

ASH-SHAYKH AL-'ALLĀMAH RABĪ' IBN HĀDĪ AL-MADKHALĪ

with added tafsīr from Imām Ibn Kathīr

and Imām 'Abdur-Rahmān As-Sa'dī



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The Advice of Luqmān the Wise to his Son



THE ADVICE OF LUQMĀN THE WISE TO HIS SON

BY SHAYKH RABĪ' IBN HĀDĪ AL-MADKHALI

*With added tafsīr from Imām Ibn Kathir (رحمته الله) and
Imām Abdur-Rahmān As-Sa'dī (رحمته الله)*

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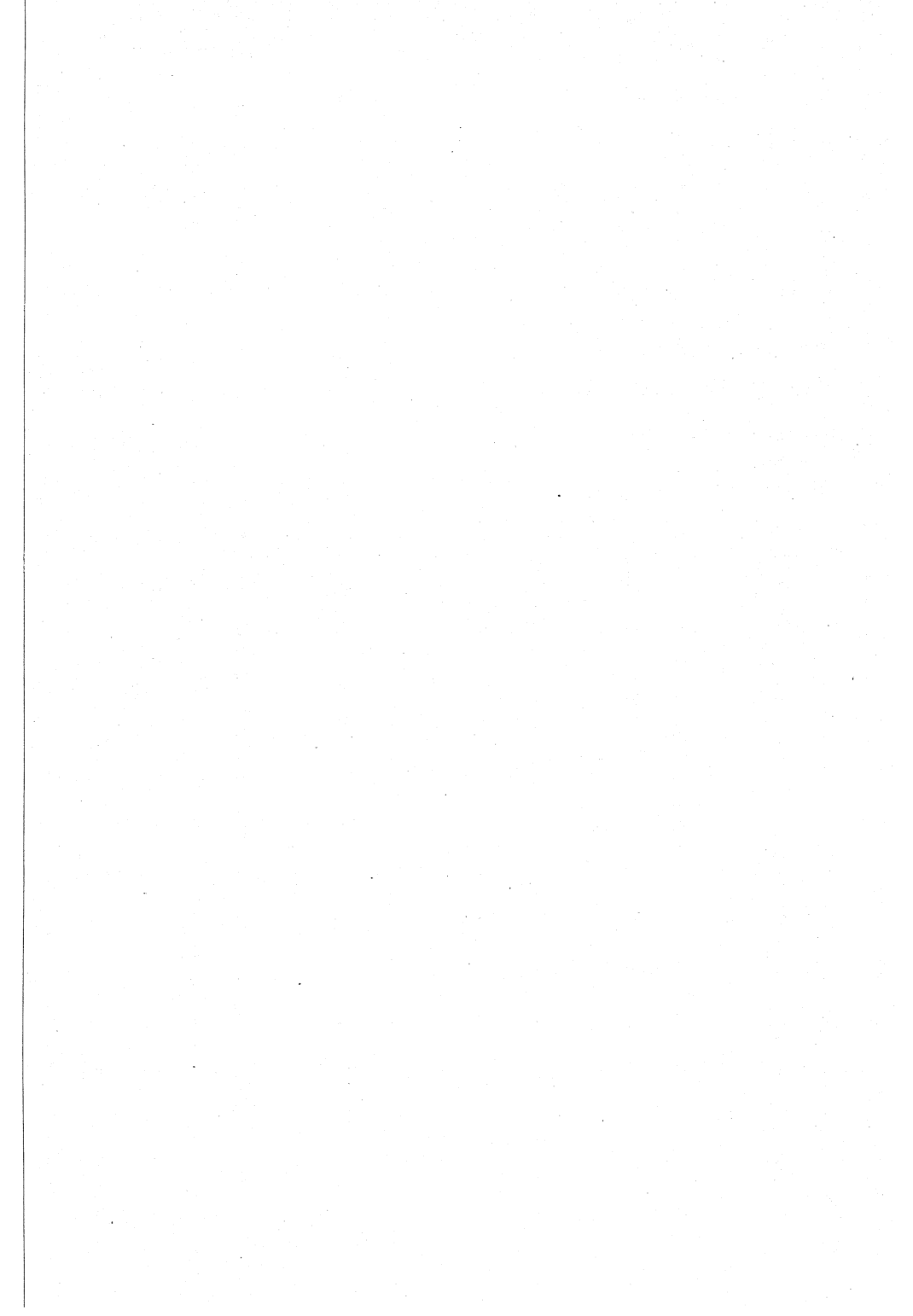
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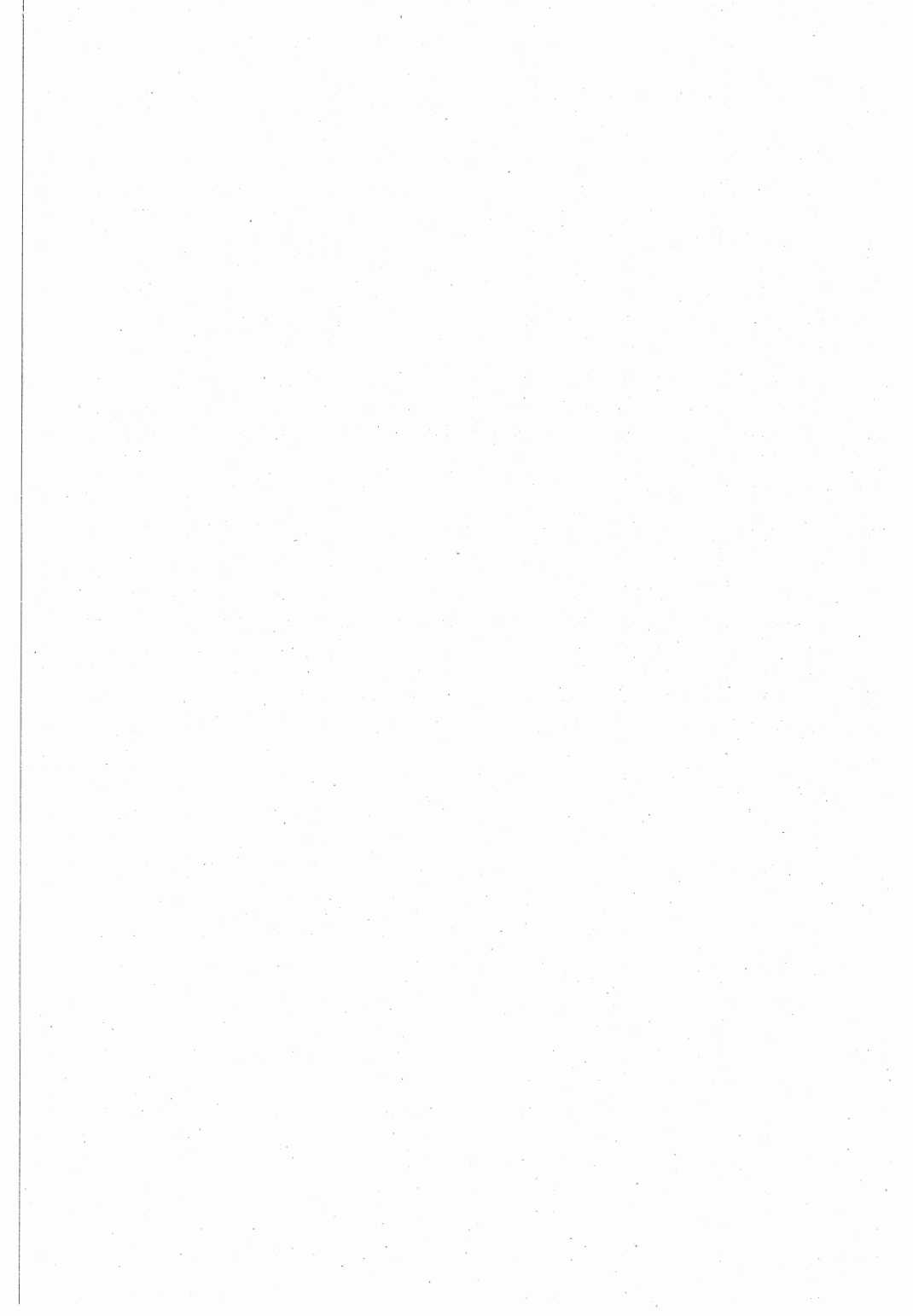
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Preface

All praise is due to Allāh, we praise Him and seek His aid and forgiveness. I testify that none has the right to be worshipped except Allāh and that Muhammad (ﷺ) is His slave and final Messenger sent to mankind.

This is a translation of Shaykh Rabi' Bin Hādi Al-Madkhali's book on the explanation of Luqmān's advice to his son. This is an important book highlighting those verses which will help every parent as a reminder when bringing up their children. I have added extra benefits from other scholars of Tafsir, referenced all the narrations. The Shaykh gave me permission to print the book, in the month of Jumadal Ākhir 1431, after visiting him and presenting it to him. May Allāh reward the Shaykh for his efforts in spreading the *din* of Islam upon clarity and also defending it from those who try to change the correct understanding of Islam.

May Allāh reward our brother Abu Ishāq Muhammad Nadīm for painstakingly going through and checking this translation.

May Allāh make this small effort for His sake. Indeed actions are in accordance with one's intention and every person will have what he intends.

Translated by:
Dr. Abdulilāh Rabah Lahmāmi
Madinah, Saudi Arabia
5 Rabi' Al-Awwal 1439
23 November 2017

Biography of Al-Hāfidh Ibn Kathīr (D. AH 774)

‘Imad al-Dīn Ibn Kathīr (رحمة الله) lived in Basrah then Damascus, where he learned from the scholars of his time such as Shaykh al-Islam Ibn Taymiyyah (رحمة الله). He was a scholar of the Shafi’i school of jurisprudence. He was born in the year AH700. He was well versed with a good memory and good understanding. He died in AH774. His *tafsīr* is among the most beneficial books of the *Tafsīr bil Ma’t’hūr* (by way of narrations) with additional commentary. He followed Al-Tabari’s method in his *tafsīr* in explaining the Qur’ān by the Qur’ān, the Qur’ān by the Sunnah, the Qur’ān by the statements of the Prophet’s Companions and Successors. He was known to have good knowledge of history and this is shown in a separate, huge compilation called *al-Bidāyah wa al-Nihāyah* (which details history from Prophet Adam and wife Eve and other Prophets and Messengers followed by the historical accounts regarding the life of Prophet Muhammad (صلى الله عليه وسلم)). He would also mention the reason for revelation of the verses concerned and Arabic definitions. His *tafsīr* was free from error regarding the explanation of the Names and Attributes of Allāh. Likewise, his *tafsīr* is free from innovations. Imam Ibn Kathīr (رحمة الله) clarifies the belief of the Prophet’s Companions and their Successors in his *tafsīr*, like his esteemed teacher (Shaykh al-Islam Ibn Taymiyyah), Imam Ibn Kathīr (رحمة الله) advocates a return to the beginnings, a return to the original state of affairs in understanding Islam.

Biography of Imām ‘Abdur-Rahmān Al-Sa’dī (D. AH 774)

Imam ‘Abdur-Rahmān Ibn Nāsir Al-Sa’dī (رحمة الله) has completed the *Tafsir* of the whole Qur’ān called *Taysir al-Karīm al-Rahmān fī Tafsir kalām al-Mannān*. It is a summary of mainstream *tafsir* compilations. He was one of the scholars of Qasim (central Saudi Arabia) and lived and taught in ‘Unaizah. He was eloquent and had skills in different areas of the Islamic field. He was born in the year AH1307 and grew up an orphan as his parents died when he was young. He memorised the whole Qur’ān by the age of fourteen. He continued learning Islamic Monotheism (*Tawhīd*), *tafsir*, *hadith*, Islamic jurisprudence and the Arabic language at an early age. He died in the year AH1376.

He would primarily refer to the books of Shaykh al-Islam Ibn Taymiyyah (رحمة الله) and Imam Ibn al-Qayyim (رحمة الله). Clearly, he asserted the mainstream Sunni belief in the Names and Attributes of Allāh. He took twenty-two years to complete the *tafsir* of the Qur’ān and his intention was to make the explanation of the Qur’ān easily understood with clear explanations in a summarised way.

Imam ‘Abdur-Rahmān Ibn Nāsir Al-Sa’dī (رحمة الله) refuted the Ash’arite, Jahmite and Sufi creeds in his *Tafsir*. It included benefits from Imam Ibn al-Qayyim's *tafsir* found in his books. Imam Al-Sa’dī (رحمة الله), in matters concerning Allāh's Names and Attributes, would follow the way of the Prophet's Companions and their Successors in asserting the apparent meaning. For example, regarding the verse:

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

“Then He Istawā (rose over) the Throne (in a manner that suits His Majesty).”¹ [KHĀN AND AL-HILĀLĪ]

Imam Al-Sa’dī (رحمة الله) (2002:837) said, "This refers to Allāh rising (*istawā*) that suits His Majesty for He is above all of His creation." Regarding the verse:

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

¹ Sūrah Al-Hadīd: 4

“Those who have done good, for them is the best reward (paradise) and **something more.**”²

Imam Al-Sa'di (رحمه الله) asserted the apparent meaning of the Attribute of 'Face' when he said, "They will have paradise complete in its beauty and 'something more' refers to seeing His 'Face', hearing His Speech, succeeding in gaining His pleasure and delighted at being close to Him."

² Sūrah Yūnus: 26

Biography of Ash-Shaykh Al-Allāmah Rabī' Ibn Hādī Al-Madkhalī

[ADAPTED FROM THE BIOGRAPHY OF THE SHAYKH FOUND ON RABEE.NET]

HIS NAME AND LINEAGE:

He is the Shaykh, the Allāmah, the Muhaddith, Rabī' ibn Hādī ibn 'Umayr al-Madkhalī - from the well-known tribe "Al-Madākhilah" in the region of Jizān in the South of Saudi Arabia.

HIS BIRTH:

He was born in Jirādiyah, a small village 3km west of the city of Sāmitah, which has now merged with the city. His birth took place in the end of 1351AH, and his father passed away close to one-and-a-half years after his birth, so he grew up and developed in the house of his mother (رضيها الله). So she overlooked him and she carried out his tarbiyah in the best manner, and she taught him praiseworthy manners such as truthfulness and trustworthiness, she encouraged him with the prayer, enjoining it upon him, with the supervision of his uncle.

HIS START IN KNOWLEDGE:

When the Shaykh reached 8 years of age, he joined the circles of knowledge in the village. He learned writing and reading, and from those who taught him writing was Shaykh Shaibān Al-'Arishi, and also the Judge, Ahmad Ibn Muhammad Jābir Al-Madkhalī, and also he learned to write at the hands of a third person by the name of Muhammad Ibn Husain Makki from the city of Sibyā'. He also read the Qur'an upon Ash-Shaykh Muhammad Ibn Muhammad Jābir Al-Madkhalī, just as he recited upon him Tawhīd, and Tajwīd, and he also read at the Salafi School of Sāmitah City after that.

SOME OF THOSE UPON WHOM HE READ AND THE BOOKS:

The Shaykh, the 'Ālim, and the Faqīh: Nāsir Khalūfah Tayyāsh Mubārakī (رضيها الله) - the famous scholar from the senior students of Ash-Shaykh Al-Qar'āwi - and he (Shaykh Rabī') studied with him the books: *Al-Bulūgh Al-Marām* and *Nuzhatun-Nadhr* of Al-Hāfidh Ibn Hajr.

Then after that he joined The Academy of Knowledge in Sāmitah, and there he studied with a number of noble scholars, and from the most well-known of them was without a doubt, Ash-Shaykh Hāfidh Ibn Ahmad Al-Hakamī – the famous scholar (رحمته الله) - and he likewise studied with his brother; the virtuous Shaykh, Muhammad Ibn Ahmad Al-Hakamī. He also studied at the hands of the Shaykh, the ‘Allāmah, the Muhaddith, Ahmad Ibn Yahya An-Najmi (رحمته الله), and he also studied ‘Aqīdah at the school with the Shaykh, the ‘Allāmah, Dr. Muhammad Amān Ibn Alī Al-Jāmi (رحمته الله).

Likewise, he studied Fiqh with the Shaykh, the Faqīh, Muhammad Saghir Khamīsī (studying the book *Zād Al-Mustaqni*’), and other than these there are many others with whom the Shaykh studied Arabic, etiquette, eloquence, and poetry and prose. And, towards the end 1380AH, with some determination he graduated from the Academy of Knowledge of Sāmitah City. And in the beginning of 1381AH, he joined the Faculty of Shari’ah in Riyādh and stayed there for a month or two - but then opened the Islamic University of Al-Madīnah An-Nabawiyyah, so he moved to Madīnah and joined the Faculty of Shari’ah at the Islamic University, and he studied there for four years before graduating in the year 1384AH with the grade: *Mumtāz (Excellent)*.

AND FROM THOSE THE SHAYKH STUDIED UNDER IN THE ISLAMIC UNIVERSITY WERE:

- The Eminent Shaykh, Al-‘Allāmah, The Grand Mufti of the Kingdom of Saudi Arabia: ‘Abdul-‘Azīz Ibn ‘Abdullāh Ibn Bāz (رحمته الله) and from that which he studied with him was *Al-‘Aqīdah At-Tahāwiyyah*.
- The Virtuous Shaykh, the ‘Allāmah, the Muhaddith, Muhammad Nāsirud-Dīn Al-Albānī (رحمته الله) and he studied Hadith and chains of transmission with him.
- The virtuous Shaykh, the ‘Allāmah, ‘Abdul-Muhsin Al-‘Abbād, and he studied with him Fiqh for three years in the beginning of his studies.
- The virtuous Shaykh, the ‘Allāmah, the Hāfidh, the Mufasssīr, the Muhaddith, the Scholar of *Usūl*, the grammarian, the linguist, the Faqīh, the genius, Muhammad Al-Amīn Ash-Shanqīti – famous

for his book *Al-Adhwa' Al-Bayan* – and he studied with him Tafsir, and the Foundations of Fiqh, for the period of 4 years.

- Shaykh Sālih Al-'Irāqī with whom the Shaykh studied 'Aqīdah.
- The Shaykh, the Muhaddith, 'Abdul-Ghaffār Hasan Al-Hindi with whom the Shaykh studied the Sciences of Hadith and Terminologies (i.e. Mustalah).

And after his graduation he worked as a teacher in the Ma'had of the Islamic University for a period, then he embarked after that upon Higher Education and continued his studies before attaining his “Masters Certificate” in the area of Hadith at the Makkah branch of the King 'Abdul-Azīz University in 1397AH with his famous thesis: “*Between the Two Imāms: Muslim and Ad-Daruqutni.*” In 1400AH he completed his PhD Doctorate at the same university, attaining the grade “*Mumtāz (Excellent)*”, with his checking of “*An-Nukat 'Ala Kitab Ibn Salah*” – the book of Al-Hāfidh Ibn Hajr (رحمته الله). Thereafter he returned to the University of Madinah to teach in the Faculty of Noble Hadith, where he taught Hadith and its various Sciences, and he likewise presided over the (Higher Education) Department of Sunnah many times. He then attained the rank of “Professor” - may Allah preserve him upon health and safety and good actions.

HIS CHARACTERISTICS AND MANNERISMS:

The Shaykh (may Allah preserve him) excels in abundant humility with his brothers, students, those who travel to visit him, and his visitors. Likewise, he is humble as regards his home, his clothes, and his vehicle – he does not like luxury in any of that. He also is constant in advice, he is good-natured, and the one who sits with him does not become bored whilst conversing with him. His sittings are taken up with the reading of Hadith and Sunnah, and with abundant warning from innovations and their people, such that the one who sees him and does not know him or associate with him, imagines that nothing occupies him except this. He loves the Salafi students of knowledge, and he honours them, and treats them with goodness, and he tries to fulfil their needs to the best ability of himself and his wealth, and his house is always open to the students of knowledge such that there is not a day when he eats his breakfast, his lunch, or his dinner alone – and he looks after his students and cares for them. He is from the callers who is zealous over the Book and the Sunnah

and the Creed of the Salaf, and he is filled with protective jealousy and intense concern over the Sunnah and the Salafi 'Aqīdah. Few are seen like him in this time and he is from the defenders in this time of ours of the Manhaj of the Pious Predecessors – in the night and in the day, in secret and in public – for Allah's sake – regardless of that which comes to him from the blame of the blamers.

HIS AUTHORSHIPS:

There are many of these (and all praise is due to Allah), and the Shaykh (may Allah preserve him) has hammered on doors – so long as there was a need for that – in specific refutation of the People of innovation and desires of this time, wherein those who make mischief are many and the righteous ones are few. Here are some of his authorships:

- *“Bainal-Imāmain Muslim Wad-Daruqutni”* – *“Between the Two Imams: Muslim and Ad-Dār Qutni.”* And this was one large volume which was the thesis of his Magistrates degree.
- *“An-Nukat ‘Ala Kitāb Ibn Salāh”* – *“Points Upon the Book of Ibn Salāh.”* Published in 2 volumes and it was his PhD thesis.
- *“Manhajul-Anbiyā’ Fid-Da’wah IlAllāh Fihī Al-Hikmah Wal-‘Aql”* – *“The Methodology of the Prophets in Calling to Allāh: In it was Wisdom and Intellect”*
- *“Manhaj Ahlus-Sunnah Fī Naqd Ar-Rijāl Wal-Kutub Wa-Tawā’if”* – *“The Methodology of The People of Sunnah in Criticism of Men, Books, and Groups.”*
- *“Kashf Mawqif Al-Ghazālī Min As-Sunnah Wa-Ahlihā”* – *“Exposing Ghazālī’s Position Regarding the Sunnah and Its People.”*
- *“Makānatu Ahlil-Hadith”* – *“The Position of the People of Hadith”*
- *“Manhaj Al-Imām Muslim Fī Tartībi Sahīhihi”* – *“Al-Imām Muslim’s Method in Ordering his Sahih.”*
- *“Adhwā’ Islāmiyyah ‘Alā ‘Aqīdah Sayyid Qutb wa Fikarihi”* – *“The Illumination of Islām Regarding the Creed of Sayyid Qutb and his Ideas.”*
- *“Matā’in Sayyid Qutb fī As-hābi Rasūlillāh SallAllāhu Alaihi wa Sallam”* – *“The Slanders of Sayyid Qutb Upon the Companions of the Messenger of Allāh (ﷺ).”*

- “*Al-Hadd Al-Fāsil Baina-Haqq Wal-Bāṭil*” – “*The Distinct Separation Between Truth and Falsehood,*” which was part of critical dialogue between him and Bakr Abū Zaid
- “*Jamā’ah Wāhidah Lā Jamā’āt; Wa Sirat Wāhid Lā ‘Asharāt*” – “*One Jamā’ah – Not Many Jamā’ahs; and One Path – Not Tens of Paths,*” which was part of a critical dialogue with ‘Abdur-Rahmān ‘Abdul-Khāliq.

And the Shaykh has many other books other than the ones we have mentioned here, and our brother Khālid Ibn Dhahwī Adh-Dhafīrī has gathered their names and a brief synopsis of each of them in his book “*Thabt Mu’allafāt Ash-Shaykh Rabi’ Ibn Hādī Al-Madkhali*”, and you can find this on the website of Shaykh Rabi’.

And we ask Allāh the Most High to preserve him to complete this goodly mission, and that he gives him success to attain that which Allāh loves and is pleased with, for indeed Allāh is the Guardian of that and is All-Able over it.

Selected Āyāt from Sūrah Luqmān

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ

“And We had certainly given Luqmān wisdom [and said], “Be grateful to Allāh.” And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allāh is Free of need and Praiseworthy.”

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“And [mention, O Muhammad], when Luqmān said to his son³ while he was instructing him, “O my son, do not associate [anything] with Allāh. Indeed, association [with him] is great injustice.”

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ

“And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents;⁴ to Me is the [final] destination.”

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn

³ Imam Ibn Kathir (رحمه الله) stated, “Luqman began with the most adored and beloved to himself, that being his son. He has the most right to tell him the best of what he knows.”

⁴ Al-Qurtubi (رحمه الله) stated, “Sufyan b. Uyaynah (رحمه الله) said: whoever prays five times a day has given thanks to Allaah and whoever supplicates for his parents in their absence then he has thanks to his parents.”

back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.”

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنَقُصَّنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

“And Luqmān said, “O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allāh will bring it forth. Indeed, Allāh is Subtle and Acquainted.”

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ
عَزْمِ الْأُمُورِ

“O my son, establish the prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed that is from the strong handhold.”

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“And turn not your face away from men with pride and do not walk through the earth exultantly. Indeed, Allāh does not like every self-deluded and boastful person.”

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.”

The Words of Shaykh Rabī' b. Hādī Al-Madkhalī

I wished that we ponder over these verses that gather issues of belief, worship, manners and enjoining the good and forbidding the evil. These verses are from the greatest of verses which must be pondered over and benefited from in terms of belief, worship and manners because we learn knowledge for action and to improve our manners with what we know from the Book of Allāh and the Sunnah of the Messenger (ﷺ) and his life.

Allāh mentions His favours upon Luqmān – the wise⁵. He is known with this characteristic. He isn't mentioned except that it is said 'the wise' because Allāh bore witness that He has given him wisdom and due to that he must be thankful to Allāh. Then Allāh mentioned a principle:

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

“And whoever is grateful is grateful for [the benefit of] himself.”^{6/7}

The reason being is the benefit will return to him and Allāh is All Rich, The All-Praised. If the people give thanks to Him then it is for them and if they disbelieve and become ungrateful then they only harm themselves. Allāh does not benefit from their thanks nor is He harmed by their persistent rejection and disbelief as is mentioned in the Hadīth of Abī Dar where the Prophet (ﷺ) said that Allāh said:

يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرْيَ فَتَضُرُّوَنِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

“O my servants, you will not be able to harm Me such that I am harmed nor will you be able to benefit Me such that I benefit from you.”⁸

⁵ Imam Ibn Kathīr (رحمته الله) said, “The pious predecessors differed as to whether Luqmān was a Prophet or a righteous slave without being a Prophet. They differed upon these two opinions. The majority are upon the second position.” [*Tafsir Ibn Kathir*]

⁶ Sūrah Luqmān: 12

⁷ Shaykh Al-Sa'di stated, “A person may be knowledgeable but not necessarily wise, as for wisdom then that requires knowledge, rather even action. This is why wisdom has been described as being beneficial knowledge along with righteous actions.”

⁸ *Sahih Muslim*: 2577

This principle is mentioned in the Book and the Sunnah.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

“Whoever does right, it is for the benefit for himself; and whoever does evil, the burden thereof will be on it. And your Lord is not in the least unjust to His servants.”⁹

Allāh praised Luqmān for having given him wisdom then He mentioned this great principle. Thereafter, Allāh mentioned some of the points of wisdom that were given to Luqmān:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ • وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ

عَظِيمٌ

“And We had certainly given Luqmān wisdom [and said], “Be grateful to Allāh.” And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allāh is Free of need and Praiseworthy. And [mention, O Muhammad], when Luqmān said to his son while he was instructing him,¹⁰ “O my son, do not associate [anything] with Allāh. Indeed, association [with him] is great injustice.”^{11 / 12}

Wisdom is to put something in its place and this is from the wisdom of Luqmān and every caller who is wise. He puts everything in its right context. All the Prophets are wise scholars who put everything in their appropriate place. They go forward in their call upon the foundation of this wisdom. Likewise, they educate and nurture the people upon this great wisdom.

⁹ Sūrah Fussilat: 46

¹⁰ Shaykh Al-Sa'di (رحمته الله) stated, “This shows commanding and forbidding along with encouraging and warning.”

¹¹ Sūrah Luqmān: 12,13

¹² Shaykh Al-Sa'di (رحمته الله) stated, “do not use the blessings of Allāh upon you to be disobedient to Allāh.”

From the aspects of wisdom is that you start with the most important of affairs just as in the Hadith of Mu'adh ibn Jabal (May Allāh be please with him) which is a clarification from the Messenger (ﷺ) concerning the methodology of this call to Allāh, the exalted. The Messenger (ﷺ) said,

إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ...

“You will come to the people from the Book (Jews and Christians), so let the first thing you call them to be to testify that none has the right to worshipped except Allāh...”

— then he (ﷺ) mentioned *Salāt* (prayer) and *Zakāt* (obligatory charity).¹³

Likewise, Luqmān called his son to be upon *Tawhīd* (maintaining the Oneness of Allāh) and forbade him from *Shirk* (to associate partners with Allāh) then after that he ordered him with the prayer and to enjoin good and forbid the evil. This clearly shows his wisdom.

From wisdom is to tread the path of the Prophets (may the peace and blessings of Allāh be upon them) in calling the people to Allāh and in educating them to know the religion of Allāh such that you begin with the most important of all affairs followed by the next most important.

There is no doubt that (correct) belief and *Tawhīd* and purifying the intellects and societies from *Shirk* is the most fundamental affair that one begins with and that it is not allowed to begin with anything else besides that. Whoever transgresses this methodology and invents methodologies that oppose this way then they have strayed from the straight path.

لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“Do not associate partners with Allāh for indeed *Shirk* is a great wrong.”¹⁴

There isn't anything more dangerous than *Shirk* with Allāh because it is a sin that will not be forgiven. Allāh said:

¹³ Sahīh Sunan Abu Dawūd: 1584

¹⁴ Sūrah Luqmān: 13

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Indeed Allāh does not forgive that partners are associated with Him but He forgives anything besides that to whomsoever He wills.”¹⁵

Allāh said:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

“Whoever commits *Shirk* with Allāh, it is as though he falls from the sky and a bird takes him or he is taken by a wind.”¹⁶

Luqmān (رَحِمَهُ اللَّهُ) said,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“Indeed, associating others in worship alongside Allah is a great injustice.”

Abdullāh bin Umar (رَضِيَ اللَّهُ عَنْهُمَا) and his father said that when this Verse was revealed:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

“Those who believe and do not taint their belief with oppression.”¹⁷

شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالُوا أَيُّنَا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ

لِإِبْنِهِ: إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“It was very hard for the companions of Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so they said, “Which of us has not confused his belief with wrong?” Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The Verse does not mean this. Don’t you hear Luqmān’s statement to his son: ‘Indeed, associating others in worship alongside Allah is a great injustice.’”¹⁸

So he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) clarified to them what was implied by *Shirk* in this verse. If it is mentioned generally then it refers to the major *Shirk* and major

¹⁵ Sūrah Nisā’: 48

¹⁶ Sūrah Al-Hajj: 31.

¹⁷ Sūrah Al-An’ām: 82.

¹⁸ Sahīh Al-Bukhāri: 4776

disbelief such that its bearer deserves severe anger of Allāh leading to eternal punishment. It is a sin that is not forgiven and this is why Luqmān said to his son,

إِنَّ الشِّرْكَ لَكُفْرٌ عَظِيمٌ

“Indeed, associating others in worship alongside Allah is a great injustice.”

Then Allāh mentioned that which is included in the advice to Luqmān’s son and Allāh in many verses mentions the rights of the parents with His rights. First, one must fulfil the rights of Allāh and then the rights of parents as in His saying:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا

“Worship Allāh and do not associate partners with Him and be dutiful to your parents.”¹⁹

And His saying:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

“Allāh has ordained that none has the right to be worshipped except Him and that you be dutiful to your parents.”²⁰

Here, He mentioned the advice of Luqmān to his son and followed it with His saying:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ

فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.”²¹

Allāh advised man to fulfil the rights of their parents and be kind to them. Then He clarified the reasons for being thankful to them and to know their

¹⁹ Sūrah Nisā’: 36

²⁰ Sūrah Isrā’: 23

²¹ Sūrah Luqmān: 14

rights. He clarified the difficulty the mother goes through and advised the importance of being kind towards her.

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ

“His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years.”

She, by nature, is weak, and her pregnancy increases that weakness in terms of vomiting, dizziness and craving for things not present as they say – pain and hardship followed by the pain of child birth. Allāh said,

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

“His mother carried him with hardship and gave birth to him with hardship.”²²

His mother carried him in difficulty, hardship and danger which could result in her death. Thereafter, she educates and nurtures you and spends long nights looking after you. Allāh changes her blood to milk such that you can breastfeed. The best thing for rearing a child and making his body strong is that he drinks from his mother’s milk. Her hardship is preceded by pregnancy and birth upon hardship, weakness and difficulty. After that the mother spends time with her child in education and care along with sleepless nights feeling tiredness and pain. All this followed by cries, so you must return that good (with good). This is why Allāh mentioned being thankful to Himself with being thankful to one’s parents,

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

“Be grateful to Me and to your parents; to Me is the [final] destination.”²³

If you do not fulfil the rights of Allāh and being thankful to Him and your parents then Allāh will punish you due to not being upright in establishing His and your parents’ rights or falling short in that. Then Allāh said:

إِلَيَّ الْمَصِيرُ

“To Me is the [final] destination.”

²² Sūrah Ahqāf: 15

²³ Sūrah Luqmān: 14.

This is a warning from Allāh that He will call you to account with what you have put forward in this life. Were you grateful to Allāh? Have you established the obligations that Allāh has legislated upon you? From the most important rights after the rights of Allāh and His Messenger (ﷺ) is the rights of your parents. The rights of the parents! I swear by Allāh there is accountability ahead of you if you do not treat you parents well. If you do not establish the rights of Allāh and rights of your parents by being grateful to them for indeed Allāh did not create you without cause and reason. Allāh created you to worship Him and establish His commandments and keep away from His disobedience. From the obedience to Allāh: His order for you to be righteous to your parents after fulfilling the rights of Allāh. Allāh does not fall short in recompensing even a small grain and not even this will be oppressively taken away.

Allāh said,

وَأَنْ تَجَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا ۖ وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance].²⁴ Then to Me will be your return, and I will inform you about what you used to do.”²⁵

If they both order you to disobey Allāh whether it is a major sin, the greatest being *Shirk* (to associate partners with Allāh) or a minor sin then do not obey them in that. They (both) don’t have any right in ordering you to be sinful to Allāh whether they call you to *Shirk* or other than it. The Messenger (ﷺ) said,

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ

“There is no obedience to creation in the disobedience to Allāh.”²⁶

²⁴ Shaykh Al-Sa’di (رحمته الله) stated, “the path of those that turn back to Allāh such as the believers in Allāh, the angels, His books and Messengers.”

²⁵ Sūrah Luqmān: 15

²⁶ Similar wording found in Sahih Al-Bukhāri: 7257

If they help you in the obedience to Allāh and guide and cultivate you with a correct upbringing then they deserve to be obeyed. If, however, they both deviate and strive with much effort to make you fall into *Shirk* with Allāh then there is no obedience to them (in that). However, the general righteousness that you should have towards them does not become void even if they try and strive against you and harm you to disbelieve in Allāh, it is upon you not to forget their rights. His statement: “*But accompany them in [this] world with appropriate kindness*” – means that you have good conduct towards them, be righteous to them, spend on them even if they be disbelievers. You obey them in other than the disobedience to Allāh. You serve them and fulfil their needs. All of this is considered to be kindness to them.

The rights of the parents do not become null and void even if the parents fall into innovation and *Shirk*, for you must be a good companion to them in this life. It is upon you to follow the path of him who turns to Allāh continuously in repentance.

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

“And follow the way of those who turn back to Me [in repentance].”

You return to Allāh, obey and worship him, thereby following the path of those that repent continuously to Allāh from amongst the Prophets and their followers who are the scholars who give sincere advice and are righteous worshippers.

You are upright, establishing the rights of Allāh and His servants²⁷, for this is the path of the Prophets and their followers. The path of those who stipulate, as part of their repentance, that they will establish the rights of Allāh and His creation by enjoining good, forbidding evil, calling to Allāh and performing other acts of obedience. They fulfill acts of obedience in

²⁷ The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْحَتَائِرِ،
وَإِجَابَةُ الدَّعْوَى، وَتَشْمِيكُ الْعَاطِسِ

“The rights of a Muslim on the Muslims are five: to respond to the *salām*, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze.” [See *Sharh Sahih Muslim*: 5616]

Tawhīd (to maintain Allāh’s oneness), in worship, in manners and in everything the legislation has come with ordering good and forbidden evil. From the evil matters is *Shirk* (to associate partners with Allāh).

This is the one who is considered to be ‘*Munib*’ always returning to Allāh continuously. If he sins, he turns to Allāh with a sincere repentance²⁸ and he follows the best of calls and that is what the Messengers have come with constituting *Tawhīd* and battling against *Shirk*. Also, to submit to Allāh in all that He orders and forbids.

ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

“Then to Me will be your return, and I will inform you about what you used to do.”^{29/30}

All the people will return to Allāh and He will call them to remember what they used to do and mention that to them. The child will be asked whether they upheld the rights of their parents? Were the parents upright upon the religion of truth? Allāh will call them to account for what they used to order you with – *Shirk*.

So the return will be to Allāh and the servants will be told about their affair. All of creation will return to Allāh and they will be questioned, all of the children of Adam, rather He will question all the Jinn and mankind,

²⁸ Allāh said:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Except those who repent and believe correctly, and do righteous deeds, for those, Allāh will change their sins into good deeds.” [Sūrah Al-Furqān: 70]

“Repentance wipes away the sins that have transpired and Islam also wipes away the sins that occurred before a person accepts Islam so long as the conditions of repentance are met. They are four:

- To stop the sin that was being committed
- To intend not to return to the sin
- Regret what had occurred
- Return the rights of the people that he has taken.”

²⁹ Surah Luqmān: 15

³⁰ Shaykh Al-Sa’di (رحمته الله) stated, “Nothing from their actions is hidden from Allāh.”

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ • فَلَنَقْضَنَّ عَلَيْهِمْ عَلِيمٌ ۖ وَمَا كُنَّا غَائِبِينَ

“Then surely, We will question those (people) to whom it (the Book) was sent to and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge and indeed We have not been absent.”³¹

Allāh will put out the scales and the actions of the servants will be weighed if good then a good reward and if bad then an evil punishment. Even actions the weight of a mustard seed will be brought forward for this precise accountability which Allāh is fully aware of from those righteous and evil actions that amount to the size of a grain of good and bad.

ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“Then to Me will be your return, and I will inform you about what you used to do.”³²

He will inform you all that you did from actions and belief. Correct belief will be put on the scales of good deeds and the corrupt belief on scales of bad deeds, righteous actions on the scales of good deeds and evil actions on the scale of bad deeds.

Allāh will give everyone their book of records. The believer in his right hand, whist the disbeliever in his left hand as is mentioned in Sūrah Al-Hāqah (the Reality).

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ مِمَّا كُتِبَ عَلَيَّ • إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ •
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ • فِي جَنَّةٍ عَالِيَةٍ • قُطُوفُهَا دَانِيَةٌ • كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي
 الْأَيَّامِ الْخَالِيَةِ • وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ • وَلَمْ أَذِرْ مَا
 حِسَابِيهِ • يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ • مَا أَغْنَىٰ عَنِّي مَالِيهِ ۖ هَلَكَ عَنِّي سُلْطَانِيهِ • خُذُوهُ
 فَعُلُوهُ • ثُمَّ الْجَحِيمَ صَلُّوهُ • ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

“Then as for him who will be given his Record in his right hand will say: “Take, read my Record! Surely, I did believe that I shall meet my Account!” So he shall be in a life, well-pleasing. The fruits in bunches

³¹ Sūrah Al-A'rāf: 6-7

³² Sūrah Luqmān: 15

whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! And that I had never known, how my Account is! I wish, would that it had been my end (death)! My wealth has not availed me. My power and arguments (to defend myself) have gone from me!" (It will be said): "Seize him and fetter him, Then throw him in the blazing Fire. Then fasten him with a chain the length of which is seventy cubits!"³³

After this, Allāh completed the advice that Luqmān gave to his son by saying,

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنَقُصَّنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allāh will bring it forth. Indeed, Allāh is Subtle and Acquainted."³⁵

He called him to *Tawhid* and showed him the knowledge of Allāh, His greatness and His ability. His knowledge encompasses everything between the heavens and the Earth. Not even a grain of a deed is hidden from Him whether in the heavens or earth, not even smaller or bigger than that, all of it in a manifest book. This is what Luqmān benefited from the Propheties and he was in the same time period as Dawūd after the Message of Nuh, Hud, Sālih, Ibrahim and Musa (عليهم السلام) right up until Dawūd. These affairs were known to them. The command of worshipping Allāh alone and attributing to Allāh the complete attributes and from it His ability over all things on earth or in the heavens, big or small.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

³³ Sūrah Al-Hāqah: 19-32.

³⁴ Shaykh Al-Sa'di (رحمته الله) stated, "Allāh will bring it out due to the vastness of His Knowledge and completeness of His Awareness and Ability."

³⁵ Sūrah Luqmān: 16.

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!”³⁶

Allāh’s knowledge encompasses everything and the servants do not know anything from His knowledge except that which He wills. Every grain, drop, leaf and everything in creation is not hidden from Him.

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there on land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”³⁷

Allāh knew it and recorded it in the preserved tablets and recorded the actions in the scrolls that the angels write concerning the servants good and bad deeds.

Allāh recorded this not because He forgets (Allah is high above that), rather Allāh knows it before it was written and after it is written. Every second from time, nothing is hidden from Him in the heavens and earth. These mountains, deserts, vast regions, oceans with their waves and drops of water and what they contain of different animals and creation, Allāh knows its entirety and its parts small and big. Allāh’s knowledge encompasses all of it.

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ

“O my son, indeed if wrong should be the weight of a mustard seed and was within a rock.”³⁸

Even if that rock is thick and hard, no one is able to know what is inside it but Allāh knows what it contains and He will bring it forth and call to

³⁶ Sūrah Yā-sīn: 82

³⁷ Sūrah Al-An’ām: 59

³⁸ Sūrah Luqmān: 16

account its bearer whether that action is good or bad, it will not be lost with Allāh.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

“Surely! Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.”³⁹

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ

“O my son, indeed if wrong should be the weight of a mustard seed...”

The most minute of things which (according to us) may not weigh anything but Allāh knows its true weight and amount and where it transpired, whether in the heavens above, in the depth of the seas below or inside a rock. Some (of the scholars) said that it (the Verse) refers to the rocks below the earth but what is apparent is that it is general referring to any rock. This, to this level in clarifying the vast knowledge of Allāh and His ability and that nothing is difficult for Him nor a grain is hidden from Him.

This is a great belief and every Muslim must remember it at all times of his life. He remembers that Allāh is watching him and is he knows that Allāh is aware of him and will bring him to account. That Allāh knows of his actions and has ability and power over him. His ability is over all things. This is a great belief and a Muslim must recall this always in his life. This is why Luqmān advised his son to leave off *Shirk* and the meaning of this is that He is commanding him to be upon *Tawhid*. Luqmān showed his son the danger of *Shirk*:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“Indeed, association [with him] is great injustice.”

Then Luqmān showed his son the greatness of Allāh so that the foolish ones don't take partners with Allāh. These are some of the complete attributes of Allāh (that follow). Otherwise, it is known that Allāh has (other) beautiful names and none encompasses them except Him.

³⁹ Sūrah Nisā': 40

لَا أَحْصِي تَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِي

“I am not able to gather all the praise You are deserving of just as You have praised Yourself.”⁴⁰

And the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in calling upon his Lord, has mentioned that Allāh has other names that He can notify whomsoever He wills from His slaves and He can conceal them.

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

“I ask you with all the names that You have called yourself with, or taught amongst your creation, or have revealed in your Book, or concealed in the knowledge of the unseen with You.”⁴¹

These two attributes are from the attributes of Allāh, having the ability over all things and knowledge that encompasses everything. It is upon the Muslim not to be heedless of these two attributes. Likewise, the Muslim recalls the rest of Allāh’s complete names and attributes, since the more he reflects upon these complete names and lofty attributes the more fearful, shy, honourable, exalting, humble and yearning he is. The more he reflects upon Allāh’s complete names and lofty attributes, the more these attributes are reflected upon himself. This stems from the enlightenment of Allāh, Whoever Allāh blesses, He gives him a good mind and good, praiseworthy reflections.

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

“Obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.”⁴²

We seek refuge with Allāh from heedlessness and forgetfulness that leads (one) away from the remembrance of Allāh. The remembrance of Allāh is not just by the tongue. Indeed, Heedlessness is being absent (in one’s heart) from reflecting upon the greatness of Allāh, His Highness, His

⁴⁰ Sahīh Sunan Abī Dawūd: 879 (Also in Sahīh Muslim)

⁴¹ Silsilah Ahādīth As-Sahīhāh: 199

⁴² Sūrah Al-Kahf: 28

ability, His Knowledge, His Watching Over you, His Justice, His Benevolence and Kindness.

After this great warning and firm exhortation from Luqmān to his son that Allāh's knowledge encompasses everything which means, be warned from disobeying Allāh, the Most High, for indeed Allāh bears witness, watches over and is All-Able over all things. He will gather and remind you all that you did. If He wills that He will not forgive you then you are doomed and if your deeds are upon *Shirk* then indeed your doom is actually real without any doubt.

Then Allāh said that Luqmān said:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ

“O my son, Establish the prayer.”⁴³

Allāh did not say pray but rather He said:

أَقِمِ الصَّلَاةَ

“Establish the prayer.”

Look carefully at the meaning of ‘establish’, its meaning is that you perform the prayers in the best of forms that which Allāh legislated in terms of (perfecting) the ablution (as prayer will not be accepted except that it is performed correctly). It is a must to purify yourself from the major⁴⁴ and minor impurities.⁴⁵ The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ

“Allāh will not accept the prayer of any one of you without purity.”⁴⁶

It is a must to purify oneself and be in the state of cleanliness free from the major and minor impurity. It is a must to cover your private parts and to face the direction of the *Qibla* (*Ka'ba*). Also, there are pillars which one

⁴³ Shaykh Al-Sa'di (رَحِمَهُ اللهُ) stated, “The prayer is the greatest of the actions of one's limbs this is why He began with it.”

⁴⁴ Impurity after relations with one's spouse. This is called *Janāba*.

⁴⁵ Impurity after one urinates, excretes or breaks wind.

⁴⁶ Sahih Muslim: 224

must fulfil from the *Takbir* (saying the *Allāhu Akbar* in the beginning of the prayer) to the *Taslim* (saying *Assalamu 'alaikum wa rahmatullāh* to the right and left to signify the end of the prayer). You open your prayer with the *Takbir* exalting and glorifying Him⁴⁷ then you read the opening chapter of the Qur'ān - *Sūrah Al-Fātihah* - and this is obligatory since the Messenger (ﷺ) said:

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

“There is no prayer for the one who does not recite the opening chapter of the Book (*Sūrah Al-Fātihah*).”⁴⁸

Then you bow until you are calm in this position and if you are not calm then your prayer is not correct. It is a must to be calm in the prayer. Then you raise your head and stand upright until you are calm in that position so that each and every bone goes back to the original standing position. Do not be hasty for one must be calm. Then you prostrate after being calm and begin the first prostration and you are likewise calm in this position. Then you raise your head in the sitting position calmly remembering Allāh between the two prostrations. Then prostrate again until you are calm in this position. Do this for all your prayer just as the Prophet (ﷺ) taught the one who prayed badly.

عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ
فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَدَ وَقَالَ " ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". فَارْجَعَ
يُصَلِّي كَمَا صَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ
تُصَلِّ " ثَلَاثًا. فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنَ غَيْرَهُ فَعَلَّمَنِي. فَقَالَ " إِذَا قُمْتَ إِلَى الصَّلَاةِ
فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَظْمِنَ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ
قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَظْمِنَ جَالِسًا،
وَأَفْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

On the authority of Abu Hurayrah that Allah's Messenger (ﷺ) entered the mosque and a person followed him. The man prayed and

⁴⁷The Prophet (ﷺ) would open his prayer with it.

⁴⁸ Sahih Al-Bukhari: 756

went to the Prophet and greeted him. The Prophet (ﷺ) returned the greeting and said to him, “Go back and pray, for you have not prayed.” The man went back prayed in the same way as before, returned and greeted the Prophet who said, “Go back and pray, for you have not prayed.” This happened thrice. The man said, “By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray.” The Prophet (ﷺ) said, “When you stand for Prayer say *Takbir* and then recite from the Holy Qur’ān (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers.”⁴⁹

His saying,

اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ

“Read what you are able from the Qur’ān.”

This is clarified in the saying of the Messenger (ﷺ),

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

“There is no prayer for the one who does not recite the Opening of the Book (Sūrah Fātihah).”⁵⁰

Some *Madhāhib* (schools of thought) like the *Hanafi Madhab* hold onto the statement of the Messenger (ﷺ),

اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ

“Read what you are able from the Qur’ān.”

They say that the person can recite any Verse in the prayer even if it is,

مُدَّهَامَتَانِ

“Dark Green.”⁵¹

— then that is sufficient!

⁴⁹ Sahīh Al-Bukhāri: 757

⁵⁰ Sahīh Al-Bukhāri: 756

⁵¹ Surah Ar-Rahmān: 64 (This one word is the whole verse).

This is wrong for the Messenger (ﷺ) clarified what he meant. From his saying above “*Read what you are able from the Qur’ān,*” when he said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

“Whoever does not recite Al-Fātihah in his prayer, his prayer is invalid.”⁵²

Also he (ﷺ) said,

مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمَّ الْقُرْآنِ فَغَيَّ خِدَاجٌ - فَلَا تَأْم - غَيْرُ تَمَامٍ

“Whoever prays a prayer that does not contain the mother of the Qur’ān (Sūrah Al-Fātihah) then it is cut off from benefit (three times), not complete.”^{53/54}

Khidāj means that it is dead just like the fetus of a camel that comes out prematurely with no benefit in it. Then you continue prayer humbly to Allāh with the feeling of exalting Him, The Most High, the Exalted.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ • الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“The believers are successful, those who are humble in their prayer.”⁵⁵

What is apparent is (the importance of) having humility in the prayer for it is the spirit of the prayer. A prayer that doesn’t have humility, nor any feeling of exalting the greatness of Allāh, nor any contemplation with regard what the praying person is saying then it is very deficient. It is enough that the description (of the believers) in this Verse is not true for him,

خَاشِعُونَ

“Those who are humble in their prayer.”

⁵² Sahīh Al-Bukhārī: 756

⁵³ Imām Tirmidhi said, “Most of the people of knowledge from the Companions of the Messenger (ﷺ) and the successors and those after them considered it obligatory to recite behind the Imām and Imām Mālik ibn Anas holds this opinion as well as Imām Abdullāh ibn Mubārak, Imām Ash-Shāfi’i, Imām Ahmed ibn Hanbal and Imām Ishāq ibn Rahawaih.” [see Tirmidhi under *Hadith* No. 312]

⁵⁴ Sahīh Muslim (38/395 – 876) reported by Abu Hurayrah.

⁵⁵ Sūrah Al-Mu’minūn: 1-2

He is cut off from this great praise and honour. So strive to be humble in your prayer such that you forget the *dunya* (world). You should forget wealth, family and everything and there is nothing in your mind except that you remember the greatness of Allāh (while in prayer), the most High, the Exalted. Ponder over those verses which will only raise your faith. Then after that, you read the *Tashahhud* and then the *Taslim*.

تَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

“Its sacredness is after saying the *Takbir* (*Allāhu Akbar*) and one comes out of it with the *Taslim* (salutation).”

You cannot come out of this prayer except with the salutation: *Assalamu ‘alaikum wa rahmatullāh* (May the protection and mercy of Allāh be upon you) (to the right) and *Assalamu ‘alaikum wa rahmatullāh wa barakātuhu* (to the left).

You are sending salutations to yourself (for protection), to the angels, and to every righteous servant in the heavens and earth. This salutation reaches every servant of Allāh. *Assalamu ‘alaikum wa rahmatullāh* reaches every angel and believing Jinn and people. Just as one supplicates for himself then he also supplicates for his brothers and angels. This supplication is for them and the angels, likewise, they supplicate for us so we should suffice them also.

So you prepare yourself to know that this supplication is for every righteous servant hence gaining a great reward for indeed actions are in accordance with one’s intention. It maybe that a person sends the salutation and he is forgetful, not knowing who is the salutation for and he thinks the salutation is just mere speech! So you must intend this great meaning which the Messenger (ﷺ) taught us.

This is the meaning of ‘establishing the prayer’ and you pray as the Messenger (ﷺ) prayed. Don’t pray as you want and not upon any *madhab* you want (in opposition to the Sunnah) but rather just as the Messenger (ﷺ) used to pray. Ask, study and know how the Messenger (ﷺ) used to pray and try to pray as though he (the Messenger (ﷺ)) is in front of you. You pray just as he prayed, standing, reading, bowing, prostrating until the end just as he (ﷺ) used to pray. The Companions preserved the prayer for us with every detail. They carried and passed on every movement in his (ﷺ)

prayer. We should come to know how he (ﷺ) prayed for he is the best of those who established and stood (steadfast) for the prayer.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.”⁵⁶

And Allāh said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَقِمُوا الصَّلَاةَ وَأْمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ وَأَصْبِرُوا عَلَىٰ مَا أَصَابَكُمْ ۗ

إِنَّ دَوْلِكَ مِنْ عَزْمِ الْأُمُورِ

“Enjoin what is right, forbid what is wrong,⁵⁷ and be patient over what befalls you. Indeed, that is from the strong handhold.”⁵⁸

Meaning that, these are amongst the obligatory affairs which Allāh has made incumbent upon His slaves. One must enjoin the good and forbid the evil, establish the prayer as well as exercise patience. Patience is a must over those afflictions that befall you⁵⁹. The believer is patient and seeks reward from Allāh⁶⁰. He enjoins good and calls to *Tawhīd* (the worship of Allāh alone) and forbids *Shirk* (from associating partners with Allāh). He directs (himself and others) to perform the prayer and pay the obligatory

⁵⁶ Sūrah Al-Ahzab: 21.

⁵⁷ Shaykh Al-Sa’di (رحمته الله) stated, “This necessitates that you have knowledge of both the righteous and evil actions such that you can command and forbid correctly with gentleness and patience.”

⁵⁸ Sūrah Luqmān: 17

⁵⁹ Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said,

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّىٰ الشَّوْكَةِ يُشَاكِمُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

“No fatigue, nor disease, sorrow, sadness, hurt, nor distress befalls a Muslim, even a prick from a thorn, except that Allāh expiates some of his sins for that.” [Sahih Al-Bukhāri: 5641]

⁶⁰ Imām Awzā’i (رحمته الله) said, “Be patient upon the Sunnah and stop where the people (Companions) stopped and say with what they said and keep silent with what they kept silent over. Take the path of the Pious Predecessors for what is sufficient for them is sufficient for you.” [Al-Ājuri in *Shari’ah* page 58]

charity (*Zakāt*). He commands (himself and others) to be righteous to parents and with the remembrance of Allāh. He calls to fulfilling the acts of obedience and even recommended acts for they are from the righteous matters. You encourage the people to perform the preferable acts by calling them to it and you clarify to them the bad consequences in being neglectful of them.

Likewise, you prohibit the evil such as *Shirk*, evil acts, the different types of sinful acts whether major or minor. The first type of evil act is *Shirk*, followed by innovations and then major and minor sins for evil acts are opposite to righteous matters.

Righteous matters are those that are known to be so in the Islamic legislation. Evil matters are those that the legislation has refuted, dispraised, and prohibited. Therefore, you call to all good and begin with *Tawhīd* to the last good deed (such as) to remove a harmful object from a path just as the Messenger (صلى الله عليه وسلم) said:

الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ
الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

“Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith.”⁶¹

So you call to righteousness starting with *Lā ilāha ila Allāh* (none has the right to be worshipped except Allāh), then the prayer, *Zakāt*, fasting of Ramadan, the Hajj pilgrimage, dutiful to one’s parents, good manners and to the lowest act of faith being removing a harmful object from a path. All of these good deeds are from righteousness which the Muslims must fulfil.

Evil deeds begin with *Shirk*, then innovation⁶², major sins, minor sins and deviated manners. These deeds are all rejected by the Islamic legislation

⁶¹ Sahih Muslim: 35

⁶² Imām Tartūshi (رحمته الله) in his book ‘*Al-Hawādith wal Bid’ah*’ p.40 said, “The root of this word (Bid’ah) comes from invention and it is something that occurs without a previous foundation nor an example similar to it can be brought nor anything established like it.”

and sane intellect. The sane intellect is the intellect which is in accordance to the Islamic legislation. All of the above actions are considered evil along with evil customs, following the enemies (of Allāh), complying to them and imitating them.

Look we have many youth who uncover their head! Where did this custom come from? From the disbelievers? So we must oppose them and not imitate them.

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

“Whoever imitates a people he is from them.”⁶³

Uncovering the heads was known to the Muslims to be considered having no nobility, the one walking in the market with an uncovered head was a sign of not having nobility and his witness was not accepted so be free from imitating the disbelievers and from their bad customs. Then Allāh said:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

“And turn not your face away from men with pride.”

“To turn your face” (from the Verse) means to turn away which means don’t be arrogant towards other people such that when someone speaks to you, you turn your cheeks (face) away from them. This is from arrogance. When someone talks to you and you turn away haughtily without a smile nor recognition but rather towering above them proudly. This forbiddance of being proud and similar to it is to turn your neck away. This is actually a sickness that affects camels, it is known when they (abnormally) sway their necks to the side.

Jawhari (رحمته الله) said, “Bid’ah is that which has been brought in the religion after the religion’s completeness.” [*Kitab Al-Lughah* p. 33]

Imām Ash-Shatbi (رحمته الله) says, “Bid’ah is a word that expresses a path in the religion that is invented which resembles the legislation, and what is intended by it is being excessive in worshipping Allāh.” [37/1 – *Al-Itisām*]

Worship has to have a basis for it to be accepted. Ibnul-Qayyim (رحمته الله) said, “The foundation of all worship is not valid until a proof comes allowing it” [*I’lām Al-Muwaql’een* 1/344]

⁶³ Sahih Sunan Abi Abu Dawūd: 4031

You are advised to be humble. Humbling yourself to the Lord of the creation and to the believing servants of Allāh. You should interact with the people with good manners while pride is considered extremely dispraised and pushes people towards disbelief in Allāh.

The person becomes arrogant so he doesn't listen to the Prophets nor takes heed from the verses of Allāh.

وَإِذَا تَنَزَّلَتْ عَلَيْهِ آيَاتُنَا وَآلَىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

“And when Our verses (of the Qur’ān) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.”⁶⁴

Arrogance is one of the greatest reasons for having disbelief in Allāh and to reject what the Messengers (عَلَيْهِمُ السَّلَامُ) came with.

الْكِبْرُ بَطْرُ الْحَقِّ وَعَمْظُ النَّاسِ

“Arrogance is to conceal the truth and deny the people’s right.”⁶⁵

Meaning it is the same to that person, whether one returns to truth which contains *Tawhīd* or any right from the rights which come to you. You don’t humble yourself to accept it and you reject it and you belittle those that come to you with it. You deny that which he comes with and reject the truth he has.

Arrogance is not allowed from any angle, an ugly characteristic that Allāh abhors. Allah said:

الْكِبْرِيَاءُ رِدَائِي وَالْعِظْمَةُ إِزَارِي فَمَنْ نَارَعَنِي وَاجِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ

“Pride is my cloak and majesty is my lower garment, and I shall throw him who competes with me regarding one of them into Hell.”⁶⁶

In another narration:

الْكِبْرِيَاءُ رِدَائِي فَمَنْ نَارَعَنِي فِي رِدَائِي قَصَمْتُهُ

⁶⁴ Sūrah Luqmān: 7

⁶⁵ Sahīh Muslim: 91

⁶⁶ Sahīh Sunan Abi Dawūd: 4090

“Pride is my cloak so whoever competes with Me regarding it, I break him.”⁶⁷

Meaning Allāh will destroy him. So don't be arrogant.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

“He will not enter paradise whoever has in his heart an atoms weight of arrogance.”⁶⁸

Wage war against yourself from falling into arrogance - an evil characteristic leading one to disbelief, belittlement of people and rejecting the truth. This is why this wise one (Luqmān) advised his son to not turn his face away from men full of pride - so that he doesn't become arrogant towards people. A person speaks to you while you are haughty turning away from him?! Humble yourself! You are a poor person, weak, created from earth, created from a sperm that is of little value, you excrete and go to the toilet many times every day, how can you be arrogant?!

How can you be arrogant towards the people while you are in this state. Who do you think you are?! Then, if a thorn pierces you, you cry because of it, how can you be arrogant towards people?

It is obligatory upon the person to be self-critical if his soul becomes arrogant, haughty and he should remind it of how worthless and lowly it is and that from the most degraded of people are the arrogant ones. By Allāh, I myself do not look down upon anyone except the arrogant one and liars. By Allāh, I may see the weakest of people and say he is better than me. And I see the arrogant proud one and he may be whatever level (he has reached), by Allāh, he is the most insignificant of people and most despicable of people to me. There isn't anyone lowlier than an arrogant person and no one becomes arrogant except from a despicable trait and degraded character and soul.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

⁶⁷ *Sahīhah*: 541 and *Al-Hākim*: 1/61 - Sahīh upon the condition of Muslim and Imām Dhahabi (رحمته الله) agreed and Shaykh Al-Albāni (رحمته الله) agreed.

⁶⁸ *Sahīh Muslim*: 91

“And do not walk through the earth exultantly. Indeed, Allāh dislikes all the self-deluded and boastful people.”

Do not become haughty and arrogant with self- admiration. This is from the affects of pride. Walking with pride and not accepting the truth with haughtiness!

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“Verily, Allāh likes not the arrogant and boastful people.”

He boasts to the people concerning his lineage, status, wealth, authority and knowledge. With anything he boasts to the people and becomes arrogant towards them. Allāh hates this trait. A disliked and lowly trait. Allāh hates its people and looks down on them and He despises them. Allāh will punish them a most severe punishment due to this evil trait. If Allāh doesn't love you, what does it mean? It means you are an enemy to Allāh and you are arrogant and haughty proudly towering over other people with anything you boast about.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”⁶⁹

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

Who do you think you are?! Even if you have reached the mountains in height, it is not allowed for you to be arrogant. Even if you were to penetrate the seven earths, it is not allowed for to be arrogant because you yourself are created and in need. From the rights of Allāh upon you is to humble yourself. Allāh obligated you with humility and forbade you from arrogance because Islam wages a sever war against lowly manners. Every lowly, despicable etiquette is waged war against by Islam such as evil lewdness, lying deception, cheating and arrogance. It is a must that we leave these traits and educate the people upon their opposites from good manners which Allāh loves and is pleased with. Good manners are from the heaviest on the scales on the Day of Judgement. The most complete of

⁶⁹ Sūrah Al-Isrā': 37

Muslims in faith are those who have the best of manners. The Messenger (ﷺ) was sent to complete good manners. Good manners are found with the Prophets (عليهم السلام). From it is shyness. What is reported from them is the saying of the Messenger (ﷺ):

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ، إِذَا لَمْ تَسْتَجِبْ فَاَفْعَلْ مَا شِئْتَ

“From the affairs that the people have obtained from the first Prophecy is if you have no shame do as you wish.”⁷⁰

Modesty and shyness are great etiquettes O brothers, shyness is a great mannerism and a branch from the branches of faith. The shy person is withheld by his shyness from falling into disobedience to Allāh. His shyness withholds him from lowly manners. Shyness is a noble trait and great. A person must conduct himself with it since it is an important reason to prevent him from falling into sins or into a despicable manner. This is why the Prophet said:

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَجِبْ فَاصْطَعْ مَا شِئْتَ

“From the affairs that the people have obtained from the first Prophecy is if you have no shame do as you wish.”⁷¹

From the affairs that the people have obtained from the first Prophecy is if you have no shame do as you wish.

The one who falls into *Shirk* does not have shame from Allāh, the innovator does not have shame from Allāh nor does he respect this legislation which the Messenger (ﷺ) legislated. The sinner has lowly manners no shame from Allāh.

One must have shyness O brothers and one must keep away from lowly manners. Learn these matters and implement them in your life and I will mention the Hadith of a group with Abdul-Qays who came and stayed near Baqee'. They put their goods there and went straight to the Messenger (ﷺ) and Ashaj went late and wore his best clothes and came to the

⁷⁰ Sahih Al-Bukhāri: 3483 | Sunan Abī Dawūd: 4797 | Sunan ibn Mājah: 4173 | Imām Ahmed in Al-Musnad: 17027 | Sharh Sunan Al-Baghawi: 3597

⁷¹ Sahih Al-Bukhāri: 3484 | Sunan Abī Dawūd: 4797 | Sunan ibn Mājah: 4173 | Imām Ahmad in Al-Musnad: 17027 | Sharh Sunan Al-Baghawi: 3597

Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with tranquility. He saluted the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him:

إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاءُ

“Indeed you have two traits that Allāh loves, patience and forbearance.”

The opposite of patience and forbearance is to be hasty and foolish so be warned of traits negating these two. Then the man said:

يَا رَسُولَ اللهِ أَنَا أَتَخَلَّقُ بِهِمَا أَمْ اللهُ جَبَلَنِي عَلَيْهِمَا قَالَ " بَلَى اللهُ جَبَلَكَ عَلَيْهِمَا ". قَالَ

الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى خَلْتَيْنِ يُحِبُّهُمَا اللهُ وَرَسُولُهُ

“O Messenger of Allāh, are they two traits which I have trained myself to have or are they traits already given to me?” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Rather they are traits that you have already been given.” The man said: “All praise is due to Allāh who has given me two traits that Allāh loves.”⁷²

Allāh loves patience and forbearance and hates hastiness and recklessness and any trait that negates these two honourable traits that Allāh loves. Memorise this Hadīth:

إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاءُ

“Indeed you have two traits that Allāh loves, patience and forbearance.”

If a person does not have these two great traits then he should strive to cultivate himself to have them.

إِنَّهُ مَنْ دُسْتَعَفَّ يُعَفِّهِ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وَمَنْ دَسْتَعَنَ يُغْنِهِ اللهُ، وَلَنْ تُعْطُوا

عِطَاءَ خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ

“Whoever suffices himself, Allāh suffices him. Whoever strives to be patient Allāh helps him be patient and you will not be given anything better than patience.”⁷³

⁷² Sunan Abi Dawūd: 5225

⁷³ Part of a Hadīth reported by Abu Sa’id Al-Khudri (رضي الله عنه) Sahīh Al-Bukhāri: 6470 and Sahīh Muslim: 1053.

Cultivate yourself to be patient, to have forbearance, wisdom and lofty manners.

By striving your utmost then these will be beneficial gains, Allāh willing. The Hadith (above) shows this: “I have trained myself to have.” This means that patience and forbearance can be developed by cultivating and training oneself to have noble manners⁷⁴. The soul is ready to be cultivated upon good or evil. If you train it upon evil it increases and gets used to it until it is from its trait – we seek refuge with Allāh from that. If you train it upon noble manners, it gets used to it and becomes a part of its life and hence the person possesses it.

Memorise this advice: to maintain Allāh’s oneness (*Tawhīd*) and to fight against *Shirk*, to establish the prayer, enjoin good and forbid the evil, to possess noble lofty manners, to fight the traits of arrogance, haughtiness, pride and similar. Study it from the Book of Allāh and from the Sunnah of the Messenger of Allāh (ﷺ) since these noble manners are an important part of Islam and from the traits of the Salafi call, by it your call spreads and Allāh will raise your status amongst the people. Opposing these good manners are traits that will lower this call in the eyes of the people.

So perfect the call to Allāh, the Most High:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.”⁷⁵

⁷⁴ One way of training your soul to have good manners is to sit with the righteous especially the scholars who follow the Prophet (ﷺ) as Shaykh Rabi’ Bin Hādi Al-Madkhkhalī said in his explanation to the description of the slaves of Allāh in Sūrah Al-Furqān: “This is a lesson in manners where Allāh is educating us and clarifying to us the attributes of His close companions and the few. He is mentioning to us their noble manners, so just as we benefit from their understanding of this religion and belief. Likewise, we must benefit from their manners, tread their path and follow their example.” [*Majālis Tadkeeriya, Tafsiiriya, Qur’āniyyah*’ p.43] Tr.

⁷⁵ Sūrah Nahl: 125.

Don't argue even with the disbelievers except with good manners that are noble and with ways that are better, without abuse, insults nor belittling and reviling them, nor shouting and causing turmoil. Then Allāh said:

وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَبِيرِ

“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.”⁷⁶

وَأَقْصِدْ فِي مَشْيِكَ

“And be moderate in your pace.”

Meaning not to rush, hastily. Allāh then said:

وَأَعْضُضْ مِنْ صَوْتِكَ

“And lower your voice.”

Meaning, don't raise your voice unless there is a need.

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَبِيرِ

“Indeed, the most disagreeable of sounds is the voice of donkeys.”

If you raise your voice without a need, you are actually calling to raising your voice in a particular manner that resembles a donkey. The scholars have concluded from this that it is not allowed to raise the voice because Allāh likened it to the lowliest of animals:

لَيْسَ لَنَا مَثَلُ السَّوِّءِ

“There is no bad example for us.”⁷⁷

So don't raise your voice except for a need. If you have one or two people by you and you shout, what is the need?! This resembles the bray of donkeys. The level of pitch should be according to one's need.

⁷⁶ Surah Luqmān: 19

⁷⁷ Part of a Hadith reported by Ibn 'Abbas (رضي الله عنهما) in Sahih Al-Bukhari: 2622. The full Hadith is:

لَيْسَ لَنَا مَثَلُ السَّوِّءِ الَّذِي يُعْرَدُ فِي هَيْبَتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْبِهِ

“The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit.”

Likewise walking, you should be moderate in your walking. You should not walk like you are about to die nor like the hasty careless one. Be moderate in your walking and that is the way of the slaves of Allāh, the believers. Allāh said:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

“And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility, and when the foolish address them (with bad words) they reply back with mild words of gentleness.”

If the (evil) people speak to them with foolishness they reply with noble speech which contains peace and pushes the sin away with that which is better.⁷⁸

We ask Allāh that He blesses us and you with beneficial knowledge and righteous actions with good manners. I hope we understand these good lessons. What is the benefit of attending these lessons daily and yet we don't act and give a bad image of this call? What is the benefit?

I ask Allāh that He makes us and you from the people of knowledge who practice it upon noble manners. Indeed, Allāh is the one who hears the supplications. And Peace, blessings and protection be upon the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his family and companions (رَضِيَ اللَّهُ عَنْهُمْ).

⁷⁸ Sūrah Al-Furqān: 63

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

“And when the foolish address them (with bad words) they reply back with mild words of gentleness.”