

The background of the entire image is a deep space scene. It features a large, dark planet with a reddish-brown horizon on the left side. In the lower half, there is a large, dark sphere, possibly a moon or another planet, showing some lighter, cratered areas. Several bright, jagged lightning bolts are scattered across the dark blue and black background, adding a dramatic effect.

*The complete
commentary of*

Shaykh Ahmad Musa Zibril

ON

Shaykh Nasir Al Fahd's book

موجبات الإستغفار

Contents

- Class one – Introduction to the Author----- 02
- Class 2- The Introduction----- (p.11)
- Class 3 - The First Cause:"القصور الاصلية للبشره" (Al-Quṣūr Al-Aṣliyyu Lil-Basharah)"— The Original Shortcoming in Humans/ The Insufficiency of Humans. ----- (p.28)
- Class 4 - The Second Cause: "التقصير فى الأعمال" (At-Taḳṣīru fīl A'māl)"— Shortcomings in Deeds. ----- (p.40)
- Class 5 - The Third Cause: "الذنوب الوجودية الظاهرة" (al-Zunūb al-Wujūdiyyah al-Dāhirah)" —The Apparent, Existential Sins. ----- (p.52)
- Class 6 - The Fourth Cause: al-Dhunūb al-'Adamiyyah (الذنوب العدمية)— Non-Existing Sins (Obligatory matters that are abandoned and left out) ----- (p.60)
- Class 7 - The Fifth Cause—"al-Dhunūb al-Bāṭinah (الذنوب الباطنة)": The Moral Diseases of the Heart ----- (p.71)
- Class 8 - The Sixth Cause—"al-Dhunūb al-Khafīyyah (الذنوب الخفية)": The Hidden Inconspicuous Sins----- (p.84)
- The Seventh and Final Cause— "al-Dhunūb al-Majhūlah (الذنوب المجهولة)": The Unknown Sins

Class one – Introduction to the Author

بسم الله الرحمن الرحيم
والحمد لله رب العالمين
والعاقبة للمتقين والصلاة والسلام على عبده ورسوله وأمينه على وحيه وخليفه وصفوته من
عباده نبينا وإمامنا وسيدنا محمد وعلى آله وأصحابه ومن سلك سبيله وهتدى بهداه إلى يوم
الدين أما بعد

The new book that we're briefly going to cover in our daily short
Ḥalaqah is Mu'jibāt al Istighfār by Shaykh Nāṣir Al-Fahd فكه الله أسره.

Some brothers have planned to translate the book, they actually began
the translations. They sent me the first portion to review. But shortly
thereafter, they vanished and I'm not sure what happened to them or to
the translation.

Whether it's translated or not, it's essential to go over such a book for
many reasons. Mainly because, it's an important topic and I don't think
anyone addressed this detailed topic of Istighfār like the Shaykh did.

It also raises awareness about the author who is persecuted and
oppressed. Ālim, who is unjustly held as a captive. We purposely target
the works of such 'Ulamāh proudly, and highlight their names to raise
awareness, so people can know them and make du'ā for them. So they
can raise awareness for them as well. So our 'Ulamāh can get their 'ajr
while they are behind the dark walls of prisons unlike those who are too
timid and use the works of some 'Ulamāh that are persecuted or
omitting their names, then, they claim that they love them.

Another point is , from the day I met Shaykh so long as we were in contact or he found a way to contact me, he always make sure I was the first to get any book that he authored, after he finalized it and completed it in order to publish it and circulate it.

Prior to prison, I put his books on a site we had that was called AlSalafyoon.com, which was one of the top 10 visited internet sites globally. And after prison it was placed on my twitter account.

As to the author, we spoke about Shaykh Nāṣir Al-Fahd in the past, and I don't like to repeat what we spoke about to save time, but it's good to reiterate it in this case because, it raises awareness and that's the least we can do to a muslim who's going through oppression.

Last time I spoke about him, I mentioned some of his prison conditions and some of the torture he endures. I mentioned some of his Shuyūkh and I stated that he memorized the 9 books of Ḥadīth and 20 essential books on various topics. And after that it reached me that he memorized even more than the 20 books I mentioned. I also said he authored 65 books in prison and it reached to me that it's well beyond 85 now and drastically growing. Allāhumma Bārik Lahū.

Within this book that we are about to go over **إن شاء الله**, he refers to unpublished books that he wrote in prison. One of them for example is, responding to 'Ulamāh who consider it a sin for men to wear clothe below the ankle if it's for show off only. Meaning, they stipulate it's only prohibited if it's for show off.

He responded to those 'Ulamāh as he states, —he also has another book he refers to that's unpublished and he wrote while he was in prison pertaining to Shirk al-Khafī, which is hidden shirk like show off and specifically he states that it pertains to show off as it pertains to students of knowledge in du'ā.

It's extremely difficult to write in prison because of the conditions one is put in, because there is physical and mental torture, one lacks peace of mind.

In Shaykh Nāṣir Al Fahd's case, sometimes they blast music near his cell as a method of torture. Sometimes the hard work in writing in pens and pencils are taken, so he may need to write with ink made of coffee and a straw —among other forms of hostility that they practice against captives.

When Allāh سبحانه و تعالیٰ preserves high lofty ranks near him in Jannah for some of his Awliyā that he loves, but their deeds couldn't be sufficient to take them to those high high levels. Allāh may choose for his Awliyā trials in Shahādah in this Dunyāh as means to attain those high ranks near Him with the sealing of their palaces the 'Arsh of Allāh سبحانه و تعالیٰ. We ask Allāh that Shaykh Nāṣir be among those. And at the same time I ask Allāh سبحانه و تعالیٰ to ease his hardship and suffering and that He keeps him steadfast and firm as we know him.

A major obstacle in writing in prison above all that which I mentioned is that you don't have the references that you need —and you are in dire need of when writing books. They may allow some books, but a student of 'ilm needs a great vast variety of books when writing. Shaykh Nāṣir's wife, (May Allāh سبحانه و تعالیٰ honour her) circulated a picture of his vast library some time ago.

Sometimes you look up a detail, or you want to do the simple task of researching the authenticity of a Ḥadīth, and that leads to a research in numerous volumes from different titles. Especially when you are a mujtahid in such matters and he is. But Allāh سبحانه و تعالیٰ blessed him with a great memory to write so many books with so little, if any references. May Allāh سبحانه و تعالیٰ grant him Barakāh.

His work greatly resembles the style of Ibn Taymiyyah رحمه الله, and سبحانه الله they both have in common that they wrote volumes from memory while they were both in prison.

And I said something about Shaykh Nāṣir sometime ago which in reality I took from Ibn Daqiq al-'Id ash-Shāfi'ī when he said about Ibn Taymiyyah, when he first met him. And I say it not only from my first-hand knowledge of matters pertaining to Shaykh Nāṣir, but his writings prove it and more so, his writings from prison. And Allāh تعالى سبحانه knows best.

Ibn Daqiq al-'Id said: 'when I met Ibn Taymiyyah رحمه الله جميعا. I met a man who had all the sciences of knowledge before his eyes. Meaning; everything was in his mind. He takes that which he wishes and he leaves that which he wishes.'

His guards, Shaykh Nāṣir's guards says that he sleeps only for four hours and spends the rest of his day between 'Ibādāh, reading and writing.

I personally find his writings extremely enchanting and very captivating. So captivating to me that I read most, if not all of his books many times over and over. In fact, some of his books I've read more than 20 times. You escape with his books to the days of the salaf and righteous 'Ulamāh, the courageous 'Ulamāh that we yearn for without leaving the comfort of our homes. When he writes on a topic, he masters it. May Allāh increase him.

And when he writes on contemporary issues or refutes, it's airtight and he leaves his opponents no room to substantially respond or to breathe. He did so with Youssef Qaradhāwi when he was popular and his ideology was spreading. He responded to him numerous times until a character names Walīd ibn Hādī, a retired judge from Qatar, he called out Shaykh Nāṣir for a debate in 1999. Walīd ibn Hādī called Shaykh out

and he told him what I'm going to do with you and the debate will make a child's hair turn grey. I remember that statement and he said, bring your shroud with you and be ready.

Meaning, I'm going to bury you alive. When Shaykh Nāṣir was preparing for the debate he told me, that the night before the scheduled debate, someone hacked his computer and erased all the information on it. But he still went through with the debate and I witnessed it live and it turned out by the will of Allāh that Walīd was the one who needed to bring the shroud.

He also repented to Hassan Farhān Al Mālikī, who transgressed against the principles of Tawḥīd and degraded the Ṣaḥābah. When a final date was set for a debate between them after going back and forth for some time, Hassan Farhān Al Malikī turned his back in retreat without even looking back.

Both al-Mālikī (May Allāh destroy him) and Shaykh Nāṣir (May Allāh preserve him) are now both in prison. Shaykh Nāṣir stood for Tawḥīd and defended the Ṣaḥābah while the other slandered the Ṣaḥābah and promoted Shirk. Yet the deluded sites who claim to be from Ahlus-Sunnah, who claim to take on the task of raising awareness for prisoners in the Arabian Peninsula, they don't mention Shaykh Nāṣir al-Fahd. They haven't mentioned him not even once! Yet the one who promoted Shirk and slandered the Ṣaḥābah is constantly mentioned by them and they always raise awareness for him. They claim to be dissidents who want to bring justice to the Arabian Peninsula but in reality, them and the ones they want to topple are worse than each other when it comes to the true, pure muwaḥiddīn.

Shaykh Nāṣir also wrote a book responding to those who are against the demolition of statues and he left no room for a substantial rebuttal on that issue. We translated that book back then in 6 different languages. He also responded to a group of scholars in a book he called 'At-Tankīl'

in 3 different parts which was directed at some so called scholars who I was in close contact with. Two of those who the book targeted, I had a very long history and a long relationship with them. One of them, my father (may Allāh give him a long life full of deeds), invited in 1987 to our house, to give a Da'wāh tour in the states before their little prison stint that changed then and made them different men. Private letters are exchanged with them, advising them after their release and then finally publishing the book by Shaykh Nāṣir there refuting them, that was the straw that broke the camel's back and the parting of our ways and Alhamdulillah for that. And I may talk about that in detail in the future.

If you wanna get a glimpse of on the depth of Shaykh Nāṣir's knowledge and how exhaustive his research is, look to his book *صيانة مجموع الفتاوى* which is actually a printed book. He went through the 37 volumes compilations of Fatāwah Ibn Taymiyyah, that took 40 years to compile, and then he went through all the other volumes of Ibn Taymiyyah's works that are not part of the Fatāwah and he pointed out to some errors, or corrections that need to be made, or omitted portions that he found and he mentioned.

For example; as I recall, 3 Fatāwah attributed to Ibn Taymiyyah in Majmū' Fatāwah that he doubts are actually written by Ibn Taymiyyah (رحمه الله). He commented on different Fatāwah that are mistakenly intertwined with other each other. And other Fatāwah that had missing words, phrases, sentences and paragraphs and he mentions some Fatāwās that had a continuation off site Majmū' Fatāwah which were not included in Majmū' Fatāwah collection.

The original Majmū' Fatāwah, the original one is 37 volumes, there are separated works of Ibn Taymiyyah outside the Majmū' and it's tens of volumes on top of that. And in order to come up with such a research,

not only did he have to read those volumes, but carefully analyze every single word in depth, in detail.

Shaykh Nāṣir was in prison from 95-99 for a poem he wrote I believe. And I mentioned their calendar to avoid confusion otherwise we would use the Hijrī Calendar that represents our identity and our history. So he was in prison from 1995-1999. That book was released after his release from the 3 year prison term. Four years after his release in '99, he was re-arrested again in 2003 and he has been in prison since then.

After 2003, it reached to me that he read Fatāwah Ibn Taymiyyah 6 more times and authored an 800 lines poem, a matn outlining Ibn Taymiyyah's principles in Usūl al-Fiqh and his principles in Usūl at-Tafsīr.

He has books responding to Murji'ah and Rāfidah, and principles of Takfīr and on the sciences of Ḥadīth. He is a Muḥaddith in every sense of the word. An 'Ālim in Ilal al-Ḥadīth. Ilal al-Ḥadīth is referred to hidden, unappeased reasons where a Ḥadīth can be classified as weak even though it may appear authentic.

He even has a book on the lineage of his tribe: al-Asā'idah which became a reference on that topic. The Shaykh's lineage goes back to Al Asā'idah, the tribe of Ḥalīmah as-Sa'diyyah who nursed the Messenger ﷺ. And al-Asā'idah are considered the maternal uncles of the Messenger ﷺ by way of nursing. The Shaykh compiled a book on the names of families belonging to that tribe and even though it's more of a lifeless topic, he actually pumped life into it and made it a very interesting read.

We lost contact, meaning we lost contact with each other for some time and I later found out that it was because he travelled to Madīnah from his hometown Riyād when he heard there was an order to apprehend

him. And later on, he was apprehended even in Madīnah and not long after that, I myself was taken to prison as well.

There are few letters or booklets released in intervals where we lost communication that were not sent to me, and I can't testify if they were his or not, because we can only bear witness and testify to what we are sure of, especially in matters like this.

After I was released from prison, I was contacted by those who are in direct contact with him in prison, and he sent me a personal letter and a few of the books that he wrote in prison, in order to publish and circulate them. And one of them is this book that we are going to go over **إن شاء الله**.

He also responded to a question I asked which was to set a curriculum for students of 'ilm which I plan to teach **إن شاء الله** and he responded **Jazāhullāh Khayr** and I believe it's translated in to English as well.

When I used to call Shaykh Ḥamūd al-'Uqlā, may Allāh **سبحانه و تعالى** raise his rank in Jannah, he constantly would express so much love for Shaykh Nāṣir. And I can't say for sure, because Allāh knows best but I believe—because I contacted him to the very last days of his life— I believe that Shaykh Nāṣir was possibly his favorite student. And Allāh knows best

In one of Shaykh Nāṣir's daring letters from prison, Shaykh Nāṣir said: "Contrive anything you may wish against me, and give me no respite. Conspire against me without delay. If you have anything more than crucifixion and killing, then bring it up.

ولست أبالي حين أقتل مسلماً على أيّ جنبٍ, كان في الله مصري

I don't care when I'm being killed as a Muslim, in which way I die for the sake of Allāh

وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ يُبَارِكْ عَلَى أَوْصَالِ شَلْوِ مُمَزَّعٍ

Because this is for Allah's Sake and if He wishes, He will bless my torn limbs and broken joints."

When we take on the task of Da'wāh, especially during times like this, we already know our lives and freedom and honor are at stake. In fact, we would be astonished not to be treated with hostility. Sometimes it gets to the point where you need to enlighten the enemies that there's nothing they can do to harm you. And there's nothing that they can do that you don't expect, because we know our enemies.

Shaykh Nāṣir mentioned in that same letter, the same quote Ibn Taymiyyah mentioned: "What can my enemies do to me? My Paradise is in my heart, it goes with me wherever I go. To imprison me is to provide me with seclusion, to send me into exile is to send me away in the path of Allāh, and to kill me is to make me a martyr."

We ask Allāh تعالى و سبحانه to delight our eyes with his release because his specific condition, and conditions like his melt every heart, if that heart has any Islām and Imān in it.

Class 2- The Introduction

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والصلاة والسلام على الأشرف المرسلين. سيدنا محمد وعلى آله وصحبه أجمعين. أما بعد

We spoke briefly in the last Ḥalaqah about the Author of the book we're going through. This booklet itself is a prime example on Shaykh Nāṣir's vast research and knowledge. اللهم بارك له

There are many books, on the so many various topics pertaining to Istighfār and the details of it. Like the rules of Istighfār, the benefits, the methods, the fruits, the merits, its importance, the etiquettes of Istighfār, stories behind making Istighfār—both from the classical ones, all the way up to the contemporary ones.

As simple as this topic is, I've never read anyone, والعلم عند الله, that address this particular detail of Istighfār like Shaykh Nāṣir did, and in the simple way that he did.

These khawāṭir will be something in between a sharḥ- elucidation and a translation. The main focus will be to get his points across to you. Sometimes elaborate as needed, sometimes summarize. So it's neither a Sharḥ nor a translation—not a Sharḥ like we did with previous books, and it's not a translation, because that's better done written. It's in between that.

The title is 'Mu'jibāt al-Istighfār', which means 'The Causes of Istighfār', or 'The Reasons for Istighfār' or simply put, why do we make Istighfār, what is the need for Istighfār. That's all the booklet is about.

There's a generally a standard answer given when asked why we make Istighfār. That's general between the laymen and a lot of 'Ulamāh. Some may elaborate a bit.

But in this simple booklet, he mentions an introduction, and seven reasons or causes of Istighfār. **إن شاء الله** after we're done, every single person attending today, and those who will listen later on, **إن شاء الله** will get a different perspective as to why we make Istighfār.

And it will be an inspiration to increase Istighfār, even though the main point of the book is to teach us the textual reasons why Istighfār is needed. And **إن شاء الله** we'll inspire people to do more Istighfār.

I benefitted tremendously from this booklet like I did from his other books. His books sent me to another world when I read them. And I practically memorized many of his books, without even intending to memorize them— from reading them many times.

The Shaykh starts off with:

بسم الله الرحمن الرحيم
الحمد لله
والصلاة والسلام على رسول الله

He began with Basmalah and then a simple, short:

الحمد لله والصلاة والسلام على رسول الله

You notice that he didn't include the full Khutbah al-Hājah, because it's not really from the methodology of the Messenger ﷺ or the Salaf to include it in writing.

What we mean by Khutbah al-Hājah, is the general set terms used in the introductions to performing Nikah, or verbal khutāb that the Messenger ﷺ taught.

إِنَّ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

In Surah Al-'Imrān (102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

In Surah an-Nisa (1)

And then in Surah al-Aḥzāb (70-71):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

That's the set, standard terms of what's referred to as Khutbah al-Hājah, and it's generally mentioned in the Sunan, under the section of performing Nikah, 'cause that's what you say in your introduction when you want to perform a Nikah.

And there's a story how I first realized and learnt, that it's not really mustaḥabb to put it in the beginning of your books. I wrote 3 books in 'Arabi and I submitted them to our dear Shaykh Bakr Abū Zayd رحمه الله تعالى. May Allāh forgive him and raise his rank in Jannah. After reviewing them, he presented them to me. His first comment was why I mentioned Khutbah al-Hājah in all 3 books. He said that it's not the Manhaj of the Salaf to include that in the beginning of your written

book. And he said if you put it in one of the 3 books, I would say maybe that's the Manhaj of Ibn Taymiyyah, but it's still better not to do that as well— 'cause Ibn Taymiyyah wrote Khutbah al-Hājah in some of his books and he left it out in others.

And Shaykh Bakr Abū Zayd, many of you know him and heard about him, he was an astounding Author, on top of being a great Ālim in various sciences, and extremely eloquent in his style of writing. He was Imām of Al Khatīb, before I think any of you were born, in 1391 Hijri, of al-Masjid an-Nabawī.

He also taught in Masjid an-Nabawī for around 10 years, starting in 1390 Hijri. He focused his teaching on Farā'id: The laws of inheritance.

Towards the end of his life, he dedicated most of his time to writing, and he was among the first to face off with the heads of Irjā of recent times. And he suffered a lot in that, because he refused to embark on their sinking ship.

What he told me pertaining to this matter is that being consistent in writing Khutbah al-Hājah in books, is not from the practice of the Messenger ﷺ and the Salaf in their writing.

Some, who hold an opposing opinion, they tried to strengthen their opinion by countering it, by saying some 'Ulamah wrote it in their books like Aṭ-Ṭaḥāwī, or Ibn Taymiyyah, or Ibn Qayyim. They're right. They did mention it sometimes, but also, they left it sometimes as well.

In fact, Aṭ-Ṭaḥāwī is quoted in this. He mentioned it in one of his books and left it out in the rest.

More importantly, more importantly, and what concerns us is the Messenger ﷺ who taught Khutbah al-Hājah, he taught it to the Ṣaḥābah, showed it in practice how it's used. And he didn't use it in writing—meaning, when he ordered letters written out.

I found that Ibn Ḥajar رحمه الله spoke about this detail and he said that, I gathered the letters of the Messenger ﷺ to the kings and other different various letters. He said that the Messenger ﷺ began them with no more than Basmalah: meaning,

بسم الله الرحمن الرحيم

Meaning: no Khutbah al-Ḥājah was in them.

The action in practice of the Messenger ﷺ in how he used Khutbah al-Ḥājah, that he taught us, specifies and clears how it's used and that's sufficient and it's all really what we need.

Ibn Ḥajar رحمه الله in his first few pages of Faḥ al-Bārī said, if you go to the books of Shuyūkh al-Bukhārī and their Shuyūkh, and the people of the era like Imam Mālik in his famous Muwaṭṭāh, or Muṣannaḥ 'Abdul-Razzāq, or Musnad Aḥmad or Sunan Abū Dāwūd, and many others that you can't count, none of them mentions Khutbah al-Ḥājah in the beginning of their books.

In fact they began them with merely

بسم الله الرحمن الرحيم

And it was rare those who did otherwise.

So the correct of two opinions is that Khutbah al-Ḥājah is not mustaḥabb in the start of writing books, because of the practice of Messenger ﷺ who taught us Khutbah al-Ḥājah, and for the details that Ibn Ḥajar رحمه الله stated.

The Author started,

بسم الله الرحمن الرحيم

الحمد لله

والصلاة والسلام على رسول الله

أما بعد

Then he began with a very famous Ḥadīth that we all know in Ṣaḥīḥ al-Bukhārī (6307):

وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً

Allāh's Messenger ﷺ said: "By Allāh, I seek forgiveness of Allāh and I repent to him more than 70 times in one day."

Then he mentions the Ḥadīth that's in Ṣaḥīḥ Muslim (2702):

يَا أَيُّهَا النَّاسُ تَوَبُّوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ

"O people, seek repentance from Allāh. Verily, I seek repentance from Him 100 times a day."

He also mentions the Ḥadīth that is in Sunan at-Tirmidhī (3434) and Abū Dāwūd (1511) with a decent chain as he says. It's on the authority of Ibn 'Umar رضي الله عنهما and he says:

إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ

There's another riwāyah that says:

كُنَّا نَعُدُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ يَقُولُ رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ
مِائَةَ مَرَّةٍ

"We used to count the Messenger ﷺ say 100 times in a gathering, رَبِّ (O Allāh, Forgive Me) وَتُبْ عَلَيَّ (accept my repentance), إِنَّكَ أَنْتَ (You are the Acceptor of Repentance, The Most Merciful.)

He said there's much proof on this, and there is. There is plenty of proof. He just wanted to keep his book short and simple, giving an example on the importance of Istighfār, to encourage people to do and increase their Istighfār- while keeping it short and brief.

Allāh تعالى forgave His Messenger ﷺ's past and future sins, yet, he was consistent and unseparable from making Istighfār. He was so perpetual in Istighfār throughout his life that it was among his last words, ﷺ, as in Ṣaḥīḥ al-Bukhārī (5674), on the authority of 'Abbād Ibn 'Abdullāh Ibn az-Zubayr:

عن عائشة أخبرته أنها سمعت النبي -صلى الله عليه وسلم- وأصغت إليه قبل أن يموت

'Abbād Ibn 'Abdullāh Ibn az-Zubayr رضي الله عنهما said 'Ā'ishah told me:

"I heard and listened to the Prophet ﷺ before his death.

وَهُوَ مُسْتَنِدٌ إِلَيَّ ظَهْرَهُ يَقُولُ

While he was leaning his back on me
Saying:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

(O Allāh, forgive me. O Allāh, bestow your Mercy upon me.)

If we were recommended to do Istighfār after acts of obedience like Farḍ Ṣalāh, Ḥadīth Thawbān in Ṣaḥīḥ Muslim (591) said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا

In Ṣaḥīḥ Muslim, Thawbān said:

The Messenger ﷺ, after he finished his prayer, he would beg forgiveness three times.

When is that? After Farḍ Ṣalāh. After an obedience to Allāh. After an 'Ibādāh to Allāh. After doing the great obedience of Qiyām al-Layl.

One of the most noble obedience to Allāh تعالى سبحانه is to get up at night and do Qiyām al-Layl. Allāh combined it with the recommendation of Istighfār when He mentioned it several times in the Qur'ān.

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

(3:17 Āl-'Imrān)

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

(Adh-Dhāriyāt 51:18)

At the end of the verse in Sūrah al-Muzzammil (73:20) about Qiyām al-Layl:

وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

After Ḥajj, you're completing a pillar, returning to your family, like the day your mother gave birth to you free from sins, if done properly and sincerely for the sake of Allāh و تعالى سبحانه and Allāh و تعالى سبحانه says:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Al-Baqarah 2:199)

"Depart from the place where all people departed, and ask Allāh for forgiveness."

So the Messenger ﷺ whose sins are forgiven, was consistent with Istighfār all throughout his life until his very last moments.

We're ordered to do Istighfār after acts of obedience, imagine how much Istighfār then is needed after periods of mindlessness of 'Ibādāh or falling into matters of doubts or worse than that, falling into major or minor sins. واليعاذ بالله

The Shaykh pointed out that Istighfār should be a daily routine in a ritual. No Muslim should be heedless of it. And one should exert all his effort into doing as much as Istighfār as he can.

He also indicated that it's a cure for heart ailments and doubts and desires. It's a cure for doubts. And that is really important.

And that's why you see people today, they're thinking about main principles of Islām and secondary matters of Islām, and you can't comprehend their thinking. You can't comprehend where they get their thinking from. That's in part due to the devastating effect of abandoning constant Istighfār.

The effects of sins are devastating in Dunya and Ākhirah.

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

(Al-Mutaffifīn 83:14)

Their hearts have Raan. Their hearts are encrusted and corroded and stained for that which they used to do.

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Al-Ḥasan Al-Baṣri said:

هو الذنب على الذنب حتى يعمى القلب

Raan is a sin on top of a sin until it blindens the heart.

When the hearts are blind, their thinking about Tawḥīd and aspects of Islām is deranged.

Ibn al-Qayyim has a beautiful statement pertaining to this. [Al-Jawaab al-Kaafi li man sa'ala 'an al-Dawa al-Shaafi (p. 39)]

In summary and in meaning, he says:

'A heart rusts with sins. If the sins increase then the rust becomes corroded. Then the sins would become the norm of the heart and it will be locked and sealed into it. The heart will be covered with a film, and then wrapped like that, in that status. And then the heart would be

turned upside down. Then, it's befriended by the enemy who leads him as he wishes. It would be a tool in the hands of the enemies.'

I ask you by Allāh, doesn't that statement by Ibn al-Qayyim explain a lot of what we see today?

You talk to a person of Tawḥīd, he's in one valley and you're in another. They can't understand undisputed matters of Tawḥīd. Or undisputed matters of Ḥarām and Ḥalāl, let alone anything under that. And they're being loyal to Kuffār.

It's the Raan, corrosion accumulated on the hearts.

Their way of thinking becomes warped, and twisted, and sickening, that you can't comprehend it.

Pouring water on a cup that is upside down is no different than pouring Tawḥīd or Walā and Barā or the importance of the Sharī'ah or matters of Ḥarām and Ḥalāl, to a heart that's upside down. It pours all over, but doesn't go inside.

The Shaykh, in this book, goes on to explain that people in general, and even those people who are of uprightness, limit the reason for Istighfār to some sins or causes and not others.

And he says that it's not because those people underestimate sins or underestimate the causes of Istighfār, but rather because they don't know or they are mindless of it.

And that's very true.

He said a beautiful word.

He said you need to diagnose the illness in order for you to get the correct medication. Because improperly used medication could at times kill you. The disease that need to be diagnosed is the topic of this book- The Causes of Istighfār. The Reasons for Istighfār'.

The Medicine is Istighfār.

We want to diagnose the disease, going over this book, to get the fullest effect of the medication and cure, which is Istighfār.

And he wrote this book and he says it's so that people would know, no matter what level of Taqwā they reach, they will always be desperate and in need of Istighfār, in all conditions and all situations, throughout their entire life.

Then he made du'ā for sincerity in writing in his book and that it benefits muslims, and to that we say 'āmīn'.

And he said a statement that I wanna go back at. He said, some people who are righteous may not know all the reasons for Istighfār.

But it really gets worse, when you know it's not uncommon today for some people to think or deny making sins or having shortcomings in their duty to Allāh سبحانه و تعالى.

They may think it—sometimes we even actually hear it. That's an arrogant way of thinking and it's being arrogant with Allāh سبحانه و تعالى.

Messengers whose sins were all forgiven didn't even speak like that.

The more thoroughly you diagnose the disease, the more you understand the important reasons for Istighfār. The more thorough you

understand the disease, the more serious you will be in consistently making Istighfār.

You'll end up realizing it's a cure and a medication that you can never overdose on.

Just like how you keep your heart healthy by eating properly and working out, your heart should be kept healthy spiritually, by removing that rust and corrosion and raan off of it.

The closer you get to Allāh, the more you feel the need to make Istighfār. The closer you get to Allāh, the more humble you become and then you begin to realize your shortcomings and mistakes.

The best, most pious of our Salaf never had that arrogant way of thinking. They never said, look at us, our days and nights are spent in between Da'wah and 'Ibādāh. They used to say something much different than that. They said if our faults became apparent, no one would even give salām upon us.

Al-Imām Al-Qahtāni al-Andalūsī, in his famous poem, he said:

والله لو علموا قبيح سريرتي
لأبي السلام علي من يلقاني

If they know me internally, they wouldn't even give salām to me when they see me.

ولأعرضوا عني وملوا صحبتي
ولبؤت بعد كرامة بهوان

They would turn away from me. After all the dignity and respect I have, I would be in shame.

Just like Allāh سبحانه و تعالى veiled us with clothes from His mercy, He veiled our sins and faults from exposure. So no one should have that arrogant attitude with Allāh سبحانه و تعالى.

Şufyan Ibn 'Uyaynāh, and everyone knows who Şufyan Ibn 'Uyaynāh is. In Shu'b al-Īmān [(4203) (6/290) للبيهقي] and many others, stated his same statement. They said:

لولا ستر الله عز وجل ما جالسنا أحد

'If Allāh سبحانه و تعالى didn't cover our faults and sins, no one would sit with us.'

Şufyan Ibn 'Uyaynāh also narrated that Muḥammad Ibn Wāsi' said as is in Siyar A'lam an-Nubalā'i ad-Dhahabī :

لو كان للذنوب ريح ما جلس إلي احد

'If sins had an odor, nobody would be able to sit with me.'

Muhammad Ibn Wāsi' said that.

And Al-Ḥasan Al-Baṣri said:

لو تكاشفتهم ماتدافنتهم

'If sins and faults were uncovered, no one would bury anybody else.'
Meaning, you would feel that person is not worthy of being buried.

But Allāh سبحانه و تعالى covers the faults. That's the mentality of the pious Salaf, while you find somebody submerged in sin today, saying, 'I really don't know why that happened to me. I haven't really done anything wrong.'

Don't be deceived with your appearance. It only looks good because Allāh سبحانه و تعالى covered your faults!

Some 'Ulamah were asked, how's your dīn? They said: 'We're shredded and teared apart with sins.'

'Ulamah!

'Then we patched it up with Istighfār.'

كيف أنت في دينك؟
قالو مَرَّقَهُ المعاصي، وأرَقَّعَهُ بالاستغفار

(ابن القيم في كتابه الداء والدواء)

Istighfār to your dīn and heart is like soap in cleaning dirt.

Istighfār in particular, is a deed with so many benefits and made so simple, possibly among the simplest deeds, and among the most rewardful deeds one can do.

So simple yet very few are guided and able to do it.

One can run his mouth in ghībāh, in namīmāh, or in mubāh, and then, it's too heavy for him to say 100 أستغفر الله times. That's a sign for one to pity and cry over himself, because they are truly deprived.

One of the first tactics of the Shayṭān, is to shackle the tongue from dhikr and Istighfār in particular. Once he gets control of that tongue, then he will overcome that person.

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ

(Al-Mujādilā 58:19)

Shayṭān has overtaken them.

How?

فَأَنَسَهُمْ ذِكْرَ اللَّهِ

He made them forget and neglect the remembrance of Allāh و سبحانه و تعالى.

Meaning, once he gets them to forget the dhikr of Allāh and of course Istighfār is the main part of that, he then overtakes them completely.

Dhikr and Istighfār is a floating ship that saves you from drowning into your sins.

With Istighfār, the heart will flow with tranquility and happiness and you will rejoice over your pages filled with Istighfār when you stand before Allāh و تعالى سبحانه و تعالى.

With consistent Istighfār, you will see your du'ā being answered, إن شاء الله. Your life will change to the better. And you will see matters getting easier.

And your goals will become achieved.

And Allāh و تعالى سبحانه و تعالى will suffice you of your worries.

Your sins will be forgiven.

Your heart will be at ease and peace.

Your health and wealth will increase.

Your goals will be achieved.

Your marital relationship will be happier. Your kids will be more obedient.

And Istighfār isn't to say a 1000 times after an inspirational talk أستغفر الله, the next day 200, and the next day 10 times and then saying where's the benefit of my Istighfār- after two days.

Messengers did persistent and consistent Istighfār and wallāhi do it like that, and you will see wonders from Allāh سبحانه و تعالى.

It's sufficient to know our sins are ascending to Allāh سبحانه و تعالى, while His blessings are descending upon us. The least one can do is to try to intercept those sins with Istighfār.

Your lack of Istighfār is ammunition you place in the hands of your enemies.

Ibn Taymiyyah رحمه الله, as in Manāqib Shaykh al-Islām Ibn Taymiyyah (by) Ibn 'Abd al-Hādī al-Ḥanbalī mentioned:

'Whenever I face an issue in my mind or difficulty, I make Istighfār a 1000 times. Maybe more or maybe less.'—Meaning, somewhere around a 1000 times—'until my heart opens up and my difficulty goes away.'

And then he said in the same quote:

'When I go to the market, or the masjid, or school, it doesn't stop me from making dhikr and Istighfār until I achieve what I need in my goal.'

Ibn Taymiyyah رحمه الله didn't reach that high status with knowledge and memorization alone. There were secrets with Allāh سبحانه و تعالى.

That's something Du'āt and Ṭullāb al-'Ilm in particular, need to focus on. If he tells us about that 1000 times of Istighfār to teach us, and enlighten us, then imagine what he did behind the scenes.

Because the righteous 'Ulamah have a system of putting themselves into check. To assure themselves of their sincerity. How? By doing multiples of that which is leaked or becomes known to the Ummah, of their 'Ibādāh or what they teach us.

Ibn al-Qayyim al-Jawziyyah in Wābil al-Ṣayyib said:

I heard Ibn Taymiyyah say:

Dhikr to the heart is like water to the fish.

And he said, Ibn Taymiyyah said:

I don't leave Adhkār except with the intention of resting in order to prepare for the next wave of Adhkār.

That's the introduction and **إن شاء الله** we'll start on the First Cause of Istighfār tomorrow.

Jazākumullāh Khayr

صلى الله على سيدنا محمد وعلى آله وصحبه وسلم

Class 3 - The First Cause: "القصور الاصلية للبشره" (Al-Quṣūr Al-Aṣliyyu Lil-Basharah)" — The Original Shortcoming in Humans/ The Insufficiency of Humans.

بسم الله الرحمن الرحيم. الحمد لله رب العالمين. الصلاة والسلام على الأشراف الأنبياء المرسلين. نبينا محمد وعلى آله وصحبه أجمعين. أما بعد

We're continuing in our classes on the book 'Mu'jibāt al-Istighfār'; we went over a brief biography of the author in the first Ḥalaqah, in the second Ḥalaqah- we went over his introductions.

And this is the third Ḥalaqah, where we're gonna go **إن شاء الله**, over the **first of seven causes for Istighfār**, that the Author mentions.

The first one is the cause "القصور الاصلية للبشره" Al-Quṣūr Al-Aṣliyyu Lil-Basharah": The Original Shortcoming in Humans or The Insufficiency of Humans.

What does he mean by shortcoming or insufficiency in humans? He means no matter how much effort humans exert in worshipping Allāh, or thanking Him, we can never give Allāh **سبحانه وتعالى**, His full, due right of thanks or worship. It's impossible no matter how much we exert in 'Ibādah and Ḥamd Allāh **سبحانه وتعالى**. Anyone was to exert his entire life, in total 'Ibādah and obedience, he wouldn't give Allāh **سبحانه وتعالى**, what is befitting of Him in Ḥamd; thanks or 'Ibādah; worship. So you do Istighfār for that shortcoming.

This cause for Istighfār also encompasses matters of the Dunya, which the Author didn't specifically touch upon, but is included in the general topic; meaning, we would never be able to thank or worship Allāh

سبحانه و تعالى enough for His Graces in this Dunya, before what's in the Akhirah.

Bakr al-Muzani said if you wanna see how fortunate you are, or the level of Allāh سبحانه و تعالى's blessings upon you, then close your eyes. Meaning close your eyes and imagine you're blind. And that's actually a quote I've seen and you see on billboards and signs in areas in the west. It was actually said by Bakr al-Muzani who lived approximately a century after the Hijrah of the Messenger ﷺ and it's documented in our classical references.

Allāh سبحانه و تعالى created you from none existence. He provided for you sustenance. He sheltered you. He strengthened you. He bestowed bounties upon you; some you see and others you don't see. Even doing your 'Ibādah, your worship, your obedience, your deeds, those, in themselves are a Ni'mah and a blessing from Allāh upon you.

We, الحمد لله, admit that His Blessings are incomputable and enormous. The blessing of Tawhīd alone, referred to in the Quran as;

وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

(5:3)

that, by itself is sufficient for one to drop in sujūd his entire life, and he still wouldn't satisfy a slight portion of thanks to Allāh for that blessing.

One could never give Allāh سبحانه و تعالى His due right in thanking Him for just one of the vanishing, Dunya blessings, so how is it possible to thank Him enough when we're not able to count His Blessings?

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

(14:34)

If it's impossible to count His Graces upon us, how's it possible to fully thank Him?

Our inability to thank Allāh enough is a reason for Istighfār.

The Shaykh said, from the Mercy of Allāh سبحانه و تعالی is that He accepts, and is pleased with what little deeds we perform, and he doesn't burden human beings with 'Ibādāt and responsibilities, heavier than they are able to bear, and he doesn't request the entire time in 'Ibādah.

Then he, the Author mentions, three Ahadīth pertaining to this topic throughout this cause.

The first Ḥadīth that he mentions is 'Muttafaqun 'Alayhi' with slight, various terms in Bukhāri and Muslim. In the authority of Abū Hurayrah:

"لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ"

The Messenger ﷺ said or in another narration:

"لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ"

"None amongst you can enter Jannah by virtue of their deeds alone."

Your deeds alone will not attain salvation for you.

"قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ"
"قَالَ" وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ مِنْهُ بِفَضْلٍ وَرَحْمَةٍ"

The Ṣaḥābah said, "Not even you, O Messenger of Allāh?"

He said, "Not even myself, unless Allāh bestows His Favour and Mercy, and Grace upon me, and Pardons me."

No one's deeds save him alone, not even the Messenger of Allāh ﷺ.

Some people have this impression that their deeds are like a payment in return for their acres in Jannah- that's owed to them and that they're entitled to.

Your deeds are no more than asbāb; causes to enter Jannah. Not a compensation. Or a return for them.

For example, when you go buy an item, you pay the amount, and you take your product and leave. The seller must give you the item, because you gave him the payment. It's your right to get the product because you payed and it's his right to get the money. After you pay, if he doesn't deliver the item, if you don't take the item, you have a claim and a right against him.

That's not how your entry in to Jannah works in connection with your deeds. You don't say I've all these rewards and deeds, I'm owed a place in Jannah. You get to enter Jannah by the Mercy of Allāh سبحانه و تعالى, not in compensation or exchange for your deeds. It doesn't work like a reciprocal return, owed to you because of your deeds. It's a privilege by the Mercy of Allāh سبحانه و تعالى, not your due right in exchange for your deeds.

There're verses in the Qur'ān that imply one enters Jannah with their deeds and those verses appear contradictory to the Hadīth that I mentioned, when in reality they are not.

-Suratul Zukhruf:

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

-Suratul Nahl

Enter Jannah for what you used to do

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

-Suratul Sajdah

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ

-Suratul Tūr

Four verses. And there's more. They end with بِمَا كُنْتُمْ تَعْمَلُونَ.

All mean, that this Jannah which you're awarded, and you've been made to inherit, is because of your deeds which you used to do in the life before.

Those verses seem to contradict the Ḥadīth that we mentioned. Ḥadīth says none amongst you enters Jannah by virtue of their deeds. We mentioned that, that Ḥadīth is not only authentic, it's in Bukhāri and Muslim! And it's impossible that they would contradict.

There's absolutely no way an authentic Ḥadīth would ever contradict another authentic Ḥadīth, let alone an Āyah. Just like no Āyah contradicts another Āyah. Accuse your mind before you accuse the infallible text.

But here, it's easily explained.

In the verse, or the verses that state entry to Jannah is through deeds, you see 'بِمَا'. The letter بَاء in بِمَا, that بَاء, is called 'Baa as-Sababiyyah [بَاء السببية]'; the 'Causation Baa'. The letter Baa that's usually prefixed two words is the 'Causation Baa'. It indicates causality here, meaning your deeds are a cause or a reason only. The prefixed letter بَاء has nearly 18 meanings in the 'Arabi language.

In the Qur'ān, its used approximately 13 or 14 different meanings; Al-Iḥṣāq (الإحصاق), at-Ta'diya (التعذية), al-Isti'ānah (الاستعانة), al-Zarfiyyah (الظرفية), as-Sababiyyah (السببية), al-Muqābalah (المقابلة), al-Mujāwazah (المجاوزه), al-Ghāyah (الغاية), al-Isti'ula (الاستعلاء), at-Tab'īd (التبعيض), Al-Qasam (القسم), at-Tawkīd (التوكيد).

In the verses of entry to Jannah due to your deeds, it's the 'Causation Baa'.

In the Ḥadīth, which denies entry to Jannah based on deeds,

"لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ"

The باء in بِعَمَلِهِ the باء is not the 'Causation Baa', like the one mentioned in the verses. It's called '[باء المعاوضة والمقابلة] Baa Al-Mu'āwadah Al-Muqābalah'; The 'Baa of Compensation and Set-off'.

This Ḥadīth is denying entry to Jannah based on your deeds being a trade-off, meaning you're not entering Jannah as a payback owed to you for your deeds. It's the Mercy of Allāh سبحانه و تعالى.

So what's the conclusion, in taking the Ḥadīth and the Āyat together, knowing the prefixed باء has various meanings? The conclusion is that you enter Jannah by the Mercy of Allāh سبحانه و تعالى and your deeds are a mere cause, sabab, or asbāb.

That's important because two sects deviated in this matter in to two opposite extremes. That's how ignorant people, who think they know a bit of 'Arabi, and become sudden 'Ulamah and muftis go wrong. They stumble upon proof or Ḥadīth or verses and they think it's the only proof on this matter, resulting in taking it out of context, of other seperate proof, which leads to misguidance.

Look at the sects, how they deviated in this matter. Al-Jibriyyah said, deeds have absolutely nothing to do with entry to Jannah, it's up to the will of Allāh سبحانه و تعالى, up to the Mashiya of Allāh with no aspect of deeds in it. Their proof is the Ḥadīth. They took the Ḥadīth alone, without the verses. "None amongst you enters Jannah by virtue of their deeds." They neglected the verses so they set it up to the Mashiya of Allāh, to the will of Allāh, and your deeds have nothing to do with it.

Other sect like al-Qadariyyah, they said deeds are a compensation and a reward, and a right for Jannah. Jannah is your right based on your deeds. Their proof is the verses that we mentioned. They all mean enter Jannah for what you used to do. They neglected the Ḥadīth on this topic and the explanations.

Ibn Taymiyyah said about people who have such thinking, they think their deeds to enter Jannah is a compensation and a right like the right in relationship between a landlord and tenant.

Just because you have the cause, which is your deeds, doesn't mean you'll get the goal, which is Jannah. A cause for the crops to grow is rain. Rain is a cause. Rain to crops, is like deeds to Jannah. Is rain sufficient for crops to fully grow alone? No. You need other factors; wind, air, space, sunlight. One who has the cause of entry to Jannah: the deeds, needs another, more important, overwhelming, umbrella factor; way above and beyond deeds, which is the Mercy of Allāh سبحانه و تعالى.

Ahlus-Sunnah like Ibn Taymiyyah, Ibn Qayyim, Ibn Kathīr, Ibn Ḥajar, an-Nawawi, Ibn Abī 'Izz and other 'ulamah took the proofs combined. They all agreed that entry to Jannah is not in return for your deeds, it's from the Mercy of Allāh سبحانه و تعالى. Your deeds are not a compensation for Jannah, they are merely a cause to attain the Mercy and forgiveness of Allāh سبحانه و تعالى.

The Author then says, even though Allāh و تعالیٰ سبحانه is the All-Sufficient, Self-Sufficient, The Rich; and we're all poor, and we stand in need of Him, He is generous to us.

And he mentioned the second Ḥadīth on the authority of Abū Dharr رضي الله عنه that's in Ṣaḥīḥ Muslim.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا
'Whoever does a deed, Allāh و تعالیٰ سبحانه will give him ten times as much.

وَأَزِيدُ

And I'll add more

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاؤُهُ سِئَةٌ مِثْلُهَا أَوْ أَغْفِرُ
Whoever does a sin, he'll get the punishment like it. Or I'll forgive.

وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا
Whoever approaches me a span, I'll approach him a cubit

وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا
Whoever approaches me a cubit, I'll approach him a fathom

وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً
Whoever comes to Me walking, I go to him running

ومن لقيني بقراب الأرض خطيئة لا يشرك به شيئاً ، لقيته بمثلها مغفرة
And whoever meets Me with an earth load of sins without Shirk, I'll meet him with forgiveness.'
Like that.

Now pay close attention to the next point by the Author. He said, even though your 'Ibādāh, your worship, doesn't take but a little bit of your overall time, and even though your age, whatever it maybe, in this

Dunyah- 20 years, 60 years, 80 years more or less, that age, in comparison with the age of this entire dunya is short. It amounts to nothing in comparison to the age of the Dunyah.

They say, والعلم عند الله, that the earth is approximately 4.5 billion years old. And no one knows how many more years until the Judgement day, Yawmul Qiyāmah.

What's 60 years, your life span, in comparison to what they allege, that the age of the Dunyah is, 4.5 billion years?

Allāh سبحانه و تعالى only knows how many more years until Yawmul Qiyāmah. Let me backtrack and repeat again without my additions, to get what the Author is trying to say.

Even though your 'Ibādāh, your worship doesn't take, but a little bit of your overall time in this dunya; and even though your age, in comparison with the age of this entire Dunyah is practically nothing, when compared; and even though this entire dunya to the Ākhirah is like a blink of an eye;

Allāh rewards His servants for those sinful deeds of worship in their short life span with that which no eye has seen, no ear has heard, no human heart has ever imagined or perceived, in a Jannah that's wider than the heavens and the earth. And that lasts eternal and forever.

Let's assume you worship Allāh for 60 years on this earth. You can't deny or even argue that it's more than fair to get 60 years in the luxuries of Jannah in return for it.

But from the karam of Allāh, the generosity; that's why we say the mercy of Allāh, from the mercy of Allāh He gives an eternal Jannah. It's not for the time frame equivalent to that of your 'Ibādāh. It's eternal and forever.

The Author then points to the Ḥadīth which is the last person to enter Jannah. Who gets ten times the kingdom of a king amongst the kings of this Dunya.

The Ḥadīth is in Ṣaḥīḥ Muslim.

سأل موسى ربه، ما أدنى أهل الجنة منزلة ؟

Mūsa asks: ‘Yā Rabb, who has the lowest rank among the inhabitants of Jannah?’

قال: هو رجل يجيء بعد ما أدخل أهل الجنة-الجنة، فيقال له : ادخل الجنة

‘He’s a person who comes, after those deserving Jannah are admitted. It’s said to him: Enter Jannah.

فيقول: أي رب كيف وقد نزل الناس منازلهم، وأخذوا أخذاتهم؟

Yā Rabb. How do I enter while the people have already settled in their levels and they all took their shares and portions?

فيقول له: أترضى أن يكون لك مثل ملك ملك من ملوك الدنيا؟ فيقول: رضيت رب

It’s said to him: ‘would you be pleased if you’re given like the kingdom of a king amongst the kings of the dunya?’ He said: ‘I’m pleased Yā Rabb.’

فيقول: لك ذلك ومثله ومثله ومثله ومثله

Allāh tells him: ‘For you is that and you get like it and like it and like it and like it.’

Four times.

قول في الخامسة: رضيت رب

He would say at the fifth time, at the fifth point ‘I’m pleased.’ When he gets five times as much he says I’m pleased Yā Allāh.

فيقول: هذا لك وعشرة أمثاله، ولك ما اشتهيت نفسك، ولذت عينك، فيقول: رضيت رب

Allāh would say: 'It's for you and ten times as much. And for you is what yourself desires and eyes enjoy.'
He says 'I'm pleased Yā Rabb.'

Look how merciful and generous Allāh سبحانه و تعالى is. With that great mind blowing, heart melting reward, given all that for what's practically moments of 'Ibādāh on this earth.

That's the reward for the last and least person of Jannah, which doesn't last the age of your life or the age of this entire dunya, 4.5 billion years or 10 billion years, it's eternal to remain for ever and ever. خالدين فيها ابدا

May Allāh سبحانه و تعالى unite us in Firdaws.

So when you realize:

A: the shortcoming, insufficiency, deficiency of your deeds and 'Ibādāh in comparison to what is befitting to Allāh and what He deserves and what He is worthy of and what is His rights, and

B: the shortcoming, insufficiency, deficiency of your deeds and 'Ibādāh in comparison to what Allāh rewards and what He gives in return, you will realize how desperate you are for Istighfār. And you understand what the Author referred to as the Original Shortcoming of People
القصور الاصيلي للبشره

So before we conclude, let me give you this entire Ḥalaqah in a nutshell one liner.

No matter what you exert of 'Ibādāh, you are unable to worship Allāh سبحانه و تعالى enough as He deserves or for what He gives you in Dunyah and in Ākhirah.

And that's the first cause of Istighfār that the Author mentions.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم

Class 4 - The Second Cause: "التقصير في الأعمال" (At-Taḡṣīru fil A'māl)" —
Shortcomings in Deeds.

بسم الله الرحمن الرحيم
الحمد لله ربّ العالمين
والصلاة والسلام على أشرف الأنبياء والمرسلين. نبينا محمد وعلى آله
وصحبه أجمعين. أما بعد

In the First Ḥalaqah, we took a brief biography of the Author. In the Second Ḥalaqah- we went over its introduction. The Third Ḥalaqah, we went over the First Cause of Istighfār that he mentions and today, *إن شاء الله*, we will go over the Second Cause of Istighfār which he called "التقصير في الأعمال" (At-Taḡṣīru fil A'māl): Shortcomings in Deeds."

Allāh سبحانه وتعالى ordered us with some obligations and worships that are set and known. No one who performs those known deeds, performs in the proper, full, complete way—either because they're unable, or due to ignorance or because they are mindless or heedless, careless or negligent, among other reasons.

The Author said that shortcomings are inseparable from deeds. We will always have shortcomings in our 'ibādāt and deeds; some being worse than others, of course.

That statement is backed by plenty of Aḥadīth like the one on the authority of 'Ammār bin Yāsir رضي الله عنهما, in Sunan Abū Dāwūd, and An-Nasā'ī and Musnad Aḥmad and Ibn Ḥibbān:

إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تُسْعُهَا ثَمَنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا رُبْعُهَا ثُلُثُهَا نِصْفُهَا

A man finishes his Ṣalāh and all that he gets out of it of reward is a tenth of it, a ninth of it, an eighth, a seventh, a sixth, a fifth, a fourth, a third, a half.

That's due to neglecting matters of the Ṣalāt like Toma'neenah, Khushū', Humility. One may lose 'ajr for not having tranquility of the limbs in the various positions of the Ṣalāh. There's other matters as well.

Sometimes the reward may be less than the range in that Ḥadīth even. It could be less than a tenth, it could be zero, like the Ḥadīth in Ṣaḥīḥ Muslim, about somebody who goes to a fortune teller and asks them; if he asks them his prayer is not accepted for 40 days.

He must make his Ṣalāt but no reward for 40 days. And of course if you believe this, it's Kufr.

Some of those shortcomings which the Author said are inevitable, invalidate the deed and some diminish the deed.

A prime example on shortcomings that invalidate the deed is the Ḥadīth that became known as the Ḥadīth of the one who prayed incorrectly before the Messenger ﷺ. It's in Bukhāri and Muslim, and Musnad Aḥmad, and in the four Sunan.

And it's on the authority of four Ṣaḥābah, that a Ṣaḥābī رضي الله عنه performs Ṣalāh at a distance where the Messenger ﷺ was watching him

and after he completed his Ṣalāh, he went to the Messenger ﷺ to greet him. The Messenger ﷺ said, go back and pray for you haven't prayed.

ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

Three times. Every time, he makes Ṣalāh, and then greets the Messenger ﷺ, the Messenger ﷺ tells him, ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ. Go back and pray, you haven't prayed.

After the third time, the man said, فَعَلِّمْنِي. O Messenger of Allāh, teach me. Teach me how to pray.

The Prophet ﷺ taught him how to pray and this Ḥadīth became a reference on the details of Ṣalāh.

Had the Messenger ﷺ not seen him, he would have thought it was a complete, full Ṣalāh, as many do today.

And that happened when Ṣalāh was freshly revealed, and taught to those who wholeheartedly were attentive and focused on learning.

Imagine now, 14 centuries later, when there're those who downplay the importance of emphasizing, teaching and learning the details of Ṣalāh and Wudū for example.

How many you see today are worthy of being told go back and pray, you haven't prayed?

The Ṣaḥabā رضي الله عنه who made that Ṣalāh clearly had good intentions. But that's not sufficient when performing deeds because they must be in accordance as well.

In Ṣaḥīḥ al-Bukhārī, Ḥudhayfah saw a person who wasn't doing his Ruku' and Sujūd properly.

رَأَى حَذِيفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ مَا صَلَّيْتَ

He told him, you haven't prayed.

Like similar to what the Messenger ﷺ said.

وَلَوْ مِتَّ مَتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

And if you die with that kind of Ṣalāh, you'd die on a fitrah other than that of the Messenger ﷺ.

Meaning, you die on a religion other than the religion of the Messenger ﷺ.

That's an example in one of the most important 'Ibādāt which is Ṣalāh and how shortcomings in deeds nullify the deed.

The Author said 'Ibādāt may be diminished in reward or even nullified by Riyā during their performance or 'Ujb, after it.

So the Author gave an example of Riyā and 'Ujb.

Riyā would be performing deeds to show-off. Its duplicity or eye-surface deeds. People are the main factor and drive behind the deed that's done, and not Allāh سبحانه و تعالى.

واليعاذ بالله

That's why Ibn Taymiyyah said,

الرِّيَاءُ مِنْ بَابِ الْإِشْرَافِ بِالْخَلْقِ

Riyā is a form of Shirk in creation.

Why? How? Because the individuals offer acts of Ibādāt with the intention of making people notice, or for admiration, or praise, or to get commended, or for other reasons.

That 'Ibādāh should have been totally for Allāh سبحانه و تعالى, so that person is associating, who he was trying to impress or show-off to, with Allāh سبحانه و تعالى.

Similar to Riyā, is 'Ujb.

'Ujb is to have internal pride. It's having vanity. The Author is referring here to the 'Ujb of one who sees himself high and above, with an eye of honor and self-glorification, after he does 'Ibādāt or due to an 'Ibādāh that he did.

There's people of 'Ujb who regard their Ṣalāh or their Da'wah or 'Ibādāt in general as a favour to Allāh. They don't recognize that Allāh سبحانه و تعالى is The One Who has done them a favour by allowing them to perform those 'Ibādāt. That feeling could be internally in the heart or expressed verbally or shown by actions. And a person could have that disease at different degrees.

Allāh سبحانه و تعالى says:

[Al-Hujurat 49:17]

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُوا عَلَيَّ إِلَّا مَعَهُ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

They regard their acceptance of Islām as a favor to you.

Some of the 'Ulamah said that the verse was revealed because of a Bedouin tribe, a tribe from the 'Arab, who went to show favour to over the Messenger ﷺ, because they believed, without the Messenger having to fight them.

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَمَكُمُ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ

You're not doing Allāh a favor. Allāh said to the Prophet ﷺ, tell them, do not regard your Islām as a favor to me.

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ

It's Allāh, Who has done you a favour by guiding you to the faith, if you're truthful.

It is Allāh who has done you a favour by honoring you to give Da'wah. Or to get up for Night Qiyām. Or Fajr Ṣalāh. Or to wear Niqāb and Ḥijāb. Or to do the Farāid wal-Nawāfil.

So get that 'Ujb out.

I stated that Ibn Taymiyyah said, Riyā is Shirk in others. He said, and 'Ujb is Shirk in oneself.

وَالْعُجْبُ مِنْ بَابِ الْإِشْرَاقِ بِالنَّفْسِ

Because the individuals offer acts of 'Ibādāt with internal vanity, in conceit of his own self.

Ibn Taymiyyah said, the one with Riyā does not fulfill *إِيَّاكَ نَعْبُدُ* (You alone we worship). How can he say, 'You alone we worship', when he showed off to others, what belongs to Allāh *وَسُبْحَانَهُ وَتَعَالَى*? He gave a portion or

all of his 'Ibādāt to others so he didn't fulfill **إِيَّاكَ نَعْبُدُ** (You alone, alone, we worship).

Ibn Taymiyyah said, the one with 'Ujb does not fulfill **وَإِيَّاكَ نَسْتَعِينُ** (And You alone we ask for Help). Instead of seeking full aid from Allāh سبحانه وتعالى, he included his own self with his internal pride.

Whoever fulfills **إِيَّاكَ نَعْبُدُ**, will be free of Riya. Whoever fulfills **وَإِيَّاكَ نَسْتَعِينُ** will be free of 'Ujb.

Ibn Hazm said:

إِنَّ الْعَجَبَ مِنْ أَكْثَرِ الذُّنُوبِ وَأَمَحَقِّهَا لِلْأَعْمَالِ

'Ujb is among the biggest sins and among the biggest destroyer of deeds.'

Struggling to free yourself from 'Ujb and Riyā maybe difficult in the beginning. But, keep fighting and resisting that temptation and it'll be very easy at the end.

You may find someone who has much less 'Ibādāt than a person with 'Ujb and plenty of deeds yet, that person with a little bit of 'Ibādāt feels sorrow and humbleness and shortcoming towards Allāh سبحانه وتعالى.

He has constant regret over his past or shortcomings and he has love and desire to complete his shortcomings and achieve more.

And that concept may attain him a higher status with Allāh سبحانه وتعالى than a person with more deeds yet afflicted with 'Ujb.

Feeling regret and shortcoming with deeds and 'Ibādāt, is a blessing one always needs and one should thank Allāh for, if he feels that.

If pride and 'Ujb and Riyā seep into the heart of a Dā'ī, or Ābid or a reciter of the Qur'ān or a Mujāhid it ruins his hard work.

'Ujb and Riyā don't penetrate anything but ruin them. The ultimate success is that Allāh سبحانه و تعالى not leave you to yourself. With 'Ujb, you are basically asking to be left to yourself.

The ultimate letdown is for Allāh سبحانه و تعالى to abandon you to yourself. And you never want to be left to yourself, not even for a blink of an eye and even less than that.

With 'Ujb you are placing yourself, in charge of yourself.

The Messenger ﷺ sought refuge from that.

‘O Allāh, don't leave me to myself for the blink of an eye.’

Not even for a moment. Not even for an instant.

اللَّهُمَّ رَحْمَتَكَ أَزْجُو فَلَا تَكِنِّي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

When Allāh سبحانه و تعالى wants good in one, He open the gates of humility and humbleness with constant resorting and returning to Allāh, feeling poor and powerless and in desperate need of Allāh سبحانه و تعالى, no matter how much one excels in his 'Ibādāh.

If 'Ujb penetrates a deed you did, ask yourself can I be sure I'll die on that deed or a similar deed?

Once you contemplate and figure the correct answer to that question, you will be free of 'Ujb إن شاء الله.

Before we drift off any further, I just want to mention one more point about Riyā, as it pertains to nullifying deeds.

If someone starts his 'Ibādāh in Riyā, show-off, that nullifies the reward.

If the individual starts off sincere to Allāh in that 'Ibādāh but show-off develops during the 'Ibādāh; that 'Ibādāh is either among those that are considered separate or connected.

If it's separate; take an example, you'll understand it better- Tarawīḥ; you went to pray two-rak'ah Tarawīḥ sincerely and he saw someone walking in after the first two and he began to do the next two for show-off, the first two are accepted, the second two are the deeds nullified. Because they are separate. Like somebody stands in front of a charity box, gives ten dollars, nobody sees him. He saw somebody walking in and he puts in another ten dollars. The first are accepted **إِنْ شَاءَ اللَّهُ**, the second are nullified.

Why? Because they are separate 'Ibādāh. He got reward for the one he did properly and he didn't get reward for the one he did for show-off.

If the 'Ibādāh is one whole connected 'Ibādāh and Riyā seeps in after he started off sincerely, while he's in 'Ibādāh that he started off sincerely, and he gives in to show-off; meaning, he doesn't ward it off and resist it, that entire Ṣalāh will be invalid, even though he started off sincerely, because the first part is connected to the last.

If he wards off the idea, and doesn't give in to it, he turns away from it, he hates it, he resists the temptation of Riyā and show-off, he doesn't like it, that entire Ṣalāh will be accepted **إِنْ شَاءَ اللَّهُ**.

And if he's truly sincere, he may even get 'ajr for resisting the thought that came to him of Riyā.

Now, after completing the 'Ibādāh, if Riyā seeps in, it doesn't affect it or invalidate it. Because it was done properly and that came afterwards.

In fact, Ibn Rajab in Jāmi' al-'ulūm wal-ḥikam said, if one does a good deed, then some good mention comes to him about it and he gets happy with the bounty of Allāh upon him, it does not harm him.

The Author then said Istighfār was legislated after 'Ibādāt to compensate the shortcoming in them.

He gave specific examples where Istighfār was legislated after 'Ibādāt. Some of them I mentioned actually in the introduction like Ḥadīth Thawbān:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا

In Ṣaḥīḥ Muslim, Thawbān said when the Messenger ﷺ finished his Ṣalāh, he would beg forgiveness three times.

After Ifād al Ḥajj; and some asks what's Ifād. Ifād is the tenth day of Ḥajj, when one is completing the final tasks of Ḥajj. Allāh سبحانه و تعالى says about it:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

[Al-Baqarah 2:199]

‘Depart from the place where all people depart and ask Allāh سبحانه و تعالى for His forgiveness..’

The Author said the Messenger ﷺ also did Istighfār after returning from Hajj and 'Umrah.

And I'll add what's in another narration that even after Jihād. After returning from Jihād as in Ṣaḥīḥ Muslim on the authority of 'Abdullah Ibn 'Umar, when the Messenger ﷺ came back from a battle or expedition, or from Ḥajj and 'Umrah, he would say:

آيِبُونَ، تَائِبُونَ، عَابِدُونَ، سَاجِدُونَ لِرَبِّنَا، حَامِدُونَ

'We're returning repentant, worshipping, prostrating before Allāh and we praise Him.'

Rasūlullah. Rasūlullah ﷺ returning from Ḥajj and then asking Allah to forgive him. That deserves a lot of thought right there.

At the end of Qiyām al Layl, Allāh تعالى سبحانه combined the verse with Istighfār.

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

(3:17)

In another verse,

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

(51:18)

Shaykh Nāṣir said some scholars said that its Istighfār after Qiyām al layl.

And in the verse in surah Muzzamil, the long verse about Qiyām, at the end Allah says:

وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The Messenger concluded his life that was full of deeds, and goodness, and Jihād, that no one can beat or even compete with; he concluded his life with Istighfār, as in the Ḥadīth of 'Ā'isha رضي الله عنها in Ṣaḥīḥ Muslim:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ قَبْلَ أَنْ يَمُوتَ سُبْحَانَكَ وَبِحَمْدِكَ ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْهِ

The Messenger ﷺ before he died, would constantly recite: Glory and Praise to You, Yā Allāh, I seek your forgiveness and turn to You in repentance.

The Ḥadīth that I mentioned in the introduction, on the authority of 'Ā'isha as well, رضي الله عنها. She said I heard and listen to the Messenger ﷺ before his death while he was leaning his back on me saying:
اللهم اغفر لي وارحمني وألحقني بالرفيق الأعلى

‘O Allāh, forgive me and have mercy on me, join me with the highest companions in Jannah.’

The proof on Istighfār after deeds is plenty.

So to summarize this Ḥalaqah in one line, we say your 'Ibādāt are inseparable from shortcomings so you need constant Istighfār as a reparation for them.

And that’s what the Author called التقصير في الأعمال: Shortcomings in Deeds.

Another side issue that relates to Istighfār and 'Ujb is that Istighfār after deeds in addition to being a reparation for the deeds, it humbles and helps remove 'Ujb. You're performing the deed and then begging Allah تعالى and pleading that Allah تعالى forgives you. That’s a treatment to kill the cells of 'Ujb.

Jazākumullāh Khayr

وصلی الله علی سیدنا محمد وعلی آله وصحبه وسلم

Class 5 - The Third Cause: "الذنوب الوجودية الظاهرة" (al-Zunūb al-Wujūdiyyah al-Dāhirah)" —The Apparent, Existential Sins.

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، نبينا محمد وعلى آله
وصحبه أجمعين
أما بعد

The Third Cause of Istighfār which we'll take today is al-Dhunūb al-Wujūdiyyah al-Zāhirah (الذنوب الوجودية الظاهرة): Apparent Existential Sins.

And that term, that title that Shaykh Nāsir titled it under, 'al-Dhunūb al-Wujūdiyyah', Ibn Taymiyyah used that term, and that's where he got it from. He used it under the Tafṣīr of:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ

(4:79)

He, Ibn Taymiyyah said:

إن ما يبتلى به العبد من الذنوب الوجودية وإن كانت خلقاً لله فهو عقوبة له على عدم فعله ما خلقه الله له، وفطره عليه

One is tested with these Existential Sins— even though they're a creation from Allāh, they're a punishment for those who don't do what Allāh سبحانه وتعالى created them to do and what he instilled them on.

This cause is the most popular cause of Istighfār and almost everyone knows it. When Istighfār and Tawbah are mentioned, they're generally talking about this cause right here.

The Author said, many limit Istighfār for this one particular cause due to their ignorance of the other causes, even though they need Istighfār for the other causes just as much, if not more.

These are the super, clear sins where you find even the fussāq —who fall into such sins and they're persistent on them sometimes, they know they did wrong and if Allāh سبحانه و تعالى guides them, they know to seek Tawbah and Istighfār from those sins like: killing, zinā, stealing, transgressions on others, sins of the tongues like; namīmah, tattletaling, making enmity between friends, and brothers and sisters, or Muslims, obscenity in talking, backbiting, lying.

'Al-Dhunūb al-Wujūdiyyatu al-Zāhirah' (الذنوب الوجودية الظاهرة). 'Al-Zāhirah': they're clear, they're apparent.

And the Shaykh, that's what he titled it under, but he also referred to it as 'al-Muḥarramātu al-Zāhirah' (المحرمات الظاهرة). He called this Cause, 'al-Zunūb al-Wujūdiyyatu al-Zāhirah', then he referred to it as 'al-Muḥarramātu al-Zāhirah' —and even that term is taken from Ibn Taymiyyah as well. رحمه الله.

When you read and live with someone's work so much, and you study it and analyse it, you develop his style and terminology without even perceiving it sometimes.

The context in what Ibn Taymiyyah used 'al-Muḥarramātu al-Zāhirah' (المحرمات الظاهرة) sheds a little bit more light on the clarity of these types of sins.

He was basically saying that they're clear and non-successively, and that anyone who denies them as being Ḥarām is a kāfir, without a dispute.

He said:

إن الإيمان بوجوب الواجبات الظاهرة المتواترة، وتحريم المحرمات الظاهرة المتواترة هو من أعظم أصول الإيمان، وقواعد الدين، والجاحد لها كافر بالاتفاق

Believing that the clear, apparent, successive prohibitions are prohibited is among the biggest principles of īmān and the rules of this dīn, and one who denies them as being Ḥarām, is a kāfir, without a dispute.

He's saying, those who claim— for example; stealing, a clear sin, is not Ḥarām— is a kāfir, without a dispute.

Now having used that quote of Ibn Taymiyyah, I must clarify that statement, so it will not be misconstrued, as it has been.

I've read it being misconstrued before. Some take statements and use them broad, and out of their context, and combine them with other quotes of 'Ulamah and apply them randomly, without knowing other meanings of these statements. Some in 'Arabic and some in English.

If Allāh سبحانه و تعالى blessed someone with a talent of translating and some knowledge, it's important to know the limits. And I stressed that many times over the years. That's not to discourage from Da'wah.

We desperately need Du'āt on the Ḥaqq but we need Du'āt who know that Āyah, that Ḥadīth, that principles of Tawḥīd and Shirk, that Ḥarām and Ḥalāl, that they're trying to convey.

Some get too loose with the pdfs and their platforms and speak on dangerous matters. Matters that you need to study —really study, and not read— 30-40 volumes and that's after studying the foundational knowledge under Shuyūkh and studying that matter itself under some Shuyūkh on Ḥaqq as well, before coming to personal conclusions, if one fears Allāh.

What are you going to do on Yawmul Qiyāmah?

(10:59)

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا
قُلْ أَلَا اللَّهُ أَذِنَ لَكُمْ؟
أَلَا اللَّهُ أَذِنَ لَكُمْ؟
أَمْ عَلَى اللَّهِ تَفْتَرُونَ؟

(10:60)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ

You make some matters lawful and unlawful.

أَلَا اللَّهُ أَذِنَ لَكُمْ؟

Did Allāh give you permission and authorization or are you fabricating lies against Allāh?

That's in matters of Ḥarām and Ḥalāl, so imagine matters of Uṣūl al-Dīn.

That's not to discourage anyone— I repeat that— from Da'wah. The people are thirsty for the Ḥaqq and there's a drought.

But at the same time, one needs to know his limits and abilities, especially in principle matters, so that they'll not fall in to error and misguide, or be among the ones whom Allāh mentioned in the super major sins:

(7:33)

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

'Abdurrahmān bin Abī Laylah said:

I met a 120 of the Ṣaḥābah, each being asked about an issue, then he refers it to the next, and the next, until it goes back to the first.

Aḥmad Ibn Muḥammad al-Iskāfī al-Athram al-Ta'ī, he was a student of Imām Aḥmad Ibn Ḥanbal, he said:

I'd repeatedly hear Imām Aḥmad saying 'I don't know' in matters that I know he knows of the opinions in them.

Ibn 'Abbās and Ibn Mas'ūd said:

Anyone who answers every Fatwā that's presented to him, is crazy.

The quote of Ibn Taymiyyah رحمه الله that I mentioned, is saying, one who denies the apparent, successive, prohibitions are Ḥarām, as being Ḥarām is kāfir. That's where? That's in the 12th volume.

In the 7th volume, he said, the one who denies the prohibitions of the clear and apparent Ḥarām, *after* —look at that— after proof was established against him, then he's a kāfir. That essential addition to what's in the 12th volume is significant.

He said, on top of what's in the 12th volume, those where proof has not been established against them, like the ones new into Islam, or those living in towns far away where the Sharī'ah didn't reach to them. Or someone who made an error thinking the people who believe and do good deeds are exempt from the prohibition of drinking alcohol – like what happened during 'Umar رضي الله عنه's time when he asked them to recant after he summoned them—those and anyone like them, you ask them to repent and recant and if they insist – they are disbelievers.

If they insist they are disbelievers. And they are Kuffār. And you don't rule that they are Kuffār before that.

The Ṣaḥābah didn't consider Qudāmah and his companions Kuffār in their misunderstanding - I'll get to that in a second.

So, in the 12th volume, there's no mention of excuse in such matters because it's summarized, whereas in the 7th volume it went into detail and mentioned the possibility of excuse due to ignorance in such matters.

Authors sometimes give a conclusion, sometimes they elaborate. The elaboration defines the summary. And sometimes, what creates confusion is the Fatwā is given based on a certain circumstance. And there's other reasons.

So what Ibn Taymiyyah was talking about – he was talking about Qudāmah Ibn Math'oon who was a maternal uncle of 'Abdullah Ibn 'Umar. He witnessed Badr and he was a governor of 'Umar رضي الله عنه in Bahrain.

Qudāmah رضي الله عنه didn't believe alcohol was fully Ḥalāl, but he believed that there's an exemption for those do righteous good deeds based on the general terms of the Āyah:

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

(Suratul Māidah)

In summary, the meaning of the verse; “those who believe and do good righteous good deeds, there's no sin on them for what they consumed, if they fear Allāh.”

Imām Muḥammad bin 'Abdul Wahhāb رحمه الله said, it's by 'Ijma of the Ṣaḥābah, during the time of 'Umar, that they do Takfīr on Qudāmah and those with him if they didn't repent. That's a statement used against Imām Muḥammad a lot. And they use it against him to claim that he declared Takfīr on a Ṣaḥābī. But they don't say that he said 'IF THEY DON'T REPENT.' If they don't repent.

Qudāmah's Ta'wil was clearly an innocent error in Ta'wil-misinterpretation. Because as soon as the matter was explained to them they repented from that misrepresentation.

That verse was actually revealed pertaining to Khamr as well. It's not some random verse he pulled out and used it. Actually, the reason for revelation pertained to Khamrah as well.

In Musnad Aḥmad, Ibn 'Abbas said:

'The companions asked, after Khamr was prohibited, 'O Messenger, what about those who died consuming alcohol? What's the status of those who died using alcohol before it was prohibited? They drank and died drinking. Never repented. Now it's prohibited. What's their status?' Allāh سبحانه وتعالى revealed the verse.

Of course, the verse is an exemption for those who died consuming it before it was prohibited. Those who believed and do righteous good deeds, there is no sin on them for what they consumed.

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا

But his error was in the Ta'wil—misinterpretation to include those alive as well.

Point being, there may be an excuse and ignorance in those matters based on certain times, certain eras- era could be a factor, certain situations, certain individuals— Factors that may weigh in to give an excuse.

Like the example Ibn Taymiyyah gave, which I mentioned:

A person who lives far away, where Sharī'ah didn't reach him and he can't reach anywhere. Or he got caught up in Dār al Kufr and took his Shahādah, and there's no knowledgeable people or Muslims there, and he's ignorant on matters of Ḥalāl and Ḥarām; Ignorance that can be

removed by learning is not an excuse for falling into Ḥarām or leaving an ordain—Ignorance where one sincerely wants to remove it with all that which Allāh سبحانه وتعالى gave him, but he can't – ignorance where one can't remove it, because the channels and avenues to the truth or the knowledge is not possible.

So we took how to combine what Ibn Taymiyyah said in volume 7 and in volume 12. And if I stop here, it's gonna be misconstrued even more.

So my final point is, what I said so far – we're talking about Ḥarām and Ḥalāl. I didn't mention Tawḥīd. Did I? Nor did Ibn Taymiyyah رحمه الله.

Ḥarām and Ḥalāl;

الواجبات الظاهرة المتواترة المحرمات الظاهرة
اصل ملة

The main, clear principle matters of Tawḥīd and major Shirk, they are on a different level. There's no excuse in that.

We explained that aspect in an entire Ḥalaqah before – and how to understand the proofs and consolidate between the statements of the 'Ulama that may confuse; as to how they pertain to Ahkām ad-Dunya- Matters of the dunya and Ahkām al Ākhirah- the matters of the Ākhirah, as Ibn Taymiyyah رحمه الله specified. He was one of those who specified that. We gave a lengthy Ḥalaqah on that in the past.

Finally, this cause of Istighfār is the clearest, most popular one. Clear apparent sins; that's the title of it. So, nearly everyone knows, everyone knows Zinā, killing, backbiting, transgression is Ḥarām. And it's the most popular ones.

Class 6 - The Fourth Cause: al-Dhunūb al-'Adamiyyah (الذنوب العدمية) —
Non-Existing Sins (Obligatory matters that are abandoned and left
out)

الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين
أما بعد

This is the Fourth Cause of Istighfār which the Author called "al-Dhunūb al-'Adamiyyah (الذنوب العدمية)".

The previous one, he (the Author) called it 'al-Wujūdiyyah (الوجودية)'- he tattletales, he causes enmity, he steals; they're existing actual sins that sinners do. And when one does something, they are generally mindful and aware of it. And with those types of sins that we mentioned, they know generally that they are wrong and if Allāh سبحانه و تعالى guides them, they seek Istighfār and Tawbah.

I didn't elaborate on that term in the previous cause because it is better explained with this one here. Those sins exist, in the previous cause. The sinners are mindful of them because they're actually doing them.

Here, it's the opposite. "Al-Dhunūb al-'Adamiyyah"; they don't exist. How do they not exist but one gets sinned for them? Because they're matters that are written and obligated on individuals, yet they don't do them. Not doing them is the sin. That's why he referred to them as "At-Turūk (التروك)" —Matters that are abandoned and left out.

In the previous cause, he used "al-Wujūdiyyah"—sins that exist. Here in this cause, he used the opposite: "al-'Adamiyyah"—they don't exist. We explained how.

And in the previous cause, he used "al-Zāhirah (الظاهرة)"—clear and apparent. Here, he left that out because they are not as clear and apparent to people here.

The previous cause, the last cause we mentioned, they are the most popular. It's the most popular cause, and the sins under are the most popular sins. They are apparent and clear, while this one here is not as clear because people are heedless of it.

Because it's not something you're doing, it's what you're not doing.

The Author states that this cause is common among matters that pertain to the rights of others: like the rights of parents, or spouses, or children, or relatives, or neighbours, or Muslims amongst each other, or ordaining the good and forbidding the evil.

Transgressions in these types of rights and obligations, is not performing them or fulfilling them. And they're what could eat up your deeds on the Day that you won't even give your own mother a single deed.

The effects of the sins under this cause, to your deeds are like effect of termites to the structure of a mansion or a house.

Termites are silent killers to the house and these types of sins are silent killers to your deeds. That's what these 'Turūk', 'at-Turūk' as he referred to them, do to your deeds.

One gets occupied in 'Furūd'. He does his Farḍ. But he's mindless of rights that chew away that hard earned deeds that he performed.

When you're told 'إقرأ كتابك' (Iqra Kitābaka)'— read your book, with the undisputable evidence before Allāh, it's not only what one did that he

will be reading. It's also going to contain what he didn't do that he was supposed to do.

Rights of parents that one didn't fulfill. It's overall rare to see someone physically abuse or kill their parents. It may happen. It just happened recently in our community, where a son killed his mother, so called Muslim as well. But overall, it's known to be wrong. If a believer screams at his parents, he won't be able to sleep until he begs Allāh for forgiveness and seeks their forgiveness as well. If that happens, that falls under the previous category—"al-Muḥarramātu al-Zāhirah (المحرمات الظاهرة)".

Okay. But someone won't abuse them. He won't yell at them. He won't even tell them 'uff'. All of which fall under the previous cause of Istighfār, but at the same time, he may not go to them and serve them— that falls under this cause.

As-Ṣafārīnī said:

ومن حقوقهما خدمتهما إذا احتاجا أو أحدهما إلى خدمة

It's wājib to serve them. So that falls under this category. He didn't say 'uff', he didn't beat them, but at the same time, he left out the duty and obligation of serving them. "At-Turūk". Take this a step further: he doesn't say 'uff' to them, he actually serves them; he still needs Istighfār under this cause for not serving them enough to fulfill their right.

لا يَجْزِي وَلَدٌ وَالِدًا، إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيهِ فَيُعْتِقَهُ

[Ṣaḥīḥ Muslim 1510]

You'll never fulfill the right of your parents no matter how much you serve them unless you found them as slaves and emancipated them as the Ḥadīth states.

That's just an example to understand this cause and similar to that example is the rights of spouses, the rights of children, the rights of those who are slandered, the rights of the captives, the rights of 'ulamah. How many parents think that just because they gave birth to their children, their children don't have rights over them? And likewise, the rights of relatives, neighbors, Muslims amongst each other.

People generally neglect a lot of them completely, so it falls under "At-Turūk". And even if one does try to fulfill them, we are humans who have flaws.

In addition to examples that pertain to rights of others, the Author also mentions and includes the example of 'الأمر بالمعروف والنهي عن المنكر' (al-Amr bi al-Ma'rūf wa nahī 'an al-Munkar)', abandoning ordaining the good and forbidding the evil, which is practically forgotten these days.

In Muṣannaf Ibn Abī Shaybah (37577), Ḥudhayfah was asked: "Who do you consider the living dead?"

He said: "Those who abandon 'al-Amr bi al-Ma'rūf wa nahī 'an al-Munkar'- those who abandon ordaining the good and forbidding the evil."

He considered them the living dead.

That's why a true Dā'iyah prefers the underground than over it, when he can't do Amr bi al-Ma'rūf wa nahī 'an al-Munkar, or he's banned from it and he's willing to risk the most valuable to perform it.

It's such an important and neglected obligation that returns upon one in Dunyah and Ākhirah: Allāh سبحانه و تعالى will have mercy and spare households, or towns, or countries from punishment if they have Musliḥūn— Musliḥūn are people who are righteous and ordain the good and forbid the evil— even if there's not many Sāliḥūn: who are righteous but don't ordain the good and forbid the evil.

وَمَا كَانَ رَبُّكَ لِيُهِلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

[11:117]

But if there's Sāliḥūn, lots of Sāliḥūn: righteous people who don't ordain the good and forbid the evil, yet there's no Musliḥūn, then it's a cause of punishment from Allāh سبحانه و تعالى.

كَأَنَّهُمْ لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

[Sūrah Al Māidah: 79]

Some people have not done Inkār Al Munkar in a long time. Not with their hands or their tongues when they are able to; not even in their hearts. And that's how sins become the norm. Why would forms of Tabarruj that are worse than the Tabarruj that we read in the description of Tabarruj al Jāhiliyyat al-Ūlā; the first pre-Islām ignorance, why would they become a norm today?

Al Qurṭubī mentioned Tabarruj from the time of Nūḥ and Ibrāḥīm and Mūsā and 'Īsā عليهم السلام and before the Messenger ﷺ. But not only do we have Tabarruj worse than those eras that are public and popular and manifest in the norm; but what's startling is that it's now considered Ḥijāb. And what some men do publicly without shame or fear from Allāh سبحانه و تعالى is even worse. And what's startling is, they're labeled religious.

Would that reach that level if there was active Inkār of the Munkar going on?

'Al-Amr bi al-Ma'rūf wa nahī 'an al-Munkar' is the first characteristic that Allāh سبحانه و تعالى mentioned that made us the best nation.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

[Sūrah Āl'Imrān: 110]

The fashion today is to do the Inkār, on the very few who actually do Inkār of the Munkar. One may not steal or do Namīmah; cause enmity between muslims, or lie, or post that which is Ḥarām to hear or see for the world to see—That falls under the former cause of Istighfār—but at the same time he or she may see that same Ḥarām in person or in online groups that they're involved in; or generally online, where it's become common and they'll not forbid that Munkar when the means are available and easy before them.

Some have an illusion that they may not even realize that they have; and it's that they think that online or social media are exempt from Inkār al Munkar.

Habitually seeing Ḥarām without Inkār of the Munkar destroys the Īmānic immune system and sins become the norm to the heart over time and that's dangerous.

When you log into social media accounts, you have terms and pledges with Allāh you need to fulfill. You have the pledge of والنصح لكل مسلم.

We pledged to the Messenger ﷺ to advice every Muslim.

How many pass or see something of Munkar, and comment or message privately the individual? And this is online and in person. But I'm saying online because that's where it's lacking.

Let them know sins they're promoting, are like telling Allāh, 'Ya Allāh my sins are not enough, I need sins to go viral on the left side of my scale on the Judgement day when I stand before you'. والعياذ بالله

Every one of the millions who see it and listen to—whatever it may be of the various types of Munkar. The original producer lays in his grave or her grave until Yawm ad-dīn— which could be hundreds or thousands or millions of years— so long as that sin is still circulating, they're in the grave getting that sin.

They will carry their own heavy loads of sins and the heavy loads of whomever they caused to go astray.

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ

[An-Nahl: 25]

Sometimes the Munkarāt maybe in 'Aqīdah or in slander of Allāh سبحانه and Messenger ﷺ or the believers— Muwaḥidīn, the pure Muwaḥidīn who the globe love to attack. Or circulating weak Ḥadīth or words of Shirk or oath by other than Allāh, or instruments of the Shayṭān or Tabarruj or other matters that have become so common.

A person may never slander, which falls under the previous cause, but he may see it and not do Inkār of that Munkar and that falls under this cause from two avenues.

The author said most of this cause are rights of others and it's the right of a Muslim over another to defend him if he's being slandered.

You've not slandered; the previous cause, but you are leaving something out, which is defending him. And you need Istighfār from that.

The second avenue is that when you see someone being slandered, you're leaving, forbidding the evil. And that's one of the examples that he gave.

Ulamā and Du'āt and Muwaḥidīn and Muwaḥidāt are systematically slandered day and night. It's their right that we defend them when we see that they're being slandered. A Ālim or a Muwaḥid especially those with proper upbringing in Da'wah; they don't really care if anyone defends them or not.

But that doesn't dismiss his right of us defending him. Once upon a time, when I was active on social media, there was a young Shaykh who suddenly went inactive. He said when I asked him, everyone's attacking him, Ulamā and Ṭullāb al 'Ilm turned away. And he said the best of them are the ones who are silent.

And in sorrow he wrote me a poem; a poem by Ibn ar- Rūmī; he was from 'Abbāsi Khilāfah.

He said

وإخوان حسبتهـم دروعا .. فكانوها ولكن للأعادي

'brothers I thought were shields

and they turned out to be so

but they shielded my enemies'

وخلتهم سهاماً صائبات .. فكانوها ولكن في فؤادي

‘I thought they were arrow that don’t miss the target
and they turned out to be so
but they aimed their arrow to my heart.’

I advised him, but he never returned until he returned to Allāh و سبحانه و تعالى. I ask Allāh و سبحانه و تعالى that his soul be among those suspended and hanging from His Throne.

A Dā’iah shrugs off the distress and hurt if any, if any. You shouldn’t let it get to you. But if any, he shrugs it off with two Rak’āt in a deep sincere long Sajdah, not lifting his head until the hurt turns into delight.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ

[Al Hijr: 97, 98]

A Dā’iah is unflappable. Slander and attacks of the globe shouldn’t faze him. You got it wrong if that’s not what you expected when you’re spreading the pure Tawhīd or believe in it.

Before we drift any further, my point is that a Dā’iah or a prisoner or a Muwaḥidī or a Muwaḥidāt, they don’t care. Or I should say they shouldn’t care if one defends them or not. But regardless of that you have an obligation to defend the honor of any Muslim if you are able to. It’s a right of his.

معذرة إلى ربكم.

Fulfillment of the obligation of ordaining the good and forbidding the evil. You always hear, well, they are stubborn, they're not going to listen, what use is it?

The obligation is to do Inkār of the Munkar and ordain the good. The outcome is up to Allāh سبحانه و تعالى.

The Messenger ﷺ called people to Islām who died Kuffār. That question was clearly answered in The Qurān

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ

[Al-A'rāf 7:164]

A group forbidding the evil were asked, why do you preach? They're doomed to destruction so why are you advising them? It's useless. The ones forbidding the evil said to them, it's to free ourselves from guilt and blame, when we stand before Allāh سبحانه و تعالى.

To free ourselves from guilt and blame from not forbidding the evil and ordaining the good. Because they know they're going to be asked about that.

وَلَعَلَّهُمْ يَتَّقُونَ.

Perhaps, maybe they fear Allāh and abstain.

So in conclusion, what's this cause is Istighfār from matters one leave out and doesn't do; like that which is common among fulfilling the rights of others and like that of ordaining the good and forbidding the evil.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم

Class 7 - The Fifth Cause—"al-Dhunūb al-Bāṭinah (الذنوب الباطنة)": The Moral Diseases of the Heart

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والعاقبة للمتقين، والصلاة والسلام على عبده ورسوله وخليته وصفوته من خلقه نبينا وإمامنا
وسيدنا محمد، وعلى آله وأصحابه ومن سلك سبيله واهتدى بهداه إلى يوم الدين
أما بعد

The Fifth Cause of Istighfār which we'll go over today إن شاء الله is what the Author referred to as "al-Dhunūb al-Bāṭinah (الذنوب الباطنة)".

These are moral diseases of the heart and he gives examples to show what types of diseases he is referring to.

- □ And the first one that he mentions is 'al-Kibr (الكبر)'—which is arrogance and pride, and that could be against Allāh تعالى or it could be against the Messenger ﷺ or his teachings or could be against believers or humans in general.
- □ And he also mentions, as an example, 'al-'Ujb (العُجب)'- which we already went over it, and it's when one thinks that his deeds are so great and he's so pleased with them in an arrogant manner, and thinks that they're of his own merit, forgetting that it's bestowed by Allāh تعالى, and not fearing their spoilage with that type of thinking and intention.
- □ Then he mentions 'Khuyalā (خِيَلَاء)', which is mentioned in the verse:

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

[Luqman 31:18]

مُخْتَالٍ فَخُورٍ

'Khuyalā' is pride or arrogance or self-deluded or vanity. Some consider 'Khuyala' and 'Kibr' to be synonymous, and if they're not the same, the difference is barely noticeable.

Horses in 'Arabi are called 'Khayl (خَيْل)', from 'Khuyalā. Because the 'Arab back then, they took it to that the horse, when he walks, he walks in what appears to be an arrogant, prideful manner—especially when they used to prep them before engaging in battles.

The slight difference that I noticed, between 'Khuyalā' and 'Kibr' maybe what Ar-Rāghib al-Isfahāni mentioned that 'Kibr Al-Khuyalā' is 'Kibr' but what stems from imagination.

- □ His next example is 'Ḥasad (حَسَد)' - envy, jealousy towards others.
- □ And then he mentioned which 'Ghil (غِلَا)' which is bitterness or malice or grudges and resentment or hate towards other people.

Allāh سبحانه و تعالى after praising the Muhājirīn and the Anṣār, Allāh praised those who came after them. He praised those who came after the Ṣaḥābah, which is anyone after the Ṣaḥābah until Yawmul Qiyāmah. And among the characteristics of those praised in the Qur'ān, is that they make du'ā to be free from having this disease.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

[Al-Hashr 59:10]

O Allāh, don't allow bitterness in to our hearts towards those who believe.

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا

The Author said these diseases can be as mighty as mountains or they can be small as an atom's weight and it's rare that any heart is free of them.

He gives five important reasons for how dangerous sins under this category are and **إِنْ شَاءَ اللَّهُ** we'll go over them quickly.

□ The first one is that people are heedless of sins under this category even among those who may be deemed as righteous or what are labelled as religious.

Many who appear righteous will stay free and clear from the most obvious, popular, clear sins that we mentioned, but they're manifest with the diseases in this category at various levels. One may not do zinā **وَالْيَعَاذُ بِاللَّهِ** or think of about it or kill or steal, but will have these diseases. And sadly, they're popular among the Ṭullāb al-'Ilm.

□ Second reason he gives to show how dangerous sins are under this category are, is that the sins are constant in the heart unless Allāh frees one from it, unlike the clear, more popular sins which are limited in their time.

Drinking alcohol **وَالْيَعَاذُ بِاللَّهِ** is a few minutes, a few hours a week and these 'al-Dhunūb al-Bāṭinah'— these internal illness of the heart, these internal sins, they live in the heart 24/7, until one works on breaking away and freeing himself from them by the Will of Allāh **سُبْحَانَهُ وَتَعَالَى**.

□ The third reason he gives for as to how dangerous sins under this category are, is that he says they affect the body.

'Al-Dhunūb al-Bāṭinah', we said, live in the heart, but they affect the body. There's a correlation between the internal heart and the body. The Ḥadīth is clear on it.

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

[Sahih al-Bukhari 52]

There's a piece of flesh in the body, if it's good, sound and reformed, the entire body becomes good. And if it's spoiled, the entire body is spoiled. What is it? The heart!

Reforming the heart is reforming the actions of the limbs. A sound heart leaves no will in it other than for Allāh سبحانه و تعالى. When and if that happens, the limbs follow the heart in obedience and movement will only be for Allāh سبحانه و تعالى, in what pleases Allāh سبحانه و تعالى.

The healthy, sound heart affects the appearance. The more one adjusts his heart, the healthier the appearance will be.

The heart is like a king is to his citizens. The heart is the king to the limbs. The heart supervises them, they're like soldiers under its command. So, what's the point here? The point is to show the danger of sins under this category by showing that when one has 'al-Dhunūb al-Bāṭinah', that fall under this category, yes, they're in the heart, but they affect the limbs.

□ The fourth reason that he gives to show the danger of sins under this category, is that these diseases 'qalīluhā'; a small, scarce amount, no

matter how small, is considered and is really alot. An atom's weight of any of these various diseases may deprive one of Jannah.

Ḥadīth in Ṣaḥīḥ Muslim:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

One who has in his heart, the weight of a mustard seed of pride, will not enter Jannah.

It can't get any smaller than that. Mustard seed, an atom's weight, a weightless amount, may deprive someone of Jannah.

The Author commented saying this is proof, the Ḥadīth is proof that a small amount of these types of sins can be devastating and is considered a major sin. Why is it considered a major sin? Because of the severe punishment that's promised in the Ḥadīth.

An-Nawawī, and al-Qāḍī 'Iyāḍ رَحِمَهُمُ اللَّهُ تَعَالَى, they explained what it means that a person with a tiny amount of pride will not enter Jannah.

They said that it means Allāh سُبْحَانَهُ وَتَعَالَى does not forgive him, he may enter Jahannam like the major sinners who are persistent on their sins without Tawbah—they died in that status without Tawbah, then after being purified, then they will enter Jannah.

Or they said, he doesn't enter Jannah with the Muttaqīn- in the first grand entry in to Jannah, the grand opening- may Allāh سُبْحَانَهُ وَتَعَالَى grant us that special honorary entrance.

And the third explanation they said, is that he's worthy of that punishment, if he's punished by Allāh سُبْحَانَهُ وَتَعَالَى and Allāh سُبْحَانَهُ وَتَعَالَى may forgive him at the end because of his Tawḥīd.

Whichever way you look at it— the Ḥadīth is clearly worded by the one who doesn't speak out of his own whims— to show the severity of even a tiny amount of 'Kibr'. And similar to that is any of the sins under this category.

□□ The fifth reason that he gives to show the danger of sins under this category, and he referred to it as the most dangerous reason, is that a person may have this disease or one of the diseases under this category, and not know it.

A lot of these internal, moral heart diseases resemble the actual physical heart diseases.

They recommend that one gets his heart checked even if there are no symptoms of illness because one may not know that he has a disease or feeling. And that may end up causing him a sudden cardiac arrest or even death. Whereas if, they discovered it earlier on, it may be preventable, or cured by the Will of Allāh سبحانه و تعالى.

Some may have these moral diseases without realizing it.

The Author mentions the example of Isbāl (الإسبال).

And Isbāl of course is wearing the clothes below the ankle for men. Isbāl is not the main topic, otherwise we'd mention all the relevant opinions, and proofs and rebuttals, but in summary some 'Ulamāh believe that if one doesn't do Isbāl out of 'Khuyalā', if it's not out vanity or arrogance, then that's okay. That's not the correct opinion. Other 'Ulamāh, believe that Isbāl is Ḥarām, whether it's for 'Khuyalā' or not. Not being for 'Khuyalā' may be a lesser Ḥarām but nonetheless it's Ḥarām, because of the Ḥadīth that's in Ṣaḥīḥ al-Bukhārī:

مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ

Whatever that hangs below the ankle is in the fire.

Some 'Ulamāh said that Ḥadīth is for one who wears it for other than 'Khuyalā' —for Isbāl other than 'Khuyalā'.

And for 'Khuyalā' it's even a worse punishment, for the Ḥadīth with promising a more severe punishment — that's in Ṣaḥīḥ Muslim (106):

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

There's three types of people Allāh will not speak to them on the day of Resurrection, nor will He look at them, nor will He absolve them and for them is a severe painful punishment.

The Messenger ﷺ repeated that three times to draw the attention to the severe matter.

Abu Dhār رضي الله عنه said:

خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟

'May they fail and lose — who are they?'

He said:

الْمُسْبِلُ، وَالْمَنَانُ، وَالْمُنْفِقُ سِلْعَتُهُ بِالْحَلِفِ الْكَاذِبِ

First one of them is who? الْمُسْبِلُ (al-Musbil) — The dragger of his lower garment.

There's other narrations similar to this Ḥadīth that I mentioned, promising that severe punishment and specifying that it's for those who do it out of arrogance.

So some 'Ulamāh said there's two categories of Ḥadīth pertaining to Isbāl:

One promising a less severe punishment and it's for those who do it without 'Khuyalā'.

The other group of aḥadīth promising the more severe punishment and it's for those who wear it for 'Khuyalā'.

Adh-Dhahabī رحمه الله said: you tell someone don't do Isbāl and you see his arrogance in defending his foolish self — that's from Adh-Dhahabī, not from me — he said, he defends his foolish self by saying I'm not doing it out of arrogance using Ḥadīth out of context.

Basically, what he means — he's explaining that there's two categories of Ḥadīth. One, with a severe punishment for Khuyalā — who does it for 'Khuyalā — and one for, with a less severe punishment that is he does it for apart from Khuyalā.

Know, how he considers arguing these matters foolish and arrogant. And he said, Adh-Dhahabī said, some may even use the Ḥadīth of Abū Bakr Al-Siddīq رضي الله عنه to justify their Isbāl. And he's talking about the Ḥadīth that's in Ṣaḥīḥ al-Bukhārī (5784):

مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

Allāh will not look at one who lowers his garment out of vanity.

Abū Bakr said:

إِنَّ أَحَدَ شِقِّي إِزَارِي يَسْتَرْخِي، إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ

In one narration he said: My Izār slips and falls low. In another narration he said one of the sides of my Izār slides down if I don't take care of it, meaning— wrap it up, pull it up and wrap it.

Nabī ﷺ told him:

لَسْتَ مِمَّنْ يَصْنَعُهُ خِيَلًا

You are not one of those who do it out of vanity or conceit.

Abū Bakr was initially wearing his Izār above the ankles — then it slides down. He kept raising and wrapping it. He was worried about a side of his Izār slipping while he constantly pulls it up and ties it. It's not Khuyalā, that's not conceit, that's not vanity. He kept raising his garment.

If someone's Izār keeps slipping — he's thin — he has a bag — he's out, that's all he had that day — he kept pulling it up or he lost weight suddenly — that doesn't fall under the category of conceit.

Someone's clothes slip and you remind him — raise your pants above the ankle. Someone with exceptional random circumstances, someone like those in prison — because that's a rule in prison.

Alhamdulillah when we were in prison there were ways around it, where we didn't do Isbāl, but some, some are forced — that doesn't fall under conceit or Khuyalā.

So the first opinion here is the wrong one which we mentioned that Isbāl is okay if it's not out of Khuyalā. The second opinion is that Isbāl for

arrogance or not arrogance is Ḥarām, one being more severe than the other.

Shaykh Nāṣir's opinion is very unique and that's why he mentioned here. He believes there's no Isbāl without Khuyalā. There's no Isbāl without arrogance in it. Why? How?

His rationale in that is that, that person consistently refuses to stop Isbāl, knowing the punishment – that's Khuyalā.

It doesn't necessarily imply if one has the moral disease of Khuyalā that he will feel it or know it. They could be in denial, they may not know that they have it at all – or it could be covered by other factors.

Also, Khuyalā is not at one level. It's at different levels like the other moral, heart diseases. There are various degrees and levels.

Someone walking with his chest propped up in full blown Khuyalā is not at the level of one who has an atom's weight of that disease – there's stage one cancer and there's stage four cancer.

The Author's opinion that every Isbāl is Khuyalā— is vanity, it has actually precedent from that – and from what I can remember, without researching it recently, is that Ibn al-Arabī said, 'Someone who claims that he wears his Izār below the ankle but it's not out of Khuyalā, then — إطلاته ذيله دال على تكبره — his garment below the ankle is indicative and proof of his Khuyalā'.

Even the statement of Adh-Dhahabī that I mentioned earlier is very similar. He believes there is Khuyalā and not Khuyalā – both are Ḥarām as we mentioned – but if someone argues about it, he said, then that's arrogance.

Shaykh Nāṣir, he said, one who constantly does it, knowing the punishment, then it's Khuyalā. That's very similar, even though Adh-Dhahabī believes there's two categories.

The Author also stated that he wrote a book responding to Ash-Shawkānī رحمه الله in this matter. I alluded to that in a previous Ḥalaqah and many brothers and sisters began to inquire about it. We don't have it, I haven't read it because it wasn't released – may Allāh سبحانه وتعالى release the Author, his 'ilm and his books – but I can give a one-line summary on what it's about, knowing the opinion of Ash-Shawkānī رحمه الله and knowing the opinion of Shaykh Nāṣir – may Allāh hasten his release.

Ash-Shawkānī in Nayl al- Awṭār believes there's no problem in Isbāl if one is not doing it out of vanity, Khuyalā, which is among the first opinion that I mentioned earlier – the one I said was not the correct opinion.

Shaykh Nāṣir is saying, what Ibn al-Arabī mentioned and other scholars – the fact one is willing to do Isbāl knowing it's deterred from; means that person has Khuyalā. It may not be at the high end level, it may be at the low level, but he has it and he may not even realize he has it.

So, since we branched off, let me do a recap why the Author mentioned Isbāl under this as example here.

He mentioned five reasons on how dangerous internal sins are. The most dangerous point he said was the fifth one – a person may have this disease and not know he has it; he's saying that a 'Musbil' has Khuyalā, yet he doesn't even know it. His consistency in doing Isbāl knowing it's deterred from is, Khuyalā. He's inflicted with it even though he may not be at the high end level of it.

How can one feel an atom's weight of this disease, the weight of a speck of a dust? How can you feel it when it's as tiny? Imagine, when that tiny amount is mixed with other ailments and other factors that may help cover that tiny amount up, similar to the other various forms of moral diseases under this category.

Finally, even though it's not the topic here, but one of the ways – one of the best cures to start with, pertaining to these types of diseases, is to turn in sincerity to Allāh سُبْحَانَهُ وَتَعَالَى with du'ā. That's the start. The du'ā of those who Allāh سُبْحَانَهُ وَتَعَالَى described as being firmly grounded in knowledge:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

(3:8)

O Allāh, let not the hearts deviate after You have guided us.

The du'ā we mentioned earlier on

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا

(59:10)

O Allāh do not put in our hearts any hatred, any Ghil, any bitterness against the believers.

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

O Allāh, Controller of the hearts, direct our hearts towards Your obedience.

(Ṣaḥīḥ Muslim 2655)

The purest, most sound, most healthiest heart, to ever be on the face of this earth, was that of the Messenger ﷺ yet he used to ask Allāh as in Sunan an-Nasaī (1304)

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا

I ask you for a sound heart and a truthful tongue.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم

Class 8 - The Sixth Cause— "al-Dhunūb al-Khafiyyah (الذنوب الخفية)":
The Hidden Inconspicuous Sins

The Seventh and Final Cause— "al-Dhunūb al-Majhūlah (الذنوب
المجهولة)": The Unknown Sins

بسم الله الرحمن الرحيم

الحمد لله ربّ العالمين

والعاقبة للمتقين، والصلاة والسلام على عبده ورسوله وخليله وصفوته من خلقه نبينا وإمامنا
وسيدنا محمد، وعلى آله وأصحابه ومن سلك سبيله واهتدى بهداه إلى يوم الدين

أما بعد

The Sixth Cause of Istighfār that we'll cover today إن شاء الله is "al-Dhunūb al-Khafiyyah (الذنوب الخفية)": The Hidden Inconspicuous Sins.

The Author gives three examples of sins to get an overall idea of what falls under this cause.

□ □ The First example that he mentions is 'Hidden Inconspicuous Shirk:
Al-Shirk Al-Khafi (الشرك الخفي)'. □

We spoke about this topic in different classes many times. It's Riyā or show-off that sometimes mixes with good deeds, it could be at the high degree end of it or at the low level end of it. One may have it and not even know, similar to what we mentioned in the previous cause and that's why it's referred to as inconspicuous.

Then he mentions two terms pertaining to this, which is Riyā (الرياء) and Sum'ah (السمعة)

And they're mentioned in a Ḥadīth in Ṣaḥīḥ al-Bukhārī (6499):

مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ

One who lets people hear of his good deeds intentionally to get their praise, Allāh تعالى سبحانه will let the people hear it. And one who does good deeds to show off, Allāh تعالى سبحانه will let people see it.

The meaning of the Ḥadīth is that Allāh تعالى سبحانه will disclose and expose this individual's real intentions, the real intentions that he had behind the deeds to humiliate him.

Or another explanation is that Allāh تعالى سبحانه may let people know of his deeds in the Dunyāh, he got his wish- that's what he wanted, and no reward, and possibly even a punishment will be in the Ākhirah.

Allāh سبحانه و تعالى said:

(Ash-Shura 42:20)

مَنْ كَانَ يُرِيدُ حَرْثَ آخِرَةٍ نَذِرْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي آخِرَةٍ مِنْ نَصِيبٍ

Whoever desires his reward for his deeds in the Ākhirah, Allāh سبحانه و تعالى will give it to him in the Ākhirah, and increase it. And whosoever desires his rewards for his deeds in the Dunyāh, he will get some of it- he will get some of that reward in the Dunyāh, but there will be no share left of it in the Ākhirah.

The two terms in the Ḥadīth are 'Riyā' and 'Sum'ah', and they were defined in Taysīr al-'Azīz al-Ḥamīd which is the uncompleted elucidation on Kitāb at-Tawḥīd by Imām Muḥammad Ibn 'Abdil Wahhāb. Taysīr al-'Azīz al-Ḥamīd was written by his Muḥaddith grandson who was killed before he was able to complete it. I wrote a short article about his story more than 20 years ago, was titled 'If you didn't kill him, he would have died'.

In Taysīr al-'Azīz al-Ḥamīd, Sulaymān رحمه الله تعالى said:

Riyā is when one does something to show off to people where they can see it. Riyā is show off that pertains to the eyesight.

And Sum'ah is when one does something in show off to tell them or so that they can speak about it. And this includes one who does something for the Sake of Allāh سبحانه و تعالى then boasts about it.

Sum'ah is show off that pertains to the hearing. And Riyā is show off that pertains to the eyesight.

The Author then mentions that there is a Ḥadīth which state that there is a Kaffārāh or an atonement for al-Shirk al-Khafiyy and that they are all weak, but he mentions one of them:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

I seek refuge in You, Yā Allāh that I not associate anything with You knowingly and I seek Your Forgiveness for what I don't know.

(Muṣannaf Ibn Abī Shaybah 28966, and Musnad Aḥmad 19171)

He used that to point to the last statement:

"I seek Your Forgiveness for what I know not"—What he's trying to get at is that inconspicuous hidden shirk may happen without an individual or a person even perceiving it. That was the first example:
Inconspicuous Hidden Shirk that falls under Inconspicuous Sins.

□ The second example of sins that he mentions under this Cause is: Inconspicuous Desires.

Here, he mentions a narration that he indicates as weak when attributed to the Messenger ﷺ, but authentic as a statement by the companion Shaddād Ibn Aws رضي الله عنه.

And that's actually also in the footsteps of Ibn Taymiyyah رحمه الله, as it seems he had the same opinion before him. Because Ibn Taymiyyah رحمه الله mentioned that statement many times throughout his work in Sharḥ Abī Dharr, in Jāmi'u al-Rasāil, and Al-'Ubūdiyyah, he also mentioned it in Qāidat fi al-Maḥabbah. And when Ibn Taymiyyah mentioned it, he would attribute this statement to the Ṣaḥābī and not to the Messenger ﷺ.

Shaddād Ibn Aws Ibn Thābit al-Ansārī said:

يا بقايا العرب ان اخوف ما اخاف عليكم الرياء والشهوة الخفية

‘O remnants of the 'Arab, the thing I fear the most for you is Riyā-showing off the deeds and inconspicuous desires.’

Abū Dāwūd al-Azdī al-Sijistānī, a Muḥaddith in Baṣrah, he interpreted inconspicuous desires as love of leadership or chairmanship: Ḥubb al-Riāsah (حب الرئاسة).

(Majmu'al-Fatāwāh Volume 16, p.346)

And in the 'Arabi 'Riyāsah' (رياسة) or 'Riāsah' (رئاسة) whether it's with a Yā (ي) or Hamzah (ء), they are both linguistically correct.

Ḥubb al-Riāsah- love of leadership which falls under Al-Shahwa al-Khafiyyah (الشهوة الخفية)- inconspicuous desires, this example, is like the previous example- Al-Shirk al-Khafi.

They're generally, how they are similar are, they are manifest among those who call to good, and maybe people who appear to be knowledgeable or deemed righteous and religious.

Just like medical physicians sometime state that there are certain physical diseases, that are more common among certain people of certain backgrounds, like based on sometimes on race or age or gender or location— these heart diseases are common among Ṭullāb al-'Ilm and those classified as righteous.

Shaykh Nāṣir mentioned in this book, that he has wrote another book, specifically directed to advise Students of 'Ilm under danger of Inconspicuous Desires.

This second example; he said out of humbleness, may Allāh سبحانه و تعالى raise his rank in Dunyāh and Ākhirah, is that, it's a reminder for himself first and foremost, and for Ṭullāb al-'Ilm, in particular.

Like the previous book on Isbāt, they haven't been released.

Even before Shaykh Nāṣir, many 'Ulamāh mentioned this specific matter, in that, these diseases tend to affect Ṭullāb al-'Ilm, and Du'āt, and those deemed righteous, more than others.

Look no further than these so called Muslim communities around you. The fallouts, the quarrels, the disputes among the organizations, and board members, and leaders. And they are supposedly created for what? Da'wāh.

Ibn Taymiyyah رحمه الله said:

‘Love of leadership is the root of transgression and oppression.

(Majmu'al-Fatāwāh 18/162)

And Fuḍayl Ibn 'Iyāḍ said:

‘Everyone who loves leadership will envy, and will transgress, and will seek the faults of others, and would despise when anyone's ever mentioned and praised before him.’

(Ibn ‘Abd Al-Barr, Jāmi‘ Bayān Al-‘Ilm article. 571.)

In Mirqāt al-Mafātīh (15/253), Sharaf al-Dīn at-Tībī said— in summary and in meaning, he said:

‘Love of leadership is among the last moral heart vices that righteous people fall into.’

Love of leadership is among the last moral heart vices that righteous, religious people fall into. Let me explain what that means in a parable.

We touched on that in the previous classes, but— track runners for example, the 110m hurdle race, they have 10 hurdles; righteous people run over those hurdles easily. The first one being for example; Zinā, Ribā, Siḥr— they jump over that hurdle with no problem. The second one; Namīmāh—they jump over it with no problem. The third one may be for example; various doubts and desires—they jump over it with no problem. The third, fourth, fifth, sixth and seventh— they hop over them with no problem.

That tenth and last hurdle—the righteous slip and fall on it, and trip on it. It's the love of leadership and it's twin diseases; like love of fame, and popularity, and the love to be praised.

That parable of that last hurdle is what's meant when 'Ulamāh say, love of leadership is considered the last vice to leave the heads of the truthful people: al-Siddīqīn.

Sharaf al-Dīn at-Tībī said:

People wean themselves off from desires and doubts, they push themselves in to various forms of 'Ibādāt, then they appear to be religious, and the laymen and masses begin to accept them for their appearance. And those who are deemed righteous begin to love how people praise them, and serve them, and honor them, and venerate them. And people begin to push them to the forefront and center of events and other leadership statuses.

Of course, he's talking about those who begin to enjoy that.

He said:

They then begin to fall in to the trap of this desire.

And his astonishing, last statement is, he said:

Those people, Reciters and Du'āt, 'Ulamāh, those people begin to think their 'Ibādāh is solely for the Sake of Allāh, but that hidden desire that they were blinded from realizing they had, places that person's name

with Allāh among the Munāfiqīn, while he's been thinking all along that he's among the Muqarrabīn— the forerunners nearest to Allāh سبحانه و تعالى!

It's an internal deception no one is free from but the very truthful, and sincere people.

Ishāq Ibn Khalaf said:

‘By Allāh, The One and Only, removing huge, unshakable mountains is easier than removing love of leadership from the hearts.’

(Jāmi‘ Bayān Al-‘Ilm article. 571)

Şufyan at-Thawri said:

رَأَيْنَاهُمْ يَزْهَدُونَ فِي الطَّعَامِ وَالشَّرَابِ وَاللِّبَاسِ، فَإِذَا نُوزِعَ أَحَدُهُمُ الرِّئَاسَةَ نَاطَحَ نِطَاحَ الْكِبَاشِ.

(Jāmi' al-Masāil 1/53)

Şufyan said:

‘We see them in Zuhd, they self-discipline pertaining to eating, drinking, clothing but when it comes to leadership, they gore at it like the goring of the rams.’

Şufyan was talking about his time, and he died a 161 years after the Hijrah, almost a 1300 years ago. So imagine today!

The story of 'Umar bin al-Khaṭṭāb رضي الله عنه, replacing Khālīd Ibn Walīd رضي الله عنه with Abū Ubaydāh رضي الله عنه as his general, is a historic landmark example on this matter.

'Umar understood the pure meaning of Tawḥīd in the conquest. He didn't want the least bit of fitnah or deficiency in Tawḥīd with a man who's never lost a battle; Jāhiliyyah or Islām, may Allāh سبحانه و تعالى be pleased with him and raise within this Ummah heroes like him.

When the decision was made, and Abū Ubaydāh and Khālīd رضي الله عنهما exchanged roles, the harmony between the two of them in exchanging the roles is probably unprecedented.

The obedience to the Khalīfāh which was a must, رضي الله عنه, who has the full right to make such changes and decisions, even though, Khālīd رضي الله عنه had the power and ability to revoke or to secede.

The way Khālīd remained in the ranks as a soldier, giving all he could, just like he was when he was a general, with the same intensity —after

all, what does it matter if one is a general or a soldier, so long as he serving Allāh سبحانه و تعالى؟

What does it matter if one is known or unknown doing the same Da'wāh work, possibly even more as an unknown? Unknown in this Dunyāh, but known where it really matters, as we said in our previous series.

What we mentioned about Ḥubb al-Riāsah, applies to love of seeking attention, or popularity, or fame, the love of being mentioned in good and in praise, and everything similar to that— they all fall under that one last hurdle that everyone trips on.

And that's seen widely on social media; people changing their principles, doing munkarāt and fawāḥish, واليعاذ بالله, for the love of fame. But the more narrow topic for us is, how these matters pertain to Ṭullāb al-'Ilm specifically, and those who are deemed righteous, which is a catastrophe nowadays on social media.

Being unpopular or detested for standing with the Ḥaqq, with the Tawḥīd and Muwaḥḥidden, makes you popular in the Malā al-A'lā, where it really counts.

If fame and names were significant, then the most worthy names for us to know would be the Messengers and Prophets.

We know Allāh سبحانه و تعالى sent plenty of Anbiyāh, and over 300 Rusul, yet the Qur'ān only mentions 25 of them.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

(An-Nisa' 4:164)

If fame and followers meant anything, Allāh سبحانه و تعالى wouldn't let Nūh عليه السلام embark on the ship with only 80 followers, after 950 years of Da'wāh. And some Prophets had even less than that. Some left this Dunyāh with two followers, some with one, and some with none, as the Ḥadīth states in Ṣaḥīḥ al-Bukhārī (5705).

Look how love of fame got into some of the Ṭullāb al-'Ilm of the past.

When Al-Khatīb Al-Baghdādī رحمه الله, wrote his famous book Tārīkh Baghdād—The History of Baghdād, it quickly became popular and it became a reference. It had the biography of 7831 names, some of them Muḥaddithīn that he classified their statuses, and some notable people, some historical events, and other information.

A scholar named Ibn al-Bannān al-Hassan Ibn Aḥmad Al-Baghdādī, he asked those who read the book, before he got a hold of it—he said, did Khatīb Al-Baghdādī mention me in that book as credible or weak? They said he didn't mention you at all. He said I wish he'd have mentioned me even as a liar.

Fame got to him so much that he wished to go down in history even as a liar.

When fame and popularity come in to play, the principles get deluded, and the truth appears evil and evil appears as the truth.

Ibrāhīm Ibn Ad-ham, and Ayyūb as-Sikhtiyānī, and Bishr Ibn Hārith Al-Marwāzī said one who seeks fame and popularity cannot be truthful with Allāh سبحانه و تعالی

Some are and were worthy of being recognized as Mujaddidīn, and revivers of concepts of Tawḥīd and Ḥaqq, yet they were in prisons, or are in prisons, or unknown, or oppressed, or suffering, and they've died like that or they will die like that.

Some spread the clear kufr under the cloak of Islam yet they reach the peak of fame. They're a drop of grain in knowledge, portrayed and depicted as domes in knowledge. Why? The leaders make that grain look like a dome, so they can take photoshoots around them, and put them on demand when anything needs to be said in support of those leaders, so the ignorant masses can follow.

Ibn Khaldūn mentioned a statement, it's as if he was living today— in meaning and in summary, he said:

Some were famous by for example, an organization, or a group or a government, and they raise them to the highest peak, to promote the Ṭughyān and Kufr of those who make them famous. When they do

make them famous people start to blindly follow them, and masses and people begin to get astonished at every single little thing they do, and then people act ridiculously in mimicking them.

Any time fame or love of leadership comes to anyone of you, just remember, remember: the masses will walk away at your first trial, in Dunyāh before the Ākhirah. And I tell you that from with first-hand experience, not once but many times.

Number two, remember: if they can assist you in this situation, or these situation, then please them— if they can spare your soul from departing when you're on your death bed, then they are worthy of being pleased.

They will not help you on the day of the stunning calamity, when the earth is shaking in its ultimate quaking, when the mountains are blown away, and the earth is laid bare, and no one's left behind, when everyone stands before Allāh سبحانه و تعالى in rows, and the appointed meeting with Allāh سبحانه و تعالى is now an inevitable reality—where are those people to support and help you?

Allāh summarized all that in three words:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ

(Al-An'am 6:94)

You will come to us individually.

They are not gonna come and support you and help you. Whoever can help you at that moment is worthy of you pleasing them.

It doesn't take a genius of a Dā'iyāh to become famous. All it takes is to master nifāq, which a person with the lowest level of intelligence and IQ can do.

Changing, deludes some principles of Tawḥīd, and Walā and Barā because that's hated, downplay the Ḥurum of public Munkarāt and Fawāḥish or even their Istibāḥā, give statements of nifāq that can be interpreted in various ways that will please all sides, speak against the Muwaḥidden because they are strangers and despised—hint or clearly speak for the rights of those who are doing the actions of Qawm Lūṭ, and after that watch the governments and organizations invite, and support, and make that grain a dome.

Sometimes, Allāh سبحانه و تعالیٰ does bless some of those who are righteous with being famous. It's not a goal but happens by the Will of Allāh.

Some of the Salaf considered being famous a Ibtilā - إبتلاء; a trial. And those righteous will struggle, and make du'ā to remain pure, and constantly push themselves away from liking them or falling for its temptations and traps. They struggle to remain focused only on pleasing Allāh سبحانه و تعالیٰ, no matter how famous they get, or what level of praise they receive.

Khālīd Ibn Ma'dān al-Kalā'ī, was a Tabi'ī who met some Ṣaḥābah. Ṣafwan Ibn 'Umar said: When Khālīd Ibn Ma'dān's Ḥalaqah became big when he was teaching, the turnout was massive, and he had a large audience, he would get up and leave.

They said: Ṣafwan, why would he leave?

Ṣafwan said: he hated fame.

'Abdur-Raḥmān Ibn Mahdi said:

I used to teach on Fridays —he had a Ḥalaqah— and when the turnout was big, it would make me happy. And when the turnout was small, when I had a lesser audience, I would be sad.

Bishr Ibn Manṣūr heard him say that. He said:

هذا مجلس سوء فلا تعد إليه

That's an evil setting, don't go back to it.

He said:

فما عدتُ إليه

'Abdur-Raḥmān Ibn Mahdi said:

I never went back to it.

[سير أعلام النبلاء (7/ 590)]

Compare that today with competition on followers or views or even displaying 'ibādāt. One hides in his own bedroom and struggles with his sincerity, yet someone purposely displays them? That is a second example.

□ He gave a third example— he gave of the types of sins under this category, the Author says it's even more hidden and more dangerous than the previous two examples that we just mentioned.

And he mentions the Ḥadīth in Ṣaḥīḥ al-Bukhārī and Muslim (2988b):

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

A servant speaks words that he does not confirm or understand the repercussions, or without thinking whether they are right or wrong, that word may cause one to sink down and be thrown in Jahannam, further than the distance between the East and the West.

And a slightly different narration in Ṣaḥīḥ al-Bukhārī (6478), the Author also mentions this second Ḥadīth:

وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ

A slave of Allāh may utter a word which displeases Allāh, without thinking of its gravity and it will cause him to sink in and be thrown in to Jahannam.

He emphasizes certain statements of those Ḥadīth. He emphasizes لَا مَا يَتَّبِعُ مَا فِيهَا and in the other Ḥadīth, he emphasizes يُلْقَى لَهَا بَالًا.

He's trying to show the danger of these words; which is a careless word; a word spoken without thinking; a word, one doesn't confirm yet spreads it; a word said without knowing its repercussions; a word one says without pondering upon its consequences or effects; a word one doesn't suspect will have the result it does, and Allāh سُبْحَانَهُ وَتَعَالَى will write His Wrath for him, for it, until The Day when He meets him.

One word a person says could be like a stab in the heart of a believer, rendering him sleepless. Yet the one who said it would be mindless, sleeping like a baby in his crib, not knowing how far in Jahannam it's sinking him.

That's become common on social media or texting, where one may not have the same restrain as they would do when communicating in person.

Or one gets in to conversations where he lets his tongue loose.

All it takes is a word that will cost him his Ākhirah. And these types of words are addictive and contagious.

This is one word. Imagine words. Imagine words on top of words, in paragraphs, in speeches, in clips, in books—especially those words by deviant 'ulamāh that have catastrophic effects.

وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

[An-Nur 24:15]

You thought it was trivial, you thought it was an insignificant matter, you took it lightly but it was extremely serious to Allāh.

Shaykh Nāṣir said, ask yourself how many times did you say such words at moments of being mindless or heedless, or joking, and angry, without you perceiving them. Words that can make one worthy of such a severe punishment.

And a side issue, since we mentioned this Ḥadīth: Ibn 'Abd al-Barr in at-Tamhīd, and Ṣufyan Ibn 'Uyaynāh and Ibn Battāl and others considered the meaning of that word that I mentioned in those Aḥadīth, the word in the Aḥadīth, a word that will cause one to be thrown into the hellfire, they considered it to be words that are said to tyrants and leaders to please them in their wrongdoing and oppression.

Like the ones who got scolded for being too lazy for not saying enough of these types of words.

Ibn 'Abd al-Barr said I don't know of any dispute that these Ḥadīth or this Ḥadīth refers to words said to tyrants to please them in what displeases Allāh سبحانه وتعالى and to decorate their evil of bloodshed and oppression or anything else to suit their desires.

So, in summary, what's this Cause? This Cause is called "al-Dhunūb al-Khafiyyah (الذنوب الخفية)": inconspicuous sins. And it's matters like Hidden Shirk like show off, Hidden Desires like love of leadership or praise or fame or popularity, the most dangerous of the three examples is a word one utters while being mindless or heedless of its danger.

Let's go over the final cause since it's pretty much short—and the points that I would want to talk about— we have already talked about them. So let's go over it.

The seventh cause, and the final cause is "Al-Dhunūb Al-Majhūlah (الذنوب المجهولة)" —Unknown Sins.

These are sins one commits not knowing that they are prohibited, that they're Ḥarām because he's ignorant. They could be any of the various sins we mentioned or the ones that we didn't mention, and these sins could be ones that one commits— Irtikāb Al-Muḥarramāt (ارتكاب المحرمات) — one commits these sins, or they could be obligated and

ordained and one leaves them out. At-Turūk — we took that, Tarkil Wājibāt; leaving matters that are obligatory, and we covered that.

So it's basically any sin one commits, not knowing it's a sin, whether it pertains to leaving obligations, or doing Ḥarām. Not knowing these prohibitions could be from the negligence, and shortcoming of that individual, by turning away from learning, or being preoccupied in this Dunyāh and not learning, or other reasons. A person with this negligence will be sinned for his ignorance. And so, he needs to do Istighfār for that sin, because he was able to remove the ignorance and he didn't.

Someone, may have committed these sins without any shortcoming from him. He or she didn't turn away from knowledge. He wasn't at fault for his ignorance for one of the various reasons we mentioned, as an excuse in ignorance in these matters. In that case, he has not sinned, but he's at a lesser rank than one who hasn't committed these sins. Therefore, that person needs Istighfār for that.

The issue of ignorance on these matters of Ḥarām and Ḥalāl was already discussed. It was discussed and addressed in this series— in the previous causes, and that's why there's no need to go over it again.

The Author gives his final advice after mentioning all these causes, may Allāh reward him. And he says, after knowing all these causes, contemplate and be truthful with yourself, and you'll know you are in desperate need for constant repentance and Istighfār.

The Messenger ﷺ ordered his Ummah to do Istighfār because of his compassion over them, and because of their need for it. So do as much Istighfār as you can, along with what's called— he called them Kāsiḥāt al-Dhunūb (كاسحات الذنوب).

Kāsiḥāt al-Dhunūb means sin sweepers. He called some du'ā pertaining to Istighfār, sin sweepers. You use them to remove your sins. And he mentioned two Aḥādīth.

▫ □ One of them is in Ṣaḥīḥ Muslim (483) and it's the du'ā that the Messenger ﷺ used to do in his sujūd:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ

O Allāh, forgive all my sins

دِقَّهٗ وَجَلَّهٗ

The small and the great

وَأَوَّلُهُ وَآخِرُهُ

The first and the last

وَعَلَانِيَتَهُ وَسِرِّهِ

The open and apparent, and the hidden and the secret.

That's the first Ḥadīth that he mentions.

□ □ He mentions also another Ḥadīth that's in Ṣaḥīḥ Muslim (2719) and worded slightly differently in Ṣaḥīḥ al-Bukhārī (6035), that the Messenger ﷺ used to make the du'ā:

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي

O Allāh, forgive my faults and errors

وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي

Forgive my ignorance and my transgression in all my affairs and matters—and ignorance here is ignorance in a sin, not knowing that it's Ḥarām, or ignorance in Allāh سبحانه و تعالى with committing that sin.

وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

And what You know better than me—meaning; You know, Ya Allāh, better than me of sins I was mindless of and did them, or those done and I didn't realize that they were Ḥarām.

اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي

O Allāh, grant me forgiveness of the faults which I committed when I was serious, and when I was joking

وَحَطِيئِي وَعَمْدِي وَكُلُّ ذَلِكْ عِنْدِي

وَحَظِّي وَعَمْدِي

O Allāh, forgive that which I committed inadvertently or deliberately—
حَظِّي could also mean leaving an ordained, and عَمْدِي could mean doing
a prohibition

وَكُلُّ ذَلِكَ عِنْدِي

I'm confessing all my sins, Ya Allāh. وَكُلُّ ذَلِكَ عِنْدِي— my du'ā, Ya Allāh, is
not hypothetical, I'm confessing that I actually have these, and
committed these errors and sins

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ

O Allāh, forgive my past and future wrong actions—and أَخَّرْتُ here,
some say means; forgive my future wrong actions, and some say أَخَّرْتُ in
'Arabic could mean; I'm seeking forgiveness from sins I committed on
matters that I delayed, for example; delaying Ṣalāh, or delaying
obligations that one was supposed to do.

وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ

O Allāh, forgive that which I concealed of the sins and what I divulged.

وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

And You are better aware of me than my own self—meaning; what my
tongue couldn't encompass in detailing my sins, my tongue may not
have been able to express some of that, You know them, Ya Allāh.

أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You are The One Who puts things ahead and The One Who delays things. And You have power over all things. You put ahead and delay life and death, happiness and sadness, successes and failures, and everything else. You have power over everything.

One can just say, 'O Allāh, forgive me', instead of that long, eloquent du'ā taught to us by the Messenger ﷺ, that's good. But repeating and elaborating like that, and encompassing all types of sin in humility, is more of an accepted du'ā.

Those two were sin sweepers mentioned by the Shaykh.

But there's plenty more, and that's a long topic, like the du'ā that's considered 'The Master of Istighfār'.

And سبحان الله, two days ago, a dear and beloved student told me his daughter wanted to send me a video clip of her reciting some Qur'ān, and du'ā, and adhkār. She mentioned this particular du'ā, Sayyid al-Istighfār'. And she told her father, repeat with me, say with me— he didn't. She mentioned the whole du'ā by herself. Allāhumma Bārik Lahā. May Allāh reward her parents. Two and half years old. If that's a two and half year old, what's the excuse of anyone not memorizing these du'ā. Sayyid al-Istighfār is in Ṣaḥīḥ al-Bukhārī (6306).

□□ Sayyid al-Istighfār:

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي، فَاعْفُ زِلِّي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Some other sin sweepers are:

▫ □ Astaghfirullāh (أَسْتَغْفِرُ اللَّهَ) which is mentioned in a Ḥadīth.

▫ □ Astaghfirullāh-alladhi lā ilāha illā huwa al-Hayy al-Qayyūm, wa atūbu ilayhi (أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ)

[Riyad as-Salihin 1874 [Abu Dawud (1517), At-Tirmidhi (3577) and Al-Hakim (on conditions of Al-Bukhari and Muslim for accepting Hadith)].

▫ □ Astaghfirullāh wa atūbu ilayhi (أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ)

[Ṣaḥīḥ al-Bukhārī (6307)]

▫ □ And in Ṣaḥīḥ al-Bukhārī (6405) and Muslim:

Whoever says Subḥānallāh wa bi ḥamdihi (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) a 100 times, Allāh will forgive his sins even if they were as much as the foam of the sea.

All these are sin sweepers.

▫ □ Saying 'Āmīn' (آمين): when the Imām says āmīn and you say āmīn, and it coincides with that of the angels, then the past sins are forgiven as in Ṣaḥīḥ al-Bukhārī (6039) and Muslim.

□□ Whoever prays the night Qiyām in Ramaḍān

[al-Bukhāri (2008) and Muslim (759a)]

□□ Whoever fasts in Ramaḍān

[al-Bukhāri (38) and Muslim (759)]

□□ Whoever gets up the night of Laylat al-Qadr in 'Ibādāh

[al-Bukhāri (35) and Muslim (760)]

All, every single one of those three have a different Ḥadīth in Bukhāri and Muslim, and the ending of the Ḥadīth is 'whoever does any of that sincerely and faithfully for the Sake of Allāh, in the hope of earning reward from Allāh, his past sins will be pardoned'

□□ If anyone performs wuḍū and prays two rak'āhs without being distracted in them with any type of thoughts, his past sins will be forgiven as in Bukhāri (159) and Muslim (226).

□□ When the Imām says 'Sami`allāh liman ḥamidah (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)', and you say 'Rabbanā walaka al-ḥamd' (رَبَّنَا وَلَكَ الْحَمْدُ), if that coincides with the angels, then the past sins will be forgiven. Bukhāri (796) and Muslim (409).

□□ Returning from Ḥajj, is like returning free from sins like the day your mother gave birth to you, if it was accepted.

[al-Bukhāri (1449) and Muslim (1350)]

□ □ The five daily Salawāt, from Ṣalāt to Ṣalāt, the Friday to Friday, Ramaḍān to Ramaḍān, their forgiveness of sins committed in-between them, if one— and those Ḥadīth is specific—if one shuns the major sins as in Ṣaḥīḥ Muslim (233c).

□ □ Doing good deeds sweeps away the sins:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

[Hud 11:114]

□ □ Trials and hardships one faces in this Dunyāh also sweep away sins if one is patient. You don't get 'ajr for just the trial, it's the patience that one gets 'ajr for, if he's patient.

[Ṣaḥīḥ al-Bukhāri (5640) and Muslim (2573)]

□ □ Du'ā for others, whether you make du'ā for others or they make du'ā for you— 'O Allāh, forgive him and raise his rank'. [Muslim 1576 and 1577 and also see Ṣaḥīḥ Muslim 2732] Those are also sin sweepers

□ □ The Trials of the Grave

[See Majmū' al-Fatāwāh, 7/500 and Minhāj al-Sunnah (6/238)]

□ □ The trials on Yawm al-Qiyāmāh

[See: Majmū' al-Fatāwāh Ibn Taymiyyah, vol. 7, p. 487-501]

But a wise person wouldn't let it get that far. When you have so many opportunities before those times, to erase your sins, why would you let it wait until you get in tortured in the grave واليعاذ بالله or Yawm al-Qiyāmāh?

□ Allāh سبحانه و تعالى also showers people with His Mercy on Yawm al-Qiyāmāh, with forgiveness for no reason.

[See: Majmū' al-Fatāwāh Ibn Taymiyyah, vol. 7, p. 487-501]

□ Intercession of the Messenger ﷺ for the sinners of this Ummah

[See: Ṣaḥīḥ al-Bukhārī 7440, 4712, 7510 and Sunan at-Tirmidhī 1983]

And there's many, many others.

Finally, الحمد لله we were able to conclude and finish this book.

The Shaykh was unique in how he outlined the causes of Istighfār, and possibly an unprecedented way. And الحمد لله you've seen the outpouring of messages of Muwaḥiddīn and Muwaḥiddāt saying, how now they understand Istighfār differently, and they feel energized to perform Istighfār constantly, and to keep it fresh on their tongues.

May Allāh سبحانه و تعالى reward the Author. I did nothing. All I did was relate the book that he authored. Teaching this book was important for that reason, and it was important to raise awareness for this 'Ālim. And that's like killing two birds with one stone.

If we don't defend him and his likes, and fear only Allāh, we fear we will end up falling under the causes that we teach people to do Istighfār from.

أسأل الله تعالى أن يغفر لنا ذنوبنا وأن يكفر عنا سيئاتنا وأن يتوفنا وهو راض عنا وأن يختم
بالصالحات أعمالنا

صلى الله على سيدنا محمد وعلى آله وصحبه وسلم