

جوامع الخير

COMPREHENSIVE GOOD

Explanation of the Ḥadīth:

“Whoever removes from a Muslim a difficulty of this world, Allāh will remove one of his difficulties on the Day of Standing (for judgment). Whoever makes matters easy for a person in straightened circumstances, Allāh will make matters easy for him in this world and in the Hereafter. Whoever covers up (the defects) of a Muslim, Allāh will cover up (his defects) in this world and in the Hereafter. Allāh will help a person as much as that person helps his brother. Whoever treads a path seeking for knowledge on it, Allāh will make the path to Jannah easy for him because of that. No people assemble in one of the houses of Allāh, reciting the Book of Allāh, learning it and teaching among themselves, except that tranquility descends upon them, mercy covers them, the Angels flock around them, and Allāh mentions them in the presence of those near Him. Whoever is slowed down by his deeds, will not be hastened forward because of his lineage.”

by the Noble Shaykh,

Dr. Sāmī ibn Muḥammad aṣ-Suqayr

May Allāh Forgive Him, His Parents, His Mashāyikh and the Muslims

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**Translated by
Abū Mu'āwiyah Muṣṭafā ibn Steven Nicolas, 1444**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





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His name is Sāmī ibn Muḥammad ibn ‘Abdullāh aṣ-Ṣuqayr. He graduated from the College of Sharī’ah and Fundamentals of the Religion at the Islāmic University of Muḥammad ibn Sa’ūd, the Qaṣīm branch, in 1410 H. He was appointed as an assistant in the Fiqh Section. He received his Master’s degree from the College of Sharī’ah in Riyāḍ at the Islāmic University of Muḥammad ibn Sa’ūd in 1417 H. The title of his thesis was: *Aḥkām al-Ḥaram al-Makkī* (The Rulings of the Makkan Precinct). He received his Doctoral degree from the Higher Institute for Judges in 1422 H. The title of his thesis was: *Ḥāshiyah al-Khalwatī ‘alay Muntahā al-‘Irādāt* (The Comments of al-Khalwatī on Muntahā al-‘Irādāt). He received the degree of Professor in Fiqh in 1434 H.

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- He also teaches in the two Sacred Masjids.

He has several written works. None of them are known to be translated at this time. See the Shaykh’s website: al-soger.com for further details.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh, the Lord of all creation. I send Ṣalāh and Salām upon our Prophet Muḥammad and upon his Family, his Companions and those who follow him in goodness until the Day of Recompense.

To proceed:

It has been established in Ṣaḥīḥ Muslim, from the ḥadīth of Abū Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said,

«مَنْ نَقَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَقَسَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.»

“Whoever removes from a Muslim a difficulty of this world, Allāh will remove one of his difficulties on the Day of Standing (for judgment). Whoever makes matters easy for a person in

straightened circumstances, Allāh will make matters easy for him in this world and in the Hereafter. Whoever covers up (the defects) of a Muslim, Allāh will cover up (his defects) in this world and in the Hereafter. Allāh will help a person as much as that person helps his brother. Whoever treads a path in search of knowledge on it, Allāh will make the path to Jannah easy for him because of that. No people assemble in one of the houses of Allāh, reciting the Book of Allāh, learning it and teaching among themselves, except that tranquility descends upon them, mercy covers them, the Angels flock around them, and Allāh mentions them in the presence of those near Him. Whoever is slowed down by his deeds, will not be hastened forward because of his lineage.”



Whoever Removes from a Muslim a Difficulty of This World

The Prophet ﷺ called for praiseworthy qualities and excellent, lofty actions in this tremendous ḥadīth:

Firstly, he ﷺ said:

«مَنْ نَفَّسَ عَنْ مُسْلِمٍ»

“Whoever removes from a Muslim,” and in another wording:

«مَنْ قَرَّجَ»

“Whoever drives away,” with the meaning of “removes.” So, whoever eliminates, drives away, clears up

«عَنْ مُسْلِمٍ كُرْبَةً»

“from a Muslim a difficulty.” A Muslim is: the one who testifies that there is none worthy of worship except Allāh and that Muḥammad is Allāh’s Messenger and he fulfills the requirements of these two testimonies. This is the definition of the Muslim: The one who testifies that there is none worthy of worship except Allāh and that Muḥammad is Allāh’s Messenger and he fulfills the requirements of these two testimonies. It is

not sufficient that he says the two testimonies with his tongue but does not act according to them, because the requirement of the two testimonies is to worship Allāh ﷻ.

He صلى الله عليه وسلم said:

«مَنْ نَقَّسَ عَنْ مُسْلِمٍ كُرْبَةً»

“Whoever removes from a believer a difficulty.” A difficulty is: a great adversity which lands a person in anxiety and distress.

«نَقَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ.»

“Allāh will remove one of his difficulties on the Day of Standing (for judgment).” Here the Messenger was general in the ḥadīth and he did not specify or restrict how that removal of difficulties takes place, he said:

«مَنْ نَقَّسَ» وَفِي لَفْظٍ: «مَنْ فَرَّجَ»

“Whoever removes,” and in another wording: “Whoever drives away.”

Removing a difficulty could be:

- By speech.
- By action.
- By money.
- By status.
- Other than that.

Removing a difficulty could be by speech: by advising him to be patient, by commanding him to hope for the reward that is with Allāh ﷻ and clarifying to him what reward and recompense awaits the one who is patient and hopes for what is with Allāh.

Removing a difficulty could be by giving him some money that will remove the difficulty, such as if he fell into debt or some damage occurred and he takes on the responsibility for this damage with money. So you give whatever money will remove the difficulty.

Removing a difficulty could be by status, by using your status and ability to intercede to be the reason for driving away this difficulty.

Removing a difficulty could be by actions by helping him if he needs it to remove this difficulty.

He ﷺ said:

«نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ.»

“Allāh will remove one of his difficulties on the Day of Standing (for judgment).” Reflect here, the Prophet did not say, “Allah will remove one of his difficulties in this world and in the Hereafter.” He only said, “Allāh will remove one of his difficulties on the Day of Standing (for judgment),” and that is because the difficulties of this world compared to the difficulties of the Day of Standing (for judgment) are nothing.



Whoever Makes Matters Easy for a Person in Straightened Circumstances

He صلى الله عليه وسلم said:

«وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.»

“Whoever makes matters easy for a person in straightened circumstances, Allāh will make matters easy for him in this world and in the Hereafter.” A person in straightened circumstances is: a person who has a debt and it has become difficult for him to repay it. This is the person in straightened circumstances: the one who has a debt and it has become difficult for him to repay it.

Making matters easy for a person in straightened circumstances can be done by:

Firstly: Freeing him from debt (if he owes you) by relieving it for him and saying: “I relieve you of your debt,” or “I forgive your debt.”

Secondly: To forgo part of the debt. So, if he owes you \$10,000 for example, you forego part of it; like \$5,000 or \$4,000 or whatever is easy.

Thirdly: Grant him a respite. So if the debt is currently due, you can give him respite, meaning he can repay it at a later time and this respite is an obligation. Allāh ﷻ said:

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

what means, **“And if a debtor is in a hard time, then grant him till it is easy for him to repay.”** [Sūrah al-Baqarah: al-Āyah 280]. So whoever is owed a debt from someone in straightened circumstances, it is not permissible for him to request it or demand it. It is not permissible for him to request it nor to demand it, meaning: to raise the matter to a judge. Rather, it is obligatory to grant him respite.

Fourthly: It is also making matters easy for the one in straightened circumstances to give him some money from Zakāh that will fulfill this debt. Therefore, give him Zakāh because he is deserving of it. Allāh ﷻ has made those in debt a category of those deserving Zakāh, those who Zakāh is paid to. Allāh ﷻ said:

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَّاتِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ﴾

what means, **“Ṣadaqaḥ (here it means Zakāh) is only for the Fuqarā (the poor who cannot meet their needs) and Masākīn (the poor who meet some of their needs but not all of them), those employed to collect (the Zakāh), to attract the hearts**

of those who have been inclined (towards Islām), to free the captives, and to those in debt.” [Sūrah al-Tawbah: al-Āyah 60].

The Prophet ﷺ said,

«يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.»

“Allāh will make matters easy for him in this world and in the Hereafter,” meaning: Allāh ﷻ will make his matters easy in this world and in the Hereafter so that he will not face any matter except that Allāh will make that matter easy for him.



Whoever Covers Up (the Defects) of a Muslim

He ﷺ said:

«وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.»

“Whoever covers up (the defects) of a Muslim, Allāh will cover up (his defects) in this world and in the Hereafter.” Covering up means: concealing. “Whoever covers up (the defects) of a Muslim,” i.e., whoever conceals his defects and covers them up.

Defects are of two types:

- Defects related to physical being.
- Defects related to character.

As for defects related to physical being: then this is how Allāh ﷻ created him. Therefore, covering up these defects is praiseworthy in every situation. So, if you learn that your brother has a physical defect such as leprosy or an illness like that, you should conceal it. Concealing is praiseworthy in every situation and Allāh the Most High will reward you by covering up your defects in this world and in the Hereafter. Likewise if you were to see his private area visible and you covered it. This is what is related to covering defects that are related to one's physical being, covering them is praiseworthy in all situations.

As for the second type: the defects that are related to character, the difference being the defects related to physical being are external defects and physically apparent and those related to character are internal defects. A person has two representations, the outward one which is the physical creation that Allāh ﷻ gave him:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

what means, “**Indeed, We have created mankind in the best stature.**” [Sūrah at-Tīn: al-Āyah 4]. As for character, then it is the internal representation and this is where manners come from.

When it comes to defects related to character then covering them falls under three categories:

The First Category: That the defect related to character has come from a person who is well-known for being steadfast on the religion of Allāh ﷻ and is well-known for good character but Shayṭān ensnared him to commit the sins and acts of disobedience that he committed, Then in this case you should cover his defects even if the sin he committed was consuming intoxicants, adultery or other than that. You should cover his defects and if you cover his defects, Allāh will cover your defects in this world and in the Hereafter.

The Second Category: That the defect related to character is connected to a right of Allāh and it has come from a person that is addicted to sins and acts of disobedience, and these sins and

acts of disobedience have taken root in his heart – and Allāh’s refuge is sought. So this one and the one similar to him does not have his defects covered up because it is obligatory to eradicate bacteria from society so that it does not become a reason for corrupting others.

The Third Category: That the defect related to character is connected to a right of the people; for example, you see a person stealing the wealth of another or he transgresses against him. In this situation, you do not cover his faults because it is an obligation to defend your Muslim brother and to stand up for his rights and not allow anyone to seize his wealth or his honor.

So, to clarify, the statement of the Prophet ﷺ,

«وَمَنْ سَتَرَ مُسْلِمًا»

“Whoever covers up (the defects) of a Muslim,” we say that this is connected to both his physical being and his character.

As for the defects connected to the physical being, then covering them up is praiseworthy in every situation. Whenever you see a defect in the physical being of your brother, in his body, in his face, in his foot, in how he walks or other than that, you should cover it up.

As for the second type, those defects related to character, then this is regarding the internal.



Allāh Will Help a Person as Much as that Person Helps His Brother

Then the Prophet ﷺ said:

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.»

“Allāh will help a person as much as that person helps his brother,” i.e., Allāh will help a person according to the help he gives his brother. This wording or this sentence is sometimes narrated as:

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا دَامَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

“Allāh will help a person as long as he is helping his brother.” They replace: “as much as” with “as long as” but this is not correct.

Firstly, it is in contradiction to the statement narrated from the Messenger ﷺ. The wording narrated in the ḥadīth is “as much as” and not “as long as.” Sticking to the wording of the ḥadīth is an obligation whenever possible.

Secondly, the wording “as much as” shows that the help of Allāh for a person will take place simply because he helped his brother, even if he did not continue to do so, as opposed to the wording “as long as,” for that wording implies that the help of

Allāh the Most High for a person is only “as long as” a person is helping his brother. Because this phrase “as long as” implies only during the time of him helping his brother. Thus, as long as he is helping then Allāh’s help will come; and if his help for his brother stops then the help of Allāh the Most High for him also stops. And this is different from the wording “as much as.”

The third way of looking at it is: the wording “as much as” shows that the help of Allāh for a person will be from a similar type of help he gave his brother. As opposed to the wording: “as long as.” So it is clear that the statement of the Prophet

صلى الله عليه وسلم :

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.»

“Allāh will help a person as much as that person helps his brother,” is the narrated wording. As for what some of the people narrate, and they spread among themselves that “Allāh will help a person as long as he is helping his brother,” then this is not correct.



Whoever Treads a Path in Search of Knowledge on It

Then the Prophet ﷺ said:

«وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ.»

“Whoever treads a path in search of knowledge on it, Allāh will make the path to Jannah easy for him because of that.”

His statement: “Whoever trades a path in search of knowledge on it.”

Treading a path to seek knowledge is of two types:

The First Type: That he travels a physical path which his feet touch, and that is by walking to attend circles of knowledge and gatherings of knowledge.

The Second Type: that he treads a metaphorical path that his understanding touches, and that is by becoming acquainted with the books of the scholars, reviewing them, studying them and memorizing them. All of this falls under the statement of the Prophet ﷺ, “Whoever treads a path in search of knowledge on it.”

The first way, treading a physical path which the feet touch, is more praiseworthy than the second way. Attaining knowledge by attending the circles of knowledge and the gathers of the Scholars is more praiseworthy for a person than learning by way of books.

Firstly: Because attending gatherings of knowledge contains good and rewards as has come in the statement of the Prophet ﷺ:

«وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَقَّتْهُمْ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.»

“No people assemble in one of the houses of Allāh, reciting the Book of Allāh, learning it and teaching among themselves, except that tranquility descends upon them, mercy covers them, the Angels flock around them, and Allāh mentions them in the presence of those near Him.” So he will attain recompense and rewards.

Secondly: It is more reliable in terms of knowledge. Attending gatherings and circles of knowledge is more reliable in terms of knowledge than reading books.

Thirdly: It is safer from making mistakes. The one who learns by way of reading is not safe from making mistakes. He might misunderstand something as opposed to the one who takes knowledge from the Scholars, for they will teach him and

give him the proper understanding and remove from him any mistakes or ambiguity that might have come about.

Fourthly: It is the shorter path timewise. The one who wants to learn from books requires a long time. For example, if you want to know the rulings for the prostration of forgetfulness you will have to read many books and know the terminologies of the Scholars. What is the madhhab of Abū Ḥanīfah? What is the madhhab of ash-Shāfi'ī? What is the madhhab of Mālik? What is the madhhab of Aḥmad? What is the ruling on this issue? The details and the applications, all of this requires a long time. Also, perhaps you read and you fall into a mistake. While the one who acquires knowledge from a Scholar, the Scholar will summarize that for you because he has read these books and will condense them for you.

Fifthly: In the physical path there is a connection with the Scholars and a connection between the student of knowledge and the Scholars is important because besides knowledge he will receive direction, instruction and manners. Just as you benefit from the knowledge of the Scholar you benefit from his manners, his character, his methodology and his behavior. It could be that you benefit from his manners, his character, his methodology and his behavior more than you benefit from his knowledge.

Sixthly: Acquiring knowledge or taking knowledge from the Scholars is oral and direct. In that is discussion, debate and refutation which opens one's mind and expands his mental faculties versus the one who reads about knowledge by way of

books. There is good in both, but learning by way of the Scholars and the gatherings of the people of knowledge is better and there are blessings in it.



No People Assemble in One of the Houses of Allāh

Then the Prophet ﷺ said:

«وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.»

“No people assemble in one of the houses of Allāh, reciting the Book of Allāh, learning it and teaching among themselves, except that tranquility descends upon them, mercy covers them, the Angels flock around them, and Allāh mentions them in the presence of those near Him.”

He said, “No people assemble in one of the houses of Allāh,” the wording ‘people’ includes men and women. Likewise, Allāh ﷻ said,

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ﴾

which means, “**Indeed, We sent Nūḥ to his people.**” [Sūrah al-A’rāf: al-Āyah 59]. Thus, the wording ‘people’ includes men and women. It is possible that the intention is men only as he ﷺ said,

«لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أُمَرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أُنْطَلِقَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقُ عَلَيْهِمْ.»

“I considered ordering Ṣalāh to be established then order a man to lead the people; then I would set out with some who had bundles of firewood with them and go to the people who did not participate in the Ṣalāh and burn their houses.” So he said, ‘the people’ meaning: ‘the men.’ Also ‘the people’ could mean ‘the men’ in comparison to women such as in the statement of Allāh the Most High,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ﴾

which means, **“O you who believe! Let not a people scoff at another people, it may be that the latter are better than the former.”** [Sūrah al-Ḥujurāt: al-Āyah 11]. where the meaning of ‘the people’ is ‘men.’ The proof is in His statement,

﴿وَلَا يَسَاءُ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ﴾

which means, **“Nor let women scoff at other women, it may be that the latter are better than the former.”** [Sūrah al-Ḥujurāt: al-Āyah 11]

He said, **“No people assemble in one of the houses of Allāh.”** The houses of Allāh are the masājid.

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْأَصَالِ ۖ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

which means, “In houses which Allāh has ordered to be raised, in them His Names is remembered. Therein glorify Him in the mornings, in the afternoons and in the evenings. Men whom neither trade nor sale diverts them from the remembrance of Allāh, nor from performing Ṣalāh, nor from giving Zakāh. They fear a Day when hearts and eyes will be overturned.” [Sūrah an-Nūr: al-Āyatayn 36, 37].

He said, “No people assemble in one of the houses of Allāh, reciting the Book of Allāh.” Reciting means reading the Book of Allāh. This type of reciting mentioned in the ḥadīth includes:

- Vocal recitation .
- Thoughtful recitation.

A vocal recitation is reading the words of the Qur’ān.

A thoughtful recitation is understanding its meanings, deriving rulings and knowing the rulings of the Qur’ān.

Reciting the Book of Allāh is divided into three categories:

The First Type, the vocal recitation: is to read the Qur’ān with a voice whether that is reading from the muṣḥaf or reading from one’s memory. This carries a great reward and an

abundant recompense. Ibn Mas'ūd رضي الله عنه narrated that the Prophet صلی اللہ علیہ وسلم said,

«مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرَةِ أَمْثَالِهَا، لَا أَقُولُ ﴿آلَم﴾ حَرْفٌ، أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ.»

“Whoever recites a letter from the Book of Allāh has a good deed and good deeds have a tenfold reward. I do not say that ‘Alif Lām Mīm’ is a letter but Alif is a letter, Lām is a letter and Mīm is a letter.”

The Second Type of recitation, the thoughtful recitation is: to ponder on the Qur’ān and understand it. The meaning of ponder is to reflect on the words in order to arrive at their meanings. This is the meaning of ponder: to reflect on the words of the Qur’ān in order to arrive at their meanings.

Allāh sent down this Qur’ān to be pondered, contemplated and understood.

﴿كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ﴾

which means, “**A Book which We have sent down to you, full of blessings that they may ponder over its Āyāt and that men of understanding may remember.**” [Sūrah Ṣād: al-Āyah 29]. And He said,

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ﴾

which means, **“Do they not ponder on the Qur’ān.”** [Sūrah Muḥammad: al-Āyah 24]. Therefore, it is obligatory for the believer to strive to ponder the Qur’ān and understand it.

It is not possible to achieve what is intended from pondering and understanding except after understanding the meanings. No matter how much a person tries to ponder the Qur’ān, if he does not know the meanings of the Qur’ān, he cannot reach the true meaning of pondering. Thus, it is necessary for the one who wants to ponder the Qur’ān and to benefit from the Qur’ān, the ultimate benefit, to know its meanings. That is done by returning to the reliable books of tafsīr which the Scholars have relied on for their knowledge, their religion, their ‘Aqīdah, their methodology and their ideas.

The Third Type of recitation: the action recitation. This the fruit, the goal and the result: acting on the Qur’ān. You recite the Qur’ān, ponder over the Qur’ān, seek to understand its meanings and then act according to that. For example, when you hear Allāh the Most High in His statement,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

which means, **“O you who believe! Fear Allāh and be with those who are true.”** [Sūrah at-Tawbah: al-Āyah 119].

- Then you should be truthful with Allāh the Most High through sincerity to Allah in your acts of worship.
- And you should be truthful with His Messenger ﷺ by following him well.

- And you should be truthful to your soul regarding doing good and restraining it from evil.
- And you should be truthful with others.

Those who are truthful in this Āyah,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ﴾

which means, “**O you who believe! Fear Allāh and be with those who are true,**” are those who are truthful in the worship of Allāh, in following Allāh’s Messenger ﷺ, in what is related to their own souls and in what is connected to others. Ibn Mas’ūd said,

«إِذَا سَمِعْتَ اللَّهَ يَقُولُ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا﴾ فَأَرْعَهَا سَمْعَكَ فَإِمَّا خَيْرٌ تُؤْمَرُ بِهِ وَإِمَّا شَرٌّ تُنْهَى عَنْهُ.»

“When you hear Allāh say: “**O you who believe!**” then pay full attention, for it is good that you are being commanded with or it is evil that you are being prohibited from.” So when you hear Allāh saying,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

which means, “**O you who believe! Fear Allāh and always speak the truth.**” [Sūrah al-Aḥzāb: al-Āyah 70]. This is a good you are being commanded with.

﴿يَسَائِيهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ﴾

which means, “**O you who believe! Do not betray Allāh and the Messenger.**” [Sūrah al-Anfāl: al-Āyah 27]. This is an evil you are being prohibited from.

These are the three types of reciting the Qur’ān: the vocal recitation, the thoughtful recitation and the action recitation.

These three types of reciting are what you find the Salaf of this ummah, the Ṣaḥābah and those after them, upon. Abū ‘Abdur-Raḥmān as-Sulamī رحمه الله said,

«حَدَّثَنَا الَّذِينَ كَانُوا يُقْرَءُونَ الْقُرْآنَ كَعُثْمَانَ بْنِ عَفَّانَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَنَّهُمْ كَانُوا إِذَا تَعَلَّمُوا مِنَ النَّبِيِّ ﷺ عَشْرَ آيَاتٍ لَمْ يَجَاوِزُوهَا حَتَّى يَتَعَلَّمُوهَا وَمَا فِيهَا مِنَ الْعِلْمِ وَالْعَمَلِ، قَالُوا: فَتَعَلَّمْنَا الْقُرْآنَ، وَالْعِلْمَ، وَالْعَمَلَ جَمِيعًا.»

“Those who used to teach us the Qur’ān, like ‘Uthmān ibn ‘Affān and ‘Abdullāh ibn Mas’ūd, narrated to us that when they learned the ten Āyāt from the Prophet ﷺ, they would not move forward until they had learned what they contained of knowledge and actions. They said, ‘So we learned the Qur’ān, knowledge and actions all at once.’”

We learned the wording of the Qur’ān; this is the vocal recitation. Knowledge is pondering and understanding. Action, this is the third type of recitation.

Therefore, these three types of recitation are taken from the Righteous Salaf. They are not innovations. They said, “So we learned the Qur’ān, knowledge and actions all at once.”

Then the Prophet ﷺ said:

«وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ.»

“No people assemble in one of the houses of Allāh, reciting the Book of Allāh, learning it and teaching among themselves.” They learn and teach the Qur’ān among themselves, its wording and its meaning. Its wording: this one recites sometimes and that one recites sometimes. Its meaning: they come together to ponder, contemplate and derive Islāmic rulings from this Mighty Qur’ān.

The Prophet ﷺ said:

«وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ.»

“And teaching among themselves, except that tranquility descends upon them.”

This is first: tranquility, which is satisfaction of the heart and comfort in the soul. This takes place because the Book of Allāh is the greatest and most noble form of remembrance. Allāh the Most High said,

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

which means, **“Those who believed, and whose hearts find rest in the remembrance of Allāh. Verily, in the remembrance of Allāh do hearts find rest.”** [Sūrah ar-Ra’d: al-Āyah 28]. The remembrance of Allāh is a reason for rest and satisfaction of the hearts and closeness to the All-Knower of that which is hidden. Studying and reading the Mighty Qur’ān is a reason for the descent of tranquility, which is satisfaction of the heart and expanse of the chest. It is the greatest reason for expanding the chest, its tenderness and accepting of advice.

﴿يَسْأَلُهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ
مِّمَّا يَجْمَعُونَ﴾

which means, **“O mankind! There has come to you a good advice from your Lord and a healing for that which is in your breasts, a guidance and a mercy for the believers. Say: ‘In the bounty of Allāh, and in His mercy; therein let them rejoice.’ That is better than what they amass.”** [Sūrah Yūnus: 57, 58]. The Most High said,

﴿لَوْ أَنزَلْنَاهُ هَذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

which means, **“Had We sent this Qur’ān down on a mountain you would have surely seen it humbling itself**

and rendt asunder by the fear of Allāh.” [Sūrah al-Ḥashr: al-Āyah 21]. So if a mountain, with its unyieldingness and strength will crumble, then what about our hearts which are morsels of flesh? The Prophet ﷺ said,

«أَلَا وَإِنَّ فِي الْجُسدِ مُضْغَةً.»

“Indeed, in the body is a morsel of flesh.” This morsel of flesh is the heart, and despite it being a morsel of flesh you find it proud, hard, arrogant, malicious, envious and more.

Hence, you find the benefits of studying the Qur’ān:

Firstly: The descent of tranquility. **“Except that tranquility descends upon them.”** This is the satisfaction that is in the hearts and the expansion of the chests.

Secondly: The Prophet ﷺ said,

«وَعَشِيَّتُهُمُ الرَّحْمَةُ»

“Mercy covers them,” meaning: mercy envelops them. Allāh the Most High said,

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

which means, **“Indeed, the mercy of Allāh is near to those who do good.”** [Sūrah al-A’rāf: al-Āyah 56].

Thirdly: The Prophet ﷺ said,

«وَحَفَّتْهُمُ الْمَلَائِكَةُ»

“The Angels flock around them,” meaning they surround them out of reverence, honor and respect.

Fourthly: The Prophet ﷺ said,

«وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ»

“And Allāh mentions them in the presence of those near Him,” meaning: He praises them to those whom are near Him. Allāh said in a Ḥadīth Qudsī,

«وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُ.»

“Whoever remembers Me in a gathering, I remember Him in a better gathering.”



Whoever is Slowed Down by His Deeds

The Prophet ﷺ said:

«وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.»

“Whoever is slowed down by his deeds will not be hastened forward because of his lineage.” “Whoever is slowed down by his deeds,” meaning: his deeds are insufficient; he has a deficiency in actions. This shortcoming will not be restored by lineage; it is actions that will benefit you with Allāh ﷻ. Allāh the Most High said,

﴿وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا﴾

which means, “**And for all, there will be degrees according to that which they did.**” [Sūrah al-Aḥqāf: al-Āyah 19]. So actions are what will get you closer to Allāh. Allāh the Most High says,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

which means, “**Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.**” [Sūrah al-Mu’minūn: al-Āyah 101]. So lineage

will not benefit you. The only thing that will benefit you is your righteous actions. Allāh the Most High said,

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

which means, **“So whoever hopes for the meeting with his Lord, let him work righteous deeds and associate none as a partner in the worship of his Lord.”** [Sūrah al-Kahf: al-Āyah 110]. In this Noble Āyah He said, **“let him work righteous deeds.”** This is an incitement to do righteous deeds.

There are those who make mistakes in exhorting the people and reminding them of what will take place on the Day of Standing (for judgement) with its conditions and terrors, but they do not encourage the people to perform righteous deeds. You find that he warns the people in front of him and reminds them and instills fear in them until some of them might cry due to the severity of the warning, but he does not remind them to do righteous deeds. This exhortation, in reality, has no benefit because if an exhortation is not coupled with actions, there is no benefit. Your crying and your fear will not benefit you if they are not coupled with actions. Allāh ﷻ said,

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

which means, **“So whoever hopes for the meeting with his Lord, let him work righteous deeds.”** [Sūrah al-Kahf: al-Āyah 110]. And He said,

﴿وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا﴾

which means, **“And for all, there will be degrees according to that which they did.”** [Sūrah al-Aḥqāf: al-Āyah 19]. Thus, it is necessary for a person to strive in performing righteous actions and to not rely on his lineage or on what he has of status and social standing in this world for that will not suffice anything and it will not benefit him anything with Allāh ﷻ.

The Prophet ﷺ said,

«رُبَّ أَشْعَثَ أَغْبَرَ، مَدْفُوعٌ بِالأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ.»

“Perhaps one is disheveled and dusty, turned away from people’s doors but if he swore an oath by Allāh, He would fulfill it.”

“Perhaps one is disheveled and dusty,” his hairy is unkempt and dusty. “Turned away from people’s doors,” meaning he knocked on the people’s doors but they did not open them for him nor did they give him any consideration. **“But if he swore an oath by Allāh,”** Allāh would fulfill his oath due to his piety and the righteousness in his actions and due to his closeness to Allāh ﷻ.



Issues and Benefits of the Ḥadīth

This ḥadīth contains many issues and benefits, including:

Firstly: Encouragement to acquire these praiseworthy characteristics of relieving difficulties, making matters easy for one in straightened circumstances and covering defects.

Secondly: The virtue of helping and assisting your believing brothers; and if you help them, Allāh the Most High will help you. The Prophet ﷺ said,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.»

“Allāh will help a person as much as that person helps his brother.”

Thirdly: The virtue of Islāmic knowledge. The Prophet ﷺ said,

«وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ.»

“Whoever treads a path in search of knowledge on it, Allāh will make the path to Jannah easy for him because of that,” meaning: Islāmic knowledge is a reason for entering Jannah because knowledge teaches a person how to worship his Lord,

how to purify himself, how to pray, how to fast and how to perform Ḥajj. All of these matters depend on knowledge. This is why knowledge is a reason for entering Jannah.

“Whoever treads a path in search of knowledge on it, Allāh will make the path to Jannah easy for him because of that,” because seeking knowledge teaches how to worship Allāh the Most High; and that is by sincerity to Him and following the Messenger. A person implements taqwā of Allāh in his worship of Him, sincerity and following. Also, his knowledge leads him to the fear of Allāh. The Most High said,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

which means, “**It is only those who have knowledge among His worshipers that fear Allāh.**” [Sūrah Fāṭir: al-Āyah 28].

In this ḥadīth there is an encouragement to learn Islāmic knowledge. Islāmic knowledge – O brothers – is one of the most virtuous acts of worship and one of the most outstanding acts of obedience. The most virtuous things a person can do to draw closer to Allāh the Most High after performing the obligatory acts is acquiring Islāmic knowledge. Islāmic knowledge has a high status. ‘Abdullāh ibn al-Mubārak رحمته الله said,

«لَا أَعْلَمُ دَرَجَةً بَعْدَ النَّبُوءَةِ أَفْضَلَ مِنْ تَعْلِيمِ النَّاسِ الْعِلْمَ»

“I do not know of a level, after Prophethood, more virtuous than teaching people knowledge.” Prophethood is the highest degree and the highest level. What comes after this degree?

Teaching people knowledge. In fact, the Noble Prophets ﷺ did not leave behind money as inheritance, they only left behind knowledge. Allāh said,

﴿يَرِثُنِي وَيَرِثُ مِنْ عَالِي يَعْقُوبَ﴾

which means, **“Who shall inherit me, and inherit the posterity of Ya’qūb.”** [Sūrah Maryam: al-Āyah 6]. Inheritance here is Prophethood. The Prophet ﷺ said,

«إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا وَرَّثُوا الْعِلْمَ.»

“Verily, the Prophets do not leave inheritance of gold and silver, they only leave behind knowledge.”

So, see to it, O brothers, that we are diligent in seeking Islāmic knowledge and its manners.

Some of the greatest manners of Islāmic knowledge:

Firstly: Sincerity to Allāh the Most High in seeking knowledge. One must seek knowledge sincerely for Allāh the Most High.

Issue: If someone says: How do I actualize sincerity in seeking knowledge?

Firstly, one should intend to remove ignorance from himself. The basic rule is that a person is ignorant. Allāh the Most High said,

﴿وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا﴾

which means, “**And Allāh has brought you out from the wombs of your mothers while you know nothing.**” [Sūrah an-Nahl: al-Āyah 78]. So intend to remove ignorance from yourself so that you can worship Allāh the Most High upon knowledge and insight.

Secondly, intend to remove ignorance from others. Once you have removed ignorance from yourself, remove it from others by teaching those who are ignorant.

Thirdly, intend by your seeking knowledge to call others to Allāh the Most High because calling to Allāh the Most High is not done except by knowledge. Allāh the Most High said,

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

which means, “**Say: This is my way; I call to Allāh with sure knowledge, I and whosoever follows me.**” [Sūrah Yūsuf: al-Āyah 108]. There is no doubt that da’wah must be done with knowledge; knowledge of who you are calling, knowledge of what you are calling to and knowledge of the way to deliver this da’wah. One must have all three types of knowledge.

Fourthly, that you intend by seeking knowledge to defend Allāh’s legislation. The legislation of Allāh is not defended except by the one who conveys it. Do you think that if a person from the innovators entered a library full of books from the righteous Salaf of Ahlus-Sunnah wal-Jamā’ah, full of ‘Aqīdah

books, and this person began to talk about Islām, and defames the religion of Allāh, and presents doubts and the likes – will a book jump off the shelf and refute this person? The answer is: No. But if there was a Scholar or student of knowledge there you will find him refuting the innovation of this person. Therefore, these four matters must be present in the heart of the student when seeking knowledge.

Secondly: one of the manners of seeking knowledge is to exert one's effort and energy in seeking Islāmic knowledge. Islāmic knowledge requires patience, perseverance, struggling and going to great lengths. One of the Salaf said,

«الْعِلْمُ إِنْ أُعْطِيَتهُ كُلَّكَ أَذْرَكَتْ بَعْضَهُ، وَإِنْ أُعْطِيَتهُ بَعْضَكَ فَاتَكَ كُلُّهُ.»

“Knowledge, if you give it your all it will give you some of it; and if you give it part of you, all of it will elude you.” If you spent all your days and nights acquiring Islāmic knowledge you will not acquire all of it, you will only acquire some of it. Allāh the Most High said,

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

which means, “**And of knowledge, you have been given only a little.**” [Sūrah al-Isrā: al-Āyah 85].

This is a general rule, in Islāmic knowledge and other kinds, even physics, chemistry, biology, geology and other sciences. No matter how much a person learns of these subjects, what he learned will be little due to what Allāh the Most High said,

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

which means, “**And of knowledge, you have been given only a little.**” [Sūrah al-Isrā: al-Āyah 85].

Thirdly: one of the manners of seeking knowledge is for the student of knowledge to strive to act upon his knowledge, because there is no benefit in knowledge without actions. One must strive to implement and practice what he knows.

If one strives to implement what he knows, guards his knowledge and fears Allāh the Most High, Allāh will grant him knowledge he did not know. Acting upon knowledge is preserving it.

For example, it is well-known that the Du’ā al-Istiftāḥ has come with many descriptions from the Prophet ﷺ.

«سُبْحَانَكَ اللَّهُمَّ بِحَمْدِكَ...»

“Glory be to You, O Allāh, and Yours is the praise...,” and

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ...»

“O Allāh! Place a distance between me and my sins...,” and

«وَجْهْتُ وَجْهِي...»

“I have turned my face...” If the student of knowledge sometimes recites this wording, this opening du’ā, and

sometimes recites the second and sometimes the third, then he will remember these opening du'ās and not forget them. However, if he suffices with reciting just one of them, he will forget the others. Thus, one must strive to practice what he knows. If one strives to practice what he learned, he will benefit:

- Firstly, he will preserve his knowledge.
- Secondly, Allāh the Most High will grant him knowledge he did not know. The Prophet ﷺ said,

«مَنْ عَمِلَ بِمَا عَلِمَ وَرَتَّهُ اللَّهُ عِلْمَ مَا لَمْ يَعْلَمْ.»

“Whoever acts on what he learned, Allāh will grant him knowledge he did not know.” This ḥadīth, even if there is some doubt regarding its chain, is supported by the statement of Allāh the Most High,

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ ۖ﴾

which means, **“Those who accept guidance, He increases their guidance, and bestows on them their piety.”** [Sūrah Muḥammad: al-Āyah 17]. And the Most High’s statement,

﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ﴾

which means, **“Fear Allāh and Allāh will teach you.”** [Sūrah al-Baqarah: al-Āyah 282].

- Thirdly, people will trust you. The people trust those who strive to implement and practice knowledge. If they see this Scholar or student of knowledge teaching and guiding others but he is not practicing himself, they do not trust him. Allāh the Most High said,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

which means, **“O you who believe! Why do you say that which you do not do. It is most hateful to Allāh that you say that which you do not do.”** [Sūrah aş-Şaff: al-Āyatayn 2, 3]. And the Most High said,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ﴾

which means, **“Do you command the people with good and forget (to practice it) yourselves.”** [Sūrah al-Baqarah: al-Āyah 44]. So you encourage the people to do something and then you do not hasten to do it. Rather, whenever you guide the people to an affair and encourage them to do it, be the first one to do it. This is because the people look at the Scholar and the student of knowledge like a bird from above. Perhaps a mistake he makes, even if they are few and small, they consider them to be many and great. Thus, it is befitting for the Scholar and student of knowledge to be aware of this matter and strive their utmost to act upon what they know so that what they know becomes a proof for them with Allāh the Most High, so that he preserves

his knowledge, so that Allāh will increase him in knowledge, guidance and success; and so that the people will trust him.

Another manner of the student of knowledge is: that the student takes care when seeking knowledge to begin with the most important subjects and then those next to them in importance. He begins with the important matters, and one of the most important matters is ‘Aqīdah. He must learn the rulings of ‘Aqīdah and Tawḥīd, for ‘Aqīdah and Tawḥīd have a great significance and they are of utmost importance due to the following reasons:

- Firstly, Allāh the Most High created the creation to worship Him, to single Him out in worship and to obey Him. He ﷻ said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

which means, **“I have not created the jinn and mankind except to worship Me.”** [Sūrah adh-Dhāriyāt: al-Āyah 56]. Meaning: to single Him out in worship. This shows the importance of ‘Aqīdah.

- Secondly, Allāh sent Messengers and revealed Books out of concern for ‘Aqīdah. Allāh the Most High said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ﴾

which means, **“And verily, We have sent among every Ummah a Messenger: Worship Allāh and avoid all false deities.”** [Sūrah an-Nahl: al-Āyah 36]. The Most High said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

which means, **“And We did not send any Messenger before you but We revealed to him: There is nothing worthy of worship except Me, so worship Me.”** [Sūrah al-Anbiyā': al-Āyah 25]. The Messengers ﷺ, from the first of them to the last of them, their call was about actualizing Tawḥīd. They are in agreement regarding the foundations of the da'wah which is calling to Tawḥīd while their laws differ. Allāh says,

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

which means, **“To each of you, We have prescribed a law and a clear way.”** [Sūrah al-Mā'idah: al-Āyah 48].

- Thirdly, what shows the importance of Tawḥīd is that the acceptance of deeds and their correctness depends on it. Allāh the Most High said,

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

which means, **“And indeed it has been revealed to you, as it was revealed to those before you: If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers.”** [Sūrah az-Zumar: al-Āyah 65]. Allāh the Most High,

﴿وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

which means, **“But if they joined in worship others with Allāh, all that they used to do would have been of no benefit to them.”** [Sūrah al-An’ām: al-Āyah 88].

- Fourthly, what shows the importance of ‘Aqīdah is that it is the first thing that a person will be asked about in his grave. The Prophet said صلى الله عليه وسلم,

«أَنَّ الْمَيِّتَ إِذَا مَاتَ فَإِنَّهَا تُعَادُ رُوحُهُ إِلَيْهِ فِي قَبْرِهِ، وَيُسْأَلُ عَنْ رَبِّهِ وَدِينِهِ وَنَبِيِّهِ، فَيُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، فَيَقُولُ الْمُؤْمِنُ: رَبِّي اللَّهُ، وَدِينِي الْإِسْلَامُ، وَنَبِيِّي مُحَمَّدٌ، وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَإِنَّهُ إِذَا سُئِلَ يَقُولُ: هَا، هَا لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ.»

“When a person dies his soul is returned to him in his grave and he is asked about his Lord, his religion and his Prophet. Allāh will strengthen those who believe with a firm statement in this world and in the Hereafter. The believer will say: ‘My Lord is Allāh, my religion is Islām and my Prophet is Muḥammad.’ As for the disbeliever or the hypocrite, when he is asked he will say: ‘Ah, ah, I don’t know. I heard the people saying something so I said it.’”

These three questions – O brothers – about one’s Lord, one’s religion and one’s Prophet, they are the questions that the Imām, the Mujaddid, Muḥammad ibn ‘Abdul-Wahhāb wrote his book *Thalāthat-ul-Uṣūl* about. Indeed, *Thalāthat-ul-Uṣūl* is based on the first fundamental: a person’s knowledge of his Lord, the second fundamental: a person’s knowledge of his

religion, and the third fundamental: a person's knowledge of his Prophet Muḥammad ﷺ.

Therefore, it is befitting for the student of knowledge to begin with the most important matters first and the most important matter is 'Aqīdah, then what is obligatory upon every individual such as the rulings of wuḍū, the rulings of ṣalāh, the rulings of fasting and likewise from what he needs to worship Allāh. Then he advances gradually and does not try to get knowledge all at once. Whoever tries to get knowledge all at once, it leaves him all at once. Some students of knowledge, you find them enthusiastic wanting to acquire a lot of knowledge in a short time. This is not likely, rather it is impossible. You find this student scattered mentally, tired physically and intellectually and then after a period of time he finds that he has not acquired anything from knowledge. So, whoever wants to gain knowledge, let him tread the path which the Scholars before him tread, those before us. How did they acquire knowledge? Travel on their path until you gain knowledge. As for the person who is enthusiastic and eager to get knowledge but he is not disciplined, then this one will be harmed more than he benefits.

Another manner the student of knowledge should strive for is: memorization. Memorization is a treasure house that the student of knowledge is able to draw from when and how he wants.

This ḥadīth contains another virtue, the virtue of circles and gatherings of knowledge. The Prophet said ﷺ,

«وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ»

“No people assemble in one of the houses of Allāh, reciting the Book of Allāh...”

This ḥadīth also contains the virtue of remembering Allāh the Most High since it is a reason for tranquility of the hearts and closeness to Allāh the Most High. Due to this, you find one of the greatest reasons for time being lost is heedlessness from the remembrance of Allāh. You find people today, time passes and they don’t achieve anything. Hours, days, weeks, even months pass and they don’t achieve anything, acquire anything or benefit anything. Why? The reason is heedlessness from the remembrance of Allāh. The evidence is the statement of Allāh the Most High,

﴿وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنِ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا﴾

which means, “**And do not obey him whose heart We have made heedless of Our remembrance, and who follows his own lusts and whose affair has been lost.**” [Sūrah al-Kahf: al-Āyah 28]. He doesn’t have deeds of this life nor deeds of the Hereafter. Heedlessness from the remembrance of Allāh is a reason for the loss of time. You also find that the one who is abundant in the remembrance of Allāh, whether that is by reciting Qur’ān or remembering Allāh in general, Allāh will bless him in his time, and he will accomplish in a short amount of time what others don’t accomplish in a large amount of time.

Look at examples of this in those who preceded us from the people of knowledge in early and latter times.

This ḥadīth also contains concern for rectification of the heart. It is befitting for a person to give concern to rectification of the heart because rectification and corruption revolve around the heart. Know that every deviation of a person is a result of the heart. Allāh the Most High said,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

which means, **“So when they deviated, Allāh deviated their hearts.”** [Sūrah aṣ-Ṣaff: al-Āyah 5]. When Allāh knows that a person has a good intention, a sound conviction and wants to do good, Allāh will make matters easy for him, spare him from difficulties, and give him success. If He knows that he has an evil intention and wants evil then He will do the opposite of that. It is obligatory upon us – O brothers – to be concerned with the rectification of our hearts and one of the greatest things to purify the heart, soften it and distant it from afflictions and evils is the Book of Allāh ﷺ because it is a cure for what is in the chests.

- Likewise, the remembrance of Allāh in general.
- Also, the night prayers, being keen to attend the gatherings of the righteous. Allāh the Most High said,

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

which means, “**And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.**” [Sūrah al-Kahf: al-Āyah 28]. The poet said,

دَوَاءُ قَلْبِكَ خَمْسٌ عِنْدَ قَسْوَتِهِ قَدُمٌ عَلَيْهَا تَفُزُ بِالْخَيْرِ وَالظَّفَرِ
خَلَاءُ بَطْنٍ، وَقُرْآنٌ تَدَبَّرُهُ كَذَا تَضَرُّعُ بَالِكٍ سَاعَةَ السَّحَرِ
كَذَا قِيَامُكَ جُنْحَ اللَّيْلِ أَوْسَطُهُ وَأَنْ تُجَالِسَ أَهْلَ الْخَيْرِ وَالْخُبَرِ

- The remedies for your heart are five when it is rough
So stick to them and you'll be successful in good and triumph
- An empty stomach and contemplation of the Qur'ān
Also imploring, crying in the hours before dawn
- Likewise, your standing in the middle of the darkness of night
And sitting with the people of knowledge and what is right.

He mentioned five matters that assist in rectification of the heart:

- The remedies for your heart are five when it is rough
So stick to them and you'll be successful in good and triumph
- An empty stomach...

An empty stomach means that you strive to keep your stomach from being full and quenched which both lead a person to sin and wantonness and then there is the laziness.

- and contemplation of the Qur'ān
Also imploring, crying in the hours before dawn

Allāh the Most High said,

﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾

which means, “**And in the hours before dawn, they were asking for forgiveness.**” [Sūrah adh-Dhāriyāt: al-Āyah 18].

-Likewise, your standing in the middle of the darkness of night
And sitting with the people of knowledge and what is right.

We ask Allāh the Most High to rectify our hearts and our actions and to grant us mercy, indeed He is al-Wahhāb.



Question After the Lecture

Question: Some of the Mashāyikh have advised us to focus on the Qur’ān and Sunnah and to leave off other than them. They say that all good is in the Qur’ān and Sunnah. What is your opinion, O esteemed Shaykh, may Allāh reward you?

Answer: Yes, this is correct. All good is in the Qur’ān and Sunnah but also in what the Scholars have authored and what they explained of books by other Scholars. The books that the Scholars authored are clarifications and explanations of the Book and Sunnah. The Scholars – whenever they mentioned the rulings of wuḍū, the rulings of ṣalāh, the rulings of fasting – they did not bring anything of their own accord, rather they relied on what they understood from the texts. For example, the statement of the Prophet ﷺ,

«لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ.»

“Allāh does not accept the ṣalāh of any if he is defiled until he makes wuḍū.” The benefit from this ḥadīth is that purity is a condition for the correctness and acceptability of ṣalāh and that if a person were to pray without purity his ṣalāh is not correct. They did not come with any innovations.

May Allāh grant everyone the ability to do what He loves and is pleased with. May Ṣalāh be upon our Prophet.

This lecture was given on the 11th of Şafar, 1444 H in the Prophet's Masjid صلى الله عليه وسلم.

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