lead the prayer); the people lined up behind him in rows and he said *takbir* four times.

Whoever does not find a place in the rows behind the imâm stands to his right side.

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The Description of Burying the Deceased

*The Shaykh* said:

Eighth: The description of burying the deceased.

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292 *Sunan an-Naṣî‘i* 1977

293 *Ṣâbîh al-Bukhârî* 1318
It is prescribed to dig the grave deep to the midsection of the man, and there should be a niche (*lahd*) from the direction of the *qiblah*. The deceased should be placed in the niche on his right side. The knots on the shroud should be loosened but not removed. The face should not be uncovered, whether it is a man or a woman. Then a brick is propped against him with clay to make him stable and protect him from dirt. If it is not easy to use bricks, then planks, stones, or wood should be used. Then dirt is poured over him. At this time, it is recommended to say, “In the name of Allāh, upon the religion of the Messenger of Allāh.” The grave should be raised an arm span and a stone should be placed on it if this is easy, and it should be sprinkled with water. It is prescribed for those at the burial to stand at the grave and supplicate for the deceased, because when the Prophet ﷺ would complete the burial, he would stand at the grave and say:

ءَسْتَعْفَرُوا لَأَخْيَبُوكُمْ وَسُلُوا لَهُ السَّلَّامُ. فَإِنَّهُ الْآنُ يُسَلَّمُ.

Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned.\(^{294}\)

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**EXPLANATION**

The Shaykh clarifies the affairs connected to the burial. He said, “It is prescribed to dig the grave deep to the midsection of the man”; this is based on the *hadith*:

احْفِرُوا وَأُعْفُوا وَأُسِعُوا.

Dig the grave, and dig it deep and wide.\(^{295}\)

The Prophet ﷺ did not specify the depth, and there is a difference of opinion concerning this. Some say it should be the height of the deceased, some say to the navel of the man, and some say there is no specific depth. As it comes in the narration:

\(^{294}\) *Bulugh al-Maram* by Ibn Ḥajar (581)

\(^{295}\) *Sunan Abi Dāwūd* 3215
‘Umar ordered the grave to be dug the height and width of the deceased.\textsuperscript{296}

It is sufficient that the grave is dug deep enough to prevent any odor from exiting and to prevent beasts of prey and dogs from reaching the deceased.

He said, “And there should be a niche (lahd) from the direction of the qiblah.” After the grave is dug deep, there is a niche dug beneath it in the direction of the qiblah and the deceased is placed in it. This is called the lah\textsuperscript{d} because it is slanted on the side of the grave.

الْمُحْضَرُ نَّا وَالْمُقَلْدُ لِغَيْرِهَا.

The niche is for us and the ditch is for others.\textsuperscript{297}

He said, “The deceased should be placed in the niche on his right side.” He is faced in the direction of the qiblah. This is the action of the people of Islām from the era of the Prophet \(\text{ﷺ} \). The Prophet \(\text{ﷺ} \) mentioned the major sins, and among them he mentioned:

وَاسْتَحْلَاءُ الْبَيتِ الْحَرَّامِ قَيْلُكُمُ أَحْيَاءَ وَأَمْوَاتًا.

And to violate the Sacred House, your qiblah (direction of prayer), in your life and after death.\textsuperscript{298}

The Shaykh said, “The knots on the shroud should be loosened but not removed.” This is because the person being buried is no longer in need of the ties, and this has been narrated from some of the Tābi‘īn and this action was known from the Salaf.\textsuperscript{299}

He said, “The face should not be uncovered, whether it is a man or

\textsuperscript{296} \textit{Muṣannaf} by Ibn Abī Shaybah (11663)

\textsuperscript{297} \textit{Sunan an-Nāṣa‘ī} 2009

\textsuperscript{298} \textit{Sunan Abī Dāwūd} 2875

\textsuperscript{299} Refer to \textit{as-Sunan al-Kubrā} by Imām al-Bayḥaqī
a woman.” This is because there is no proof that it is prescribed to uncover the face.

He said, “Then a brick is propped against him with clay to make him stable and to protect him from dirt.” This is to protect the deceased from the dirt when it is poured over him, so the dirt will not enter on the deceased.  Sa‘īd bin Abī Waqqās said during the sickness that eventually took his life:

الْحَدُّوْا لِي أَهْدًا، وَانْصِبُوا عَلَىٰ تُصُبْ كَمَا فَعَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Make a niche for me in the side of the grave, and set up (bricks) over me as was done for the Messenger of Allāh.300

The Shaykh said, “If it is not easy to use bricks, then planks, stones, or wood should be used, which will protect him from the dirt.” This is based upon the statement of Allāh ﷻ:

فَانْصِبُوا اللَّهِ مَا اسْتَطَعْتُمُ

So keep your duty to Allāh and fear Him as much as you can...

[Sūrah at-Taghābun 64:16]

The Shaykh said, “Then dirt is poured over him.” This is based upon the statement of ‘Ā’ishah ﷺ:

ما علمنا بدفن رسول الله صلى الله عليه وسلم حتى سمعنا صوت المساحي من آخر الليل.

We did not know that the Messenger of Allāh ﷺ had been buried until we heard the sound of the shovels at the end of the night.301

And the statement of Fātimah ﷺ:

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300 Sunan an-Nāṣī’s 2007
301 Musnad Imām Ahmad 24333

358
أطابت أنفسكم أن تحثوا على رسول الله صلى الله عليه وسلم التراب؟

Do you feel pleased to throw dirt over the Messenger of Allāh?  

He said, “At this time it is recommended to say, ‘In the name of Allāh, upon the religion of the Messenger of Allāh.’” This is based upon the hadīth of Ibn ‘Umar رض. who said:

كان النبي صلى الله عليه وسلم إذا أُدْجِل المَيْتُ القبر قال يسُلم الله وعَلَى مِلَّة رسُول الله.

When the deceased was placed in the grave, the Prophet ﷺ would say, “In the name of Allāh, upon the religion of the Messenger of Allāh.” And in another narration he said “upon the Sunnah of the Messenger of Allāh.”

The Shaykh said, “The grave should be raised an arm span,” which means the dirt should be placed on top such that it makes the appearance of a hump. This was done for the grave of the Prophet ﷺ and his two Companions. This is so it will be known as a grave and not be disregarded. The only dirt used is the dirt taken from the grave, and no more dirt should be used.

He said, “And a stone should be placed on it if this is easy, and it should be sprinkled with water.” This is to protect the dirt of the grave so it will be firm and not blow away. And there is no problem with placing a stone or something similar so it can be known as a grave. This is based upon the hadīth of Anas ﷺ:

أَنَّ رَسُول اللّه صلى الله عليه وسلم أَعْلَم قِبْر عُثْمَانَ بِن مَطْعُومٍ بِصَحْرَةٍ.

The Messenger of Allāh ﷺ marked the grave of ‘Uthmān bin Maz‘ūn with a rock.

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302 Ṣaḥīḥ al-Bukhārī 4462
303 Sunan Abī Dāwūd 2614
304 Ṣaḥīḥ Ibn Hībān 6635
305 Sunan Ibn Mājah 1561
The Shaykh said, “It is prescribed for those at the burial to stand at the grave.” They stand at the grave after the burial to supplicate for the deceased.

He said, “And supplicate for the deceased. This is because when the Prophet ﷺ would complete the burial, he would stand at the grave and say:

إِسْتَغْفِرُواْ لِلَّذِينَ مَاتُواْ وَسَلَّمُواْ لَهُ يَتَبَيَّنَ، ۖ فَأَنَّهُ الَّذِي يُسَامَأَلُ

‘Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned.’”

This is based upon the hadith of ‘Uthmān bin ‘Affān:

كَانَ رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا قَالَ مِنْ دُفُنِ النَّفْضِ وَقَفَ عَلَيْهِ - وَقَالَ: إِسْتَغْفِرُواْ لِلَّذِينَ مَاتُواْ وَسَلَّمُواْ لَهُ يَتَبَيَّنَ، ۖ فَأَنَّهُ الَّذِي يُسَامَأَلُ

Whenever the Messenger of Allāh ﷺ finished the burial of the dead, he would stand by the grave and say, “Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned.”

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Praying Over the Deceased for the One Who Missed the Burial

The Shaykh ﷺ said:

Ninth: It is prescribed for those who did not pray over the deceased to pray over him after his burial, because the Prophet ﷺ did that. The time limit for this is one month or less. If more than one month has passed, it is not prescribed to pray over the grave of the deceased, because it has not been narrated that the Prophet ﷺ prayed over the grave of the deceased who had been buried for more than one month.

306 Sunan Abī Dāwūd 3221
The eighteenth lesson

Explanation

The ninth issue is related to whether or not those who were not able to pray over the deceased are supposed to pray over him after the burial.

The Shaykh said, “It is prescribed for those who did not pray over the deceased to pray over him after his burial, because the Prophet ﷺ did that.” This is taken from the hadith of Abu Hurayrah:

أَنَّ اِمْرَأَةً، سَوْدَاءً كَانَتْ تَقْصُدُ الْمَسْجِدٍ – أوُ شَابَاءٍ - فَقَطَّنَهَا رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَنْهَا – أوُ عَنْهَا - فُقَالَ لَهَا مَاتَ. قَالَ أَفَلَأَ كَنْتِ أَذِلْنِي إِذَا نَفَقْتِ. قَالَ فَكَانُونَ مَعَكَ أَمْرًا – أوُ أَمْرًا - فُقَالَ دُلْوَتُكَ عَلَيْهِ، فَقَلَّتُ تَصَلَّى عَلَيْهَا تُمَّمُّ قَالَ إِنَّ هَذِهِ الْقُبُورُ مَتَّوَّهَةُ ظَلَّةُ عَلَى أُهْلِهَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُبَيِّنَ لَهُمُ بِصَلَاتِي عَلَيْهِمِ

A black woman (or a youth) used to clean the masjid. The Messenger of Allah ﷺ missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or his) affairs with little importance. The Prophet said, “Lead me to her (or his) grave.” They led him to that place and he prayed over her (or him), and then he remarked, “Verily, these graves are full of darkness for their dwellers. Verily, Allah the Mighty and Majestic illuminates them for their occupants because of my prayer over them.”

The description of the prayer after burial is the same as the prayer before burial.

The Shaykh said, “The time limit for this is one month or less. If more than one month has passed, it is not prescribed to pray over the grave of the deceased, because it has not been narrated that the Prophet ﷺ prayed over the grave of the deceased who had been buried for more than one month.” Ahmad and Ishâq said

\[ 307 \text{ Sahih Muslim 956 } \]
the grave can be prayed over up to one month after the person has died, and they said, “We heard from Ibn al-Musa’yib that the Prophet ﷺ prayed over the grave of Umm Sa’d bin ‘Ubādah one month after her burial.”

Ibn al-Qayyim ﺪأ said, “It is from the guidance of the Messenger of Allāh ﷺ that when he missed the funeral prayer, he would pray it [later] at the gravesite. Once he prayed at the gravesite one night after the deceased had been buried, another time he prayed three nights after, and one time he prayed one month after. And he did not specify a time limit for this.”

Aḥmad said, “Who doubts concerning praying at the gravesite? It has been narrated from the Prophet ﷺ that if he missed the funeral prayer, he would pray [later] at the gravesite. There are six narrations concerning this, and all of them are graded ḥasan.”

Imām Aḥmad limited the time period to one month after burial, as this is the most that has been narrated from the Prophet ﷺ. Imām ash-Shāfi‘i said the time limit is until the deceased begins to decay, while Mālik and Abū Ḥanifah said that this prayer is only for the guardian who was absent during the funeral prayer.

Preparing Food for the People

The Shaykh ﺪأ said:

The tenth matter: It is not permissible for the family of the deceased to prepare food for the people. This is based upon the statement of the noble companion Jarīr bin ‘Abdullāh al-Bajali ﺪأ:

كن نرى الاجتماع إلى أهل البيت وصُنعة الطعام من النيابة .

We used to view gathering with the family of the deceased and preparing food as a form of wailing.

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308 Jāmi‘ at-Tirmidhi 346/3
309 Sunan Ibn Majah 1680
The Eighteenth Lesson

As for others preparing food for the family of the deceased or their guests, then there is nothing wrong with this. It is prescribed for the relatives and neighbors to prepare food for them. This is based upon the narration:

লামা جَاءَ تَعْنَى جَعْفَرٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَصْنَعُوا لَهُ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ مَا يَبْشَغَلُهُمْ أَوْ أَمَرَّ يَبْشَغَلُهُمْ.

When news of the death of Ja’far was brought, the Messenger of Allāh ﷺ said, “Prepare food for the family of Ja’far, for there has come to them that which is keeping them busy.”

There is no harm if the family of the deceased invites the neighbors or others to eat from the food prepared for them, and there is no specific time limit for this as far as we know.

——— EXPLANATION ————

The Shaykh clarified that it is not permissible for the family of the deceased to gather the people and prepare food for them after the funeral prayer and the burial of the deceased, and this includes the days that follow. The Salaf considered this to be from wailing over the dead. And he mentioned the statement of the noble companion, Ja‘rīr bin ‘Abdullāh al-Bajali: “We used to view gathering with the family of the deceased and preparing food as a form of wailing.”

It is not permissible for the family of the deceased to prepare food for the people, and it is the same if the food is prepared from inherited wealth or from another person — it is not permissible. This opposes the Sunnah and it is from the customs of the pre-Islamic days of ignorance. It also adds stress and hardship to the calamity of the family during their busy time, and it has not been narrated at all from the Prophet ﷺ, the Companions, or any of the Salaf that they would have a party for the deceased. They would not do so when they died, a week later, forty days later, or a year later. This

310 Sunan Ibn Majab 1678
is an innovation which must be abandoned and disapproved of, and those who have done this must repent to Allāh from it because it is an innovated action in the religion and it resembles the days of pre-Islamic ignorance.

The Shaykh said, “As for preparing food for the family or their guests, then there is nothing wrong with this. It is prescribed for the relatives and neighbors to prepare food for them. This is based upon the narration:

لَمَّا جَاءَ نَفَعَ جُعْفَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وُسَلَّمَ إِنِّي رُكِبْتُ بَيْنَ يَدَيْهِمُ. أُصْبِحُوا لَآَلِ جُعْفَرِ

‘When news of the death of Ja’far was brought, the Messenger of Allāh ﷺ said, “Prepare food for the family of Ja’far, for there has come to them that which is keeping them busy.”’”

Therefore, it is okay if the neighbors or relatives send them some food, and if there is extra food they can invite the neighbors or the poor to share it with them. But as for the family preparing food for the people, this has no basis in the religion.

The Mourning Period

The Shaykh ﷺ said:

The eleventh matter: It is not permissible for a woman to mourn over the deceased for more than three days, with the exception of her husband. She mourns her husband for four months and ten days, except if she is pregnant. In this case, the mourning lasts until she delivers. This has been authenticated in the Sunnah of the Prophet ﷺ. As for the man, then it is not permissible for him to mourn over any of his relatives or other than them.
The eleventh matter deals with mourning over the deceased. The Shaykh said, “It is not permissible for a woman to mourn over the deceased for more than three days, with the exception of her husband. She mourns her husband for four months and ten days, except if she is pregnant. In this case, the mourning lasts until she delivers. This has been authenticated in the Sunnah of the Prophet ﷺ.” The intent behind the term “mourning” is five things:

1) Remaining in the home of her deceased husband as much as she is able, and it is not permissible for her to leave the home unless she has a need.

2) She does not perfume her clothes or body, and she does not use henna.

3) She avoids wearing any type of jewelry.

4) She avoids wearing clothes with adornments.

5) She does not put kohl on her eyes.

Umm ‘Aṭiyah ﷺ said:

وَكَانُوا يَنْهَى أَنْ نُجُدُّ عَلَى مَيْتِيْنَ فَوْقُ ثَلَاثِيْنَ إِلَّا عَلَى رَوْجِ أَرْبَعِ أَشَهْرٍ وَعَشَرٍ.

We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn four months and ten days.\(^\text{311}\)

Umm Ḥabībah ﷺ said she heard the Prophet ﷺ say:

لا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ لَا يَجِلُّ Lَأَنْ نُجُدُّ عَلَى مَيْتِيْنَ فَوْقُ ثَلَاثِيْنَ إِلَّا عَلَى رَوْجِ أَرْبَعِ أَشَهْرٍ وَعَشَرٍ.

It is not lawful for a Muslim woman who believes in Allāh and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn four months and ten days.\(^\text{312}\)

\(^{311}\) Sahih al-Bukhari 5341

\(^{312}\) Sahih al-Bukhari 5339
The exception is if the woman is pregnant when her husband dies, in which case the mourning period is until she delivers. This is based upon the statement of Allāh ﷻ:

(وَأَوْلَاتُ الْأَخْمَالِ أَجْلَهُنَّ أَن يُضِعمَنَّ خَمْلَهُنَّ)

And for those who are pregnant, their term is until they give birth.

[Sūrah at-Tālāq 65:4]

The Shaykh said, “As for the man, then it is not permissible for him to mourn over any of his relatives or other than them.” This is because mourning is specific for the women, and it is related to the ‘iddah period.

Ibn al-Qayyim ﷺ said, “As for the mourning period for her husband, then it is connected to her ‘iddah and it is from its requirements and fulfillments. This is because the woman is only in need of adorning, beautifying, and perfuming herself to invoke the love of her husband and to make the relationship between the two of them pleasant. When her husband dies and she observes the ‘iddah period, she is not going to another husband during this time, so she is prevented from doing what women do for their husbands from beautification, and it is a prevention from her desiring another man, or men desiring her due to her beautification. When the ‘iddah period is finished and she desires to remarry, these things become permissible again. Thus, there is nothing more comprehensive than this manner of prevention and then allowance, if only the people would ponder over it.”

313 Translator’s note: ‘Iddah is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man.

314 Ilām al-Muwāqqi’īn by Ibn al-Qayyim
Visiting the Graveyards

The Shaykh said:

The twelfth matter: It is prescribed for the men to visit the graveyards from time to time to supplicate and seek mercy for the deceased, and also to remember death. This is based upon the statement of the Prophet ﷺ:

زُرُواْ الْمُتْبُورَ فَإِنَّهَا تَذْكِرَ الْمَوْتِ

Visit the graves, for verily it is a reminder of death.\(^{315}\)

When the Companions would visit the graves, they would say:

السَّلَامُ عَلَى أُهْلِ الْيَتِامَاءِ مِنَ الْمُؤْمِنِينَ وَالمُسْلِمِينَ، وَإِنْ شَاءَ الَّلَّهُ يَكْمِلْ لَلاَبِقِينَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْغَفَآءَ يَرْحَمْ اللَّهُ الْمُسْتَقْتِدِينَ مِنَا وَالمُسْتَأْتِيَّينَ.

Peace be upon the dwellers of this place from the believers and the Muslims; by the will of Allah, we will join you. I ask Allah for wellbeing for us and for you. May Allah have mercy upon those of us who have already passed and upon those who will follow.\(^{316}\)

As for the women, it is not prescribed for them to visit the graveyards, because the Prophet ﷺ has cursed the females who visit the graveyards. And there is a fear of fitnah if the women visit the graves due to their lack of patience. Likewise, it is not permissible for them to follow the funeral procession to the graveyard because the Prophet ﷺ prohibited them from that. As for praying the funeral prayer in the masjid or another prayer area, then this is prescribed for both the men and the women.

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EXPLANATION

The twelfth and final matter is related to visiting the graves.

\(^{315}\) Sahih Muslim 976

\(^{316}\) Sunan an-Nasâ‘i 2037
The Shaykh said, "It is prescribed for the men to visit the graveyards from time to time to supplicate and seek mercy for the deceased, and also to remember death. This is based upon the statement of the Prophet ﷺ:

زُورُوا الْفِيَوْرَ فَإِنَّهَا تُذْكِرُ الْمَوْتَ.

'Visit the graves, for verily it is a reminder of death.'" 317

This is a visit that is legislated in Islām because it is in agreement with what was brought by the Prophet ﷺ. It is a benefit for the living who visit and for the deceased who are visited. The living benefit in three ways:

1) It is a reminder of death, which results in preparing for it by doing righteous actions. This is based upon the narration:

زُورُوا الْفِيَوْرَ فَإِنَّهَا تُذْكِرُ الْمَوْتَ.

Visit the graves, for they will remind you of the hereafter. 318

2) Visiting is a Sunnah established by the Prophet ﷺ, so the person will be rewarded for following the Sunnah.

3) They will bring good to the deceased by making du‘ā’ for them, so the person will be rewarded for their goodness towards the deceased.

As for the deceased, they benefit from the goodness shown to them, because the deceased benefit from the du‘ā’ of the living.

As for visiting the graves to supplicate to the deceased, seek aid from them, and request your needs from them, then this visit does not benefit the deceased and it harms the living. The living is harmed because he is doing an action that is not permissible, as it is associating partners with Allāh, and the deceased does not

317 Sahih Muslim 976
318 Sunan Ibn Mājah 1636
The Eighteenth Lesson

benefit because the person did not supplicate for him; rather, he supplicated to other than Allāh.

The Shaykh has said that, as for visiting the graves with the intention of supplication and devotion at the gravesite, seeking needs there, seeking a cure, or asking of Allāh using the right of the deceased, all of this is evil innovation that is not legislated. Neither Allāh nor His Messenger approved of this action and it was not done by the Salaf aṣ-Ṣāliḥ. Rather, this is from the falsehood that the Prophet ﷺ prohibited. He said:

زوروا القبور ولا تقولوا هجر.

Visit the graves, but do not say any falsehood there.\(^{319}\)

These actions are innovation, but they differ — some are innovation but not shirk, such as supplicating to Allāh at the grave by asking Him by the right of the deceased and his status, while some are major shirk, such as supplicating to the deceased and seeking help from them.\(^{320}\)

The Shaykh said, "When the Companions would visit the graves, they would say:

السلام على أهل الديار من المؤمنين والمعتقويمن. وإنما إن شاء الله يحكم للاحقون. أستأل آلله لنا ولكم العافية يرحم الله المستقديمين منا والمستتارين.

‘Peace be upon the dwellers of this place from the believers and the Muslims; by the will of Allāh, we will join you. I ask Allāh for wellbeing for us and for you. May Allāh have mercy upon those of us who have already passed and upon those who will follow.’ "

This is from the type of supplication said while performing the funeral prayer for the deceased — you seek forgiveness and mercy for them. As for reciting al-Fātihah upon the souls of the deceased

\(^{319}\) Musnad Imām Ahmad 23052

\(^{320}\) Majmūʿ al-Fatawā by Shaykh Ibn Bāz (116/17)
when visiting the graves, this is an action that has no basis in the religion of Allāh, and it is an innovation. Even though this is an innovation, you will find the people doing it while leaving off that which has been prescribed and that which is beneficial.

The Shaykh said, “As for the women, it is not prescribed for them to visit the graveyards, because the Prophet ﷺ has cursed the females who visit the graveyards.” The Prophet ﷺ said:

َلعن الله زوَّارات القبور.

Allāh has cursed the women who visit the graves.321

The word “visitors” (زوَّارات) does not mean those who visit often; rather, it means any visit to the grave by the woman.

The Shaykh said, “And there is a fear of fitnah if the women visit the graves due to their lack of patience.” This is because the woman is weaker than the man and quicker to worry and anger.

He said, “Likewise, it is not permissible for them to follow the funeral procession to the graveyard, because the Prophet ﷺ prohibited them from that.” It has been narrated from Umm ‘Aṭiyah:

نَحْبِينَا عَنِ اتِّبَاعِ الْجَنازَةِ، وَلَمْ يَغْرُمْ عَلَيْنَا.

We were forbidden to follow the funeral processions, but not emphatically.322

He said, “As for praying the funeral prayer in the masjid or another prayer area, then this is prescribed for both the men and the women.” The women are allowed to come to the masjid to perform the funeral prayer. This is prescribed for both the men and the women.

321 Musnad Ḥamād 8449
322 Sahih al-Bukhārī 1278
The Eighteenth Lesson

The Shaykh said that the women are not prohibited from praying the funeral prayer, and it is the same if it is prayed in the masjid, the home, or a prayer area. During the time of the Prophet ﷺ, the women would pray the funeral prayer in his masjid with him, and this was done after him as well.
CONCLUSION

Then the Shaykh completed this blessed, beneficial treatise by saying, “This is the end of that which was easy for us to gather. And may the highest mention and peace from Allāh be upon our Prophet Muḥammad, his family, and his Companions.”

I ask Allāh al-Karīm to reward Shaykh ‘Abdul ‘Azīz bin Bāz with the best reward, to magnify the reward for him, and to elevate his rank among the highest in Paradise. I ask Allāh to forgive him, all of our scholars, and all of the male and female Muslims, living and dead. May Allāh rectify all of our conditions and not entrust us to ourselves for even the blink of an eye. May Allāh grant all of us a good ending. May Allāh cause all of us to live as Muslims and die as believers without going astray or leading others astray. May Allāh guide all of us to the straight path.

O Allāh, You are free from every imperfection; praise be to You. I testify that there is nothing worthy of worship except You; I ask Your pardon and turn to You in repentance. O Allāh, send peace and the highest mention upon Your slave and Your Messenger, our Prophet Muḥammad, and upon his family and his Companions.
Verily, the book *Important Lessons for Every Muslim* is a valuable book concerning a topic of extreme importance by an eminent imām, shaykh, advisor, and concerned cultivator, who is none other than the Imām, the scholar, ‘Abdul-‘Azīz ibn ‘Abdullāh ibn Bāz, may Allāh have mercy upon him. He wrote it to give advice to the Muslim ummah about what is necessary for them to learn from the affairs of the religion, from the ‘aqīdah, worship, and manners. He arranged it in an extremely beneficial order, explaining the necessary matters of the religion and the important obligations that are incumbent upon every male and female Muslim to know.