

البداية في علوم الغاية



# THE BEGINNING INTO THE FUNDAMENTAL SCIENCES

*(Beginner pack for a seeker of knowledge)*



With brief notes on the books of

**Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

(Member of council of senior scholars, and teacher in the two sacred mosques)

Prepared by

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Revised by **Rozina Ansari, Hamza Ansari and Sidra Ansari**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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# The Dawn of Islam

*I am a slave of Allah...  
Don't connect me to any country,  
Islam rose in Madeenah and then moved to Koofah,  
It fell from Koofah and rose in Damascus,  
And it fell from there but later rose in Spain,  
And then it rose in Bengal until it moved to Istanbul,  
Later it fell for long but rose in Riyadh,  
To Allah I cry to let it remain...  
But if you leave Islam, it will rise somewhere else!*

**Poem by**

*Arshan Obn `Umar Obn Obraheem Ansari*

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## I. Introduction



All praise is to Allah who made knowledge the beginning of all good and its destination, and privileged with it Adam `alayhis-salam and his progeny. And we testify that there is none worthy of worship but Allah in complete confession, and Muhammad is His slave and messenger, uncountable salutations and peace be on him.

To proceed:

So, this is compilation of “Mutoon” or short books for beginner students of knowledge. These books have wide acceptance among the students, so what could be better than making them accessible to the English world as well. For this reason, I compiled these which are eight in total, short in pages but comprehensive as ever, as they cover-up the following six sciences of the Sharee`ah:

1. Aqeedah
2. Tafseer
3. Hadeeth
4. Fiqh
5. Dhikr
6. Adab

I named this compilation “Al-Bidaayah fi `Uloom al-Gaayah” taking it from Shaikh Al-`Usaymee’s one of the programs which I participated in Al-Khobar. The translation of these books is well known to the Shaikh, and he expressed much happiness on it. I have added brief footnotes from the commentaries of the Shaikh himself, along with additions from myself wherever required.

I thank my siblings Rozina Ansari and Hamza Ansari for doing the revision along with my sister Sidra Ansari, who even helped me with the translation. Finally, I am glad that this work is ending the ten blessed days of Dhul Hijjah, so I hope Allah becomes pleased with this work of his slave, and forgives me and us all like He forgives the pilgrims in `Arafah.

Arshan Ibn `Umar Ibn Ibraheem Ansari

8<sup>th</sup> Dhul Hijjah, 1438 H (corresponding to 30<sup>th</sup> August, 2017)

Cyberjaya, Malaysia

## II. Biography of Shaikh Saleh Al `Usaymee:

From the scholars who Allah gave me a chance to sit under and benefit from is the noble Shaikh al-`Usaymee, may Allah preserve him, bless him and add to his goodness.

He is Shaikh al-Muhaddith Dr. Saleh Ibn Abdullah Ibn Hamad Al-`Usaymee Al-`Utaybee from Saudi Arabia. He was born in the year 1391 H (corresponding to 1971 or 1972), and stays in the capital city Riyadh, where he is an Imam in Jaimi` Mus`ab bin `Umayr, and a Khateeb in Jami` Abu Bakr as-Siddeeq of the Army Hospital.

He is a brilliant scholar who excels in multiple sciences of the religion from Tafseer to its Usool, and Hadeeth to its Usool, and Fiqh to its Usool and Qawaid, and Aqeedah, Tajweed and the fourteen Qira`aat, Aadaab and Manhaj.

He is also a prolific writer, excellent speaker and an honest teacher. And he has such an amazing memory up to an extent that our Shaikh Muhammad Ibn Saleh al-Munajjid considers him to be one of the wonders of this world in memorization.

And Shaikh is known for being humble. He was given option to have body guards for personal security which he refused. And Shaikh calls me back if he finds my missed call on his phone in spite of his busy schedule. This is part of Shaikh's good qualities.

### **Education and Work:**

He travelled to several lands like Qatar, Kuwait, Oman, Yemen, Jordan, Sudan, Algeria, Tunis, Egypt, Syria, Pakistan, India, etc., in search of knowledge with complete patience and got certified from the scholars. He knows the people there, their libraries, their universities and their scholars. He has no concern but knowledge.

He had a strong relation with Shaikh Bakr Abu Zaid, as known from his mention of him often in his lectures. Apart from that, he had a very long relation with other senior scholars like Abdullah bin Aqeel, and stayed with him until he passed away, may Allah have mercy upon him.

Shaikh graduated from Imam Muhammad Ibn Saud University from the faculty of Usool Ad-Deen, and received his masters in Hadeeth sciences from Umm-ul Qura University. And he received his doctorate successfully in the year 1436 from the faculty of Judgments from Imam Muhammad Ibn Saud University.

He was as well chosen as member of the council of the senior scholars in the Kingdom of Saudi Arabia earlier in this year (1438).

His travels did not end with seeking knowledge but he also travels to teach all around in the East and West of the localities in Saudi Arabia. He is also a teacher in the two sacred mosques of Makkah and Madeenah.

**Books authored:**

Shaikh has many compilations of books of many authors for the programs in the Masaajid where he explains them. These lectures are of several hours of explanation on more than a hundred books and selected chapters, and include classical and contemporary books. Sheikh also has authored books since he was only in his early twenties, and they exceed forty in number which include all major fields of the Sharee`ah. I have named some here:

- Ad-Da`ee ila Khairil Masaa`ee
- Al Gurar Min Mawqufil Athar
- Mukhtasar fi Usool at-Tafseer
- Al-Mu`jam al-Mukhtaar minal Ahadeeth An-Nabawiyat-il Qisaar
- Ma`aanee al-Fatihati wa Qisaar al-Mufassal
- Na`at ad-Darajaat li Talaqqi al Qur`an wal Qira`aat
- Ad-Dar` an-Nadeed fi Takhreeji Kitab at-Tawheed
- Kashf an-Niqaab `an Da`af Hadeeth `Aishah fil Hijaab
- Fiqh Al Waqi` `Inda Ahlus-Sunnah wal Jamaa`ah
- Bugiyyat-ul Musalli `ala Madhab Imam Ahmad Ibn Hanbal rahimahullah
- Nadhm Nawaqid Al-Islam

خُلَاصَةُ تَعْظِيمِ الْعِلْمِ

*Extract from*

# Glorifying Knowledge

*(Twenty essential tools for reaching heights of knowledge)*

By **Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by **Arshan Ibn Umar Ibn Ibraheem Ansari**

(May Allah forgive the author, the translator,  
their parents, teachers and all Muslims)





In the name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah – the one glorified in oneness, and salutations and peace be on his slave and messenger Muhammad – the one exalted in rank, and on his family and companions – those of merit and sound opinion.<sup>1</sup>

To proceed:

This is summarized from my book ‘Ta’zeem Al Ilm’, prepared with the objective of memorizing it, by extracting the essence from it<sup>2</sup>, and placing examples from every chapter. So, that it becomes clear for the students like the sun in the morning<sup>3</sup>, and to purify (themselves) by implementing and remembering it.

So, I ask Allah for myself and them to adhere to the tools of glorification<sup>4</sup>, and (I also ask for) success by His favor, The Supreme Glory.



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<sup>1</sup> The author began his book with “Bismillah”, then praised Allah, and then sent salutations and peace be on Allah’s slave and messenger Muhammad - the one exalted in rank, and on his family and companions. And these **three** are agreed upon to be from the etiquettes of writing, so the one who wrote a book, it is recommended to begin with it.

<sup>2</sup> The one who wants his work to be memorized must reduce the number of words, because less words are helpful for those memorizing it.

<sup>3</sup> “Sun in the morning” is a phrase used to mean clarity.

<sup>4</sup> “**Tools of glorification**” are comprehensive guidelines which establish the glory of knowledge in the heart.



In the name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah, and I testify that there is none worthy of worship except Allah, and I testify that Muhammad is his slave and messenger, salutations and peace be on his family and companions, those who taught and learned.<sup>1</sup>

To proceed:

So indeed, the level of knowledge that a slave has will be in accordance to the level of glorification and estimation in his heart. Whoever's heart is filled with glorification and high estimation, then knowledge becomes suitable for it; and according to the level of deficiency of its prestige in his heart, will be the decrease of its quantity, until it becomes one of those hearts without any knowledge.

So, who glorified knowledge, its light will manifest on him, and its sciences will come to him, and all his aspirations become nothing but seeking knowledge, and nothing will give pleasure except thinking about it. And it is as though Abu Muhammad Ad-Darimi, the Hafiz understood this meaning, so he ended his book of knowledge from his Sunan named 'Al Musnad al-Jami' with the chapter on glorifying knowledge.

And the best thing to glorify knowledge and have high estimation is to know the tools of glorification, and these are broad fundamentals, which establish the glory of knowledge in the heart, so whoever takes these tools will glorify and have high estimation. And whoever disregards this has wasted himself, and followed his desires; then let him not blame – if he exhausted – but himself;<sup>2</sup> 'You are the one who tied, and blew it.'<sup>3</sup> **And the one who does not honors knowledge, then knowledge does not honor him.**

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<sup>1</sup> This is a **second introduction** to the book, and is the introduction of the original book.

<sup>2</sup> Indeed, Allah is Kareem (very generous), when the slave proceeds towards Him, Allah proceeds towards the slave faster than the slave. So, the one who honestly searched for knowledge, knocked Allah's door and remained steadfast, and followed the methodology of seeking knowledge, then Allah will aid with various forms of sciences and strength. But the one who did not do so will see its harm, because Allah does not gets any benefit from those who obey nor is harmed from those who disobey. **The slave who shows deficiency before Allah, will suffer the evil recompense.**

<sup>3</sup> This phrase is used for the one who puts himself to destruction. It origins from the story of a man who wanted to cross the river. He blew the balloon and tied it. But when he began crossing, the balloon began to leak and he began sink. He called out for help, and another man, looking at him doing all this said, **'You are the one who tied, and blew it'!**

## The First Tool

### Purification of the vessel of knowledge

And it is the heart, and in accordance to heart's level of purity will the knowledge enter, and if its purity increases, its suitability for accepting knowledge will also increase.

So, whoever wants to gain knowledge should beautify its interior, and clean his heart from its dirt. **Knowledge is a delicate jewel, it is only suitable for pure heart.**

The purity of the heart returns to two major foundations:

One of them: It's purification from the dirt of doubts,

And the other one: It's purification from the dirt of desires.

And if you feel shy from creation like you looking at the dirt thobe of yours, so be shy from Allah looking at your heart due to the presence of calamities and inflictions, sins and blunders.

And in Saheeh Muslim is a narration from Abu Hurairah (may Allah be pleased with him) that the prophet ﷺ said: **"Indeed, Allah looks neither at your bodies nor your wealth, rather he looks at your deeds and hearts."**<sup>1</sup>

**Knowledge will enter to whoever purifies his heart, and who ever does not purify its dirt, then knowledge will bid him farewell and leave.**

Sahl Ibn Abdullah (may Allah have mercy upon him) said: 'It is Haraam (forbidden) for light<sup>2</sup> to enter a heart, whilst in it is something of which Allah hates.'<sup>3</sup>



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<sup>1</sup> Shaikh al-Munajjid said: "Strange that people workout day and night for shaping their body but few only workout for shaping their heart." If one of us were to wear a cloth, we would pay attention to look best before the creation as it is visible to them. Similar to this is, in-fact more deserving to pay attention, that we purify our hearts as it is visible to Allah. So, **the things Allah looks are two:**

- a. The heart
- b. The action.

So, just like we pay attention to look best before the creation, we must try much harder to beautify what Allah looks, i.e., our heart and our actions.

<sup>2</sup> Light here refers to knowledge, because knowledge is light.

<sup>3</sup> The more things that Allah hates is present in the heart, the less will be the level of knowledge. So, the one who filled his/her heart with jealousy, or envy, or treachery, or Bid'ah, or evil desires, or desire for high worldly positions, and other such forms which corrupt the heart will block the light of Allah from entrance.

## The Second Tool

### Having sincere intention

Indeed, Ikhlaas (sincerity)<sup>1</sup> in actions is the basis of its acceptance, and the ladder to reach it. Allah stated: ﴿And they were not commanded except to worship Allah, [being] sincere to Him in religion﴾ [al-Bayyinah: 5]

And in the two Saheeh (i.e., Bukhari and Muslim) is the narration from Umar (may Allah be pleased with him) that he said: “The reward of deeds depends upon the intention, and everyone will be rewarded according to what one intended.”

And none preceded nor reach the high ranks from the righteous predecessors, except through sincerity for Allah, the Lord of the worlds.

Abu Bakr Al Marruwudhi, may Allah have mercy upon him, said: I heard a man speak to Abu Abdullah (i.e., Ahmad ibn Hanbal) and he mentioned Sidq (honesty) and Ikhlaas (sincerity)<sup>2</sup>, so Abu Abdullah said: ‘Through these attributes a nation raises in rank.’

**And indeed, a man achieves knowledge according to his level of sincerity.**

And sincerity in knowledge stands on four fundamentals, through it is one’s intention for knowledge rectified, if it is the objective:

First: Removal of ignorance from oneself; by learning what is required to perform the different forms of worship, and act in accordance to objectives of the commands and the prohibitions.<sup>3</sup>

Second: Removal of ignorance from the creation; by teaching and guiding them to what is good for them in this world and the next.

Third: Revival of knowledge, and its preservation from wastage.<sup>4</sup>

Fourth: Acting according to it.

And the predecessors, may Allah have mercy upon them, used to be very fearful of losing sincerity. They would hold to claim it, not that they did not establish in their hearts.

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<sup>1</sup> **Ikhlaas (sincerity)** is defined as filtering the heart from intending for other than Allah.

<sup>2</sup> **The difference between honesty and sincerity** is that honesty is to have one goal, and sincerity is to have one intention. This was mentioned by Abu Abdullah Ibn al-Qayyim. So, the honest person has one goal which is pleasure of Allah. And the sincere person has one intention which Allah’s worship.

<sup>3</sup> Allah has placed us in this world for test and given us commands to do and to not do. So, there is neither any escape nor any way to gain salvation except by seeking knowledge of it all.

<sup>4</sup> This is because goodness remains when knowledge is in a nation, and it dies when knowledge is not present.

Imam Ahmad was asked: Did you seek knowledge for the sake of Allah? So, he answered: ‘By Allah it is very difficult, but it was something made beloved to me so I sought it.’

**And the one who loses sincerity has lost a lot of knowledge, and abundance of good.**

And it is imperative for the seeker of salvation to verify this foundation (which is sincerity) in all affairs, the most intricate and important ones, and in the most private and the public affairs. And based on this, one must be trying the uttermost to cure the intention.

Sufyan Ath-Thawri, may Allah have mercy upon him, said: ‘I did not cure anything more difficult than my intention, because it keeps changing.’<sup>1</sup>

Indeed, Sulayman Al Hashmi, may Allah have mercy upon him, said: ‘At times I narrate a narration with an intention, then when I reach a part of it, my intention changes.’<sup>2</sup> Therefore, one narration may require multiple intentions.’



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<sup>1</sup> This is why the righteous predecessors disliked being praised in their presence. In contrast, today preachers are praised by various titles in front of them in the so-called introduction of the preacher given by the introducer before the speech. The righteous predecessors would stop others when praised. The honest one rejects everything from the creation because the goal is only pleasure of the Creator.

<sup>2</sup> At-times, the intention changes thinking about the number of names in memory. And sometimes due to one’s speaking skills, or due to the number of people listening and getting amazed, etc. So, never it is that one sits for spreading knowledge except that he is tested various forms corrupt thoughts causing deviation of intention.

## The Third Tool

### Having high determination for it

Determination reaches its height for the goal by concentrating on three matters:

First of it is: Paying attention to what benefits, for when the slave is sealed to what benefits him, he abides to it.

Second one is: Seeking help from Allah to gain it.

Third one is: Not giving up before reaching the objective.

And these three matters are gathered in the narration which is narrated by Muslim from Abu Hurairah that the prophet ﷺ said: **‘Adhere to that which is beneficial for you. Keep asking Allah for help, and do not give up.’**

Al-Junaid said: ‘No one sought something with exertion and honesty except that he acquired it, and if he did not acquire it all, at-least a part of it.’

And Ibn Al Qayyim said in his book al-Fawa'id: ‘If determination is adopted in the state of powerlessness, which is followed by strong resolution, surely the heart will be enlightened by light of Allah.’

And no doubt that what takes determination to its height is: Learning about the people who preceded, and reflecting on the determination of the people of past.<sup>1</sup>

Like Abu Abdullah Ahmad Ibn Hanbal, when he was in his childhood, would at-times want to leave before Fajr to classes of the scholars. So, his mother would hold him by his garment and would say (having mercy on him): ‘Until people call out or they wake-up.’<sup>2</sup>

And Al-Khateeb Al-Baghdadi, may Allah have mercy upon him, recited complete ‘Saheeh Al-Bukhari’ to Isma’eel Al Heeri in three gatherings. Two of them in two nights from the time of Maghrib prayer until till Fajr prayer, and third day from morning to Maghrib prayer, from Maghrib to the rise of Fajr.

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<sup>1</sup> Ibn al Jawzi said: ‘I see that occupying oneself with jurisprudence (fiqh) or learning ahadith is hardly sufficient to soften the heart, unless one adds to this the reading of heart-melting traditions and the study of the lives of the righteous predecessors. For they reached the objective of the texts and transcended the external form of the prescribed duties to taste their inner meanings and intent. I do not inform you of this except after personal exposure and experience.’ (Sayd al-Khatir)

<sup>2</sup> Meaning: Wait until the Adhan is called-out and people wake-up.

And Abu Muhammad Ibn Al Battan would study whole night in his early days, so his mother used to have mercy on him and stop him from reading at night. So, he used to take a lamp and place it under a huge bowl, and used to act to sleep. And when she had laid down, he would remove his lamp and begin to study.

So, be a man whose feet are firm on ground, and height of his determination above the lofty galaxy. And don't be youthful in looks but old in determination, for the determination of the truthful does not gets old.<sup>1</sup>

Abu Wafa Ibn Aqeel, one of the brilliant minds of the world from the jurists of the Hanaabila, used to chant and he was in his eighties:

**Neither did my determination get weak, nor my firmness and character,**

**Nor my devotion, religion, and generosity,**

**And just my hair has changed not its character,**

**And old is different from being old in determination.**



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<sup>1</sup> It is narrated about one of the righteous ones that he went for Umrah and completed it along with his two young sons. He prayed two rak'ahs and returned to the Ka'bah along his sons for taking seven extra Tawaf (circumambulation). He prayed after completing the rounds, and returned again for seven extra rounds. Then, he prayed again after completing the rounds, and returned the fourth time for seven rounds again along with them. This time the younger brother stopped, so the elder one hold his hand and said: "Indeed, our father does Tawaf with his heart but we do Tawaf with our bodies." This is an example of one youthful in looks but old in determination, and old in age but youthful in determination.

## The Forth Tool

### Diverting the determination for the knowledge of Qur'an and Sunnah

Indeed, every beneficial knowledge originates from the speech of Allah and the speech of his messenger, and the rest of the knowledge are: Either assistant to the two<sup>1</sup>, so take from it what can assist; or not related to them, so its ignorance would be of no harm.

And how excellent is the statement of Iyadh Al Yuhsubi in his book 'Al-Ilmaa':

**Knowledge lies in none other than two,**

**Except for a deviant from the clear way,**

**Knowledge of the Book and knowledge of the narrations,**

**Which have come in chains from a tabi'ee, from a companion.**

And this is what used to be the knowledge of righteous predecessors, may Allah mercy upon them. Then after them, (unnecessary) speech increased which was of no benefit. So, knowledge among the predecessors was more, and speech in those who came after them was more.

Hammad Ibn Zaid said: I told Ayyub As-Sikhtiyani: Is the knowledge today more or those who preceded? So, he replied: 'Speech today is more, and knowledge in those who preceded was more.'



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<sup>1</sup> Knowledge of the Arabic language is an example of knowledge assistant to Qur'an and Sunnah. Other examples include Usool al-Fiqh. Knowledge of Qur'an and Sunnah include sciences like Tafseer, Sharh of ahadeeth, etc.



## The Fifth Tool

### Following the methodology that connects to it

For every goal is a route connecting to it, so the one who followed the methodology to the goal will achieve it. And the one who deviated from it will not win the goal. And indeed, knowledge has a route, who erred in it will be deviated and not achieve the aim. And may be, one would get little with much exertion.

And this route was mentioned concisely by Muhammad Murtada bin Muhammad Az-Zabeedi, author of 'Taaj Al-Aroos' in a poem of his named 'Alfiyyatus-Sanad', saying in it:

**None will be able to possess all knowledge even in a thousand years,**

**So, take from every science the best of it,**

**By memorizing a small concise approved book,**

**(While) taking it from a proficient mentor.**

So, the route to knowledge and its methodology is based on two matters, the one who implemented has glorified knowledge, as he seeks it through which it is possible to reach:

As for the first matter: Memorizing a small concise approved book; so, it is a must to memorize, and the one who thinks that he will gain knowledge without memorizing, then he is seeking the impossible.

And the small book to be memorized is the concise and the approved, i.e., the one relied upon by experts of that science.

And as for the second matter: Taking it from a proficient mentor; so, hurry to a scholar to learn from him the meanings, who is of these two qualities:

And the first of them is: Proficiency; and it means to be expert in the knowledge, so he must be from those known for seeking knowledge and taking it, until he becomes highly talented in it.

And the basis of this is what was recorded by Abu Dawood in his Sunan with a good chain from Ibn Abbas, may Allah be pleased with him, that the prophet ﷺ said: **'You hear (from me), and others will hear from you; and people will hear from them who heard from you.'**

And the benefit is taken from the generality of the speech, and not by the specific one being spoken to. So, there would not cease teachers of knowledge in this nation, those whom the successor would take from the predecessor.

As for the second quality, it is the mentoring. And it encompasses two meanings:

First of them: Eligibility of the scholar to be followed, and to be guided through his guidance, code of conducts, and style.<sup>1</sup>

And another one: His acquaintance with the methods of teaching<sup>2</sup>, such that the learner is educated well, and knows what is suitable for him and what is harmful<sup>3</sup>, in accordance to the educational upbringing which was mentioned by Ash-Shatibi in 'Al-Muwafiqat'.



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<sup>1</sup> Meaning: Scholar known for his obedience to Allah, and for sharing goodness and guidance. And the one known for deviance is not to be taken knowledge from.

<sup>22</sup> For example, some claim that one can become a scholar just by reading the fatwas of the Permanent Committee, and the fatawas of Shaikh Ibn Baz and Shaikh Ibn al-Uthaimeen. These do not know the method of education at all, because fatawas relate to specific scenario which may not necessary be applicable on another person in a similar scenario. Such a person is like the one who instead of reading a grammar book, sits and reads a story book and derives grammar rules himself by reading the stories. The correct way is to learn the foundation and the rules, and then derive the rulings.

<sup>3</sup> He knows how to deal with a child or a beginner, and how to deal with a senior and knows what each of them need.

## The Sixth Tool

### Paying attention to the sciences to be taken, and prioritizing the more important ones over the less

Ibn Al Jawzi said in his book ‘Saed Khatirih’: ‘Taking all sciences is recommended.’

**Take from every science, and do not be ignorant,**

**For the free man recognizes the secrets.**

And the teacher of our teachers, Muhammad Ibn Mani’, may Allah have mercy upon him, said in ‘Irashaad ut-Tullaab’:

‘It is not befitting for the virtuous one to abandon a science from the beneficial sciences, which assists in understanding the Book and the Sunnah, if he knows within himself to have the strength to learn it, and it is not justifiable for him to point at the knowledge that he is ignorant of and turn back from its scholar, because indeed this is deficiency and vice. So, the intelligent must speak with knowledge or remains quiet with tolerance. Or else, he will be included in the statement:

**And it came to be that Sahl defamed ignorantly,**

**Sciences which Sahl does not know,**

**Sciences had he read he would not detest,**

**But being pleased with ignorance is simple! <sup>1</sup>**

End of his quote.

And indeed, paying attention to the sciences is beneficial by complying with two fundamentals:

First of them: Prioritizing the more important over the less, from those issues which the learner requires to worship Allah.<sup>2</sup>

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<sup>1</sup> An example of this is the one who claims knowledge of Usool al-Hadith is not important just because he himself does not has the knowledge. Or the one who claims Arabic grammar or Tajweed or any other science from the sciences of this religion does not has importance.

<sup>2</sup> Not prioritizing the more important over the less is pure ignorance. Many begin to pick-up and read books of Nahw, or Usul al-Fiqh while they have not studied a single book on Adhkaar (invocations) or Adaab (etiquettes). If one were asked: What is to be done with the adhkaar after obligatory prayers when Salah is combined on a travel? He says: “The adhkaar are not required just like the voluntary prayers are not required.” So, he exposes

And the other one: That his initial objective in seeking it be to manage the summarized (books) of every science. After he completes many beneficial sciences, he'll look into what confirms to his interest, and gets along with what he finds capability, and then delve into it, irrespective of whether it be one science or more.

And from the famous poems of the people of Shinqeet is the speech of one of them:

**And if you want to achieve a science then perfect it,**

**And stop from going into other that it before finishing,**

**And delving into many sciences is to be restrained,**

**If twins were to compete together, both would not deliver!**

And the one who knows himself to have ability to combine, then combine; and his case will be exception to the general rule.



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his ignorance. Okay, if you told: No, the adhkaar are to be recited but how many times? He says: "After every Salah." But the answer is that adhkaar are to be recited after completing both Salah. And such examples are many.

## The Seventh Tool

Taking initiative to achieve it,

And utilizing childhood and young age

Imam Ahmad said: ‘I do not compare youth to anything except with something that was in my sleeves then fell down.’

And knowledge acquired in young age is easier on the soul, and has stronger attachment and union.

Hassan Al Basri, may Allah have mercy upon him, said: ‘Knowledge in childhood is like inscription (engraved) into the stone.’

So, the strength of knowledge in childhood will remain, like the strength of the inscription in the stone will remain. So, the one who utilized his young age has acquired what he requires, and will be praised in his old age.

**Utilize the young age, O young one,**

**In the old age, people of high ranks will praise.**

And no one should conceive that elders will not be able to learn, rather, it was the companions of the messenger of Allah ﷺ who learnt in old age.

It was mentioned by Al-Bukhari, may Allah have mercy upon him, in his book of knowledge in his ‘Saheeh’.

And indeed, it becomes difficult to learn in old age, like how Al-Mawardi explained in ‘Adab-ad-Dunya wad-Deen’; due to lot of works, the burden of the obstacles, and increase in relationships. So, the one capable to avoid it will be able to acquire knowledge.<sup>1</sup>



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<sup>1</sup> An example of this is Ibn al-Jawzi who gained knowledge of Qira`aat after crossing seventy! It is never too late unless we ourselves delay.

## The Eighth Tool

### Being moderate in seeking it,

### And not hastening

Indeed, knowledge cannot be acquired all at once, for the heart becomes weak because it. And indeed, knowledge has weight like the weight of the stone in the hand of the one carrying it.

Allah says: ﴿Indeed, We will cast upon you a heavy word.﴾ [Al-Muzammil: 5] i.e., Al-Qur'an. And if this is the characteristic of the Qur'an which has been made easy, as Allah said: ﴿And We have certainly made the Qur'an easy for remembrance﴾ [Al-Qamar: 22] So, what do you think about sciences other than this?!

And the Qur'an was revealed following this rule in portions separately, according to the incidents and the current situations, Allah said: ﴿And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.﴾ [Al-Furqan: 32]

And this aayah is a proof for being moderate in seeking knowledge, and gradual, and not hastening; as mentioned by Al-Khateeb Al-Baghdadi in 'Al Faqeeh wal-Mutafaqqih', and Ar-Raghib Al-Asfahani in introduction of 'Jami' at-Tafseer'.

And from the poetry of Ibn An-Nahhas Al-Halabi, may Allah have mercy upon him, was his statement:

**Today something and tomorrow something like it,**

**From selected knowledge that you picked,**

**Man shall acquire wisdom through this,**

**And indeed, the oceans are made up of tiny drops.<sup>1</sup>**

And included in moderation and gradualism is: Beginning with small books authored in the fields of knowledge, memorizing and seeking explanations. And turning away from reading lengthy books which are not of the student's level.<sup>2</sup>

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<sup>1</sup> Drop by drop until you become an ocean of knowledge, with the help of Allah!

<sup>2</sup> Because often the lengthy books have a lot of discussion which may be differed upon and is understood only by the intelligent ones among the people of knowledge. And the benefit from lengthy books can be gained only after learning the tools and basics.

And the one who looks into lengthy books is as if committing a crime against the religion<sup>1</sup>, **and neglecting moderation in learning may lead to its destruction**. And from the marvelous quotes is the saying of Abdul Kareem ar-Rifa'ee, one of the scholars of Damascus (Syria) of the past generation: **'Food of the adult is poison for the kids.'**<sup>2</sup>



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<sup>1</sup> By reading what is not of his level, and then ending up interpreting it wrongly.

<sup>2</sup> For example, you will find someone who does not has knowledge of the tools opens Fath-ul Bari. Then, he finds the author saying: "And in the narration of Abu Dhar such and such." And he begins to assume this to be the famous companion Abu Dhar al-Ghifari although the author mentioned a narrator in Saheeh Bukhari named Abu Dhar al-Harawi.

## The Ninth Tool

### Being patient with knowledge,

### While receiving, and giving it

For anything that is valuable cannot be reached except with patience, and the loftiest thing that a soul can carry is aiming excellency: and holding onto it. And this is why patience and striving to be patience is something that has been commanded at-times to acquire the minimum of faith, and at-times to acquire perfection. Allah said: ﴿O you who have believed, remain patience and hold onto it.﴾ [Aale-Imran: 200] And Allah said: ﴿And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance.﴾ [Al-Kahf: 28]

Yahya Bin Abi Katheer said explaining this aayah: ‘They are the gatherings of jurisprudence.’

And no one acquires knowledge but through patience.

Yahya Bin Abi Katheer also said: ‘Knowledge cannot be acquired with the body at rest.’

So, through patience is expulsion from the disgrace of ignorance, and through it is enjoyed the taste of knowledge.

And patience is of two types:

One of them: Patience in carrying and acquiring it; so, memorizing requires patience, and understanding requires patience, and attending gathering of knowledge requires patience<sup>1</sup>, and giving the rights of the teacher requires patience.

And the second type: Patience in carrying out, spreading, and conveying it to the people; so, sitting with those learning requires patience, and explaining them requires patience, and tolerating their short-comings requires patience.

And above these two types comes knowledge; patience upon being patient in these two<sup>2</sup>, and remaining steadfast on these two.

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<sup>1</sup> It requires patience when one has option to choose between meeting friends for dinner and sitting in the class, and it is required when one is sitting in the class but thoughts of family, food, coffee, shopping and other things pop in the head. Just like how one bears patience on performing the five obligatory Salah, one must as well bear patience in seeking knowledge to be able to fulfill the obligations.

<sup>2</sup> Patience upon being patience means to not stop being patient after a month or a year of study. **It means to not complain and continue forever in patience.**



**To reach any height requires a jump,**

**But what is difficult on men is to remain steadfast!**



# The Tenth Tool

## Adherence to etiquette of knowledge

Ibn Al Qayyim, may Alla have mercy upon him, said in his book ‘Madaarij as-Salikeen’:

‘Etiquette of a person is sign of happiness and success, and lack of etiquette in him is a sign of his unhappiness and ruin. So, goodness can be acquired in the world and the Hereafter through etiquette, and one will not acquire the two due will be due to the lack of etiquette.’

**And man does not reach heights without etiquette,**

**Even if he be one of high status and lineage.**

And indeed, knowledge is only suitable of someone with high etiquette, in himself and while studying, and with his teachers and friends.

Yusuf Bin Hussain said: ‘Through etiquette, knowledge can be understood.’

Because the one of high etiquette will be seen worthy of knowledge, so it will humble down for him. And the one lacking etiquette will be seen unworthy, so knowledge would become difficult, from getting wasted at him.

And the predecessors, may Allah have mercy upon them, would take paid much attention in learning etiquette, similar to how they paid attention to learning knowledge.

Ibn Sireen, may Allah have mercy upon him, said: ‘They used to learn manners like how they used to learn knowledge.’<sup>1</sup>

Rather, a group of them would give precedence to learning it over learning knowledge.

Malik Bin Anas said to a boy from Quraish, ‘O son of my brother, learn etiquette before you learn knowledge.’

And they used to express the need for it.

Once, Makhlad Bin Al-Hussain told Ibn Al-Mubarak: ‘The need for lot of etiquette is more than lot of knowledge.’

And they used to advise it, and admonish others.

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<sup>1</sup> Now that manners have become of no importance, you find the students complaining about the teachers of being strict and too harsh when they misbehave. And the teacher complains of not having many students although the teacher is far away from the etiquettes teaching.

Malik said: “My mother would tie my turban<sup>1</sup> and she would tell me, ‘Go to Rabi‘ah (she meant Ibn Abu Abdurrahman, the faqeeh of the people of Madinah in his era), and learn his manners before his knowledge.’”

And indeed, many students of today have been withhold from knowledge due to lack of etiquette.

Layth Bin Sa‘ad turned to the people of Hadith, and saw something which probably he disliked, so he said: “What is this?! You are in more need for basic etiquette than a lot of knowledge.”

So, what would Layth say if he saw the condition of many of the seekers of knowledge in this era?!<sup>2</sup>



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<sup>1</sup> Wearing a turban in a specific style was common among the scholars, so his mother would tie him to make him turn a scholar of tomorrow.

<sup>2</sup> Etiquettes like humbling before the teacher, not interrupting him, etc., are not seen except in a few upon who Allah had his mercy.

## The Eleventh Tool

### Protecting knowledge from what stains it,

### From what opposes the honor and effects it adversely

Whoever does not protect the knowledge, knowledge would not protect him, as ash-Shafi'ee said, and whoever fails to defend his sense of honor from what stains it has belittled knowledge. So, he did not glorify it and spent it for leisure. So, he will be recompensed with a time when knowledge will be erased from his name.

Wahb Ibn Munabbih, may Allah have mercy upon him, said: "The jobless can never be from wise ones."

And 'sense of honor' as a whole is, as mentioned by the grandfather of Ibn Taymiyyah in 'Al-Muharrar', and was followed by his grandson in some of his verdicts: "Utilizing what beautifies and adorns it, and to refrain from what tarnishes it and effects adversely."<sup>1</sup>

Abu Muhammad Sufyan Ibn Uyaynah was told: You have derived from the Qur'an everything, so where is 'sense of honor' in it? So, he said, 'In the statement of Allah: ﴿ Show forgiveness, enjoin what is good, and turn away from the foolish.﴾ [Al-A'raaf:199]. So, in it is 'sense of honor', good etiquette, and noble manners.

And from the most binding etiquette for the student is to adorn himself with the sense of honor, and what it obligates, and abandoning that which breaks it, like shaving his beard, or constantly looking around in the street<sup>2</sup>, or stretching the legs in a gathering without any need or necessity to do it<sup>3</sup>, or accompanying despicable people, wrong-doers, shameless, and jobless ones, or wrestling (or mixing) with juveniles and young ones.<sup>4</sup>



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<sup>1</sup> Sense of honor can be preserved by paying attention to these two.

<sup>2</sup> Referring to wandering in the street purposelessly, and looking right and left unnecessarily.

<sup>3</sup> It is acceptable to stretch the legs if the class is long or one is suffering from pain.

<sup>4</sup> One must keep away from such groups unless one begins to behave like them because, for example, many who stay around children behave and play along like them. But an exception to this is when one meets them to educate.

## The Twelfth Tool

### Choosing righteous to accompany for himself

Having a friend is a binding necessity in the nature of creation. So, the seeker of knowledge requires having relations with students other than him. This relation is to assist him in acquiring knowledge, and striving for it.

**Friendship for knowledge if safeguarded from its dangers is beneficial in reaching the goal.**

And it is not appropriate for one of high vision but to choose righteous to accompany that assists him. For indeed, a close friend effects his friend.

Abu Dawood and At-Tirmidhi narrated from Abu Hurairah, may Allah be pleased with him, that the prophet ﷺ said: **‘A man is upon the religion of his close friend, so let each of you consider whom he befriends.’**

Ar-Raghib Al-Asfahani said: ‘A friend does not affect his friend with only speech and actions, but even by looking at him.’<sup>1</sup>

And indeed, companionship is to be chosen for virtue, not for (worldly) benefits or enjoyments. For indeed, relations are made for one of the three reasons: Virtue, benefit, and enjoyment.

This was mentioned by the teacher of our teachers Muhammad Al-Khidr Bin Hussain in ‘Rasail Al-Islaah’.

So, choose a friend of virtue as a colleague, for you will be known for it.<sup>2</sup>

And Ibn Mani’ said in ‘Irshad At-Tullab’, while advising students of knowledge:

“And beware of mingling with the foolish, shameless and unmannered ones, or of ill-repute, morons, and idiots. For indeed, mingling with them is a cause deprivation and misery.”



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<sup>1</sup> This is seen even among the biographies of Salaf, who when only by looking at them people would remember Allah and an example of this is Muhammad Ibn Wasi’.

<sup>2</sup> Because friendship made for some benefit or enjoyment will get over once the benefit or enjoyment is over. But friendship for virtue will last in the world and the Hereafter.

## The Thirteenth Tool

### Exerting all efforts in memorizing the knowledge,

### Revising it and asking about it.

Meeting the scholars does not benefit without memorizing the knowledge, revising it and asking about it. These establish in the heart of a seeker of knowledge its glory, by completely directing towards it and busying with it. So, memorization is by seclusion with the soul<sup>1</sup>, and reviewing is by sitting with a friend, and asking is by presenting oneself to the scholar.

And the great scholars never cease giving importance to memorization and directing others to it. I heard our shaikh Ibn Al- Uthaimen (may Allah have mercy upon him) saying: "We memorized less and read a lot, but we benefited from what we memorized more than what we read."<sup>2</sup>

And through revision is survival of the knowledge in oneself, and strengthens its relation with it. And revision here refers to studying with the group-mates. And we have been commanded to safeguard the Qur'an although it is the easiest of sciences.

Al-Bukhari and Muslim narrated on the authority of Ibn Umar that the Messenger of Allah, peace and blessings be upon him, said, **“Verily, the parable of the companion of the Qur`an is the parable of a tied camel. If he maintains it he will retain it, but if he releases it he will lose it.”**

Ibn Abdul Barr, may Allah have mercy upon him, said in his book ‘At-Tamheed’ under this narration: “If the Qur`an which is easy to remember is like a tied camel, whoever maintains it will retain it, so how about the rest of the sciences?!”

And through asking about knowledge its treasures open-up. So, good ability of asking is half of knowledge, and the questions which were written like in ‘Masail Ahmad’ narrated from him, are an overwhelming proof of the benefit of asking.

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<sup>1</sup> Memorization requires that one repeats several times the text to be memorized. And from who have passed are those who used to repeat fifty, sixty, eighty, and hundred times! Because when one repeats, what he memorized becomes established.

And it is mentioned in the biography of one of the scholars that he was in his house repeating to memorize. So, an old man hearing him said: “I have memorized by listening what you have been repeating continuously.” But the scholar did not care about what he said and continued his repetition. Next day, he asked the old man to recite what he claimed to memorize. But as expected, he has already forgotten it!

<sup>2</sup> Because what is memorized is saved and used immediately whenever required.

And these three matters for knowledge: are like seeds for a tree, its water and growth which preserve its strength and protects from harm. So, memorizing is the seed of knowledge, and revision is its water, and asking about it is its growth.



## The Fourteenth Tool

### Honoring people of knowledge and revering them

Indeed, the virtue of the scholars is magnificent, and their status is a lofty status as they are fathers to the soul. So, the sheikh is father to the soul<sup>1</sup> like how the parent is father to the body. So, acknowledging the virtue of the teachers is an obligatory right.

And this meaning was derived from the Qur`an by Muhammad Bin Ali Al-Udfuwi, who, may Allah have mercy upon him, said: “When a human learns from the scholar and gains benefit from him, so he is a slave to him. Allah ta’aala said: ‘And when Musa told his servant.’ [Al-Kahf: 60] And he was Yusha Ibn Noon, and was not a slave of his. But surely was a student of his, following him, so Allah described him his servant for that reason.

And the legislation commands to look after the right of scholars, in their honor, reverence, and uprightness.

And Ahmad narrated in his 'Musnad' from Ubaadah Ibn Samit (may Allah be pleased with him), that the messenger of Allah (sallallahu alayhi wa sallam) said: **“He is not from my nation who does not honor our elders, nor have mercy on our young ones, nor recognize the rights of our scholars.”**<sup>2</sup>

And Ibn Hazm quoted consensus of scholars on revering the scholars and honoring them.

So, from the binding etiquettes towards the teacher from a student which are included under this is being humble towards him, to turn towards him and to not turn away from him, and to pay attention to the etiquette of speech with him. And when he speaks about him, he praises without any exaggeration. Rather treats him as must he deserves, unless he ends up staining him while intending to praise. And should thank for his teaching and pray for him, and should not show himself not in need of him. Nor should he harm through speech or action. And one should be gentle in cautioning him of his mistake when he falls into it.

And from what is appropriate to point out here in brief is knowing what should be done when scholar falls into mistake, and it lies in six matters:

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<sup>1</sup> Because a teacher of good softens the hearts, perfects the souls and trains them with manners.

<sup>2</sup> In this narration are two benefits:

- a. **Proof that the scholars have rights:** So, the scholars have rights on this Ummah which are proven in the Sharee`ah.
- b. **Proof that the creation has been commanded to learn and fulfill their rights:** So, we are to fulfill the rights of scholars just like we must fulfill the rights of the parents.



The first: Establishing if he has committed the mistake.

The second: Establishing that it is a mistake. And this is the responsibility of scholars firm in knowledge, so they should be asked about it.

The third: Not following it.

The fourth: Looking for excuse through an appropriate interpretation.

The fifth: Offering advice with gentleness and secrecy, not out in the public.<sup>1</sup>

The sixth: Preserving his honor, unless his reputation becomes destroyed in the hearts of the believers.

And from what is to be cautioned in regards to revering the scholars is what looks apparently to be reverence but is silliness and humiliation, like rushing towards the scholar<sup>2</sup> and crowding around him, and compelling him to the most difficult path.<sup>3</sup>



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<sup>1</sup> Imagine if a wife were to go out to the public after a conflict with her husband, and begin to criticize and expose his mistakes. Would that ever be helpful in reconciliation? Rather, the heart of the husband will become filled with hatred and make him arrogant from accepting his mistakes.

The same could be the case with many scholars if exposed and criticized publicly unnecessarily. So, **a sincere preacher of guidance will never do something that will force people to remain on misguidance.**

<sup>2</sup> Rushing towards the scholar to greet him after his lecture.

<sup>3</sup> Love for a scholar is not shown only by greeting him and kissing his forehead, but by praying well for him, mentioning him with good, spreading knowledge that one received from him, and spreading his virtues among the people, and **such other types are better than merely greeting him.**

## The Fifteenth Tool

### Placing the problems before its experts

The one who holds knowledge in glory trusts the masters and experts of its field for solution to his problems. And does not appoint himself for what he is not capable, out of fear of speaking about Allah without knowledge, and slander on the religion<sup>1</sup>. For his fear of the anger of the Most-Merciful is more than his fear of the punishment of the ruler. For indeed, the scholars speak with knowledge, and their silence is out of their powerful insight. So if they spoke on an issue, then speak with their speech. And if they were silent on it, then let what suffice them suffice you.

And from the most difficult problems are the current trials and afflictions occurring which are increasing with the passing of time.

And those who will escape from the fire of trials, and be protected from the trap of tribulations are those who flee to scholars and stick to their opinion. And if doubt comes to him on their opinion he thinks good of them. And leaves his opinion and takes their opinion, as with experience and expertise they are more worthy of it. And when their opinions differ, he takes the opinion of the majority and those greater in numbers opting for safety, for there is nothing equivalent to safety.

And how good is the statement of Ibn `Asim in “Murtaqa Al-Wusool”:

**And the obligation in understanding the problems is,**

**To have good thought about the people of knowledge.**

And from the problems is rejecting the mistakes of the scholars, and the false statements of Ahlul-Bid`ah and other opposition, for indeed only the scholars firmly grounded in knowledge should speak in these issues.

Ash-Shatibi explained it in “Al-Muwafiqat”, and Ibn Rajab in “Jami` Al-Uloom wal Hikam”.

So, the safe way is to present to the scholars firm in knowledge and sticking to their opinion in it.<sup>2</sup>

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<sup>1</sup> Allah stated: “And say not concerning that which your tongues put forth falsely: “This is lawful and this is forbidden,” so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.” [an-Nahl 16:116]

<sup>2</sup> This is why Shaikh Ibn al-Uthaimen would say: The Ijtihad of the laymen is to search the right scholars to ask questions.

# The Sixteenth Tool

## Reverence of gatherings of knowledge, And honoring its container

The gatherings of scholars are similar to the gatherings of the prophets.

Sahl Ibn Abdullah said: “Whoever wants to have a look at the gatherings of prophets should look at the gatherings of scholars. A man comes and says: O so-and-so, what do you say about a man who took an oath on his wife if she did such-and-such thing? So he says: ‘He divorced his wife.’ And another one comes and says: What do you say about a man who took an oath on his wife if she did such-and-such thing? So, he says: ‘This statement does not break it.’ And this is not except for a prophet or a scholar, so acknowledge this well”.

So, it is upon the student of knowledge to know the rights of gatherings of knowledge.<sup>1</sup> So, he sits there with proper etiquette, and listens to the teacher while looking at him, and does not turn from him without a necessity, and does not get disturbed by the noise he hears<sup>2</sup>, and does not play with his hands or legs, and does not lean against the wall in the presence of his teacher, and does not lean against his hand,<sup>3</sup> and does not cough or move constantly, and does not speak to his neighbor, and when he sneezes he lowers his voice, and if he yawns he covers his face after having tried to repel it.

And it is included in the reverence of gatherings of knowledge to honor its container in which it is preserved. And it is generally the book, so it is appropriate for a student of knowledge: to safeguard the book, preserve and honor it, and taking its care. And should not make it like a box

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<sup>1</sup> The gatherings of scholars have codes of conduct like how gatherings of rulers have codes of conduct, so do business meetings, and gatherings of parents. These codes of conduct are known either by the Sharee`ah or by custom.

<sup>2</sup> And in the reports of Shaikh Abdullah Ibn Humayd is that he was sitting and educating in his Masjid in Buraydah. Then, a cow began to moo and people turned towards it to see it and became completely distracted. When he noticed this, he stood from his place, took his slippers and left the Masjid. Because the one who got distracted by a cow is not deserving to taste the sweetness of knowledge. For indeed, knowledge is better than the cow for which they turned towards. And a man of knowledge will never accept this type of attitude towards knowledge.

<sup>3</sup> Many today deserve to be punished for what they do, because you will find the teacher teaching but besides him one sits and speaks to others! Such a person will never gain knowledge! Because when people have honor of something like money or children, they do not give them to those who neither honor nor respect it. So by Allah, Allah would not give His revelation, His religion and knowledge to the one who does not honor scholars and gatherings of knowledge. But when people became careless about etiquettes of knowledge, and knowledge became a way to gain certificates and degrees, and sign of lot of information, etc., the teachers began complaining that the students do not honor the Deen and the students began complaining that none of the teachers benefit us.

where things are filled, and does not makes it a purse, and when he wants to place it he keeps it with care.

Ishaq Ibn Rahawayh threw a book one day which was in his hand, so Abu Abdullah Ahmad Ibn Hanbal saw him and got angry, and said: “Do you do this with the speech of the noble?”

And does not lean against the book, or places it at his feet, and when he reads it to a teacher he raises it from ground, and holds it with his hand.



## The Seventeenth Tool

### Defending the knowledge, and those who carry it

Indeed, knowledge has much sacredness, making it obligatory to defend if its honor is attacked with what is not appropriate.<sup>1</sup>

And this defense became apparent among the scholars at occasions, from it is: Refuting the opposition<sup>2</sup>. So, who clearly opposes to the sharee`ah is to be refuted whosoever be it, for the sake of upholding the religion and support of Muslims.

And from it is: Boycotting the innovators; it is a consensus mentioned by Abu Ya`la Al-Farra.

So, knowledge is not taken from the people of innovation, but it is not an issue if done out of necessity, like how the Hadith scholars would narrate from them.

And from it is: Rebuking the student if he crosses the boundary in his argument, or happens to dispute violently or shows disrespect.

And if the teacher must remove the student from his gathering as a rebuke, then let him do just as Shu`bah (rahimahullah) used to do with `Affan Ibn Muslim in his lesson.<sup>3</sup>

And the student could be rebuked by not turning towards him, and not answering him, so silence is the answer; stated by Al-A`mash.

And we saw this a lot from a group of teachers, among them is Al-Allamah Ibn Baz (may Allah have mercy upon him). So, at-times the questioner would ask him a question that would not benefit him, so the shaikh would not answer him and ask the reader to continue his reading, or answer him different from his expectation.



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<sup>1</sup> If a man's land, wealth or honor were attacked, he would defend it. But greater than that is defending knowledge and religion.

<sup>2</sup> **The conditions of refutation are two**, as mentioned by Ibn Rajab: Correct answer, and kind speech. So the refutation must be coinciding the truth, backed by its proofs along with it being beautifully framed and explained.

<sup>3</sup> People are of different types, many understand the language of love but some don't. There are those who if they were to be reminded of the mistake, they would not repeat. But there are those who are required to be reminded twice and thrice. Once a scholar reminded a student's mistake in the class thrice, but seeing him not caring and repeating the mistake he asked him to leave and search for other classes. After the class, the student kissed the forehead of the scholar, sought his forgiveness and never repeated the mistake.

## The Eighteenth Tool

### Being cautious in asking the scholar

By fleeing from the chaotic issues, and thereby protecting the dignity of the scholar. For indeed, some questions are intended for riots, stirring up trials and to spread evil. And the one who diverts to the scholars such issues will face what he would not like, as has passed in the issue of rebuking the student. So, it is a must to be cautious while asking the scholar. And none would succeed in being cautious in it except who implements four principles:

First of it is: Think about the question, why are you asking? So, the objective in asking should be to understand and learn, not to bring difficulty or show one's dominance. For indeed, the one whose objective is evil in questioning will be prohibited from the blessing of knowledge, and will be denied its benefit.

Second principle: Pay attention to what you ask. So, do not ask what is of no benefit, either by looking at your situation, or by looking at the question itself.<sup>1</sup>

And like it is to ask about what has not occurred, or what cannot be told to everyone and is specific for a group of people.

Third principle: Be aware of the circumstance of the condition of the shaikh to be able to answer his question. So, do not ask in a condition preventing him to answer, like him being worried or in a deep thought, and walking on the way, or riding the car, rather wait for the right time.

Fourth principle: Carefulness of the questioner on how to ask his question, by framing it beautifully and respectfully. So, proceed with a prayer for the shaikh and dignify him in the speech, and one should not speak to him like someone from the market or the laymen.



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<sup>1</sup> Abu Jafar Shamit said: I went to Abu Abdullah (Imam Ahmad) and asked. Do you do ablution from the water of النورة , He replied I don't like it, I asked: Do you do wudu from the water of البقلاء ? He replied, I don't like it. He said: Do you do wudu from the rose water? He replied: I don't like this as well. When i wanted to leave, Imam Ahmad took my cloth and asked: What do you say while entering the mosque? I remained silent. He again asked, what do you say when going out from the mosque? I remained silent, Ahmad said: learn about these things. [Tabqaat al Hanabila 1/41]

## **The Nineteenth Tool**

### **Passion of the heart for knowledge and its dominance over it**

So honest search for it necessitates love for it, and attachment of the heart for it. And the slave will not gain the heights of knowledge until it becomes the greatest pleasure.

And the sweetness of knowledge is gained by three matters, which were mentioned by Abu Abdullah Ibn Al-Qayyim, may Allah have mercy upon him:

First of it is: Exerting effort and struggle.

Second of it is: Honesty in seeking it.

Third of it is: Correct intention and sincerity.

And these three matters cannot be perfected except by repelling everything that busies his heart.

Indeed, the pleasure of knowledge is greater than the pleasure of gaining rule or authority for which many souls desire for, and for which wealth is spent in abundance, and much blood is shed. And therefore, the kings would crave for the sweetness of knowledge, and would feel its absence, and would try to gain it.<sup>1</sup>

It was told to Abu Ja`far Al-Mansoor, the famous Abbasid caliph, whose kingdom was spread-out in the East and the West: Is there anything left from the pleasures of the world that you have not attained? So, he said while he was on his chair and the royal bed: “One thing is left: That I sit on a high pedestal and around me the students of Hadith – i.e., the seekers of knowledge – and the reader asks: Who did you mention, may Allah have mercy on you?”

Meaning he says: So-and-so narrated us, that so-and-so narrated us, and mentions the complete chain.

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<sup>1</sup> Ibn al Qayyim mentioned that the superiority of knowledge over wealth are many. Knowledge is the inheritance of the Prophets, while wealth is merely the inheritance of kings and the rich. And wealth is diminished by spending, whereas knowledge grows when it is disbursed. And when the possessor of wealth dies, his wealth leaves him, whereas a man’s knowledge accompanies him to his grave. And wealth is acquired by the believer, the unbeliever, the righteous and the sinful; but beneficial knowledge is not acquired except by the believer. And people are killed due to their wealth, but people of knowledge are loved and protected. (Miftaah Dar as-Sa`adah)

And when the heart is filled with the pleasure of knowledge, the pleasure of other things will fall-off, and the soul will forget it. In-fact, the pain will transform into pleasure due to this pleasure.<sup>1</sup>



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<sup>1</sup> Shaikh al-`Usaymee used to sit with Sulayman as-Sukait for long hours together. He once said: I suffer from continuous urine. But when you come and discuss with me issues of knowledge, it goes away as if it is nothing.

And Shaikh Mashoor Aal-Salmaan said: I came across a manuscript of the book of as-Sihah by al-Jowharee, the scribe was a women who had the following written on it: "Whomever finds a deficiency in the script, please forgive me, because I was writing with my right hand while bouncing my baby in my left".



## The Twentieth Tool

### Preserve the time in knowledge

Ibn Al-Jawzi, may Allah have mercy upon him, in “Sayd Khatirh”:

“It is imperative for the man to know the value of his time, and the importance of time itself. So, do not waste any portion of it except for coming closer to Allah, and prioritize the more important over the less important thing from speech and action.”

And from here becomes understood the care of scholars for knowledge, upto an extent that Muhammad Ibn `Abdul Baqee Al-Bazzar: “I did not waste an hour from my life in waste or play.”

And Abul Wafaa` Ibn Aqeel, who authored Kitab Al-Funoon in eight hundred volumes, said: “I did not make it permissible for myself to waste a single hour of my life.”<sup>1</sup>

And their case reached such that it would be recited to them while they would eat. In-fact, it would be recited to them while they would be in the toilet.

So, preserve your time O student, and the minister Saleh Ibn Hubairah advised saying:

**And time is most precious thing deserving to be preserved,**

**And is the easiest thing for you to waste.**



**End of the extract**

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<sup>1</sup> After a lecture of Shaikh Wasiullah Abbas, a scholar who is author of multiple beneficial books and busied all his life learning and educating, I asked him in Masjid al-Haram: “May I follow you to your home if you are free?” So, the Shaikh replied: “I wasted all my life, now that the beard has whitened I try to make use of my time.” Such a scholar is not asked whether he is free, and it is not a good etiquette. But he is to be asked if he could adjust some time, because a lover of knowledge is never free.



**Translator:** The translation completed with the help of Allah

Night of Wednesday, sixth of Sha`baan

One thousand four hundred and thirty eighth (Hijri) year

Corresponding to third of May, two thousand and seventeen

In the city of Cyberjaya (Malaysia), may Allah make it a home for Islam and Sunnah

المُقَدِّمَةُ فِي مَا عَلَى الْعَبْدِ أَنْ يَعْلَمَهُ

# THE ESSENTIALS

*Which are Obligatory on the Slave to Know*

**By Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by Arshan Ibn Umer Ibn Ibraheem Ansari

(May Allah forgive the author, the translator,  
their parents, teachers and all Muslims)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah and from him is success, and from him comes assistance to follow the upright path. And I testify that there is none deserving of worship; and I testify that Muhammad is truly his slave and messenger.<sup>1</sup>

To proceed:

So indeed, the most obligatory of all obligations, and most important of all important matters are: Knowledge of the slave about his Lord, his religion, and his prophet Muhammad ﷺ; because Allah created the Jinn and the Human for his worship and commanded for it, and the proof for it is his statement:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿ And I did not create the jinn and mankind except to worship Me. ﴾ [adh-Dhariyat 51:56] and his statement:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾

﴿ O mankind, worship your Lord. ﴾ [al-Baqarah 2:21]

And the establishment of worship happens by knowing three foundations:

First: Knowledge of the one to be worshiped

Second: Knowledge of the method of his worship

Third: Knowledge of the informer.

So, the one to be worshiped is Allah, and the method of his worship is the religion by which he is worshiped, and the informer of is the messenger of Allah ﷺ.

And these three are the great foundations with which the messenger was sent, and it is what will be questioned in the grave, and on its examination will depend the reward and the prize.<sup>2</sup>

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<sup>1</sup> The author began his book with "Bismillah", then praised Allah, and then sent salutations and peace be on Allah's slave and messenger Muhammad - the one exalted in rank, and on his family and companions. And these three are agreed upon to be from the etiquettes of writing.

<sup>2</sup> The author ended the introduction by mentioning the importance of the three foundations.

## First Foundation

### Knowledge of the slave about his Rabb (Lord)<sup>1</sup>

And ‘ar- Rabb’ (الرب) in the legislation is a name from the beautiful names of Allah, and none is to be named ‘ar-Rabb’ except Him. <sup>2</sup>

And what is obligatory to know about the Lord on everyone origins from four foundations: <sup>3</sup>

**The First:** Knowledge of the existence of Allah; i.e., belief that Allah exists and is not non-existent.<sup>4</sup>

**And the Second:** Knowledge of His Lordship; i.e., belief in Him alone as the Lord, dignified in Himself and His perfect actions.

**And the Third:** Knowledge of His beautiful names, and his lofty attributes<sup>5</sup>; i.e., belief in the names of Allah and his attributes which Allah has informed of Himself or the is informed by his messenger ﷺ .

**And the fourth:** Knowledge of His Divinity; i.e., belief that Allah is the only one worthy of worship of all forms with no partner to Him, and no one is to be worshipped other than Him, so He is alone for the actions of slaves done to get close.

And ‘ar-Rabb’ is the deserving one of worship, and the proof is His statement:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٥١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٥٢﴾﴾

﴿ O mankind, worship your Lord, who created you and those before you, that you may become righteous. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent

<sup>1</sup> When the author, may Allah preserve him, finished mentioning the obligation of the three foundations and its importance, he began explaining them one after the other. And he began with Knowledge of the slave about his Rabb (Lord) due to the loftiness of this foundation out of all, because indeed it is the key to its beginning and the destination in the end.

<sup>2</sup> However, if rabb (lord) is used as a prefix, there are two scenarios:

1. That the addition is correct according to the Sharee`ah. For example, so-and-so is rabb-ul bayt (lord of the house), or lord of the wealth. Such additions are permissible.
2. That the addition is not correct according to the Sharee`ah. For example, so-and-so is rabb-ul kawn (lord of the universe), or lord of the world. Such additions will not be permissible.

<sup>3</sup> The author gave attention in this book to mention the minimum which is obligatory for everyone to know.

<sup>4</sup> Allah stated: أَفِي اللَّهِ شَكٌّ "Can there be doubt about Allah..?" [Ibraheem 14:10] This is a rhetoric question invalidating belief about Him not being the deity, and in it is the proof of His existence.

<sup>5</sup> "Allah's name" is defined as: What points to Allah's essence along with the related attribute. And "Allah's attribute" is defined as: What points to Allah's perfection related to his essence.

down from the sky, rain and brought forth thereby fruits as provision for you. Then do not set up rivals unto Allah (in worship) while you know. ﴿ [al-Baqarah 2:21-22]

So, he commanded His worship in his statement ﴿worship your Lord﴾, then mentioned what obligates His right – which is being alone in Lordship – in His statement: ﴿who created you...﴾ the two ayaat. Because indeed, affirmation of His Lordship necessitates affirmation of Divinity.<sup>1</sup>

And all the forms of worship which Allah commanded are all for Him alone without any partner to Him, and the proof is His statement:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿ And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone. ﴾<sup>2</sup> [al-Jinn 72:18]

So, the one who gave any of it to anyone other than Him is a polytheist and disbeliever, and the proof is His statement:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

﴿ And whoever invokes besides Allah another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed. ﴾ [al-Mu'minoon 23:117]

And 'shirk' (polytheism) is to give something from Allah's right to someone else; and included in it is to give something from (one's) worship to other than Allah.

And the rights of Allah are two:

- Right to acknowledgment and affirmation.
- And right to turn towards and appeal.

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<sup>1</sup> He is the One who creates, gives provision, owns and He is the One in whose hands are all affairs. When He is the One who qualifies to be the Lord, He alone is deserving of worship. Because the one who does not create, nor gives provision, nor owns, nor controls the affairs is not worthy of worship. And these four are the biggest manifestations of Lordship: 1. Creation 2. Provision 3. Ownership 4. Control of the affairs.

<sup>2</sup> The aayah proves the point from two angles:

1. "And [He revealed] that the masjids are for Allah": What is narrated in its Tafseer is that all types of veneration, glorifications, exaltations are for Allah alone. So, all types of acts of worship must be for Allah, as they all fall under veneration, glorification and exaltation.
2. "So, do not invoke with Allah anyone": Prohibition of invoking anyone along with Allah. And when dua is mentioned, it refers to worship due to the Hadith narrated by Nu`man Ibn Basheer (radiyallahu anhum) that the prophet said: "Dua is itself worship". Reported by authors of Sunan, and its chain is authentic. So, the aayah actually means: So, do not worship with Allah anyone. And prohibition of worshipping other than Allah necessitates the command of worshipping Allah alone.

And the obligations of the slave to Allah – to fulfill the two aforementioned rights – is fulfilled by (establishment) of His Tawheed (Oneness) in three forms:

The first: His oneness in the Lordship; like He stated:

﴿وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾

﴿He is the Lord of all things.﴾ [al-An'aam 6:164]

And the second: His oneness in Divinity; like He stated:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

﴿So, worship Allah, [being] sincere to Him in religion.﴾ [az-Zumar 39:2]

And the third: His oneness in the names and the attributes; like He stated:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

﴿And (all) the Most Beautiful Names belong to Allah, so call on Him by them.﴾ [al-A'raaf 7:180] and he said:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٥﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿٦﴾﴾

﴿Glorified be your Lord, the Lord of Might! (He is free) from what they attribute unto Him! And peace be on the messengers!﴾

So, he detached himself from what the polytheists describe him, and saluted the messengers due to the soundness of what they said about His attributes.

And 'Tawheed' is to single Allah in His rights, and included in it is to single Allah in worship.



## The Second Foundation

### Knowledge of the slave about the religion Islam<sup>1</sup>

And religion is what was revealed by Allah to the prophets to establish His worship, and part of it is Tawheed.

And Islam is submission to Allah with Tawheed, and compliance to Him with obedience, and disavowal from Shirk (polytheism) and its people.<sup>2</sup>

Allah completed it and is pleased with it for us as the religion, and other than it will be rejected to the person certainly.<sup>3</sup> Allah says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

﴿And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ [aale-Imran 3:85]<sup>4</sup>

And Allah has named his slaves as ‘Muslims’, so he said:

﴿هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا﴾

﴿It is He (Allah) Who has named you Muslims both before and in this (the Quran).﴾ [al-Hajj 22: 78]

And he warned us from leaving call of Islam to call of Jahiliyyah (ignorance)<sup>5</sup>. So, whoever subscribed to anything that opposes that with what the messenger ﷺ came, his subscribing is included as a call to Jahiliyyah.

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<sup>1</sup> When the author finished with the first foundation, he moved on to the second foundation on which worship is based: Knowledge of the slave about the religion Islam.

<sup>2</sup> Foundation of Islam is on submission to Allah with Tawheed. And this necessitates a lot of things, among them are: Compliance to Him with obedience, and disavowal from Shirk (polytheism) and its people.

<sup>3</sup> Completion of this deen was by sending Sayyid-ul Mursaleen, Muhammad ﷺ. After its completion, Allah became pleased with this as the religion for us and rejected all religions other than Islam.

<sup>4</sup> The aayah mentioned is fundamental in invalidating religions other than Islam from two angles:

1. Not being accepted from the slave, as Allah stated: “it will never be accepted of him”.
2. The deeds performed will be declared void and he will become a loser in the Hereafter, as He stated: “and in the Hereafter he will be one of the losers”.

So, every religion after the sending of the prophet ﷺ is invalid, and its people will be from the losers. The religion of the Jews, the Christians, the Buddhists, the pagans, the Communists, and others are invalid religions, and its people are from the losers in the Hereafter.

<sup>5</sup> “**Jahiliyyah**” is name for that upon which were the people before the prophet ﷺ was sent. Whatever is attributed to it is prohibited, and included in it is everything that opposes with what the messenger of Allah ﷺ came. An example of it are the names which are given for Islam and its people, and have not been reported in the Qur`an and Sunnah, and contradict its fundamental teachings like sticking to the congregation and caution against sectarianism.



And the levels of the religion are three:

The first: Islam, and its pillars are five:

- Testimony that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah,<sup>1</sup>
- And establishment of Salah (the five prayers),<sup>2</sup>
- And giving the Zakat (obligatory yearly charity),<sup>3</sup>
- And Siyam (fasting) in the month of Ramadan,<sup>4</sup>
- And Hajj (pilgrimage) of the house (of Allah).<sup>5</sup>

And the second: Iman, and its pillars are six:

- That you believe in Allah,<sup>6</sup>
- And his angels,<sup>7</sup>
- And his books,<sup>8</sup>
- And messengers,<sup>9</sup>
- And the Last Day,<sup>10</sup>
- And in the Decree, both good and bad.<sup>11</sup>

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<sup>1</sup> The testimony which is a pillar from the pillars of Islam is a testimony to Allah's oneness, and to Muhammad ﷺ's messenger hood.

<sup>2</sup> Establishment of Salah, and the Salah which is a pillar from the pillars of Islam are the five obligatory Salah of day and night.

<sup>3</sup> Giving Zakat, and the Zakat which is a pillar from the pillars of Islam is the obligatory Zakat out of specific wealth.

<sup>4</sup> Fasting, and the fasting which is a pillar from the pillars of Islam is fasting of the month of Ramadan.

<sup>5</sup> Performing Hajj, and the Hajj which is a pillar from the pillars of Islam is Hajj to the sacred house of Allah once in a life time.

<sup>6</sup> The minimum obligatory extent required for belief in Allah is to believe in His existence as the Lord deserving of worship, who has the most beautiful names and noble attributes.

<sup>7</sup> The minimum obligatory extent required for belief in angels is to believe that they are a creation from the creation of Allah, and that among them are those who come down for revelation on the prophets by the command of Allah.

<sup>8</sup> The minimum obligatory extent required for belief in books is to believe that Allah revealed His speech as books to whoever of His messengers He wished to judge between the people in which they differed, and all of them are abrogated by the Qur'an i.e., their rulings are replaced by the Noble Qur'an.

<sup>9</sup> The minimum obligatory extent required for belief in messengers is to believe that Allah send messengers to the people from among them, to command them to worship Allah. And that the last of them is Muhammad ﷺ.

<sup>10</sup> The minimum obligatory extent required for belief in The Last Day is to believe in resurrection on a great day called The Day of Resurrection for recompensing the creation. So, the one who excelled will receive the excellent, and it is paradise. And the one who did evil will get what he did, and it is the Fire.

<sup>11</sup> The minimum obligatory extent required for belief in Qadr is to believe that Allah pre-destined every good and evil of the past and the future. And that nothing happens except by His will and creation.

And the third: Ihsan, and its pillars are two:

- That you worship<sup>1</sup> Allah,
- And that the act of worship done be at the level of Mushaahadah (to have in heart closeness to Allah in a way as if he is seeing Allah) or Muraaqabah (it is to have in heart closeness to Allah such that he has no doubt that Allah is truly seeing him).

And what is obligatory to know about the religion of Islam on everyone origins from three foundations:

**The first:** The creed; and the obligation is that it should be in accordance to the truth which agrees to the legislation.

And on a whole: It is the six pillars of Iman aforementioned, and what follows it from the basic creed.

**And the second:** The action to do; and the obligation is agreement of the chosen internal and external movements of the slave with the legislative commands and options.

And the action of the slave is of two types:

One of them is: His action for his Lord

And on a whole: It is the required legislations of Islam; like knowledge of Salah, Siyam, Zakat, Hajj, and what follows it including the conditions, pillars, obligations and the invalidators.

And the other one: His action with the creation.

On a whole: It is the social and business rulings with the whole creation.

**And the third:** The action to not do; and obligation is the staying away should be in accordance to the pleasure of Allah.

On a whole: The five prohibitions on which the religion of all the prophets and the messengers agreed, and they are:

- Immorality
- Sins
- Oppression
- Shirk

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<sup>1</sup> And the legal definition of worship are two:

1. General: Follow the instruction of the legislation with love and humbleness.
2. Specific: Tawheed

- Speaking about Allah without knowledge

And all that origins from and is connected to it.

# The Third Foundation

## Knowledge of the slave about His prophet Muhammad ﷺ<sup>1</sup>

And his name is Muhammad ibn Abdullah ibn Abdul Muttalib, and he was from the Arabs, and his tribe was Quraish.

And what is obligatory on everyone to know about the prophet ﷺ is of four foundations:

The first: Knowledge of his first name “Muhammad” without the rest of the lineage.<sup>2</sup>

And the second: Knowledge that he is the slave of Allah<sup>3</sup> and His messenger<sup>4</sup>. Allah selected and chose him from the humankind, and preferred him with messenger hood, and ended with him the messengers.

And the third: Knowledge that he came with proofs, guidance and the true religion.

And the fourth: Knowledge that what proves his honesty, and establishes his messenger hood is the Book of Allah.

Allah send him to the whole of mankind, calling them to oneness of Allah, and warning them from shirk, and obligated on the both classes of Jinns and Humans to obey him.

He ﷺ died in Madinah<sup>5</sup> and was buried in it<sup>6</sup>, and his religion will remain – which is comprised of encouragement to all good deeds, and discouragement from all evil.



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<sup>1</sup> When the author finished with the second foundation, he moved on to the third foundation on which worship is based: Knowledge of the slave about His prophet Muhammad ﷺ.

<sup>2</sup> Because ignorance of his name necessitates not knowing him and what he was sent with.

<sup>3</sup> He is the slave, so he is not to be worshipped.

<sup>4</sup> He is the messenger, so he is not to be denied.

<sup>5</sup> The best of its names is: Madinat-un Nabawiyyah

<sup>6</sup> He was buried in the place he ﷺ died in the house of Aisha (radiyallahu anha).

Completed with the praise of Allah

Forenoon of Thursday twenty first of Dhul Hijjah

One thousand four hundred and thirty second (Hijri) year



**Translator:** The translation completed with the help of Allah

Afternoon of Friday, twenty second of Rabi al Akhir

One thousand four hundred and thirty eighth (Hijri) year

Corresponding to twentieth of January, two thousand and seventeen.

# المُفَسِّرُ مِنَ الْقُرْآنِ الْمُسَيَّرِ

## EASY EXPLANATION OF THE PROMINENT PARTS OF THE QUR'AN

*(Selected chapters and verses)*

By **Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by **Arshan Ibn Umar Ibn Ibraheem Ansari**

(May Allah forgive the author, the translator,  
their parents, teachers and all Muslims)



In the name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah, our Lord; and salutations and peace be on his slave and messenger Muhammad, our prophet; and on his family and companions, and those on clear guidance.<sup>1</sup>

To proceed:

This is a brief and simple work, which includes such chapters of the Qur'an and its verses (ayaat) which are of the most on the tongues of the people, and most deserving to be paid attention for explanation and clarification.<sup>2</sup> So, in it are the following parts of the Qur'an: Surat-ul Fatihah, Aayat-ul Kursi, the last two ayaat of Surat-ul Baqarah, Surat-ul Kafiroon, Surat-ul Ikhlaas, and Al-Mu'awwidhatayn<sup>3</sup> (Surat-ul Falaq and Surat-un Naas).<sup>4</sup>



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<sup>1</sup> The author began his book with "Bismillah", then praised Allah by saying "Alhamdulillah Rabbil aalameen", and then sent salutations and peace be on Allah's slave and messenger Muhammad, on his family and companions, and those on clear guidance. And these three are agreed upon to be from the etiquettes of writing.

<sup>2</sup> Because what is most on the tongues is the most deserving to be explained and understood.

<sup>3</sup> The last two are called Mu'awwidhatayn because they are used for seeking refuge (Ta'awwudh) in Allah for protection from several types of evil.

<sup>4</sup> So, the topics of this book are two:

1. **Complete Suwar (plural of Surah):** Al-Fatiha, Al-Kafiroon, Al-Ikhlaas, Al-Falaq, and An-Naas.
2. **Selected ayaat from Surat-ul Baqarah of majestic importance and significance, and they are three ayaat:** Aayat-ul Kursi and the last two ayaat from Surat-ul Baqarah.

## Explanation of Surat-ul Fatihah<sup>1</sup>

عَنْ أَبِي سَعِيدٍ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَصَلِّي فَدَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَجِبْهُ فُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَصَلِّي. قَالَ " أَلَمْ يَقُلِ اللَّهُ ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قَالَ أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ ". فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ فُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ فُلْتَ لِأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ. قَالَ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتُهُ ". رواه البخاري.

Abu Sa'eed Al-Mu'alla, may Allah be pleased with him, reported: While I was praying, the Prophet ﷺ called me but I did not respond to his call. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say: ﴿O you who believe! Give your response to Allah (by obeying Him) and to His Apostle when he calls you?﴾ (8:24) He then said, "Shall I not teach you the most superior Surah in the Qur'an before you leave the Masjid?" Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him, "Didn't you say to me, 'I will teach you a Surah which is the greatest Surah in the Qur'an?' He said, ﴿Praise be to Allah, the Lord of the worlds.﴾ (i.e., Surat Al-Fatihah) **which consists of seven repeatedly recited ayaat and the magnificent recitation which was given to me.**" (Narrated by Al-Bukhari)<sup>2</sup>

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ . قَالَ اللَّهُ تَعَالَى أَنْتَى عَلَيَّ عَبْدِي . وَإِذَا قَالَ ﴿مَالِكِ يَوْمَ الدِّينِ﴾ . قَالَ مَجْدِي عَبْدِي - وَقَالَ مَرَّةً فَوَضَّ إِلَيَّ عَبْدِي - فَإِذَا قَالَ ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ . قَالَ هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ . فَإِذَا قَالَ ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ . قَالَ هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ ". رواه مسلم.

<sup>1</sup> The author started with Tafseer of Surat-ul Fatihah. And he began it by mentioning its virtue, because beginning with virtue of something makes the souls yearn for it and give attention to it.

<sup>2</sup> This narration shows the virtue of Surat-ul Fatihah from three angles:

1. **"I will teach you a Surah which is the greatest Surah in the Qur'an?" He said, ﴿Praise be to Allah, the Lord of the worlds.﴾.** So, Surat-ul Fatihah is the greatest Surah in the Qur'an.
2. **"Which consists of seven repeatedly recited Verses."** So, from its virtue is it being described as 'seven repeatedly recited ayaat'. And it shows two points:
  - ❖ The number of its ayaat are seven, without any difference of opinion although scholars have differed on which exactly are the seven.
  - ❖ They are recited repeatedly. And it is of two types:
    1. **Repetition of phrases:** Because they are repeated in Salah in every Rak'ah, and other times.
    2. **Repetition of meanings:** Because different types of meanings in the Surah are repeated. So, His statement: **مَالِكِ يَوْمَ الدِّينِ** and **رَبِّ الْعَالَمِينَ** are both His attributes showing majesty. And His statement: **إِيَّاكَ** is His attribute showing His elegance. And in the middle of the Surah is His statement: **نَسْتَعِينُ** is for Allah, and after this from **وَإِيَّاكَ نَسْتَعِينُ** till the end is for the slave. So, there is repetition considering the meanings of the ayaat.
3. **"And the magnificent recitation which was given to me."** It is an emphasis on its greatness, so Surat-ul Fatihah is the greatest Surah recited in the Qur'an.



Abu Huraira reported: I heard the Messenger of Allah ﷺ declare that Allah the Exalted had said: I have divided the Salah into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: ﴿Praise be to Allah, the Lord of the universe﴾, Allah the Most High says: My servant has praised Me. And when he (the servant) says: ﴿The Most Compassionate, the Merciful﴾, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: ﴿Master of the Day of judgment﴾, He remarks: My servant has glorified Me. and sometimes He would say: My servant entrusted (his affairs) to Me. And when he (the worshipper) says: ﴿Thee do we worship and of Thee do we ask help﴾, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: ﴿Guide us to the straight path, the path of those to whom Thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray.﴾ , He (Allah) says: This is for My servant, and My servant will receive what he asks for. (Narrated by Muslim)<sup>1</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿In the Name of Allah, the Most Beneficent, the Most Merciful.﴾

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿ الرَّحْمَنِ الرَّحِيمِ ﴿ مَالِكِ يَوْمِ الدِّينِ ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾﴾

﴿All praises and thanks be to Allah, Lord of the worlds. ﴿ The Most Beneficent, the Most Merciful. ﴿ Sovereign of the Day of Recompense. ﴿ It is You we worship and You we ask for help. ﴿ Guide us to the straight path. ﴿ The path of those upon whom You have bestowed favor. ﴿ Not of those who have evoked [Your] anger or of those who are astray.﴾

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿In the Name of Allah, the Most Beneficent, the Most Merciful.﴾ I read the Qur'an. So, the intent of the reciter of Basmalah<sup>2</sup> in the beginning of the recitation is: I begin in reciting in the name of Allah, the Most Beneficent, the Most Merciful.

The most beautiful name 'Allah' is the epithet of our Lord, possessor of Might and Glory. And its meaning is: The only one worthy to be venerated for worship. And ﴿الرَّحْمَنِ الرَّحِيمِ﴾ are two

<sup>1</sup> This is Hadith Ilaahi, i.e., narrated from Allah azzawajal, and is also called: Hadith Rabbani and Hadith Qudsi. This narration shows the virtue of Surat-ul Fatihah from two angles:

1. **"I have divided the Salah"** by naming Surat-ul Fatihah as "Salah" (prayer). So, He named the part as the whole, due to its glory. Because Salah is made up of several different speech and action, and from it is recitation of Surat-ul Fatihah. Bur He named Surat-ul Fatihah itself as Salah to point its glory and greatness.
2. **"Into two halves between Me and My servant"** so from its virtue is that Allah divided it for Himself and His slave. The first half is about Allah's rights, and the second is about the slave's way to reach virtue.

<sup>2</sup> The 'basmalah' is the Arabic name for the phrase: Bismillahir-Rahmaanir-Raheem.

names from his names, which point towards His mercy. The first of them describes Him pointing towards His immense mercy. And the other one points towards His mercy which is general for His creation.

And first of this Surah is: ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ ﴿ All praises and thanks be to Allah, Lord of the worlds.﴾<sup>1</sup> 'الحمد' (Al-Hamd) is to declare to His praise with love and exaltation for Him.

And ﴿ رَبِّ الْعَالَمِينَ ﴾ is a joined name<sup>2</sup>. And 'الرب' (The Lord) in the language of Arabs refers to: The master, the chief, the reconciler of something. And 'العالمين' (worlds) is plural of 'عالم' (world), and it is a name for the homogeneous species from the creation, so every specie of it is called a 'world'. So, it is said: World of Humans, world of Jinns, world of angels.

And His Lordship does not lead to oppression, rather it ensures protection of the creation and mercy upon them. And this is why He described Himself in His statement: ﴿ الرَّحْمَنَ الرَّحِيمَ ﴾ ﴿ The Most Beneficent, the Most Merciful.﴾ So, He is Most Beneficent whose mercy encompasses all creation, and is Most Merciful whose mercy reaches them.

Then, He affirmed His Lordship in His statement: ﴿ مَالِكِ يَوْمِ الدِّينِ ﴾ ﴿ Sovereign of the Day of Recompense.﴾ And it is the Day of Account and recompense of the deeds, about which Allah said:

﴿ وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴾﴾

﴿ And what can make you know what is the Day of Recompense? Then, what can make you know what is the Day of Recompense? It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.﴾

And it is the Day of Resurrection, and He mentioned it specifically because Allah's Kingship will become manifest to the creation in it due to end of all kingdoms. Regardless, He is the Sovereign of the Day of Recompense and days other than it.

And His statement: ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ ﴿ It is You we worship and You we ask for help.﴾ Meaning, we single You alone for worship, and we seek help from You alone for all matters. And worship of Allah (العبادة) means: Servitude of the heart to Him with love and submission;

<sup>1</sup> This is the author's view is in contrary to the view in the famous Qira'ah of Hafs `an Asim, which is the view of people of Kufah who count بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ as an aayah of Surat-ul Fatihah and place it as the first aayah. So, according to the view of the author, the beginning of the Surah will be with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, as in the previous Hadith.

<sup>2</sup> So, Allah's names are of two types: **Joined** and **separate**. Other examples of joined names are: مَالِكِ يَوْمِ الدِّينِ and عَالِمِ الْغَيْبِ وَالشَّهَادَةِ.

and the command in it is abidance by the legislated reports<sup>1</sup> And asking His help (الاستعانة) means: The slave seeking help from Him to gain the objective.

Then, Allah said: ﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾ ﴿ Guide us to the straight path.﴾ Show us and direct us to it, and keep us steadfast on it until we meet You<sup>2</sup>, and it is Islam.<sup>3</sup>

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾ ﴿ The path of those upon whom You have bestowed favor.﴾ The followers of Islam with which the prophet ﷺ came.

﴿ غَيْرِ ﴾ ﴿ Not ﴾ path ﴿ الْمَعْضُوبِ عَلَيْهِمْ ﴾ ﴿ who have evoked [Your] anger﴾ Those who knew the truth but did not act according to it. And they are the Jews; and those who deviated from the straight path from this Ummah in-spite of knowledge – for they are similar to them.

﴿ وَلَا ﴾ ﴿ Nor ﴾ path ﴿ الضَّالِّينَ ﴾ ﴿ of those who went astray﴾ Those who left the truth out of ignorance, so could not be guided and went astray from the path. And they are the Christians; and those who deviated from the straight path from this Ummah out of ignorance – for they are similar to them.<sup>4</sup>



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<sup>1</sup> The legislation here refers to the Shar'eeah, which derives from Qur'an and the Sunnah.

<sup>2</sup> So, the guidance to the straight path that is being asked includes two points:

1. Guidance to reach it.
2. And guidance to remain steadfast on it.

**Because it is not enough to reach the straight path, but what is needed is to stay on it until death comes on you.**

<sup>3</sup> This is in accordance to the narration from Nauwwas Ibn Sam`aan (radiyallahu anh) that the prophet ﷺ said in long Hadith: "The straight path is Islam." Reported by Ahmad and the chain is Hasan (sound). And its actual report is in Tirmidh and Ibn Majah with another weak chain.

<sup>4</sup> So, not on the straight path are of two types:

1. **Those who have knowledge but do not act according to it.** And it includes two groups: First is the actual one which are the Jews. Second is the successor group which are those who deviated from the straight path of this Ummah in-spite of knowledge.
2. **Those who do not know but act without knowledge.** And it includes two groups: First is the actual one which are the Christians. Second is the successor group which are those who deviated from the straight path of this Ummah due to ignorance.

And both types are deviant and deserve anger, but the first type deserve anger more and in the second type deviance among them is more apparent. So, every Jew deserves anger and is a deviant. And every Christian deserves anger and is a deviant.

Sufyan Ibn `Uyaynah said: "The one who deviated from among our scholars is similar to the Jews, and the one who deviated from among our worshippers is similar to the Christians."

## Explanation of Aayat-ul Kursi<sup>1</sup>

عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ؟ " قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَكْبَرُ، قَالَ: " يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ؟ " قَالَ: قُلْتُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾. قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ: " وَاللَّهِ لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ ". رواه مسلم.

Ubayy bin Ka'b, may Allah be pleased with him, reported:

The Messenger of Allah ﷺ said: "Abu Mundhir! Do you know which Ayah in Allah's Book is the greatest?" I replied: Allah and His messenger know best! He said (once again): "Abu Mundhir! Do you know which Ayah in Allah's Book is the greatest?" He said: I replied: "It is ﴿Allah! None has the right to be worshipped but He, the Ever Living...﴾" Thereupon he ﷺ patted me in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!" (Narrated by Muslim)<sup>2</sup>

عَنْ أَبِي أُمَامَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ: " مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْتَنِعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ " . رواه النسائي في "السنن الكبرى" ، واسناده حسن.

“Whoever recites Aayat-ul-Kursi after each prescribed Salah, then nothing can prevent him from entering Paradise except death.” (Narrated by an-Nisa`ee in Sunan al-Kubra, and its chain is Hasan)<sup>3</sup>

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

﴿ Allah – None has the right to be worshipped but He, the Ever Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they encompass not a thing of His Knowledge except for what He

<sup>1</sup> The author mentioned in this part Tafseer of Aayat-ul Kursi, and began it by mentioning two narrations in its virtue, because beginning with virtue of something makes the souls yearn for it and give attention to it.

<sup>2</sup> This narration shows the virtue of Aayat-ul Kursi from his statement: "Abul Mundhir! Do you know which Aayah in Allah's Book is the greatest?" He said: I replied: "It is ﴿Allah! None has the right to be worshipped but He, the Ever Living...﴾" So, from the virtue of Aayat-ul Kursi is that it is the greatest Aayah of the Noble Qur`an.

And when the previous narration of Abu Sa`eed Ibn Mu`alla (radiyallahu anhu) is brought along, it becomes known that the greatest complete Surah in the Qur`an is Surat-ul Fatihah, and the greatest aayah of the Qur`an is Aayat-ul Kursi.

<sup>3</sup> This narration shows the virtue of Aayat-ul Kursi from his statement: "Nothing can prevent him from entering Paradise except death." This shows that if one recites it regularly after every prescribed Salah nothing can prevent him from entering Paradise except death.

wills. His Kursi extends over the heavens and the earth, and their preservation does not tires Him. And He is the Most High, the Most Great. ﴿﴾

This evident verse has been named Aayat-ul Kursi due to its mention in this verse specifically. And it is the greatest verse in the Book of Allah, due to what it details about the glory of Allah and His exaltedness.<sup>1</sup>

So, it begins with ﴿﴾ Allah - None has the right to be worshipped but He ﴿﴾ clarifying that Allah alone is deserving of worship; so, there is no god in reality but Him.

And He, the Owner of Might and Greatness, is: ﴿﴾ the Ever Living, the Sustainer of all existence ﴿﴾: The One Sustained by Himself and sustains everything. And from perfectness of His Life and Sustainment is that: ﴿﴾ Neither slumber overtakes Him nor sleep ﴿﴾ And sleep is: drowsiness.<sup>2</sup>

And ﴿﴾ To Him belongs whatever is in the heavens and whatever is on the earth. ﴿﴾ So, whatever they contain is His dominion. And due to perfectness of His dominion, everyone's intercession is at halt until His permission.

So, His statement: ﴿﴾ Who is he that can intercede with Him except with His permission ﴿﴾ It is a denouncing statement, disqualifying it to occur without His permission to the interceder. Because to Allah belongs all intercession.

He has encompassed all thing in knowledge, and knowledge of all others is not but from His favor, ﴿﴾ He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they encompass not a thing of His Knowledge except for what He wills. ﴿﴾ So, He is aware of affairs of the creation whether what is to happen, and what had happened in the past. And they encompass not a thing of His Knowledge except for what He alone wills, so He grants who He is pleased with form His creation.

And from His gloriousness is that: ﴿﴾ His Kursi (footstool) extends over the heavens and the earth ﴿﴾ And Kursi is the place of the two feet of Allah.<sup>3</sup>

<sup>1</sup> So, by mentioning the greatness of The Greatest, the aayah became the greatest of the Qur'an.

<sup>2</sup> Mention of Him not being overtaken by drowsiness or sleep is an emphasis on Him being the Ever Living and the Sustainer of all existence.

<sup>3</sup> This is proven authentically from Ibn Abbas and Abu Sa'eed Al Khudri (radiyallahu anhum), and there is a consensus on this.

And ﴿ وَلَا يُؤُودُهُ حِفْظُهُمَا ﴾ ﴿And their preservation does not tires Him.﴾ Meaning: Their preservation does not burden Him.

﴿ وَهُوَ الْعَلِيُّ ﴾ ﴿And He is the Most High﴾ In His Essence and characteristics, above all His creation.<sup>1</sup>

And from exaltedness of His characteristics is that He is ﴿ الْأَعْظِيمُ ﴾ ﴿The Most Great.﴾ The one with perfect might.<sup>2</sup>



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<sup>1</sup> Al-`Ali is from His names, and `Uluw (higness) is from His characteristics. And `Uluw of Allah is of two types:

1. **`Uluw in His essence:** So, He is above the creation, out of their reach.
2. **`Uluw in His characteristic:** So, for Him is highest of examples. Ibn Abbas (radiyallahu anhum) said: "Greatest characteristic." So, His characteristics are the highest and noblest.

<sup>2</sup> Meaning: His might has no limit.

## Explanation of the two last verses of Surat-ul Baqarah

عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ " الْآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَّتَاهُ ". مُتَّفَقٌ عَلَيْهِ - وَاللَّفْظُ لِمُسْلِمٍ.

Abu Mas'ood Al Badri, may Allah be pleased with him, reported that the Messenger of Allah ﷺ said: Anyone who recites the two verses at the end of Surah al-Baqarah at night, they would suffice for him. (Agreed upon, and the wording is of Muslim)<sup>1</sup>

﴿أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝﴾

﴿The Messenger has believed in what was revealed to him from his Lord, and the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the return (of all)." ۝ Allah burdens not a soul beyond its scope. It will have [the consequence of] what it has gained, and it will bear [the consequence of] what it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."﴾

Allah ended this Surah by informing about faith of the Messenger ﷺ and believers, so He said:

﴿The Messenger has believed in what was revealed to him from his Lord﴾ through revelation ﴿وَالْمُؤْمِنُونَ ۚ﴾ (and the believers) They as well believed in it: ﴿كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾ All of them have believed in Allah and His angels and

<sup>1</sup> The author began with this narration of Abu Mas'ood Al Badri (radiyallahu anh) on virtue of the last two ayat. And the narration means: Reciting it will suffice the slave for everything. So, it will suffice for his safety, his health, his children, etc. And the virtue can be gained only by reciting. So, for example, if someone heard them or wrote them instead of reciting, he will not gain the sufficiency. And the time of recitation is **night**, which is a name for the time that begins after Sunset till the second dawn. So, when the Sun sets, it is recommended to hurry to recite them. And if it is delayed to any portion of the night, it is as well the time to recite them. But reciting them early is better to gain sufficiency from Allah.

His books and His messengers. And they say declaring their faith in all messengers ﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ﴾ ﴿We make no distinction between any of His messengers.﴾ So, they are free from believing in some, and disbelieving in others ﴿وَقَالُوا سَمِعْنَا وَأَطَعْنَا﴾ ﴿And they say, "We hear and we obey."﴾ Acceptance and abidance, and they say: ﴿عُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ ﴿We seek Your forgiveness, our Lord, and to You is the return﴾ So, they ask for forgiveness for obedience they neglected, and sins they committed; and they affirm that return of all creation is to Allah, to recompense them what they did of good and evil.

Then, Allah informed how he deals with the creation. So, He said: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ ﴿Allah burdens not a soul beyond its scope.﴾ Meaning: He does not place a responsibility except what lies in its capability. Then, He clarified that every soul: ﴿لَهَا مَا كَسَبَتْ﴾ ﴿Will have [the consequence of] what it has gained﴾ out of good ﴿وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ ﴿and it will bear [the consequence of] what it has earned.﴾ Out of evil.

And the statement of Allah was heavy on the Muslims:

﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ﴾ ﴿Whether you show what is within yourselves or conceal it, Allah will bring you to account for it.﴾ And they thought that the slave will be brought to account for everything that occurs in his heart. So, Allah informed through this ayah that Allah does not burden a soul beyond its scope i.e., its strength. So, He does not place a responsibility on the slave by informing them or asking them to do except for what he is capable.

And made the end of it, prayer of the believers:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."﴾

Because He informed about the faith of the messenger ﷺ and the believers, then informed that every doer will be rewarded according to his deeds; and informed that He does not burden them except what lies in their scope and capability. And each of them may forget and err, so He described prayer of the believers due to what Allah mentioned about them.



And Allah favored them, so answered their prayer of what they asked in their statement: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ "Our Lord, do not impose blame upon us if we have forgotten or erred. ﴿ So, he said: 'I have done so'. And answered their prayer of what they asked in their statement: ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾ "Our Lord, and lay not upon us a burden like that which You laid upon those before us. ﴿ So, he said: 'I have done so'. And answered their prayer of what they asked in their statement:

﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾ "Our Lord, and burden us not with that which we have no ability to bear. ﴿ So, we cannot do. ﴿وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا﴾ "And pardon us; and forgive us; and have mercy upon us. ﴿ So, he said: 'I have done so'.

So, He does not impose blame due to forgetfulness and error. And forgetfulness is: Negligence of the heart about what it knew. And error is: Occurrence of something unintended by the doer. And Allah will not place on them a burden, i.e., difficulty and hardship, like how He placed on the previous nations. And He will replace the heavy burden through pardon and forgiveness. And bestow them with his vast favor through mercy.

Then, completed their prayer with their statement: ﴿أَنْتَ مَوْلَانَا﴾ "You are our protector" Meaning: The one who governs with what benefits us in this world and the Hereafter.<sup>1</sup> ﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ "So give us victory over the disbelieving people."

عَنْ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ﴾ قَالَ دَخَلَ قُلُوبَهُمْ مِنْهُ شَيْءٌ لَمْ يَدْخُلْ مِنْ شَيْءٍ فَقَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " قُولُوا سَمِعْنَا وَأَطَعْنَا " . فَأَلْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ فَأَنْزَلَ اللَّهُ: ﴿آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ﴾ الْآيَةَ: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ قَالَ " قَدْ فَعَلْتُ " ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾ قَالَ " قَدْ فَعَلْتُ " . ﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا﴾ الْآيَةَ قَالَ " قَدْ فَعَلْتُ " . رواه مسلمٌ والترمذي - واللفظُ له.

Narrated Ibn 'Abbas:

"When this Ayah was revealed: ﴿And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it. ﴿ Somethings entered their hearts that had not entered before. So they mentioned that to the Prophet ﷺ and he said: 'Say: "We hear and we obey." So Allah put faith into their hearts and Allah Blessed and Most High revealed the Ayah: ﴿The

<sup>1</sup> Allah is the Mawla and the Wali. And the wilaayah (support) and tawalli (alliance) of Allah is of **two types**:

1. **The general alliance of Allah by governing them**, and this is for both the believer and the disbeliever.
2. **The specific alliance of Allah by governing with benefits in the world and the Hereafter**, and this is specific for the believers. And the good is not treated like the evil doer in this form of alliance.

Messenger believes in what has been sent down to him from his Lord, and (so do) the believers ﴿﴾ (and) ﴿﴾ Allah does not burden a soul beyond what it can bear, for it is what it has earned and against it is what it has wrought. "Our Lord! Punish us not if we forget or fall into error." ﴿﴾ He said: 'I have done so (as requested).' ﴿﴾ Our Lord! Lay not upon us a burden like that which You did upon those before us. ﴿﴾ He said: ['I have done so (as requested).'] ﴿﴾ Our Lord! Put not a burden upon us greater than we have strength for. Pardon us and grant us forgiveness. Have mercy on us. ﴿﴾ He said: 'I have done so (as requested).'" (Narrated by Muslims and Tirmidhi, and the wording is of the latter)



## Explanation of Surat-ul Kafiroom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿In the Name of Allah, the Most Beneficent, the Most Merciful.﴾

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿۱﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿۲﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿۳﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿۴﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿۵﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿۶﴾﴾

﴿Say, "O disbelievers, ﴿۱﴾ I will not worship what you worship. ﴿۲﴾ Nor will you be worshippers of what I worship. ﴿۳﴾ Nor will I be a worshipper of what you worship. ﴿۴﴾ Nor will you be worshippers of what I worship. ﴿۵﴾ For you is your religion, and for me is my religion." ﴿۶﴾﴾

Allah commanded His prophet ﷺ in this Surah to convey the disbelievers a great matter. So, He said: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿۱﴾﴾ Say, "O disbelievers ﴿۱﴾ Those of you who remain on your disbelief ﴿۲﴾ I will not worship what you worship ﴿۳﴾ of the gods in the future, just like I do not worship them now.

Then, informed about their situation, so He said: ﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿۲﴾﴾ Nor will you be worshippers of what I worship. ﴿۲﴾ And He is Allah, the only one deserving for worship. So, your worship of Him while assigning partners to Him is not called worship.<sup>1</sup> Then, declared disavowal from their gods, so he said: ﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿۳﴾﴾ Nor will I be a worshipper of what you worship. ﴿۳﴾ To prove steadfastness, and to upset them.<sup>2</sup> And informed about their firm denial, so He said: ﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿۴﴾﴾ Nor will you be worshippers of what I worship. ﴿۴﴾ To prove that it has become certain about them that they would not believe.

Everyone's religion is what he is pleased with. Allah stated: ﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿۶﴾﴾ For you is your religion, and for me is my religion. ﴿۶﴾ Meaning: For you is your religion which you are pleased with and it is polytheism, and for me is my religion which I am pleased with for myself and it is Islam.<sup>3</sup>

<sup>1</sup> Their worship cannot be called worship of Allah, but it is called Shirk! Because one cannot become a worshipper of Allah until he/she sincerely worships Allah alone without any partner.

<sup>2</sup> So, His statement: ﴿لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿۲﴾﴾ "I will not worship what you worship" and His statement: ﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿۳﴾﴾ "Nor will I be a worshipper of what you worship." are **different** from each other. **The first one is to show disavowal from worshipping what they worship, and the second one is to cut their greed in worshipping what they worship.**

<sup>3</sup> This aayah with which the Surah has ended is to show disavowal from the religion of the disbelievers, and pleasure with Islam the best of religions. So, it is not intended by it for everyone to choose whatever they want. Rather, the objective is disavowal from the religion of disbelievers and pleasure with the religion of the best of messengers ﷺ.

## Explanation of Surat-ul Ikhaas

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: " أَيْعَجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ "، قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ تَعْدِيلُ ثُلُثِ الْقُرْآنِ". رواه مسلم.

Abu Darda' reported Allah's Apostle ﷺ as saying:

Is any one of you incapable of reciting a third of the Qur'an in a night? They (the Companions) asked: How could one recite a third of the Qur'an (in a night)? Upon this he (the Prophet) said:

“﴿Say: He is Allah, One'﴾ is equivalent to a third of the Qur'an.”<sup>1</sup>

وَعَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه، أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللَّهِ ﷺ: انْسُبْ لَنَا رَبَّنَا؟ فَأَنْزَلَ اللَّهُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ اللَّهُ الصَّمَدُ ﴿رواهُ الترمذی وغيره، وهو حديثٌ حسنٌ﴾

Ubayy bin Ka'b reported:

“The idolaters were saying to the Messenger of Allah ﷺ: ‘Name the lineage of your Lord for us.’ So, Allah, Most High, revealed: Say: ﴿“He is Allah, the One. Allah As-Samad.”﴾ (Narrated by at-Tirmidhi and others, and it a Hasan Hadith)<sup>2</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿In the Name of Allah, the Most Beneficent, the Most Merciful.﴾

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿اللَّهُ الصَّمَدُ﴾ ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

﴿Say, “He is Allah, [who is] One, ﴿ Allah, the Eternal Refuge. ﴿ He neither begets nor is born, ﴿ Nor is there to Him any equivalent.”﴾﴾

Since the religion is based upon sincerity<sup>3</sup>, Allah allotted this Surah for it. Allah commanded His messenger ﷺ to convey from Him, so He told him: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿Say, “He is Allah, [who is] One.﴾ Meaning: Say O messenger as a conveyer: Indeed, Allah is One alone in perfectness,

<sup>1</sup> The author mentioned in this part Tafseer of Surat-ul Ikhaas, and he began with mentioning its virtue as it has effect on the soul, as previously mentioned. And the part of the narration that shows its virtue is: “Say: He is Allah, One” is equivalent to a third of the Qur'an.” And the best explanation of it is that Qur'an is of three parts:

1. Information about the Creator.
2. Information about the Creation.
3. Information about that through which the Creator rules the creation by commanding and prohibiting.

And this Surah is of the first part, so it is information about Allah.

<sup>2</sup> This narration shows the virtue of the Surah due to all what it has about the Oneness of Allah.

<sup>3</sup> **Ikhaas (sincerity)** is defined as filtering the heart from intending for other than Allah.

and uniquely deserving of worship, in his Lordship, and names and attributes, so no one is a partner to Him in it.

And that He is ﴿اللَّهُ الصَّمَدُ﴾ ﴿Allah, the Eternal Refuge﴾ Meaning: The Master, the Perfect, the one who is relied upon for fulfilling the needs.<sup>1</sup> Therefore, the creation is depended on Him, but He is in no need of them. And from His perfectness is: ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ ﴿He neither begets nor is born.﴾ So, neither does He has a child nor a father ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ ﴿Nor is there to Him any equivalent﴾ So, there is none comparable to Him in His essence, nor in His names, nor in His attributes, nor in His actions – Blessed and High He is!



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<sup>1</sup> So, Allah being As-Samad means two things:

1. **His perfection:** That He is Perfect and the Master
2. **Need of the creation for Him:** So, He is their objective at times of need to get it fulfilled.

## Explanation of Surat-ul Falaq

عَنْ عُقْبَةَ بْنِ غَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: " أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ اللَّيْلَةَ؛ لَمْ يُرْ مِثْلُهُنَّ قَطُّ: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ". رواه مسلم.

Uqbah bin Amr, may Allah be pleased with him, reported:

The Messenger of Allah ﷺ said: **What wonderful verses have been sent down today, the like of which has never been seen!** They are: ﴿Say: I seek refuge with the Lord of the dawn﴾, and ﴿Say: I seek refuge with the Lord of people﴾. (Narrated by Muslim)<sup>1</sup>

And “**the like of which has never been seen**” refers to seeking refuge through them. And when the messenger ﷺ would go to his bed, he would cup his hands together, blow into them<sup>2</sup> and recite into them Surat-ul Ikhlas and the Mu'awwidhatan (Surat-ul Falaq and an-Naas). Then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body. He would do this three times. (Narrated by al-Bukhari)

And when he ﷺ would feel sick, he would recite for himself Mu'awwidhatan, and blow and wipe with his hands. And when any of his family members would get sick, he would blow it on them. (Agreed upon)<sup>3</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿In the Name of Allah, the Most Beneficent, the Most Merciful.﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿ مِنْ شَرِّ مَا خَلَقَ ﴿ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿﴾﴾﴾

﴿Say, “I seek refuge in the Lord of daybreak. ﴿ From the evil of what is created. ﴿ And from the evil of darkness when it settles. ﴿ And from the evil of the blowers in knots. ﴿ And from the evil of an envier when he envies.”﴾﴾﴾

<sup>1</sup> The author mentioned the virtue of Surat-ul Falaq along with Surat-un Naas as well, due to them being Mu'awwidhatayn. The part that shows the virtue of the Mu'awwidhatayn is his statement: “The like of which has never been seen!” This refers to seeking refuge through them. So, they are the most perfect for seeking refuge.

<sup>2</sup> Blowing here refers to blowing through the mouth with light saliva. And this blowing should be after recitation of the Surah, because the objective is to get the blessing of the saliva after the Surah has been reciting on it.

<sup>3</sup> This altogether shows the **virtue of Mu'awwidhatayn from three angles:**

1. They are the most perfect for seeking refuge.
2. Using them for protection at night for sleep.
3. Using them for curing sickness.

Allah commanded the messenger ﷺ in Surat-ul Ikhlas to say as a conveyer, and in Surat-ul Falaq and an-Naas to say as a seeker of refuge. So, He told him here: ﴿قُلْ أَعُوذُ﴾ ﴿Say, "I seek refuge﴾ i.e. Recourse and hold fast to ﴿بِرَبِّ الْفَلَقِ﴾ ﴿the Lord of daybreak﴾ And it is morning; ﴿مِنْ شَرِّ﴾ ﴿From the evil of what is created﴾ By Allah among the creations; referring to some of them, which are those creations in what is evil.

Then, He mentioned some creations which have evil. So, He said: ﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾ ﴿And from the evil of darkness when it settles.﴾ And it is the night when its darkness becomes apparent; because this is the time when many evil souls and harmful creatures disperse therein. And at-Tirmidhi has with a sound chain from Aishah, may Allah be pleased with her, that the prophet ﷺ looked at the moon, and said: “O Aishah! Do you seek refuge with Allah from the evil of this? For indeed this is the darkness when it settles.” So, he made the moon a sign of it.<sup>1</sup>

﴿وَمِنْ شَرِّ النَّمَّانَاتِ فِي الْعُقَدِ﴾ ﴿And from the evil of the blowers in knots.﴾ And they are the witches themselves from the men and the women, who blow with a little saliva on knots to aid them in their sorcery.

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ ﴿And from the evil of an envier when he envies.﴾ And he is the one who dislikes that blessings reach the one who he envies. Seek refuge from him when his envy<sup>2</sup> fires-up and becomes evident.

This surah covers up seeking refuge from many types of general evil, and from the crucial ones specifically.<sup>3</sup>



<sup>1</sup> This does not mean that one is to seek refuge from the moon, rather one is to seek refuge from the harms that are possible in the darkness of night.

<sup>2</sup> **Hasad (Envy)** means disliking that blessings reach the one who one being envied, even if it is not intended that blessings get ceased. And if someone intend that blessing get ceased, it becomes extreme envy.

<sup>3</sup> The crucial ones are those mentioned in the ayaat: Harms of night, magic, and envy.

## Explanation of Surat-un Naas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿In the Name of Allah, the Most Beneficent, the Most Merciful.﴾

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾

﴿Say, “I seek refuge in the Lord of people, ﴿١﴾ The King of people, ﴿٢﴾ The God of people, ﴿٣﴾ From the evil of the retreating whisperer ﴿٤﴾ Who whispers [evil] into the breasts of people ﴿٥﴾ From among the jinn and people.”﴾

The beginning of this Surah is like its previous one, because indeed Allah commanded the messenger ﷺ to say as a seeker of refuge; so, He told him: ﴿قُلْ أَعُوذُ﴾ ﴿Say, "I seek refuge﴾ i.e. recourse and hold fast to ﴿بِرَبِّ النَّاسِ﴾ ﴿the Lord of people﴾ who is their master, chief, and the reconciler to them. ﴿مَلِكِ النَّاسِ﴾ ﴿the King of people﴾ And His Kingship is part of His Lordship but is singled due to its majestic level.<sup>1</sup> ﴿إِلَهِ النَّاسِ﴾ ﴿the God of people﴾ The one who is truly deserving of their worship; ﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾ ﴿From the evil of the retreating whisperer<sup>2</sup>﴾ And He is Shaitan ﴿الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ﴾ ﴿Who whispers [evil] into the breasts of people﴾ So, he adorns evil for them, and incites their desire for it. And makes good look ugly, and hinders them from it. So, when the slave seeks refuge from it, Shaitan withdraws and retreats from him. So, ‘Khannas’ is the one who withdraws and retreats when the slave remembers and seeks refuge in his Lord to repel him. And the place where he whispers is the breast of the creation ﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾ ﴿From among the jinn and people﴾.



<sup>1</sup> The biggest manifestations of Lordship are four: 1. Creation 2. Provision 3. Ownership 4. Control of the affairs.

<sup>2</sup> The whispers mentioned are those which adorn evil and incite desire for it. And make good look ugly, and hinder them from it. The whisper of Shaitan are internal and are called Waswaasah. And the whispers of people are external and are called Washwashah.



Completed with the praise of Allah  
Forenoon of Saturday tenth of Dhul Hijjah  
One thousand four hundred and thirty second (Hijri) year



**Translator:** The translation completed with the help of Allah  
Afternoon of Monday, sixteenth of Jamaad-ul Awwal  
One thousand four hundred and thirty eighth (Hijri) year  
Corresponding to thirteenth of February, two thousand and seventeen.

اللَّوَامِعُ مِنَ الْكَلِمِ الْجَوَامِعِ

# CLEAR CRYSTALS FROM THE CONCISE SPEECH

*(Ten narrations of everlasting guidance)*

By **Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by **Arshan Ibn Umar Ibn Ibraheem Ansari**

(May Allah forgive the author, the translator,  
their parents, teachers and all Muslims)



In the name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah, Lord of all creations, and salutations and peace be on his messenger Muhammad, the trustworthy, and on his family and companions, and all guided ones.<sup>1</sup>

To proceed:

For indeed, the slave of Allah and His messenger Muhammad ﷺ achieved a high rank through His Lord, and arrived at a lofty position. He raised him ﷺ, so he became great; and gave him, so he became rich. So, from what He gave him was concise speech<sup>2</sup>, which benefits in both the worlds, and purifies both the creations.

And in this fine writing are ten narrations from his noble sayings, which are qualified as concise speech, and each are followed with crystal clear benefits<sup>3</sup>.



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<sup>1</sup> The author began his book with “Bismillah”, then praised Allah, and then sent salutations and peace be on Allah’s slave and messenger Muhammad - the one exalted in rank, and on his family and companions, and all guided ones. And these three are agreed upon to be from the etiquettes of writing, so the one who wrote a book, it is recommended to begin with this.

<sup>2</sup> **Jawami` al Kalim (Concise speech)** is defined as few comprehensive phrases with great meanings. And the concise speech that the prophet ﷺ has been given are **two**:

1. Al-Qur`an al-Kareem
2. Those statements that match the above definition of the speech of the prophet ﷺ which are made of few comprehensive phrases with great meanings.

<sup>3</sup> Benefits and rulings that can be derived from a concise speech have no limit. But every narration has a major objective called **Lawami` (Crystal clear benefits)**, which are pointed out after every narration.

## First Hadith

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ الْقُرَشِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ؛ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا؛ فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. "

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ فِي "الْجَامِعِ الْمُسْنَدِ الصَّحِيحِ الْمَخْتَصَرِ مِنْ أُمُورِ رَسُولِ اللَّهِ وَسُنَنِهِ وَأَيَّامِهِ"، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ الْقُشَيْرِيُّ فِي "الْمُسْنَدِ الصَّحِيحِ الْمَخْتَصَرِ مِنَ السُّنَنِ بِنَقْلِ الْعَدْلِ عَنْ رَسُولِ اللَّهِ ﷺ" - اللَّذَيْنِ هُمَا أَصْحُ الْكُتُبِ الْمُصَنَّفَةِ -، وَاللَّفْظُ لِلْبُخَارِيِّ.

Ameer-ul Mu'mineen, Abu Hafsah, `Umar bin al-Khattab Al-Khattab Al-Qurashi, may Allah be pleased with him, reported: I heard the Messenger of Allah ﷺ say: "The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrated for the sake of Allah and His messenger, then his emigration will be considered to be for Allah and His messenger, and whoever emigrated for the sake of worldly thing he might gain or for a woman to marry, then his emigration will be considered to be for what he emigrated."<sup>1</sup>

Narrated by the leader of Hadith scholars, Abu Abdullah Muhammad Ibn Isma`eel Al-Bukhari in 'Al-Jami`ul Al-Musnad As-Sahih Al-Mukhtasar min Umoori Rasool Sallallahu Alaihi Wa Sallam wa Sunanihi wa Ayyamihi', and by Abul Hussain Muslim Ibn Al-Hajjaj Al-Qurashi in 'Al-Musnad As-Sahih Al-Mukhtasar min As-Sunan Binaqlil-`Adli anil-`Adli An Rasooli-llahi Sallallahu Alaihi Wa Sallam' – both of which are the most authentic books written<sup>2</sup>; and the version is of Al-Bukhari.<sup>3</sup>

### Crystal clear benefits:

First: Scale of inward actions<sup>4</sup>

<sup>1</sup> This is the first Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> If the Hadith is narrated by both Al-Bukhari and Muslim, it is called "Agreed upon". It entails two things:

1. **That it is an authentic Hadith.** So, every Hadith after which "Agreed upon" is written is an authentic Hadith.
2. **That the Hadith is reported in Saheeh Al-Bukhari and Saheeh Muslim by the same companion.**

<sup>3</sup> This means that although both Al-Bukhari and Muslim have narrated, there is change in wordings. And the narration mentioned here is the wordings of Al-Bukhari.

<sup>4</sup> **Scale** is that which is used for counting and measuring. So, the Hadith mentioned is a scale of inward actions. This was mentioned by Ibn Taymiyyah (the grandson), and Abdur-Rahman Ibn As-Sa`adi (may Allah have mercy upon them).

Second: Mention of the basis for acceptability of actions, and on what basis it is graded.<sup>1</sup>

Third: Virtue of migration to Allah and His messenger ﷺ.<sup>2</sup>

Fourth: Giving examples to clarify the meaning.<sup>3</sup>



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<sup>1</sup> And it is the **Niyyah (intention)**, which is defined legally as aim of the heart to do an action to come close to Allah.

<sup>2</sup> The Hadith shows the virtue of Hijrah because the prophet ﷺ used it to prove that if the intention is not good, even Hijrah will not be accepted in the sight of Allah! And **Hijrah** is defined as: "Leaving what Allah stops from and dislikes to what He likes and is pleased with." **And it is of two types:**

1. Migration of the hearts to Allah with sincerity and to the messenger ﷺ with obedience and following.
2. Migration of the bodies by leaving a land and shifting somewhere else due to what calls to leaving it, be it obligatory or recommended. These two types were mentioned by Ibn al-Qayyim in *Ar-Risalat-ut Tabookiyyah* and *Al-Kaafiyat-ish Shafiyah*.

<sup>3</sup> Because he gave two examples of intention for during Hijrah, first is a good intention and the second is worldly. And the prophet ﷺ gave example of Hijrah because the Arabs used to hate leaving their lands out of their love for it, and would not leave except when the enemy would conquer or if the weather forced them to leave temporarily. It is due to this hatred of migration that the Muhajireen became the best of people and the most virtue ones when they left Makkah to Madinah, a place that was not their land.

## Second Hadith

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ؛ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْدَيْهِ؛ وَقَالَ يَا مُحَمَّدُ، أَحْبَبْتَنِي مِنَ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: " الْإِسْلَامُ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحَجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا"، قَالَ: صَدَقْتَ، قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَحْبَبْتَنِي مِنَ الْإِيمَانِ؟ قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ"، قَالَ: صَدَقْتَ، قَالَ: فَأَحْبَبْتَنِي مِنَ الْإِحْسَانِ؟ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ؛ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ"، قَالَ: فَأَحْبَبْتَنِي مِنَ السَّاعَةِ؟ قَالَ "مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ"، قَالَ فَأَحْبَبْتَنِي عَنْ أَمَارَتِهَا؟ قَالَ " أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاءَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَنْطَلِقُونَ فِي الْبُنْيَانِ"، قَالَ ثُمَّ انْطَلَقَ؛ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: " يَا عُمَرُ؛ أَنْتَدِرِي مِنَ السَّائِلِ؟"، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: "فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ".

رَوَاهُ مُسْلِمٌ.

`Umar, may Allah be pleased with him, also reported:

While we were one day with the Messenger of Allah ﷺ there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet ﷺ rested his knees against the knees of the Prophet ﷺ and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah ﷺ replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger ﷺ, that you should perform Salah (ritual prayer), pay the Zakah (obligatory charity), fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it." He said: "You have spoken the truth." We were astonished at his questioning him ﷺ and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (Qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsaan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So, he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I

replied, “Allah and His Messenger know better.” He said, “That was Jibreel. He came to teach you your religion.”<sup>1</sup>

Narrated by Muslim.<sup>2</sup>

### Crystal clear benefits:

First: Mention of reality of Islam and its pillars.<sup>3</sup>

Second: Mention of reality of Iman and its pillars.<sup>4</sup>

Third: Mention of reality of Ihsaan and its pillars.<sup>5</sup>

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<sup>1</sup> This is the second Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> It has been narrated by Muslim alone, and not Al-Bukhari. So, such a Hadith is called “Zawaid Muslim `ala Al-Bukhari”.

<sup>3</sup> Islam in this narration refers to the external actions, and its pillars are the five mentioned.

1. **The testimony**, and the testimony which is a pillar from the pillars of Islam is a testimony to Allah’s oneness, and to Muhammad ﷺ’s messenger hood.
2. **Establishment of Salah**, and the Salah which is a pillar from the pillars of Islam are the five obligatory Salah of day and night.
3. **Giving Zakat**, and the Zakat which is a pillar from the pillars of Islam is the obligatory Zakat out of specific wealth.
4. **Fasting**, and the fasting which is a pillar from the pillars of Islam is fasting of the month of Ramadan.
5. **Performing Hajj**, and the Hajj which is a pillar from the pillars of Islam is Hajj to the sacred house of Allah once in a life time.

<sup>4</sup> Iman in this narration refers to the internal beliefs with which Muhammad ﷺ was sent, and its pillars are the six mentioned:

1. **Belief in Allah**, and the minimum obligatory extent required for belief in Allah is to believe in His existence as the Lord deserving of worship, who has the most beautiful names and noble attributes.
2. **Belief in angels**, and the minimum obligatory extent required for belief in angels is to believe that they are a creation from the creation of Allah, and that among them are those who come down for revelation on the prophets by the command of Allah.
3. **Belief in the books**, and the minimum obligatory extent required for belief in books is to believe that Allah revealed His speech as books to whoever of His messengers He wished to judge between the people in which they differed, and all of them are abrogated by the Qur`an i.e., their rulings are replaced by the Noble Qur`an.
4. **Belief in the messengers**, and the minimum obligatory extent required for belief in messengers is to believe that Allah send messengers to the people from among them, to command them to worship Allah. And that the last of them is Muhammad ﷺ.
5. **Belief in the Last Day**, and the minimum obligatory extent required for belief in The Last Day is to believe in resurrection on a great day called The Day of Resurrection for recompensing the creation. So, the one who excelled will receive the excellent, and it is paradise. And the one who did evil will get what he did, and it is the Fire.
6. **Belief in Qadr**, and the minimum obligatory extent required for belief in Qadr is to believe that Allah pre-destined every good and evil of the past and the future. And that nothing happens except by His will and creation.

<sup>5</sup> Ihsan in this narration refers to perfection of the internal beliefs and the external actions, and **its pillars are two:**

1. Worshipping Allah
2. Performing the act of worship be at the level of Mushahadah (to have in heart closeness to Allah in a way as if he is seeing Allah) or Muraaqabah (it is to have in heart closeness to Allah such that he has no doubt that Allah is truly seeing him).

Fourth: The hour being hidden from the noblest of creation.<sup>1</sup>

Fifth: Mention of two signs from the signs of the hour.<sup>2</sup>

Sixth: Naming all that as religion.<sup>3</sup>



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<sup>1</sup> In-fact, the hour is hidden from Ameenayn (the two Ameen – trustworthy ones): Jibreel (alayhis-salaam) who is Ameen of the heavens, and Muhammad ﷺ who is Ameen of the Earth. So, it must be hidden from those other than these two as well.

<sup>2</sup> They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing) in raising lofty buildings to show pride.

<sup>3</sup> Islam, Iman and Ihsan has all been named as Deen (religion). These are the three levels of the religion, so our religion is not limited to the heart rather is to be expressed by the tongue and actions as well.



## Third Hadith

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ بِنْتِ أَبِي بَكْرٍ الْقُرَشِيَّةِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: قَالَ: رَسُولُ اللَّهِ ﷺ "مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ، وَفِي رِوَايَةٍ لِمُسْلِمٍ: "مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا؛ فَهُوَ رَدٌّ"، وَقَدْ عَلَّقَهَا الْبُخَارِيُّ.

Mother of the faithful, Umm Abdullah, Aishah, the daughter of Abu Bakr Al-Qurashi, may Allah be pleased with them both, reported:

The Messenger of Allah ﷺ said, “He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah).”<sup>1</sup>

Narrated by Al-Bukhari and Muslim. And in a narration of Muslim: “He who does an act which we have not commanded, will have it rejected (by Allah).”<sup>2</sup>

### Crystal clear benefits:

First: Scale of outward actions<sup>3</sup>

Second: Invalidation of innovations in the religion.<sup>4</sup>

Third: Invalidation of what opposes the religion.<sup>5</sup>

Fourth: Lack of acceptance of all.<sup>6</sup>

<sup>1</sup> This is the third Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> The author mentioned two narrations. The first narration is Agreed Upon. And the other one is in Saheeh Muslim only, and Bukhari has mentioned it as **Mu`allaq**, which means in the terminology of the Muhadditheen: Where one or more narrators have been omitted from the beginning of the chain. So, when the teacher of author has been omitted, it will be called Mu`allaq. And similarly, where the teacher and his teacher has been omitted, it will as well be called Mu`allaq.

For example, from the Ahadith of Al-Bukhari is: Adam narrated us, Abu Dhi`b narrated us, Sa`eed Al Maqboori narrated us from Abu Hurairah (radiyallahu anh) that the prophet ﷺ said: “A time will dawn upon the people when no one will be concerned about his income, whether it is from a halaal source or a haraam source.” Here, Al-Bukhari has narrated in complete chain. But if he omitted Adam Ibn Abi Iyaas, and began with: Abu Dhi`b narrated us..., it will be called Mu`allaq. Similarly, if he omitted Adam and Abu Dhi`b, it will as well be called Mu`allaq. And if all the narrators were omitted, it will be called Mu`allaq.

<sup>3</sup> **Scale** is that which is used for counting and measuring. So, the Hadith mentioned is a scale of outward actions. This was mentioned by Ibn Taymiyyah (the grandson), and Abdur-Rahman Ibn As-Sa`adi (may Allah have mercy upon them).

<sup>4</sup> **Bid`ah** is legally defined as what has been innovated in the religion which is not in it with the intention of worship. And every Bid`ah is invalid.

<sup>5</sup> This refers to all prohibitions.

<sup>6</sup> Lack of acceptance of all Bid`ah and all prohibitions, and they will be rejected.

## Fourth Hadith

عَنِ أَبِي عَبْدِ اللَّهِ النَّعْمَانِ بْنِ بَشِيرٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُهُ يَقُولُ يَقُولُ رَسُولَ اللَّهِ ﷺ يَقُولُ: " إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ تَحَارُمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً؛ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ، وَاللَّفْظُ لَهُ.

Abu Abdullah, An-Nu'man Ibn Bashir, may Allah be pleased with them both, reported:

I heard Allah's Messenger ﷺ saying: "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. So whoever saves himself from these suspicious things saves his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, if it becomes good (reformed), the whole body becomes good, and if it gets corrupted, all of the body is corrupted. Truly, it is the heart."<sup>1</sup>

Narrated by Al-Bukhari and Muslim, and the version is of the latter.<sup>2</sup>

### Crystal clear benefits:

First: That lawful is evident, and unlawful is evident.<sup>3</sup>

Second: Rulings on doubtful matters being hidden from many people.<sup>4</sup>

Third: Virtue of being cautious of doubtful matters.<sup>5</sup>

Fourth: Consequence of falling into doubtful matters.<sup>6</sup>

<sup>1</sup> This is the fourth Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> So, it is agreed upon, and the author specified that the version is of Muslim. And generally, the wording of Saheeh Muslim is more complete and perfect compared to Saheeh Al-Bukhari.

<sup>3</sup> So, it is evident that drinking water is lawful, and drinking alcohol is unlawful.

<sup>4</sup> Doubtful matters are those which one does not know whether it is lawful or unlawful. And are hidden from many people, not everyone. So, there will also be those who know the ruling on them.

<sup>5</sup> **Virtue of being cautious of doubtful matters are two:**

1. Protection of one's religion in the sight of Allah and honor in the sight of people.
2. Falling into unlawful.

<sup>6</sup> So, the one who kept away from doubtful will have a curtain between him and the unlawful. But the one who put himself into doubtful, he will be dragged to the unlawful.

Fifth: That sanctuary of Allah are his prohibitions.<sup>1</sup>

Sixth: The significance of the heart; as the point of righteousness and corruption of the body is on it.<sup>2</sup>



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<sup>1</sup> **Sanctuaries** are areas which the kings prohibit entrance out of general or specific benefit. And sanctuary of The King of the kings, subhanahu wata`ala, is what he has made unlawful.

<sup>2</sup> The heart is place of origin of movements and intention. So, when the heart is righteous, the body will become righteous. And when the heart becomes corrupt, the body will as well become corrupt. Ibn Taymiyyah (the grandson) said: "The heart is king of the body, and the external organs are its army. So, when the king becomes cured, the army becomes cured. And when the king becomes wicked, the army becomes wicked." This has also been narrated in a similar wording by Abu Hurairah (radiyallahu anh) with an unauthentic chain.

## Fifth Hadith

عَنْ أَبِي رُقَيْبَةَ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: "الدِّينُ النَّصِيحَةُ." قُلْنَا: لِمَنْ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ،  
وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ".

رَوَاهُ مُسْلِمٌ.

Abu Ruqayyah Tameem Ibn Aws Ad-Daree, may Allah be pleased with him, reported:

The Prophet ﷺ said, "The religion is Naseehah (sincerity, advice)." We said, "To whom?" He ﷺ said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk."<sup>1</sup>

Narrated by Muslim.<sup>2</sup>

### Crystal clear benefits:

First: The entire religion is encompassed in the concept of Naseehah.<sup>3</sup>

Second: That strength of religion in a slave and its weakness is in accordance to its portion of Naseehah.<sup>4</sup>

Third: The command of Naseehah is for Allah, His book, His messenger, and for the leaders of the Muslims and the common folk.<sup>5</sup>



<sup>1</sup> This is the fifth Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> It has been narrated by Muslim alone, and not Al-Bukhari. So as previously mentioned, such a Hadith is called "Zawaid Muslim `ala Al-Bukhari".

<sup>3</sup> **Naseehah** is legally defined as standing for the right of the other. So, when a slave gave the right that is due on him to Allah, or to His book, or His messenger, or for the leaders of the Muslims, or the common folk, he will be a Naasih to them.

<sup>4</sup> Since entire religion is Naseehah, the one who stands for it will have his religion strengthened. And the one who left it or took it carelessly will be weak in his religion. So, from the honesty of the slave is him strengthening his religion by standing for Naseehah.

<sup>5</sup> All these five are to be fulfilled. And when something is done to get close to Allah for worship, it must be performed in the way one is supposed to do by the Sharee`ah. So, when a slave stands for Naseehah in accordance to the way of the Sharee`ah, he has stood the way loved and pleased by Allah. And if he stands in a way not in accordance to the Sharee`ah, then he has not done the act of worship that would be loved or pleased by Allah.

## Sixth Hadith

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ الْقُرَشِيِّ رَضِيَ اللَّهُ عَنْهُمَا - سَبَطَ رَسُولُ اللَّهِ ﷺ وَرَبِحَاتِيهِ -، قَالَ: خَفِضْتُ مِنْ رَسُولِ اللَّهِ ﷺ: " دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ وَإِنَّ الْكُذِبَ رِيْبَةٌ".

رَوَاهُ الْبَيْهَقِيُّ فِي "الْجَامِعِ الْمُخْتَصَرِ مِنَ السُّنَنِ عَنْ رَسُولِ اللَّهِ ﷺ، وَمَعْرِفَةِ الصَّحِيحِ وَالْمَغْلُولِ، وَمَا عَلَيْهِ الْعَمَلُ"، وَالنَّسَائِيُّ فِي "الْمَجْتَبَى مِنْ السُّنَنِ الْمُسْتَدْرَكَةِ"، وَاللَّفْظُ لِلْبَيْهَقِيِّ، وَقَالَ: " حَدِيثٌ صَحِيحٌ".

Abu Muhammad Al-Hasan ibn Ali Al-Qurashi, may Allah be pleased with them both, the grandson of the Messenger of Allah ﷺ, and the one much loved by him, said:

I memorized from the Messenger of Allah ﷺ: "Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt."<sup>1</sup>

Narrated by At-Tirmidhi in "Al-Jāmi` al-Mukhtaṣar Min as-Sunan 'An Rasool Allah sallallahu alayhi wa sallam Wa Ma'rifat al-Saheeh Wal-Ma'lool Wa Ma 'Alaihil 'Amal" and An-Nasai in "Al-Mujtaba Min As-Sunan Al-Musannadah". And the version is of Tirmidhi, and he said: "An authentic Hadeeth".

### Crystal clear benefits:

First: The command to abandon what is doubtful for what is not as such.<sup>2</sup>

Second: Preserving the religion by being cautious about it.

Third: That the truth brings tranquility.<sup>3</sup>

Fourth: That falsehood sows doubt.



<sup>1</sup> This is the sixth Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> **Raib (doubt)** refers to worry and confusion of the heart, as was mentioned by a group of researchers including Ibn Taymiyah (the grandson), Abu Abdullah Ibn Al-Qayyim and Abul Faraj Ibn Rajab (may Allah have mercy on them all).

<sup>3</sup> The truth is what is in accordance to Allah's command, so it causes peace and tranquility.

## Seventh Hadith

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ الْهَدَلِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ؛ إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبِ الزَّانِ، وَالنَّفْسِ بِالنَّفْسِ، وَالتَّارِكِ لِدِينِهِ الْمُفَارِقِ لِلْجَمَاعَةِ".  
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ، وَاللَّفْظُ لَهُ.

Abu Abdur-Rahman 'Abdullah Ibn Mas'ood Al-Hudhali, may Allah be pleased with them both, reported

Allah's Messenger ﷺ said: "It is not permissible to spill blood of person who bears testimony that there is no deity worthy of worship but Allah, and I am the Messenger of Allah, except in one of the three cases: the married adulterer, a life for life, and the one who forsakes his religion and separates from the community."<sup>1</sup>

Narrated by Al-Bukhari and Muslim, and the version is of the latter. <sup>2</sup>

### Crystal clear benefits:

First: The significance of blood of a Muslim.<sup>3</sup>

Second: That the general ruling for the blood of a Muslim is prohibition; so, it does not become permissible except with a proof from Allah.<sup>4</sup>

Third: That from what makes his blood permissible are: Adultery by a married one, killing an equivalent soul without any right, and forsaking the religion by separating from the community.<sup>5</sup>



<sup>1</sup> This is the seventh Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> So, it is agreed upon, and the author specified that the version is of Muslim.

<sup>3</sup> Because Allah has made it sacred, i.e., guarded and protected. It is not to be spilled except with the permission of the Sharee`ah.

<sup>4</sup> And whoever rips the sacredness of blood of Muslims, Allah will rip apart his blood in this world and the Hereafter, or in the Hereafter alone which is worse and everlasting! So, whoever spilled the blood of Muslims had his blood spilled mostly in this world itself, and will also be recompensed in the Hereafter. So, **the hardest of scrapes and worst of destruction is by spilling the blood of Muslims.**

<sup>5</sup> So, the blood of a Muslim does not loose sacredness except by **three** things:

1. Adultery by a married one, who completes coitus.
2. Killing an equivalent soul without any right, and the equivalent soul is the one equal in protection.
3. Forsaking the religion by separating from the community, by apostasy and leaving Islam. May Allah protect, and be cautious of it.

## Eighth Hadith

عَنْ أَبِي عَمْرٍو سُوَيْبَانَ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ؛ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ؟ قَالَ: " قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمَّ ".

رَوَاهُ مُسْلِمٌ.

Abu `Amr, Sufyan Ibn `Abdullah Ath-Thaqafee, may Allah be pleased with him reported:

I said: “O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you.” He said, “Say I believe in Allah – and then be steadfast.”<sup>1</sup>

Narrated by Muslim.<sup>2</sup>

### Crystal clear benefits:

First: Obligation of belief in Allah.<sup>3</sup>

Second: Obligation of steadfastness on His religion.<sup>4</sup>

Third: Knowledge of the way to salvation.<sup>5</sup>



<sup>1</sup> This is the eighth Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> It has been narrated by Muslim alone, and not by Al-Bukhari.

<sup>3</sup> This is because of his statement ﷺ: “Say I believe in Allah”. Speak while acting in accordance to it, and sticking to it. So, it is required from the slave to combine between speech and action.

<sup>4</sup> **Steadfastness** is to remain established on the religion of Islam. And what is meant by **establishing** is preserving the pillars of the religion and abiding by its rulings.

<sup>5</sup> So, the one who seeks salvation should believe in Allah and be steadfast on the religion by which He is pleased with.

## Ninth Hadith

عَنْ أَبِي نُجَيْحِ الْعَرَبِيَّ بْنِ سَارِيَةَ السَّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: "صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بليغة؛ دَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجَلَّتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ؛ كَأَنَّ هَذِهِ مَوْعِظَةُ مُودِعٍ، فَمَاذَا تَعْهَدُ لِنَبَانَا؟ فَقَالَ: "أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا؛ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا؛ فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدَّبِينَ الرَّاشِدِينَ؛ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ ضَلَالَةٌ".

رَوَاهُ أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ السَّجِسْتَانِيُّ فِي "السُّنَنِ"، وَأَبُو عَيْسَى التِّرْمِذِيُّ، وَأَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَزِيدَ الرَّبِيعِيُّ الْمَعْرُوفُ بِابْنِ مَاجَةَ فِي "السُّنَنِ"، وَاللَّفْظُ لِأَبِي دَاوُدَ، وَقَالَ التِّرْمِذِيُّ: "حَدِيثٌ حَسَنٌ صَحِيحٌ".

Abu Najeeh al-`Irbaad Ibn Saariyah As-Sulami, may Allah be pleased with him, reported:

One day the Messenger of Allah ﷺ led us in prayer, then faced us and gave us a powerful exhortation at which the eyes shed tears and the hearts were afraid. A man said: O Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you Taqwa (to remain in the boundaries set by) Allah. And hear and obey (your ruler) even if it be an Abyssinian slave, for those of you who live after me will see great controversy. So, you must keep to my Sunnah and to the Sunnah of the rightly-guided caliphs. Hold to it and stick fast to it [literally: with your molar teeth]. And avoid unprecedented matters, for every unprecedented is an innovation, and every innovation is an error.<sup>1</sup>

Narrated by Abu Dawood, Sulayman Ibn Al-Asha`ath As-Sijistaani in "As-Sunan", and Abu Isa At-Tirmidhi, and Abu Abdullah Muhammad Ibn Yazeed Ar-Ribi`ee well known as Ibn Majah in "As-Sunan". And the version is of Abu Dawood, and At-Tirmidhi said: "Sound Authentic Hadeeth."<sup>2</sup>

### Crystal clear benefits:

First: Benefitting from exhortations, and the best of it is a farewell exhortation.<sup>3</sup>

Second: Advise of Taqwa of Allah.<sup>4</sup>

<sup>1</sup> This is the ninth Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> This narration is narrated by Abu Dawood, At-Tirmidhi and Ibn Majah in their Sunan, so it is said for such a narration: Narrated by As-haab as-Sunan except an-Nisaa`ee, or it is said: Narrated by the four except an-Nisa`ee. And the Hadith is authentic, as at-Tirmidhi said. And Abu Nu`aym al-Asbahani said: It is from the most authentic of the narrations of people of Shaam.

<sup>3</sup> **Maw`idhah (exhortation)** is a name for command and prohibition given with positive and negative motivations. It was mentioned by Ibn Taymiyyah (the grandson), and Ibn al-Qayyim, and by Ibn Abi Al-Izz in Sharh of Tahawiyyah.

And the best of it is the farewell exhortation, i.e., by the one about to leave the one being exhorted.

<sup>4</sup> **Wasiyyah (advise)** is a name for whatever is great in the Sharee`ah or the custom, and included in it is Taqwa of Allah. And **Taqwa** in the definition of the Sharee`ah is to shield oneself against what one fears by following



Third: Advise to hear and obey who Allah has given to handle our affairs, even if it be an Abyssinian slave. <sup>1</sup>

Fourth: Much controversy after him ﷺ.<sup>2</sup>

Fifth: That escape from the trials of controversy lies in following the Sunnah of the prophet ﷺ, and the Sunnah of rightly-guided caliphs, and abstaining from unprecedented matters.<sup>3</sup>

Sixth: Denouncement of unprecedented matters in the religion.



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the instruction of the Sharee`ah (and the greatest of the instructions is Taqwa of Allah). And **what a slave fears from his Lord are two things:**

1. Losing the support.
2. Affliction of deficiencies and problems.

And following the instruction is of two types:

1. **Instruction of the Sharee`ah with regards to belief:** Following here is confirming it.
2. **Instruction of the Sharee`ah with regards to action:** Following here is doing what is to be done and abandoning what is to be abandoned.

<sup>1</sup> **Hear** means acceptance, and **obey** means abidance. So, the prophet ﷺ advised to hear and obey who has been given the rule and land even if he is an Abyssinian slave.

<sup>2</sup> Because of the division that occurred in the religion causing them to separate as sects.

<sup>3</sup> So, **escape from the trials mentioned lies in two things:**

1. Following the Sunnah of the prophet ﷺ, and the Sunnah of rightly-guided caliphs. And **Khaleefah (caliph)** is a title for the one under who is the rule and land. They have been called "Khulafaa" because one succeeds the other. And this title is not limited to the one who rules all Muslims, but is a name for every Hakim, Sultan, Ameer, Ra`ees. And rightly guided caliph is the one who combines between knowledge and action. Because **rushd (rightly)** is related to knowledge, and **Hidaayah** is related to guidance.
2. And abstaining from unprecedented matters.

## Tenth Hadith

عَنْ صَفْوَانَ عَبْدِ اللَّهِ بْنِ بُسْرِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ؛ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأُحْبِرُنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ؟ قَالَ: " لَا يَبْرَأُ لِسَانَكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ".

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ، وَاللَّفْظُ لِلتِّرْمِذِيِّ، وَقَالَ: "حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ"، وَهُوَ حَدِيثٌ صَحِيحٌ.

Abu Safwan, `Abdullah Ibn Busr Al-Maazini, may Allah be pleased with him, reported:

A man said, “O Messenger of Allah! The legislations of Islam are too many on me. So, tell me something to which I may hold fast.” He said, “Keep your tongue wet with the remembrance of Allah.”<sup>1</sup>

Narrated by At-Tirmidhi and Ibn Majah. And the version is of At-Tirmidhi, who said: “Sound meaning with a weak chain in this version”. And it is an authentic Hadeeth.

### Crystal clear benefits:

First: Abundance of legislations of Islam.<sup>2</sup>

Second: Urge to stick to what is specified (from those legislations).<sup>3</sup>

Third: Virtue of remembrance of Allah.<sup>4</sup>

<sup>1</sup> This is the tenth Hadith from the ten Ahadith of comprehensive speech of the prophet ﷺ.

<sup>2</sup> **Legislation** here refers to the good deeds the slave is expected to do. And **this gives two benefits:**

1. **Ease for the creation.** So, the one who gets tired by one action can do the other.
2. **Increase in reward of the creation by giving several doors of good.** And from the beauty of the names of the chapters in Riyadh-us Saliheen is the chapter: Several Doors of Good.

<sup>3</sup> Meaning: Hold on to Dhikr of Allah subhanahu wata `aala. So, it should never be absent from tongue of the slave, such that the tongue remains wet due to holding on to it. Such a slave is called “Dhakir of Allah” (al-Ahzab 33:35).

<sup>4</sup> **Dhikr-ullah** is defined as glorification of Allah and His presence in the heart and the tongue, or one of them. So, Dhikr at-times could be by the heart only, and at-times by the tongue only, and at other times by both. And the third case is the reality of wetness of tongue by Dhikr of Allah, because the tongue cannot hold onto Dhikr except with the presence of the heart. So, based on the above definition, **Dhikr is not limited to tasbeeh, tahmeed, tahleel and takbeer.** Rather, every scenario where this definition fits is from Dhikr-ullah.

Ataa Ibn Abi Rabah said: “Gathering in which the slave learns Halal and Haram is from Dhikr of Allah.” And the gathering of knowledge has been called gathering of Dhikr based on the definition of Dhikr, which is glorification of Allah and His presence in the heart and the tongue, or one of them. All those present in the gatherings of knowledge are doing Dhikr of Allah. The speaker/teacher does Dhikr by his tongue, and the listeners do Dhikr by their heart. So, the greatest of gatherings of Dhikr-ullah are the gatherings of knowledge. And when it is in a time or place when knowledge is less, the greatness will be multiplied greater. Because some acts of worship may have certain reward, but become greater in reward in specific times. So, every virtue for Dhikr-ullah is confirmed for educating, as they used to be the gatherings of Muhammad ﷺ. So, we ask Allah to fill our gatherings with His Dhikr, and allows us best opportunities to learn, teach and understand.

## Afterword

### With brief mention of benefits

First: His statement in the introduction to the book: **“and all guided ones”** means: rest of them.

Second: His statement in it as well: **“which benefits in both the worlds, and purifies both the creations”**; Both the worlds: Dunya and the Hereafter; Both the creations: First with the creation, and the other with the resurrection after death.

Third: His statement in it as well: **“concise speech”** means: What is of less words and is very meaningful.

Fourth: His statement in it as well: **“each are followed with crystal clear benefits”**; Crystal clear benefits: What is benefitted from it as rulings.

Five: His statement in the first Hadeeth: **“and whoever emigrated for the sake of worldly thing he might gain or for a woman to marry”** refers to: Seeking to marry a woman is a worldly matter. And has been specified due to its significance, due to much fondness for it or out of fear of evil consequence of opposition to obedience of Allah.

Sixth: His statement in the second Hadeeth: **“and placed his palms over his thighs”** meaning: He placed his palms over thighs of the prophet ﷺ.

Seventh: His statement in the second Hadeeth as well: **“Well, inform me about its signs”** meaning: Signs which proves it (coming close).

Eighth: His statement in the second Hadeeth as well: **“They are that the slave-girl will give birth to her mistress”**; Slave-girl: Slave-bondswoman; And mistress: The woman one who owns her.

Ninth: His statement in the second Hadeeth as well: **“And that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings”** meaning: Appearance of richness in who was barefoot, undressed, and poor; and their pride in making tall buildings.

Tenth: His statement in the third Hadeeth: **“He who innovates something in this matter of ours”** and similarly his statement in the other narration: **“which we have not commanded”** means: Our religion.

Eleventh: His statement in the fourth Hadeeth: **“Between the two of them are doubtful matters”**; Doubtful: What is not clear to the slave as permissible or prohibited.

Twelfth: His statement in the fourth Hadeeth as well: **“Saves his religion and his honor”** means: He has freed them both, by not harming his religion and has no blame on his honor.

Thirteenth: His statement in the fourth Hadeeth as well: **“Truly in the body there is a morsel”**; The morsel refers to a piece of flesh, with the extent of its size being what can be chewed by the diner.

Fourteenth: His statement in the sixth Hadeeth: **“Leave what makes you in doubt for what does not make you in doubt”**; Doubt: Confusion and commotion. So, the meaning of the Hadeeth is: Leave what causes you confusion and commotion for what is not so.

Fifteenth: His statement in the seventh Hadeeth: **“الزَّانِ” (Adulterer)**; This is how it is in the version of “Saheeh Muslim” without ياء after نون, and it is correct linguistically which is the way recited in the seven modes for the statement of Allah: ﴿الْكَبِيرُ الْمُتَعَالِ﴾ and others. And the more famous in the language is: Affirming ياء in all this, as mentioned by An-Nawawi in “Sharh Muslim”.

Sixteenth: His statement in the ninth Hadeeth: **“And hear and obey even if it be an Abyssinian slave”**; Meaning: I advise you to hear and obey who Allah has given to handle your affairs, even if it be an **Abyssinian slave**.

And hear means: Acceptance; and obey means: Abidance.

Seventeenth: His statement in the ninth Hadeeth as well: **“Hold to it and stick fast to it [literally: with your molar teeth]”**; Meaning: Hold it with your molar teeth; pointing towards strict adherence.

Eighteenth: His statement in the tenth Hadeeth: **“To which I may hold fast”**; Meaning: I will keep doing it and stick to.

Nineteenth: His statement in the tenth Hadeeth as well: **“Keep your tongue wet with the remembrance of Allah”**; Meaning: Keep it fresh by continue doing it, and it is another word for being constant in remembrance.

Completed with the praise of Allah  
Forenoon of Sunday twenty third of Dhul Hijjah  
One thousand four hundred and thirty second (Hijri) year



**Translator:** The translation completed with the help of Allah  
Two hours' past midnight of Friday, nineteenth of Jamaad-ul Awwal  
One thousand four hundred and thirty eighth (Hijri) year  
Corresponding to Seventeenth of February, two thousand and seventeen.

المِفْتَاحُ فِي الْفِقْهِ

عَلَى مَذْهَبِ الْإِمَامِ أَحْمَدَ ابْنِ حَنْبَلٍ

# THE KEY TO FIQH

*(According to the madhab of  
Imam Ahmad Ibn Hanbal)*

By **Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by **Arshan Ibn Umar Ibn Ibraheem Ansari**

(May Allah forgive the author, the translator,  
their parents, teachers and all Muslims)



In the name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah, and He is sufficient; and salutations and peace be on His messenger Muhammad, the chosen one; and on his family and companions, and those who fulfilled their obligations.<sup>1</sup>

To proceed:

So, know that conditions for Wudhu (ablution) are eight:<sup>2</sup>

- ❖ Cease of what obligated it,<sup>3</sup>
- ❖ Intention,<sup>4</sup>
- ❖ Islam,<sup>5</sup>
- ❖ Sanity,<sup>6</sup>
- ❖ Discernment,<sup>7</sup>
- ❖ Clean lawful water,<sup>8</sup>
- ❖ Removing what prevents it from reaching the skin,<sup>9</sup>
- ❖ And purification by water or stones (or tissue) before it.<sup>10</sup>

And it is also stipulated that the time of the obligatory prayer has arrived for the one with frequent leakage.<sup>11</sup>

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<sup>1</sup> The author began his book with Basmalah, then praised Allah, and then sent salutations and peace be on Allah's slave and messenger Muhammad –the chosen one, and on his family and companions, and those who fulfilled their obligations. And these **three** are agreed upon to be from the etiquettes of writing, so the one who wrote a book, it is recommended to begin with it.

<sup>2</sup> **Condition of Wudhu** is defined as descriptions external to the actions of Wudhu that cause effect on its validity. And they are eight in the Madhab of Hanaabilah.

<sup>3</sup> What obligates Wudhu are its invalidators.

<sup>4</sup> **Niyah or intention** is defined legally as aim of the heart to do an action to come close to Allah.

<sup>5</sup> **Islam** is the religion with which Muhammad ﷺ was sent.

<sup>6</sup> **Aql or Sanity** is defined as power to understand.

<sup>7</sup> **Tameez or Discernment** is defined as characteristic in the body that helps one to differentiate between what benefits and what harms.

<sup>8</sup> **Clean lawful water**, to the Hanaabilah, is Halal water which remained in the nature on which Allah created. And Wudhu is invalid with Haram water like stolen one, taken by force, or restricted water like the water restricted for drinking only. But the correct opinion is that Wudhu with clean but unlawful water is valid but sinful, and this is the opinion of the majority.

<sup>9</sup> **Skin** refers to the apparent layer on the body. And examples of what could prevent the water to reach the skin are cloth worn, thick dirt, grease, etc. All this is required to be removed, but only from the four body parts: Face, head, hands and feet. So, if it there is grease on the thigh, for example, it is not required to be removed.

<sup>10</sup> Meaning: One is to purify oneself after discharge from the two exits, the front and the back. This condition is for only when one discharges.

<sup>11</sup> **Frequent leakage** is defined as what keeps flowing and does not stop. So, leakages are of **two** types:

And the conditions for Salah<sup>1</sup> (prayer) are of two types: Conditions for its obligation and conditions for its validity.

So, the conditions for Salah being obligatory are four:

- ❖ Islam,
- ❖ Sanity,
- ❖ Adulthood,<sup>2</sup>
- ❖ And purity from menstruation and post-natal bleeding.<sup>3</sup>

And the conditions for the validity of Salah are nine:

- ❖ Islam
- ❖ Sanity,
- ❖ Discernment,
- ❖ Purification from ritual impurity,<sup>4</sup>
- ❖ Commencement of the time,<sup>5</sup>
- ❖ Covering the intimate part,<sup>6</sup>
- ❖ Removal of physical impurity – without any exemption – from the body, garment, the place,

- 
1. That which stops after fowing. Such a person must make Wudhu whenever required after it has been invalidated.
  2. That which keeps flowing with short intervals and does not stop. Such a person must make Wudhu after the beginning of time of the specific prayer, and this Wudhu will be sufficient till the ending of the time of the Salah.

<sup>1</sup> **Condition of Salah** is defined as descriptions external to the actions of Salah that cause effect on its validity or obligation.

<sup>2</sup> **Buloogh or adulthood** is defined as the slave reaching the limit from when his sins begin to be recorded. If one steals before adulthood the sin will not be written, but if he/she performs Hajj the reward will be written. And this is one of manifestations of mercy of Allah.

<sup>3</sup> This is specific to women.

<sup>4</sup> **Hadath or Ritual impurity** is legally defined as unusual matter on the body that are barrier to what purity is obligatory. And it is of two types:

1. Minor impurity: It is what obligates Wudhu. For example, passing of urine obligates Wudhu.
2. Major impurity: It is what obligates Ghusl. For example, passing of Maniy out of desire obligates Ghusl.

<sup>5</sup> Commencement of the time of the obligatory Salah.

<sup>6</sup> **`Awrah or the intimate part** is defined as the genital organs of humans and all what should be hidden. And the `Awrah in Salah for the male, be he a free man or a slave, is what lies between the navel to the knee. So, navel is not included in `Awrah nor is the knee. And as for the free female for Salah, then she is all `Awrah but the face. And according the more correct opinion, along with the face is also the palms and the feet, as is one of the narrations from Imam Ahmad and was chosen by Shaikh-ul Islam Ibn Taymiyyah. Yet, covering the palms and the feet is closer to perfection.



- ❖ Facing the Qiblah (direction),<sup>1</sup>
- ❖ And the intention.<sup>2</sup>



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<sup>1</sup> And it is the Ka`bah. And according to the Hanaabilah, there are **two** exceptions to this condition:

1. The Incapable one unable to face the Qiblah, like the sick on the hospital bed.
2. The one in Halal journey who wants to pray voluntary Salah. And what is meant by Halal journey is the one where the actual objective of the journey is not Haram.

<sup>2</sup> And **intention** according to the Hanaabilah is of **three** types:

1. Intention do the action to come close to Allah.
2. Intention of the specific obligatory prayer.
3. Intention of being Imam or being Ma`moon.

But the more correct opinion is that intention is of **two** types:

1. Intention to do the action to come close to Allah.
2. Intention of the obligatory prayer of the time.

## Next Section

And know that the obligations of Wudhu are six: <sup>1</sup>

- ❖ Washing the face – and from it is rinsing well the mouth and nose,
- ❖ Washing the hands along with the elbow,<sup>2</sup>
- ❖ Wiping the entire head – and from it are the ears,
- ❖ Washing the feet along with the ankles,
- ❖ Following the sequence between the parts,<sup>3</sup>
- ❖ And continuance.<sup>4</sup>

And the pillars of Salah are fourteen:<sup>5</sup>

- ❖ Standing in the obligatory Salah if capable,<sup>6</sup>
- ❖ The opening Takbeer,
- ❖ Reciting Al-Fatihah,
- ❖ Bowing,
- ❖ Rising from it,
- ❖ Standing up straight,
- ❖ Prostrating,
- ❖ Rising from it,
- ❖ Sitting between the two prostrations,
- ❖ Tranquility in each of these pillars,<sup>7</sup>

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<sup>1</sup> The obligations are actually its pillars, and have been called obligations due to the apparent nature of some of the texts. And the pillars of Wudhu are composed of internal actions of Wudhu, which are not exempted with ability, but not forced without ability.

<sup>2</sup> Beginning from the fingers till the elbow.

<sup>3</sup> The sequence must be in accordance to the description in the texts. And the sequence is of **two** types:

1. **Obligatory sequence**, and it is between the four parts: Face, hands, head, and leg.
2. **Recommended sequence**, and it is between each limb.

<sup>4</sup> Not delaying for so long that the water dehydrates from the previous body part. This is with regards to a balanced weather, when it is neither too hot nor too cold. And Mar`ee Al-Karmi mentioned in “Gaayat-ul Muntaha” that **a balanced weather is that when day and night hours are equal**.

<sup>5</sup> The **pillars of Salah** are composed of internal actions of Salah, which are not exempted with ability, but not forced without ability..

<sup>6</sup> Therefore, sitting is permissible in voluntary Salah, not obligatory ones.

<sup>7</sup> **Tama`neenah or tranquility** is defined as being at ease such that one can fulfill the obligation in the pillar. For example, it is obligatory in Rukoo` to say “Subhaana rabbiy al-`Azeem”. So, tranquility in Rukoo` means to be at ease so that one can say the mentioned invocation.

- ❖ The final tashahhud,<sup>1</sup>
- ❖ Sitting to recite the final tashahhud and the two salaams,
- ❖ The two salaams,<sup>2</sup>
- ❖ And following the sequence between the pillars.



<sup>1</sup> The pillar of the final tashahhud is based on two, according to the Hanaabilah:

1. To say the minimum required of the first tashahhud, which is: “Attahiyatu lillah assalaamu `alayka ayyuhan-Nabi assalamu `Alayna wa `ala `Ibaadillahis-Saliheen Ash-hadu alla ilaaha illallah wa anna Muhammadur-Rasoolallah”.
2. To say: “Allahumma Salli `ala Muhammad” after saying the minimum required of the first tashahhud.

However, the more correct opinion is that **the minimum required of the first tashaahud is the wording narrated from the prophet**, which is: “Attahiyatu lillah was-Salaatu wat-Tayyibaat...” till the end:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

<sup>2</sup> The two salaams are a pillar, according to the Hanaabilah. So, if someone ended with a single salaam, then the Salah won't be correct. However, the more correct opinion is that the pillar is only the first salaam. Ibn Rajab has mentioned **consensus** of the companions on this, and similarly Ibn al-Mundhir as well in his book “Al-Ijmaa”. Turning to the right and the left is not a pillar, as turning is a Sunnah. Additionally, each salaam must be along with the turning.

## Next Section

And know that the obligation of Wudhu is one, and it is saying ‘Bismillah’ if one remembers.<sup>1</sup>

And the obligations of Salah are eight:<sup>2</sup>

- ❖ Takbeers of movement,
- ❖ Saying: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ “Sami`a Allahu liman hamidah” (Allah hears those who praise Him) – for the Imam, and for the one who is praying alone<sup>3</sup>
- ❖ Saying: رَبَّنَا وَلَكَ الْحَمْدُ “Rabbana wa lakal-hamd” (Our Lord, to You be all praise) – for the imam, the followers, and for the one who is praying alone,
- ❖ Saying: سُبْحَانَ رَبِّيَ الْعَظِيمِ “Subhaana rabbiy al-`Azeem” (Glory be to my Lord, the Almighty) – when bowing,
- ❖ Saying: سُبْحَانَ رَبِّيَ الْأَعْلَى “Subhaana rabbiy al-A`laa” (Glory be to my Lord, the Most High) – when prostrating,
- ❖ Saying: رَبِّ اغْفِرْ لِي “Rabb-ighfir lee” (Lord forgive me) – between the two prostrations,
- ❖ The first tashahhud,<sup>4</sup>
- ❖ Sitting for it.



<sup>1</sup> This is the view of the Hanaabilah, that the one who does not say “Bismillah” in-spite of remembering, the Wudhu is not correct. However, the more correct opinion is that saying **Bismillah is only recommended**.

<sup>2</sup> **The obligations of Salah** are those included as internal actions of Salah, which are exempted with excuse and forced when not completed.

<sup>3</sup> This is the view of the Hanaabilah. However, the more correct opinion is that the followers are like Imam and the one praying alone.

<sup>4</sup> As mentioned earlier, according to the more correct opinion, the first tashahhud that is obligatory is:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger.” (Agreed upon)

## Next Section

And know that the nullifiers of Wudhu are eight:<sup>1</sup>

- ❖ Anything that passes from the two passages,<sup>2</sup>
- ❖ Emission of urine or stool from rest of the body be it less or more, or impurity other than the two if it is considered voluminous generally,<sup>3</sup>
- ❖ Losing consciousness permanently or temporarily,<sup>4</sup>
- ❖ Touching one's private part through hands without any barrier,<sup>5</sup>
- ❖ A male or female touching the other with desire without any barrier,<sup>6</sup>
- ❖ Washing the dead,<sup>7</sup>
- ❖ Eating camel meat,<sup>8</sup>
- ❖ And apostasy from Islam, we seek refuge in Allah from that.



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<sup>1</sup> **The nullifiers of Wudhu** are defined as things that takeover the Wudhu and demolishes its effect. And the author mentioned eight of them, in accordance to the view of Hanaabilah.

<sup>2</sup> **The two passages** refer to the two exits which every human has. So, anything be it pure or impure that exits from any of the two exits results in the Wudhu becoming invalidated.

<sup>3</sup> Emission of other than urine or stool from rest of the body invalidates the Wudhu with **two** conditions:

1. **That it should be impure**, like blood. So, if it is something pure, it will not invalidate even if it is a lot, like sweat. This is the opinion of the Hanaabilah, but the more correct opinion is that impure other than urine or stool does not invalidate, even if it is in big quantity.
2. **That it should be a lot**. So, if it is in less quantity, it will not invalidate. And to know less or more, everyone must understand his own self. This is the opinion of the Hanaabilah, but the more correct opinion is that it must be compared with the level of average people.

<sup>4</sup> Heavy sleep is included in this.

<sup>5</sup> This is the opinion of the Hanaabilah, but the more correct opinion is that it does not invalidate Wudhu.

<sup>6</sup> This is the opinion of the Hanaabilah, but the more correct opinion is that it does not invalidate Wudhu.

<sup>7</sup> **Washing here refers to touching the skin** to wash the body. So, for example, someone who is only pouring the water without touching the body will not have his Wudhu invalidated.

<sup>8</sup> The camel has a devilish nature, so whoever eats its meat will develop some devilish energy as a result; so, it is prescribed to do Wudhu so as to take away that energy.

And the nullifiers of Salah are of six types:<sup>1</sup>

- ❖ What violates its conditions,<sup>2</sup>
- ❖ Or its pillars,<sup>3</sup>
- ❖ Or its obligations,<sup>4</sup>
- ❖ Or its appearance,<sup>5</sup>
- ❖ Or what is obligatory in it,<sup>6</sup>
- ❖ Or what is obligatory for it.<sup>7</sup>



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<sup>1</sup> The nullifiers of Salah are defined as things that takeover the Salah and demolishes its effect. And the author mentioned that the nullifiers of Salah are of six types, by considering the works of the Hanaabilah. Because the Hanaabilah mention individual things like: Drinking nullifies Wudhu, and eating, and speaking, etc. But mentioning the broad types is more complete than mentioning several points individually. So, what he has mentioned is based from the works of Hanaabilah even if they did not mention it in this way.

<sup>2</sup> Either by not doing it, or by doing it not correctly. For example, if a person is impure, the condition stipulated is to perform Wudhu before Salah. But if he/she does not perform Wudhu correctly, the Salah would be invalid along with the Wudhu.

<sup>3</sup> Violating the pillars either by not doing it, or by doing it incorrectly. For example, reciting Surat-ul Fatihah is a pillar. But if one did not recite or recited incorrectly, then the Salah is invalid.

<sup>4</sup> Violating the obligations either by not doing it, or by doing it incorrectly. For example, not performing the first tashahhud, or doing it incorrectly purposefully. In this case, the Salah is invalid.

<sup>5</sup> Violating its appearance has many examples like the one who prayed by prostrating before bowing, etc.

<sup>6</sup> And it is presence of a nullifier which is connected to its part. Like although speaking is part of Salah, but speaking other than what is to be spoke from recitation of the Qur`an and invocations nullifies the Salah.

<sup>7</sup> And it is presence of a nullifier which is not connected to its part. Like eating because eating is not part of Salah. Or passing of a pure black dog in a distance of less than three cubits.



**Translator:** The translation completed late night,  
Fifth of Jamaad al `Ula, One thousand four hundred and thirty eighth (Hijri) year  
Third of March, two thousand and seventeen

□الباقِيَاتُ الصَّالِحَاتِ

□مِنَ الْأَذْكَارِ بَعْدَ الصَّلَوَاتِ

# THE EVERLASTING LEGACY - INVOCATIONS AFTER PRAYERS

*(A believer's concern)*

By **Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by **Arshan Ibn `Umar Ibn Ibraheem Ansari**

(May Allah forgive the author, the translator,  
their parents, teachers and all Muslims)



In the name of Allah, the Most Beneficent, the Most Merciful<sup>1</sup>

From the prophetic Sunnah is the Adhkaar<sup>2</sup> to be said after the prayers,<sup>3</sup> when worshiper has said the salaam.<sup>4</sup> And it is of two types:<sup>5</sup>

**The first type:** The invocations which are to be said after the five obligatory prayers:<sup>6</sup>

<sup>1</sup> The author sufficed with Basmalah in the beginning, as it is proven from the Sunnah.

<sup>2</sup> **Adhkaar** is the plural of **Dhikr** (remembrance), which is defined as glorification of Allah and His presence in the heart and the tongue, or one of them. Dhikr is a unique form of worship. Allah looks at the quality of the good deed more than quantity. But as for Adhkaar, Allah puts an emphasis on the quantity as well. He says: "Do Dhikr of Allah with much abundance" (Al-Ahzab 33:41). And He also criticizes the Hypocrites for doing little Dhikr (An-Nisa 4:142).

<sup>3</sup> From among the Adhkaar are those which are to be said after the Salah. Allah asks the believers to do Dhikr specifically after the Salah. He says: "**And when you have completed the Salah, do Dhikr of Allah standing, sitting, or [lying] on your sides.**" (An-Nisa 4:103; Al-Jumu'ah 62:10)

<sup>4</sup> The author specified by saying: "when worshiper has said the salaam." This is because Adhkaar related to Salah are of **three** types:

1. **Adhkaar before Salah:** The most authentic of it are those which are related to Adhan. Apart from that, there are narrations reported but not established either in chain or in meaning. Most famous of it is what is reported by Imam Muslim from the narration of Abdullah bin Abbas, and in it is: "... Then the Muadhin gave the call to prayer, and he came out, saying, 'Allaahummaj'al fi qalbi nooran...'" This is reported by Imam Muslim from Muhammad Ibn `Ali Ibn Abdullah Ibn Abbas from his grandfather, but this wording "he came out" is an error, and the correct wording is that he said it in his prostration.
2. **Adhkaar after Salah:** The ones proven are only after obligatory Salah, and two non-obligatory ones. This is what is mentioned in this book. And these are not to be recited after general voluntary Salah.
3. **Adhkaar in the Salah:** These are the ones which are recited in different positions like Rukoo', sujud, sitting, etc. And this issue was given special attention by the author of the book "The prophet's prayer described" of Abu `Abdur-Rahman al-Albaani (rahimahullah).

<sup>5</sup> The first type are the invocations to be said after obligatory Salah, and the second type are the ones to be said after voluntary Salah.

<sup>6</sup> "**After the five obligatory prayers**": The Arabic word used for 'after' in the narrations is 'dubur' which could be taken in two meanings:

1. **At the end of Salah, as a part of it.** Meaning: Just before Tasleem.
2. **Followed by Salah, separate from it.** Meaning: Just after Tasleem.

For example, Mu'aadh ibn Jabal (radiyallahu anh) narrated that the Messenger of Allah ﷺ said: "I urge you, O Mu'aadh, to never stop saying at 'dubur' of every Salah: Allahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibaadatika." (Sunan Abu Dawood) This led to difference of opinions. Some scholars wrongly understood from this that Dua should be made after Salah. And a group of scholars placed all Adhkaar after Tasleem, and another group placed it before Tasleem.

But there is a middle opinion that one should leave Adhkaar for after Tasleem, and the Dua (like the one in the narration of Mu'aadh) to be before Tasleem. This is because Allah asked us in the Qur'an to recite Adhkaar after Tasleem, and the prophet ﷺ asked us to do Dua before Tasleem. Ibn Mas'ood narrated that the prophet ﷺ taught him the tashahhud, then he said: "Choose whatever Dua you like and say it (after Tashahhud)." (Agreed upon) This is the strongest opinion.

And they are six invocations:<sup>1</sup>

﴿الاسْتِغْفَارُ (ثَلَاثًا) وَأَكْمَلُهُ: (أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ)، وَأَدْنَاهُ: (أَسْتَغْفِرُ اللَّهَ).﴾

Seeking forgiveness **thrice**; and the most complete version is: (أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ) “I seek forgiveness of Allah and repent to Him” and the shortest one is: (أَسْتَغْفِرُ اللَّهَ) “I seek Allah’s forgiveness”.<sup>2</sup>

﴿اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا دَا الْجَلَالِ وَالْإِكْرَامِ. (مَرَّةً وَاحِدَةً)﴾

“O Allah, You are As-Salam and from You is all peace, blessed are You, O Possessor of majesty and honor.” (One time)<sup>3</sup>

<sup>1</sup> These Adhkaar have not be narrated in any specific order altogether, but the arrangement has been made to make it easy for memorization. All these may be recited, and it is not restricted to choosing one of these, unlike Istiftaah (the Dhikr done just after the first Takbeer), or Tashahhud, where only one of the forms is to be recited. And the Adhkaar that the author has not mentioned fall into either one of the category:

1. The narration which is not authentic to him in chain, but there’s no blame if someone else authenticated it.
2. The narration which is not authentic to him in meaning, like the Dua narrated by Mu`aadh.

<sup>2</sup> Thauban (radiyallahu anh) narrated: "Whenever the Messenger of Allah ﷺ concluded his prayer, he would do Istigfaar (seek forgiveness) thrice." (Saheeh Muslim) This narration is a proof of doing Istigfaar, but has no mention of how Istigfaar is to be done. Imam Al-Awza'ee, one of the narrators of this Hadith, was asked: "How forgiveness is to be sought?" He answered: "Say: 'Astaghfirullah! Astaghfirullah!'"

Al-Awza'ee did not claimed to have taken it from those above him, so this means that it was from his own understanding. And I did not find any narration from the prophet ﷺ, or Sahaba or Tabi`een, so his opinion could be followed. And it is the shortest form of it. However, other fuqaha` quote different forms of Istigfaar narrated from the prophet ﷺ, and apply them here. And this is like what Al-Awza'ee did. The forms of Istigfaar proven are:

1. (أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ) "I seek forgiveness of Allah and repent to Him." (Narrated by an-Nasaa'i in al-Sunan al-Kubra)
2. (أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ) "I seek forgiveness of Allah the Almighty, besides Whom there is no one worthy of worship, the Ever-Living, the Eternal, and I repent to Him." (Narrated by at-Tirmidhi, and authenticated by Shaikh Abu Abdur-Rahman Al-Albani)

I asked Shaikh al-'Usaymee, the author of this book, whether why he did not mention the second form of Istigfaar reported by Tirmidhi. So, Shaikh said: "In it is weakness, but it is permissible to use".

To note, Sayyid-ul Istigfaar cannot be used here because it is specific to Adhkaar of morning and evening.

There are multiple reasons why Istigfar should be done after good deeds, not only after committing sins. Abul Faraj Ibn Rajab said that Istigfar (seeking forgiveness) is the conclusion of all good actions, thus salah, hajj, standing in salah at night (qiyam al-layl) are all concluded with it. Furthermore, Istigfar repairs the deficiencies and mistakes. (Lataa'if al-Ma'arif)

<sup>3</sup> Thauban (radiyallahu anh) reported: "Whenever the Messenger of Allah ﷺ concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: "Allahumma Antas-Salamu, wa minkas-Salamu, tabarakta ya Dhal-Jalali wal-Ikram". (Reported by Muslim and Ibn Majah) Another authentic narration is without "ya", so it is narrated: "Tabarakta Dhal-Jalali wal-Ikram".

Some add saying: "tabarakta wata`alayta" but this is not proven. And others also add saying: "Allahumma Antas-Salamu, wa minkas-Salam, tahayyina rabbana bis-salam." However, this is only to be said while raising the hands at looking the Ka`bah. This is proven from Umar (radiyallahu anh) in a narration reported by Ash-Shafi`ee in Al-Umm and by Ahmad in Al-Musnad with an authentic chain.

﴿ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. (مَرَّةً وَاحِدَةً) ﴾

“None has the right to be worshipped except Allah alone, He has no partner, His is the dominion and to Him be praise, and He is Able to do all things. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.” **(One time)**<sup>1</sup>

﴿ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ، وَهُوَ الْفَضْلُ، وَهُوَ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. (مَرَّةً وَاحِدَةً) ﴾

“None has the right to be worshipped except Allah alone, He has no partner, His is the dominion and to Him be praise, and He is Able to do all things. There is no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favor, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.” **(One time)**<sup>2</sup>

﴿ التَّسْبِيحُ وَالتَّحْمِيدُ وَالتَّكْبِيرُ وَالتَّهْلِيلُ، وَهُوَ خَمْسُ صِفَاتٍ: ﴾

Declaring Allah’s perfectness, His praise, His greatness, and His Divinity; and it has five versions:<sup>3</sup>

This narration shows that it is Sunnah to begin with Istigfar and then recite this Dhikr in the order. If one is Imam, he should turn to the Ma`moon (followers) from the right or the left side after reciting these two, as in the narration of Aisha (radiyallahu anha) who said: “The Messenger of Allah ﷺ after he would say his salaams, wouldn’t sit except for the time it took for him to say “Allahumma anta as-salam...” Meaning: He would not sit facing the Qiblah after the first two Adhkaar, rather he would turn and then continue reciting the rest while facing them. And the followers can also change their sitting position after these two Adhkaar, following the Imam. This was mentioned by Abul Fath Ibn Daqeeq Al Eid and Shaikh Ibn Baz.

<sup>1</sup> Mugheerah Ibn Shu`bah (radiyallahu anh) said: The prophet ﷺ used to say after every prescribed Salah: “La ilaaha illa...” (Agreed upon) This is to be said only once. Al-Bukhari narrated it as three, but it is shaadh (odd/rejected), as was mentioned by `Allamah al-Albani (rahimahullah).

And some mention reciting it ten times after Maghrib and Fajr, but it is from the Adhkaar of morning and evening not Maghrib and Fajr. The time of Adhkaar of Maghrib and Fajr coincides with morning and evening, this is only why some added it along with the Adhkaar after Maghrib and Fajr Salah. The correct way would be to recite all the Adhkaar of after Salah, and then follow it with Adhkaar of morning/evening including this Dhikr by reciting ten times separately from Adhkaar of after Salah.

<sup>2</sup> Abdullah Ibn Zubair (radiyallahu anh) would recite this Dhikr after prescribed Salah and say: 'The Messenger of Allah ﷺ used to recite the tahlil in this manner following every prayer.' (Reported by Muslim and others)

<sup>3</sup> The one who is ignorant of these versions may at busy work times or at travel would not do any Dhikr thinking it is difficult to complete the hundred. But the one who knows, will recite each ten times (the first version), and not miss the great reward.

It is permissible to recite “Subhanallah’ ten times, then “Alhamdulillah” ten times, then “Allahu akbar” ten times. But it is better to say them together as “Subhanallahi wal Hamdulillahi wallahu akbar” because of two reasons:

❖ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (عَشْرَ مَرَّاتٍ)

❖ How perfect Allah is, all praise is for Allah, and Allah is the greatest. **(Ten times)**<sup>1</sup>

❖ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا إِلَهَ إِلَّا اللَّهُ. (خَمْسًا وَعِشْرِينَ مَرَّةً)

❖ How perfect Allah is, all praise is for Allah, and Allah is the greatest, and there is none worthy of worship but Allah. **(Twenty-five times)**<sup>2</sup>

❖ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً، بِأَلَا تَمَامٍ لِلْمِائَةِ)

❖ How perfect Allah is, all praise is for Allah, and Allah is the greatest. **(Thirty-three times)**<sup>3</sup>

1. The number of letters used are more with the addition of “wa”. The more the letters, the more the reward.
2. The meaning is greater with the combination of all the three phrases of glorification of Allah.

<sup>1</sup> ‘Abdullah bin ‘Amr (radiyallahu anh) said:

“The Messenger of Allah ﷺ said: ‘There are two characteristics which no Muslim man acquires but he will enter Paradise. They are easy but those who do them are few. At the end of every prayer he should glorify Allah (by saying Subhan Allah) ten times, extol Him (by saying Allahu Akbar) ten times, and praise Him (by saying Al-Hamdulillah) ten times.’ I saw the Messenger of Allah ﷺ counting them on his hand. ‘That is one hundred and fifty (after all the prayers of the day) on the tongue, and one thousand and five hundred on the Scale. And when he goes to his bed, let him glorify Allah and praise Him and extol Him one hundred times. That will be one hundred on the tongue and one thousand on the Scale. Who among you does two thousand and five hundred evil actions in one day?’ They said: ‘Who would not be keen to do that?’ He said: ‘But the Shaitan comes to anyone of you while he is performing prayer and says: ‘Remember such and such, remember such and such,’ until the person becomes distracted and does not understand (what he is saying). And he comes to him when he is in his bed, and makes him sleepy such that he sleeps.’” (Reported by the four)

<sup>2</sup> Zaid bin Thabit (radiyallahu anh) said:

“We were ordered to say the Tasbīḥ at the end of every Salat thirty-three times, and to say the Takbīr thirty-four times.” He said: “Then a man from the Ansar had a dream in which someone said: ‘The Messenger of Allah ﷺ ordered you to say the Tasbīḥ at the end of every Salat thirty-three times, and to say the Tahmīd thirty-three times, and to say the Takbīr thirty-four times?’ He said: ‘Yes.’ He said: ‘Then make them twenty-five and add the Tahlīl (saying Lā ilāha illallāh) to them.’ The next day he went to the Prophet ﷺ and informed him, so he said: “Do it.” (Reported by An-Nisa`ee and at-Tirmidhi)

<sup>3</sup> Abu Dharr (radiyallahu anh) reported:

Some people said to Messenger of Allah ﷺ: "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth." Upon this he ﷺ said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded". (Reported by Muslim)

❖ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً، وَيَقُولُ - تَمَامَ الْمِائَةِ: اللَّهُ أَكْبَرُ)

❖ How perfect Allah is, all praise is for Allah, and Allah is the greatest. (Thirty-three times; then to complete one hundred by adding: Allah is the greatest)<sup>1</sup>

❖ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً، وَيَقُولُ - تَمَامَ الْمِائَةِ -: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ،

لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

❖ How perfect Allah is, all praise is for Allah, and Allah is the greatest. (Thirty-three times; then to complete one hundred by adding: None has the right to be worshipped except Allah alone, He has no partner, His is the dominion and to Him be praise, and He is able to do all things.)<sup>2</sup>

❖ قِرَاءَةُ آيَةِ الْكُرْسِيِّ، وَهِيَ قَوْلُهُ تَعَالَى:

❖ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝ [البقرة: ٢٥٥]

Reciting Aayat-ul Kursi, and it is His statement:

❖ Allah – None has the right to be worshipped but He, the Ever Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they encompass not a thing of His Knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great. ❖ [Al-Baqarah: 255]<sup>3</sup>

<sup>1</sup> The previous Hadith of Zaid bin Thabit (radiyallahu anh) is a proof for this version as well.

<sup>2</sup> Abu Hurairah (radiyallahu anh) reported:

The Messenger of Allah ﷺ said, "He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu, wa Huwa 'ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea." (Reported by Muslim)

<sup>3</sup> Abu Umamah (radiyallahu anh) narrated that the Prophet ﷺ said: "Whoever recites Ayatul-Kursi after each obligatory prayer, then nothing can prevent him from entering Paradise except death." (Reported by An-Nisa`ee and Ibn Hibban) This is the only thing from the Qur`an to be recited after Salah.

And the Sunnah is for the worshiper to say it out-loud all these invocations, except Aayat-ul Kursi which is to be recited silently.<sup>1</sup>

Caution: The arrangement mentioned is not necessary to be followed, other than the first and the second. And try your best to memorize it.

Another caution: The timing of the invocations of every prayer is after it till the end of the time of that prayer. And the one makes it a habit, but happens to forget until the time passed or got busy not out of carelessness, may say it later.

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<sup>1</sup> **The etiquettes related to Adhkaar after Salah are:**

1. Recite only what is proven authentically.
2. Recite out-loud, except Aayat-ul Kursi.
3. Count on the fingers of the right hand.
4. Movement of the tongue and presence of the heart.
5. Do not hurry or rush so quick that you yourself do not understand what you're reciting. Reciting hurriedly makes tasbeeh of Allah sound gibberish. This is actually dishonor of Allah. Therefore, Ibn al-Jawzi said: "Our Istigfar requires Istigfar." (Zad al-Maseer)
6. Recite individually not in unison.
7. Reciting immediately after Salah is better and more rewarded, but delaying it until the time of the Salah ends is permissible.
8. It is not necessary to sit in the place one prayed to complete the Dhikr, rather one may move or even leave the place and continue later.
9. If you happen to be the Imam, turn to the Ma'moon (followers) after reciting the second Dhikr "Allahumma antas-Salaam..." and then, continue reciting the rest while facing them.
10. When you combine Salah in a travel, recite the Adhkaar after completing both Salah.

**The second type:** The invocations which are to be said after the voluntary prayers, and they are two:

﴿سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. (ثَلَاثَ مَرَّاتٍ، وَيَرْفَعُ صَوْتَهُ بِالثَّلَاثَةِ)، بَعْدَ صَلَاةِ الْوَيْتْرِ.

After the Witr prayer: How perfect is the King, the Most Holy. (**Three times, and raise the voice in the third time**)<sup>1</sup>

﴿اللَّهُمَّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ. (مِائَةَ مَرَّةٍ)، بَعْدَ صَلَاةِ الضُّحَى

After the Duha prayer: O Allah, forgive me and accept my repentance. Indeed, You are The Acceptor of repentance and The Forgiving. (**Hundred times**)<sup>2</sup>

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<sup>1</sup> Ubayy bin Ka'b (radiyallahu anh) narrated:

The Messenger of Allah ﷺ used to pray witr with three rak'ahs...when he finished he ﷺ would say: "Subhanal-Malikul-Quddus" three times, elongating the words the last time. (Reported by An-Nisa`ee)

So the third time, one should elongate this way: "**Subhaaaaanal-Malikul-Quddus**".

And Ad-Daraqutni reported along with an addition, which is: "Rabbul Malaikatu war-Rooh", but its chain is weak.

<sup>2</sup> `Zadan narrated that a man from the Ansar said:

I passed by the Messenger of Allah ﷺ while he was praying Duha, so I heard him say: "Allahumma-gfirlee watub alayya innaka antat Tawwabul Gafoor" hundred times. (Reported by An-Nisa`ee)

But the scholars differed on its chain and text, but its chain is authentic. And some scholars view that it is a Dhikr from the Adhkar of obligatory prayers like Abu Bakr Ibn Abi Shaybah, Abu Abdur-Rahman an-Nisa`ee and Al-Albani (rahimahumullah). Others like Hafiz Abu Bakr Al-Bayhaqi view it to be after Salat-ud Duha, and this is stronger one. And Allah knows best!

Written by Saleh Ibn Abdullah Ibn Hamad Al `Usaymee  
May Allah forgive Him, his parents, his teachers and all Muslims  
Afternoon of Friday twenty fourth of Dhul Hijjah  
One thousand four hundred and thirty third (Hijri) year  
In the city of Riyadh, may Allah protect it as a home for Islam and Sunnah



**Translators:** The translation completed with the help of Allah  
Night of Tuesday, second of Jamaad-ul Akhir  
One thousand four hundred and thirty eighth (Hijri) year  
Corresponding to twenty eighth of February, two thousand and seventeen.



□ الْخُلَاصَةُ الْحَسَنَاءُ

□ فِي أَذْكَارِ الصَّبَاحِ وَالْمَسَاءِ

*Extracted*

# INVOCATIONS OF MORNING AND EVENING

*(A believer's fortress)*

By **Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by **Sidra Bint `Umar Ibn Ibraheem** and **Arshan Ansari**

(May Allah forgive the author, the translators,  
their parents, teachers and all Muslims)

In the name of Allah, the Most Beneficent, the Most Merciful<sup>1</sup>

## Adhkaar<sup>2</sup> of the morning<sup>3</sup>

And its timing is from the second dawn to the Sun rise<sup>4</sup>

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبِوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبِوْءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. (مَرَّةً وَاحِدَةً)

“O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.” (One time)<sup>5</sup>

<sup>1</sup> The author sufficed with Basmalah in the beginning, as it is proven from the Sunnah.

<sup>2</sup> **Adhkaar** is the plural of **Dhikr** (remembrance), which is defined as glorification of Allah and His presence in the heart and the tongue, or one of them.

<sup>3</sup> Morning is the name of first part of the day, and evening is the first part of night. The Adhkaar mentioned in this book are for morning and evening only. And what proves that morning is a part of day and not the whole day itself is the narration of Uthman (radiyallahu anh) that the prophet ﷺ said:

"None recites in the morning of the day and the evening of the night: 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Aleem' three times, except that nothing will harm him." (Abu Dawud and At-Tirmidhi)

<sup>4</sup> Second dawn is the time of Fajr Azaan. Therefore, the time of morning Adhkaar begin with it. But it would be more complete to do how the Salaf would after performing Fajr Salah. So, they would perform the Salah, then Adhkaar of after Salah, then Adhkaar of morning.

<sup>5</sup> This Dhikr is proven from the Hadeeth of Shaddad Ibn `Aws in Saheeh Al-Bukhari:

The Prophet ﷺ said, "The best supplication for seeking forgiveness (Syed-ul- Istighfar) is to say: 'Allahumma Anta Rabbi...' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah."

This Dhikr should be recited as "Abduka" (عَبْدُكَ) by believing men, and as "Amatuka" (أَمَتُكَ) by believing women, as reported by Tirmidhi in the narration Ibn Mas'ood. And the promise mentioned here refers to remaining steadfast on Tawheed.

❖ يَا حَيُّ؛ يَا قَيُّوْمُ؛ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِي طَرْفَةَ عَيْنٍ. (مَرَّةً وَاحِدَةً)

❖ “O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.” (One time)<sup>1</sup>

❖ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِيْنِيْ وَدُنْيَايَ، وَاَهْلِيْ وَمَالِيْ، اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ، وَاَمِنْ رُؤْعَاتِيْ، اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيْيْ، وَمِنْ خَلْفِيْ، وَعَنْ يَمِيْنِيْ، وَعَنْ شِمَالِيْ، وَمِنْ فَوْقِيْ، وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ. (مَرَّةً وَاحِدَةً)

❖ “O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.” (One time)<sup>2</sup>

❖ اَللّٰهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْاَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ، اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ. (مَرَّةً وَاحِدَةً)

❖ “O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil.” (One time)<sup>3</sup>

❖ رَضِيْتُ بِاللّٰهِ رَبًّا، وَبِالْاِسْلَامِ دِيْنًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا. (ثَلَاثَ مَرَّاتٍ)

❖ “I am pleased with Allah as a Lord, and Islam as a religion and Muhammad as a Prophet.” (Three times)<sup>4</sup>

<sup>1</sup> This Dhikr is proven from the Hadeeth of Anas Ibn Malik in Sunan al-Kubra of An-Nisa`ee. Some make addition at the end of it saying: “...Do not leave me to myself, even for the blink of an eye, **and not even less than that.**” This addition is not proven, and is not correct as there is nothing less than a blink of an eye.

<sup>2</sup> This Dhikr is proven from the Hadeeth of Abdullah Ibn Umar in Sunan Abu Dawood.

<sup>3</sup> This Dhikr is proven from the Hadeeth of Abu Hurairah in Abu Dawood and Tirmidhi. The word “wa Shirkihi” at the end may be recited as “wa shirkihi” وَشِرْكِهِ or “wa sharakihi” وَشَرَاكِهِ. Both are proven. As for “**Shirk**”, it is well known and is defined as giving the right of Allah to other. And “Sharak” refers to the traps of Shaitan. You may recite “shirk” in the morning, and “sharak” in the evening. Or recite the opposite way, to keep changing and using both of what is narrated to match with what the prophet used to recite. But both words are not to be recited at the same time.

<sup>4</sup> This Dhikr is proven from the Hadeeth of Abu Sa`eed Al-Khudri in Sunan Abu Dawood. Some narrations have “Rasoola” at the end instead of “Nabiyya”, however the one with “Nabiyya” is the one to be used.

❖ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثَلَاثَ مَرَّاتٍ)

❖ “In the name of Allah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.” (Three times)<sup>1</sup>

❖ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عَشْرَ مَرَّاتٍ)

❖ “None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.” (Ten times)<sup>2</sup>

❖ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مِائَةَ مَرَّةٍ، وَتَزِيدُ مَا شِئْتَ؛ لِلإِذْنِ شَرْعاً بِالزِّيَادَةِ فِيهِ)

❖ “How perfect Allah is and I praise Him.” (Hundred times, and increase if you wish; as it has been permitted for increasing it)<sup>3</sup>

❖ اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ. (مَرَّةً وَاحِدَةً)

❖ “O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.” (One time)<sup>4</sup>

❖ أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ، وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ، وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسَوْءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ. (مَرَّةً وَاحِدَةً)

❖ “We have reached the morning and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this day and the good of what follows it and I take refuge in You from the evil of this day and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.” (One time)<sup>5</sup>

<sup>1</sup> This Dhikr is proven from the Hadeeth of Uthman in Sunan Ibn Majah.

<sup>2</sup> This Dhikr is proven from the Hadeeth of Abu Ayyash Az-Zuraqi in Sunans of Abu Dawood, Nisa`ee and Ibn Majah. This is to be recited ten times in morning and evening, and hundred times in day and night as in Saheeh al-Bukhari and Muslim.

<sup>3</sup> This Dhikr is proven from the Hadeeth of Abu Huraira in Saheeh Muslim. This is to be recited hundred times in morning and evening, and hundred times in day and night as well. However, while reciting in the morning, one may make double intention of both morning and day, and it will be sufficient. The same goes for evening and night.

<sup>4</sup> This Dhikr is proven from the Hadeeth of Abu Huraira in Sunan Abu Dawood.

<sup>5</sup> This Dhikr is proven from the Hadeeth of Abu Huraira in Saheeh Muslim. And the word “الكِبَرُ” may also be recited as “كِبْرُ”. As for “Kibar”, it is senility (old age and much weakness and dependency on others). And “Kibr” is pride, so we must seek refuge from the evil of pride. All pride is evil, except pride of religion.

❖ اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَخَدَّكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ. (مَرَّةً وَاحِدَةً)

❖ “O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.” (One time)<sup>1</sup>

❖ أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً، وَمَا كَانَ مِنَ الْمُشْرِكِينَ. (مَرَّةً وَاحِدَةً فِي الصَّبَاحِ فَقَطُ)

❖ “We rise upon the fitrah of Islam, and the word of pure faith, and upon the religion of our Prophet Muhammad (saws) and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allah.” (One time in the morning only)<sup>2</sup>

❖ اللَّهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُكَ، وَنَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتِكَ، وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَخَدَّكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. (مَرَّةً، أَوْ مَرَّتَيْنِ، أَوْ ثَلَاثًا، أَوْ أَرْبَعًا، فِي الصَّبَاحِ فَقَطُ)

❖ “O Allah, verily we have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger.” (One time or two, or three, or four times; in the morning only)<sup>3</sup>



<sup>1</sup> This Dhikr is proven from the Hadeeth of Abdullah Ibn Gannam Al-Bayaadi in Sunans of Abu Dawood and An-Nisa`ee.

This shows that there is difference between “Hamd” and “Shukr”.

‘الْحَمْدُ’ (Al-Hamd) is to declare His praise with love and exaltation for Him. This word is not to be confused with ‘مدح’ (Madh) which means mere praise. The difference between the two is that Madh is praise but not necessarily out of heart-felt love and exaltation. So, one may praise a king but not out of exaltation.

And Hamd is greater than ‘شكر’ (Shukr) as well, because Shukr is about thanking for something what Allah did. But Hamd is the praise that Allah deserves for what He himself is, even before He did anything for you, subhaanahu wata aala! Let me give you an example: If you like a food, you praise it for how tasty it itself is, without any intention of thanking it. But to Allah belongs the best of examples, because praise for Allah includes both love and exaltation!

<sup>2</sup> This Dhikr is proven from the Hadeeth of Abdurrahman Bin Abza in Sunan An-Nisa`ee. And the narration for it to be recited in the evening is weak. Reciting this every morning is like reviving the promise we made to Allah.

<sup>3</sup> This is the thirteenth and the last of Adhkaar proven authentically to be recited in the morning. This Dhikr is proven from the Hadeeth of Anas in Sunan Abu Dawood and others. Reciting it once is like freeing one fourth of the body from fire, and reciting twice is like freeing half of it, and thrice is like three fourth, **and four times is like freeing oneself completely from fire!**

## Adhkaar of the Evening<sup>1</sup>

**And its timing is from the Sunset to the disappearance of the red twilight, which is the beginning of the time of `Isha**

❖ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبِئُوكَ لَكَ بِبِعْمَتِكَ عَلَيَّ وَأَبِئُوكَ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. (مَرَّةً وَاحِدَةً)

❖ “O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.” (One time)

❖ يَا حَيُّ؛ يَا قَيُّوْمُ؛ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تُكَلِّبْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ. (مَرَّةً وَاحِدَةً)

❖ “O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.” (One time)

❖ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي. (مَرَّةً وَاحِدَةً)

❖ “O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.” (One time)

❖ اللَّهُمَّ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ. (مَرَّةً وَاحِدَةً)

<sup>1</sup> It has already been discussed that evening is part of night. And night begins from the sunset (Maghrib), as Allah says: “Then complete your Saum (fast) till the nightfall.” (Al-Baqarah 2:187) And it is well known that nightfall here means sunset. Since evening is part of night, evening must begin at Maghrib, in contrary to the view that it begins from `Asr.

❖ “O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil.” (One time)

❖ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا. (ثَلَاثَ مَرَّاتٍ)

❖ “I am pleased with Allah as a Lord, and Islam as a religion and Muhammad as a Prophet.” (Three times)

❖ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثَلَاثَ مَرَّاتٍ)

❖ “In the name of Allah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.” (Three times)

❖ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عَشْرَ مَرَّاتٍ)

❖ “None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.” (Ten times)

❖ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مِائَةَ مَرَّةٍ، وَتَزِيدُ مَا شِئْتَ؛ لِلْإِذْنِ شَرْعًا بِالزِّيَادَةِ فِيهِ)

❖ “How perfect Allah is and I praise Him.” (Hundred times, and increase if you wish; as it has been permitted for increasing it)

❖ اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ. (مَرَّةً وَاحِدَةً)

❖ “O Allah, by your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.” (One time)

❖ أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسَوْءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ. (مَرَّةً وَاحِدَةً)

❖ “We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.” (One time)

❖ اللَّهُمَّ مَا أَمْسَىٰ بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَخَدَّكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ. (مَرَّةً وَاحِدَةً)

❖ “O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.” (One time)

❖ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (مَرَّةً وَاحِدَةً فِي الْمَسَاءِ فَقَطْ)

❖ “I take refuge in Allah’s perfect words from the evil He has created.” (One time in the evening only)<sup>1</sup>

Caution: It is not necessary to follow the arrangement as mentioned, but try the best to memorize it. <sup>2</sup>

Another caution: Whoever forgot it or got busy from it until the time passed, then he can still say them. <sup>3</sup>



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<sup>1</sup> This Dhikr is proven from the Hadeeth of Abu Hurairah in Saheeh Muslim. It is to be recited once, and the narration of reciting it thrice is weak. And it is to be recited in the evening only, and the narration of reciting in the morning as well is weak.

<sup>2</sup> The total number of Adhkaar of morning are thirteen, and of evening are twelve.

<sup>3</sup> This is only for the one who “forgot” by mistakenly in spite of giving attention to it, and got “busy” in a valid sense, not uselessly.



Written by Saleh Ibn Abdullah Ibn Hamad Al Usaymee

May Allah forgive Him, his parents, his teachers and all Muslims

Forenoon of Sunday nineteenth of Dhul Hijjah

One thousand four hundred and thirty third (Hijri) year

In the city of Riyadh, may Allah protect it as a home for Islam and Sunnah



**Translators:** The translation completed with the help of Allah

Morning of Sunday, thirtieth of Jamaad-ul Awwal

One thousand four hundred and thirty eighth (Hijri) year

Corresponding to twenty sixth of February, two thousand and seventeen

الآدابُ العَشْرَةُ

# THE TEN ETIQUETTES

*(For every place and century)*

By **Shaikh Saleh Ibn Abdullah Ibn Hamad Al `Usaymee**

Translated by **Arshan Ibn `Umar Ibn Ibraheem Ansari**

(May Allah forgive the author, the translator,  
their parents, teachers and all Muslims)

In the name of Allah, the Most Beneficent, the Most Merciful<sup>1</sup>

Know – may Allah guide me and you to the best of manners – that from the most important etiquettes are ten:<sup>2</sup>

**The first:** When you meet a Muslim, then greet him, [السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ] – (Assalaamu `alaykum wa rahmatullahi wa barakaatuhuhu) May Allah’s peace, mercy and blessings be upon you]. And if he greets you, then reply: [وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ] – (Wa `alaykum assalaamu wa rahmatullahi wabarakaatuhu) May Allah’s peace, mercy and blessings be upon you too].<sup>3</sup>

<sup>1</sup> The author sufficed with Basmalah in the beginning, as it is proven from the Sunnah of the prophet ﷺ in sending letters to the kings. Basmalah in the beginning of any work is the source of blessings and success.

<sup>2</sup> The author immediately began with the command: “Know”. Using a commanding word in the beginning of the speech is to emphasise on the significance of what is about to be spoken. For indeed, command is the most effective form of speech to be heard and accepted.

And because beginning with a command becomes heavy on people generally, the author followed it with making Dua for the one being commanded. So, he said: “May Allah guide me and you to the best of manners.” Because the souls accept what is being told even if it is commanded, if Dua is made for them. **Because Dua is of a form of favor to the creation, and favors melt the heart and cool the mind.** And he chose to pray for guidance specially for manners due to its high position, and great benefits in the world and the Hereafter. And he prayed for himself before others as it is Sunnah (although the contrary is as well permissible). It is in Saheeh that when the prophet would make Dua, he would begin with himself.

The author has not mentioned all etiquettes, but he chose ten major of them. These are the ten major because of two reasons, the first being that the Sharee`ah has given it much emphasis and secondly that these ten are required regularly or even daily. And **Adaab (etiquettes)** is whatever is praised in the Sharee`ah or in the custom, as mentioned by Abul Fadl Ibn Hajr and others. Etiquette is a major chapter of this religion, and the recompense of being ignorant of it is evil, and isolating oneself from Adaab makes the slave appear retarded. Indeed, the perfection of human lies in and magnifies with high etiquettes. Therefore, the Sharee`ah gave it much attention, upto an extent that Abu Hurairah (radiyallahu anh) narrated that the prophet ﷺ said: **“Indeed, I have been sent to perfect good characters.”** (Musnad Ahmad) And he was a role model in this, and he was best of people in character. So, it is of clear ignorance to not be aware of Islamic etiquettes established on the Qur`an, Sunnah and acts of the righteous predecessors. But worse than this are those who turn to western and eastern etiquettes and look up to it, because the first ones only leave it while thinking good about it but these showed their back to the Sharee`ah thinking what is in other than the Sharee`ah is better and more beneficial to improve behavior.

<sup>3</sup> `Abdullah ibn `Umar narrated that a man asked the Messenger of Allaah ﷺ: “What is the best thing in Islam?” He said, “Feeding others and giving the greeting of salaam to those whom you know and those whom you do not know.” (Agreed upon) Ibn Hajar said: “i.e., do not single out anybody out of arrogance or to impress them, but do it to honour the symbols of Islam and to foster Islamic brotherhood.” (al-Fath al-Bari)

There are three levels of greeting with salam:

1. Assalaamu `alaykum
2. Assalaamu `alaykum wa rahmatullah
3. Assalaamu `alaykum wa rahmatullahi wa barakaatuhuhu

The last one is the best and most rewarded, with thirty hasanaat. Beginning the greeting is a Sunnah, and replying to the greeter is an obligation. And one must reply with a better form. There is consensus on this as mentioned by Abu `Umar Ibn Abdul Barr Al Maliki and others.

**The second:** If you want to enter upon someone then take permission, standing at either the right or left side of the door. If you are given permission, then you may enter. And if you were told: “Go back”, then go back.<sup>1</sup>

**The third:** Name Allah when you begin to eat and drink, saying [بِسْمِ اللَّهِ - (Bismillah) In the name of Allah] and eat with your right hand, and what is near to you. And when you are done, lick your fingers, and say [الْحَمْدُ لِلَّهِ - (Alhamdulillah) All praise be to Allah].<sup>2</sup>

<sup>1</sup> This ruling is not specific to houses only, but extends to offices and other private places where others are not expected to enter without permission. And one should stand either on the right or the left side of the door, as proved in the authentic Hadith. So, it is not appropriate to stand in front of the door as the objective of the Sharee`ah to stand on either side is that those inside do not get exposed.

**Enter only when you are given permission and return if you are asked to go back**, as Allah said: “And if it is said to you, “Go back,” then go back.” (An-Nur 24:28) So, if the one who is being taken permission from says: “Please come later”, or “I am busy” or other such phrases of the meaning, it becomes obligatory to return. And one must not see that he is being rejected, but remember that one has the right to reject. When you seek permission, he has the right to accept or reject. The souls which do not accept this should remember that this right has been given from the Sharee`ah.

<sup>2</sup> ‘Umar ibn Abi Salamah (radiyallahu anh) said: I was a young boy in the care of the Messenger of Allah ﷺ, and my hand used to wander all over the platter (of food). The Messenger of Allah ﷺ said to me, “O young boy, name Allah, eat with your right hand, and eat from what is in front of you.” (Agreed upon) And another narration reported by At-Tabarani specifies what is meant by naming Allah. It says: “O young boy, say: Bismillah...” (Mu`jam Al-Kabeer)

No addition to “Bismillah” before eating is proven. The scholars differed on this issue, and Abu Zakariyyah An-Nawawi and Ibn Taymiyyah chose that adding to Bismillah other names of Allah like Ar-Rahman, Ar-Raheem, Ar-Razzaq, etc., is better. But Abul Fadl Ibn Hajr refuted them in Fath Al-Bari by saying that there is no proof that adding is better. And the opinion of Ibn Hajar is stronger, and limiting to the Sunnah is better by saying “Bismillah”.

If one forgets to say in the beginning, he must say what the prophet taught. ‘Aa’ishah (radiyallahu anha) narrated that the Messenger of Allah ﷺ said: “When one of you eats, let him mention the name of Allah. If he forgets to mention the name of Allah at the beginning, let him say: In the name of Allah at the beginning and at the end (Bismillahi awwalahu wa aakhirahu).”

What is meant by “**eat from what is in front of you**” is to eat from what is close. This is the ruling when the food is one. For example, if rice and meat is served for everyone, then one must eat from what is in front him. But if the table has multiple dishes, it is permissible for him to take from what is not closely in-front. For example, if the table has rice and meat close to him but the soup and curry is away, it is permissible to take the soup or ask others to pass it onto him.

Then, **lick your fingers**. Ibn Abbas (radiyallahu anh) narrated that the Messenger of Allah said ﷺ: “When one of you eats, he must not wipe his hand till he licks it, or gives it to someone else to lick.” (Agreed upon) **Lick** is defined here as to pass the tongue over the fingers. And giving someone else to lick means a husband licking the fingers of the wife, or the grandparent licking the finger of the baby. So, it does not mean that a thirty-year-old should begin to ask others to lick his fingers in the name of “Sunnah”. And the etiquette in it is to lick quietly not noisily, because that is from the actions of the depicable ones. The Sharee`ah has come with limits not based on desires, but on knowledge. The same goes for kissing the black stone, it should be a gentle one because it is kiss in its honor, and a kiss of honor must be such. And from this category is kissing the father and mother, it must as well be with gentleness and without any voice.

**And end eating with “Alhamdulillah”.** The Prophet ﷺ used to say:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَعْنَىٰ عَنْهُ رَبُّنَا

“Al-hamdu Lillaahi hamdan katheeran tayyiban mubaarakan fihi ghayra makfiyyin wa laa muwadda’in wa laa mustaghnan ‘anhu rabbana”. (Praise be to Allaah, much good and blessed praise. O our Lord, You are not in need of anyone, and we cannot do without Your favour nor dispense with it).” (Saheeh Al-Bukhari)

**The fourth:** Speak well in a pleasant way, and lower your voice and communicate gently. Listen to the one speaking to you, and turn towards him. And do not interrupt him, and do not proceed in speech those who are senior to you.<sup>1</sup>

**The fifth:** When you intend to go to your bed, perform ablution (Wudhu), and sleep on your right side. And recite Ayat-ul Kursi once, and then cup your hands and recite Surat-ul Ikhlas and Al-Mu'awwidhatayn (Surat-ul Falaq and Surat-un Naas) and blow into them. Then wipe as much of your body as you can with your hands; do that three times.<sup>2</sup>

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<sup>1</sup> **Speak well in a pleasant way:** Abu Hurairah (radiyallahu anh) narrated that the Prophet ﷺ said, "He who believes in Allah and the Last Day must either speak good or remain silent." (Muslim)

**And lower your voice,** so that others like you and your speech, because people turn away from those who raise their voices even if they be on the truth. **And communicate gently,** by speaking less and only when required. And `Aishah (radiyallahu anha) said: "When the prophet of the Allah ﷺ gave a talk, a man could count his words if he wished to count." (Sunan Abu Dawood)

**Listen to the one speaking to you, and turn towards him,** as it is his right. It is the etiquette of communication to accept the speech of each other pleasantly. In it is included the etiquette of Khutbah of Jum`ah to listen to the Khateeb and turn towards him and the same is followed in lessons of teachers, just like how the teacher turns towards each of the students.

**And do not interrupt him, and do not proceed in speech those who are senior to you.** Abdullah Ibn Mubarak was once asked about an issue in the presence of Sufyan Ibn `Uyaynah (rahimahullah), so he said: "We have been prohibited from speaking in the presence of our seniors." Interrupting the scholars has become common today, and this is what has declined the honor for these scholars in the sight of people. Just like the senior governors and officers are respected, the senior scholars are to be respected as well.

<sup>2</sup> It was narrated that Abu Hurayrah said: "The Messenger of Allaah ﷺ put me in charge of guarding the zakaah of Ramadaan. Someone came to me and started grabbing handfuls of the food. I took hold of him and said, 'I will take you to the Messenger of Allah ﷺ.' He said, 'I will teach you some words by means of which Allaah will benefit you.' I said, 'What are they?' He said, 'When you go to your bed, recite this aayah: "Allah! Laa ilaaha illa Huwa, Al-Hayyul-Qayyoom ..." (al-Baqarah 2:255) – until he completed the aayah. Then Allah will appoint a guard for you who will stay with you and no shaytaan (devil) will come near you until morning.' The Messenger of Allah ﷺ asked me, 'What did your prisoner do last night?' I said, 'O Messenger of Allah, he taught me something, and claimed that Allaah would benefit me by it.' He said, 'What was it?' I said, 'He taught me to recite Aayat al-Kursiy when I go to bed, and said that no shaytaan would come near me until morning, and that Allaah would appoint a guard for me who would stay with me.' The Prophet ﷺ said, 'He told you the truth, although he is an inveterate liar. That was the Shaytaan.'" (Agreed upon)

And when the messenger ﷺ would go to his bed, he would cup his hands together, blow into and recite into them Surat-ul Ikhlas and the Mu'awwidhatan (Surat-ul Falaq and an-Naas). Then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body. He would do this three times. (Narrated by al-Bukhari) It is necessary that the blow be from the mouth with little spit, because the objective is the blessing of the saliva on which the ayaat was recited.

**The sixth:** If you sneeze, then cover your face with your hand or your clothing, and praise Allah [by saying: الْحَمْدُ لِلَّهِ (Alhamdulillah) All praise be to Allah]. If someone addresses you and says: [يَرْحَمُكَ اللَّهُ - (Yarh-amukallah) May Allah have mercy on you], then reply: [يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بِأَكْم] (Yahdeekumullahu wa yuslih baalakum) - May Allah guide you and rectify your condition].<sup>1</sup>

**The seventh:** Suppress yawning as much as you can, and cover your mouth with your hand and do not make sounds like: ‘Aah, aah’.<sup>2</sup>

**The eighth:** When you arrive at a gathering, greet them and sit where the people are gathered. Do not sit partially in the Sun and partially in the shade. And neither sit between two people except with their permission, nor make anyone to get- up from his seating. And make space for those who come. Remember Allah therein, and its minimum is its expiation: [سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ] (Subahaanka Allahumma wa bihamdika, Ash-hadu allaa ilaaha illaa anta, Astaghfiruka wa atoobu ilayk) How perfect You are O Allah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.]<sup>3</sup>

<sup>1</sup> Abu Hurairah (radiyallahu anh) narrated that the Prophet ﷺ said: “When one of you sneezes, let him say, ‘Al-hamdu-Lillaah (Praise be to Allaah),’ and let his brother or companion say to him. ‘Yarhamuk Allaah (May Allaah have mercy on you).’ If he says, ‘Yarhamuk-Allaah,’ then let (the sneezer) say, ‘Yahdeekum Allaah wa yuslihu baalakum (May Allaah guide you and rectify your condition).’” (Saheeh Al-Bukhari)

Should one cover the mouth with his right hand or his left hand?

The answer is that **one should wipe it with his left hand**, because in Islam the right hand is only for things that are regarded as honourable, and the left hand is for things that are regarded as unclean. ‘Aa’ishah narrated: “The right hand of the Messenger of Allaah ﷺ was for his purification and food, and his left hand was for cleaning himself after using the toilet and for everything that was unclean.” (Sunan Abu Dawood)

<sup>2</sup> Abu Hurairah (radiyallahu anh) narrated that the Prophet ﷺ said: "Yawning is from the Shaytaan. If any of you feels the urge to yawn, let him resist it as much as possible, for if any of you says ‘Ha’ (makes a noise when yawning), the Shaytaan laughs." (Saheeh Al-Bukhari)

<sup>3</sup> Abu Hurairah (radiyallahu anh) narrated: Messenger of Allah ﷺ said, “A rider should greet a pedestrian (the one walking); a pedestrian should greet one who is sitting; and a small group should greet a large group (of people).” (Agreed upon) The narration in Al-Bukhari adds: Messenger of Allah ﷺ said, "The young should greet the elderly."

And it is not appropriate to sit between two people without their permission except if it is an open place like a university hall with an empty seat between two people not talking to each other, or a bus stop, etc.

And **ending the gathering with Kaffarat-ul Majlis (expiation of assembly) is recommended**. Abu Hurairah (radiyallahu anh) narrated: The Messenger of Allah ﷺ said, “Whoever sits in a gathering and indulges in idle talk but before getting up he supplicates: Subhaanak Allahumma...; then Allah will forgive him for whatever happened in the assembly.” (Jami` At-Tirmidhi)

**The ninth:** Give the road its due rights by lowering the gaze, and by abstaining from harming, and replying to the greetings, and enjoining good and forbidding the evil.<sup>1</sup>

**The tenth:** Dress fine garments, and the best of them being white. And do not let it pass your ankles (for males). Begin with right side while dressing, and with the left side while undressing.<sup>2</sup>

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<sup>1</sup> The author mentioned five rights of the (people on the) road mentioned in the narration of Abu Sa`eed Al-Khudri (radiyallahu anh): The Prophet ﷺ said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet ﷺ said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining good and forbidding evil." (Agreed upon)

1. **Lowering the gaze** and not staring at women, juveniles, etc.
2. **Abstaining from harming** the people by not throwing the waste on the road, or by any other way.
3. **Returning the greetings** of those passing by.
4. **Enjoining good** by encouraging people wasting the time to recite Qur`an or listen to a good lecture, etc.
5. **Forbidding evil** by educating the people around to leave for Salah when the Adhan is called, etc.

<sup>2</sup> **Fine garments** are those which are considered good and honored in the custom of the people. This is the view of Ash-Shatibi and others. And **the best color is white** because of the narration by Ibn `Abbaas (radiyallahu anh), who said: "The Messenger of Allaah ﷺ said: 'Wear your white clothes, for they are the best of your clothes, and shroud your dead in them.'" (Abu Dawood and At-Tirmidhi)

**Th dress should not pass the ankles** because of the narration that the Prophet ﷺ said: "Whatever of the izaar (lower garment) is below the ankles is in the Fire." (Saheeh Al-Bukhari)

**Begin with right side while dressing:** Abu Hurayrah (radiyallahu anh) narrated: The Messenger of Allaah ﷺ said: "When you get dressed and when you do wudoo', start on the right." (Abu Dawood)

Completed with the grace of Allah.



**Translators:** The translation completed with the help of Allah  
Night of Wednesday, third of Jamaad-ul Akhir  
One thousand four hundred and thirty eighth (Hijri) year  
Corresponding to the first of March, two thousand and seventeen.