

THE CAUSES OF ISTIGHFĀR

By Shaykh Nāsir Al-Fahd (فك الله أسره)

شرح
موجز الاستغفار

حفظه الله
Commentary By Shaykh Ahmad Musā Jibrīl

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 ﷻ. With consistent Istighfār, you will see your Du'ā' being answered,
In shā' Allāh.

~Shaykh Ahmad Jibril

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Shaykh Ahmad Musa Jibrīl is strictly against charging for da'wah and firmly holds the view that da'wah should be done solely for the sake of Allāh, without any monetary gain. This condition is a reflection of that principle.

مُوجِبًا إِلَى تَغْفِيرِ
شَيْءٍ

Contents

Biography of the Author	9
Biography of the Commentator.....	16
The Commentator’s Insight into the Author.....	19
Introduction	27
Commentary:.....	29
The First Cause: The Innate Deficiency of Humans.....	43
Commentary:.....	45
The Second Cause: Deficiency in Deeds	55
Commentary:.....	58
The Third Cause: The Existential Apparent Sins.....	68
Commentary:.....	69
The Fourth Cause: The Sins of Negligence	76
Commentary:.....	77
The Fifth Cause: The Inner Sins	85
Commentary:.....	87
The Sixth Cause: The Hidden Sins	98
Commentary:.....	101
The Seventh Cause: Unknown Sins	114
Commentary:.....	115
Conclusion	116
Commentary:.....	118
If You Didn’t Kill Him, He Would Have Died	128

Biography of the Author

The Noble Shaykh Nāsir al-Fahd

He is Nāsir bin Hamad bin Humayn al-Fahd from the Faraheed from the Asa'idah, from al-Rawaqah and from 'Utaybah, whose ancestors go back to the tribe of Bani Sa'd bin Bakr bin Hawāzin from 'Adnān who were from those that nursed the Messenger ﷺ. His mother is Nura al-Ghazziy and her lineage goes back to the clans of ad-Dawasir.

His family's place of residence was in al-Thuwayr, and it is from the villages of al-Zulfī, and his father *Shaykh* Hamad bin Humayn moved to Riyadh to work with *Shaykh* al-'Allamah Muhammad bin Ibrahim رحمه الله, so he stayed with him for 18 years until he passed away.

Birth and Upbringing

He was born in Riyadh in the month of Shawwāl 1388 and that is where he was raised. After he completed his Secondary education, he began studying engineering in al-Malik Sa'ud University, and he was outstanding in it and was the top student. And when he reached the 3rd year (of engineering studies), he discontinued, so he transferred from it to the College of Shari'ah in The Islamic University of Imam Muhammad bin Sa'ud. And he memorized the entire Qur'ān in 3 months at the age of 24, and he wrote on the first paper (page) from his Mus'haf that he was memorizing from:

Accomplished – with the Praise of Allāh and His Success - the completion from it (i.e., the Qur'ān) and memorized from cover to cover in a single achievement after 'Asr on Sunday 29/11/1412 from the Hijrah of the Mustafah ﷺ, and the beginning of its memorization was in the beginning of Ramadan in the same year, and all Praise belongs to Allāh who by His Praise the righteous deeds have been accomplished.

Biography of the Author

His Teachers & Study

He studied in the College under a group of teachers, most popular of them:

- *Shaykh* ‘Abdul-Azeez bin ‘Abdullah ar-Rajihi
- *Shaykh* ‘Abdul-Azeez bin ‘Abdullah al-ash-*Shaykh*
- *Shaykh* Salih al-Atram
- *Shaykh* ‘Abdullah ar-Rukban
- *Shaykh* Zayd bin Fayyad
- *Shaykh* Ahmad Ma’bad

And many others.

He was given an Ijazah in the college in the year 1412 AH finishing the top of his class. He was requested to study at the College of Shari’ah and Usūl al-dīn again, so he chose Usul al-Deen; Department of Creed and Contemporary Sects. He was also appointed as an Ustadh (teacher) in Thailand, and he debated a Jahmi over there. He gained victory over him and the audience applauded him.

He exerted efforts at the time in pursuit of stockpiling books, reading and researching, and he was very fond of reading. His son (Mus’ab bin Nāsir al-Fahd) said, “I did not see him for a single hour at home without a book (in his hands), and he would take a book with him to the car and read it at the traffic lights, and if I were to say he reads 15 hours a day, I would have grievously wronged him unjustly.”

He excelled & proved to be outmatched in most fields of the Shari’ah; In ‘Aqīdah and what is connected to it, Hadīth, Rijāl (the science of determining the reliable from the non-reliable narrator), Fiqh according to all of its Schools of Thought, Usūl al-Fiqh, and Fara’idh (inheritance). He has an exceptional ability to derive rulings and to make conclusive statements.

He is also a Scholar of History and Genealogy as *Shaykh* Walid al-Sinani (فك الله أسره) was asked about some of the genealogies - as he is an expert in Genealogy who is unrivalled - he replied, “*Ask that As’adi*” meaning

Biography of the Author

Shaykh Nāsir al-Fahd.

His son said, “And some professors of ‘Aqidah in the Imam (Muhammad bin Sa’ud) University have informed me, they said: ‘Your father was my peer in studying {Masters Degree}, and he was the most intelligent man among us by heart, and the quickest to memorize and understand, and there’s nothing to criticise from him except for his harshness.’”

He also said, “And it has reached me that an Ustadh (teacher) in the Creed Department said to his students one day: ‘There was a man in our department who had a lot of misconceptions, and no one was able to stand up to face him except for Nāsir al -Fahd.’”

His Writings

He has written many books and articles, including:

- The Choices and Opinions of Shaykh al-Islam in Grammar and Morphology (*Printed*)
- The Notification of the Oppositions of (the Book) *al-’Itisam* (*Printed*)
- Establishing the Evidence for the Obligation of Breaking the Idols
- The Exposition Regarding the Disbelief of the One That Assists the Americans Part One: The Campaign Against Afghanistan
- The Exposition Regarding the Disbelief of the One That Assists the Americans Part Two: The Campaign Against Iraq
- The Clarification of the Danger of the Peace Process Against the Muslims
- The Ascertainment of the Issue of Clapping
- Notices Concerning the Books of (Hadīth) Checking for Kitab at-Tawheed
- The Censure in Clarification of What the Bayan al-Muthaqqafin Contains of Falsehood
- Jarh wat-Ta’dil According to bin Hazm adh-Dhahiri
- The Ruling Upon Alcohol Based Perfumes

Biography of the Author

- A Refutation Against the Rafidah in their Accusation Against the Companions Tampering With the Qur'ān
- A Letter to a Modernist
- A Treatise on the Ruling of Singing the Qur'ān
- A Treatise in Refutation Against the Misconceptions of the *Murji'ah*, taken From the Words of *Shaykh* al-Islām bin Taymiyyah ؒ
- A Treatise Concerning the Shortening of the Travelers (Prayer) Behind the Resident (Imam)
- A Treatise Clarifying the Legality of Harshness Against the Rafidah
- Biography of *Shaykh* Muhammad bin Ibrahim al-ash-*Shaykh* ؒ (*Printed*)
- Protecting Majmu' al-Fatawa from Misprint and Typographical Errors (*Printed*)
- The Islamic Video and 'Islamic Alternatives' (*Printed*)
- Refuting the Doubts of Hasan al-Maliki
- The Clothing of a Woman in front of Other Women
- A Summary of the Falsehoods of al-Qaradawi
- Encyclopedia of the Settled Families of al-Asa'irah Clan (*Printed*)
- The Methodology of the Earlier Scholars in the matter of Tadlis
- The Stances with the Stances (A Refutation Against Some of the Comments of the Modern-Day *Murji'ah* Made Against the Book at-Tibyan)
- The Legality of Using Weapons of Mass Destruction And other beneficial essays and works.

Imprisonment & Trials

In the year 1415 AH he was arrested and entered al-Ha'ir prison, and he remained in that prison for 3.5 years and was released in the year 1418 AH. After he was released, he became active on the Internet but he later turned away from it, due to the time restraint. As the visitors were increasing in numbers, and he wasn't able to make time for it, he

Biography of the Author

organised a gathering at his house on Saturday and Tuesday every week between Maghrib and ‘Isha’, which revolved around mentioning new Hadīths and Reports, and the gathering was getting crowded to the extent that all sides (of the room) was filled up with people, so they would have to make a row right in the mid-point of the gathering (in-line with the *Shaykh*).

When Allāh tested the Muslims with America going to war with Afghanistan, the *Shaykh* exerted efforts to incite the believers to support their brothers and warning them from allying with the Kuffar against the Muslims, and he did not change his stance until he was wanted (by the Saudi Taghut government), then he was imprisoned in the year 1424 AH. Since then the *Shaykh* has been in solitary prison, and he is prevented from seeing his family or speaking to them.

Allāh has opened up for him in prison from His blessings, and increased him in an abundance of knowledge. For instance, he completed the memorization of the 9 books of Hadīth from the ‘Yahya compilation’, and he memorized a good number of Books and Mutun. He also read Majmu’ al-Fatawa six times and he authored 85 Treatises. Furthermore, he made the Usūl al-Fiqh and Usūl al-Tafsīr of Shaykh al-Islām (bin Taymiyyah) into a poem consisting of more than 800 lines of poetry.

A brother who recently got released from prison said: Verily, some of the soldiers would say, ‘What is with this brackish guy - he intends *Shaykh* Nāsir – he sleeps for 4 hours, and spends the rest of his time praying and reading!’

Prison Conditions

Shaykh Nāsir al-Fahd was put through extreme conditions in prison by the Saudi government such as solitary confinement, mental and physical torture, isolation from the other prisoners and acts of humiliation were committed against him. Does a man who memorized the Kutub at-Tis’ah (the nine books of Hadīth: Bukhāri, Muslim, Abū Dawūd, Tirmidhi etc.) deserve to be treated in such a manner?

Biography of the Author

For more information see, *Shaykh* Nāsir al-Fahd Prison Conditions by *Shaykh* Ahmad Musa Jibril.

Praise of the Scholars for Him

al-'Allamah Hamoud bin Uqla ash-Shu'aybi ؓ said in his commendation for (the book), 'The Exposition Regarding the Disbelief of the one that Assists the Americans': "And the *Shaykh*, Nāsir al-Fahd, may Allāh grant him success, has many blessed efforts, for he has taken part and expended effort in giving victory to the truth and its people and repelling falsehood and its people. He has confronted them in many well-known books and essays. We ask Allāh to write for him a goodly reward and keep him firm upon that."

His son said, "And some of our brothers have informed me, stating: 'Whenever the brothers would come to *Shaykh* Hamoud ash-Shu'aybi with a misconception for him to respond to, he would reply: Has *Shaykh* Nāsir responded to it?'"

Shaykh al-Muhaddith Sulayman bin Nāsir al-Alwan said (in the same place), "So may Allāh strengthen this *Shaykh*. How good it is that which his hands have written! It is worthy of a good reception from the People of Knowledge and seekers of the truth. So without further due, this is the book that has actualized 'Aqīdah and Fiqh upon the path of those that have passed from the Imams of guidance and the People of Knowledge and Taqwa."

He also said, "And he is from the expert memorizers of knowledge, and he has vast knowledge in many sciences, and he was oppressed in his prison-cell severely."

Shaykh al-Muhaddith 'Abdullah as-Sa'd said, "And I have previously looked at other essays authored by *Shaykh* Nāsir al-Fahd, and I have found all of them to be beneficial, firmly established upon following what the Qur'ān and Sunnah has alluded too, taking a path in accordance with the Methodology of the Righteous Predecessors, this is what we see him to be, and only Allāh, the Exalted, knows his true merits."

Biography of the Author

May Allāh the Most High protect the *Shaykh*, free him from the jail of the tyrants and continue to let the Muslims benefit from his knowledge.

— *Adapted from a biography written by at-Tibyan Publications and by a biography written by his son Mus'ab bin Nāsir al-Fahd (may Allāh hasten their releases)*

Biography of the Commentator

The Noble Shaykh Ahmad Musa Jibril

Birth and Early Years

Shaykh Ahmad Musa Jibril was born in the United States in 1971, and spent part of his childhood in the city of Madinah in the Kingdom of Saudi Arabia when his father, *Shaykh* Musa Jibril, was a student at the Islamic University of Madinah. It was there that *Shaykh* Ahmad memorized the *Qur'an* at the age of 11. He memorized *Sahih al-Bukhārī* and *Sahih Muslim* before graduating from high school. *Shaykh* Ahmad then spent the rest of his younger years back in the United States graduating from high school in 1989. He later memorized the chains of Bukhārī and Muslim, then memorized the six books of Hadith. Thereafter, he studied at the Islamic University of Madinah as his father did, and graduated with a degree in *Shari'ah*.

His Teachers & Study

Shaykh Ahmad had the opportunity to study under many great scholars of our time in Madinah and elsewhere. Not only that but he was able to benefit from his father who was a *Shaykh* in his own right. Before *Shaykh* Ahmad reached the age of 18, he had read the entirety of *Majmu' al-Fatawa* (37 volumes) of bin Taymiyyah to his father, the books of bin al-Qayyim and *al-Muhalla* (11 volumes) of bin Hazm.

- Ibn Uthaymeen - he studied several books cover to cover with ibn Uthaymeen and has a rare *Tazkiyyah* from him.
- *Shaykh* Bakr Abu Zayd - he studied some books of Muhammad bin Abdul Wahhab and bin Taymiyyah in private classes with him.
- *Shaykh* Muhammad Mukhtar Ash-Shinqitee - he studied under him

Biography of the Commentator

for 4 years.

- *Allamah* Hamoud bin Uqla al-Shu'aybi - who gave Ahmad Jibril a Tazkiyyah.
- *Shaykh* Ehsan Ellahi Zaheer - who was a classmate of his father. Also when Ahmad Jibril was a teenager, *Shaykh* Ehsan said about him: 'This boy knows my books more than me.' This was when *Shaykh* Ehsan was invited to the U.S by *Shaykh* Musa, and he also said to *Shaykh* Musa, 'You raised a *Mujaddid* (reviver) insha'Allah'.
- *Shaykh* Safi ur-Rahman Mubarakpuri the author of the famous book 'The Sealed Nectar' – *Shaykh* Ahmad studied under him for 5 years.
- *Shaykh* Muqbil bin Hadi al-Wadi
- *Shaykh* Abdullah al-Ghunaymaan
- *Shaykh* Muhammad Ayub
- *Shaykh* Atiyyah as-Salim - who was the main student of Muhammad Ameen ash- Shinqitee. He is also the one who completed *Shaykh* Shinqitee's best and final Tafsir '*Adwa al-Bay'an*'. *Shaykh* Ahmad said that he was very close with this *Shaykh*.
- *Shaykh* Ibrahim al-Husayen - who was *Shaykh* bin Baz's right hand man and trustee for decades.
- *Shaykh* Abdullah al-Qaud - who was among the early *Ulama'* of Ifta. *Shaykh* Ahmad made Hajj with him.
- *Shaykh* Salih al-Husayen - who was the head of the committee for the two holy mosques.
- *al-Muhaddith* *Shaykh* Hamad al-Ansari - who gave him a Tazkiyyah.
- *Shaykh* Musa al-Qarni - who is the son in law of Rabi al-Madkhali and one of the best usul teachers.

Biography of the Commentator

- *Shaykh* Muhammad Ma'bad - who gave Ahmad Jibril an *Ijazah* in the Quran.
- *Shaykh* Abu Malik Muhammad Shaqrah - who was very close to *Shaykh* al-Albani, to the extent that Albani asked him to lead his funeral prayer in his will.
- bin Baz - he has a *Tazkiyyah* from him (3 months before he passed away) stating that Ahmad Jibril is a *Shaykh* with good *Aqīdah* (Beliefs) and is well known to him. He also encouraged students in Saudi to benefit from him and his father.
- Safar al-Hawali
- Salman al-Awdah - *Shaykh* Ahmad was very close to Salman al-Awdah and supported him during his initial imprisonment. After 5 years in prison al-Awdah came out 'rehabilitated' and changed many of his opinions that got him into prison in the first place. *Shaykh* Ahmad continued to advise him even after this, however when *Shaykh* Ahmad went through the same trial (prison) he was abandoned, not just by al-Awdah but by even his own students.

The *Shaykh* has also travelled to other countries such as Egypt and Jordan to study.

He then returned to the United States and finished his JD/LLM (master of law) degree from Michigan law schools. He now currently resides in Detroit, MI.

The Commentator's Insight into the Author

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى
عَبْدِهِ وَرَسُولِهِ، وَأَمِينِهِ عَلَى وَحْيِهِ، وَخَلِيلِهِ، وَصَفْوَتِهِ مِنْ عِبَادِهِ،
نَبِيِّنَا وَإِمَامِنَا وَسَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ، وَمَنْ سَلَكَ سَبِيلَهُ،
وَاهْتَدَى بِهِدَاهُ، إِلَى يَوْمِ الدِّينِ
أَمَّا بَعْدُ

*In the name of Allāh , the Most Gracious, the Most Merciful.
All praise is due to Allāh , the Lord of all worlds. And the good end is
for the righteous. And may peace and blessings be upon His servant,
His Messenger, His trustee over His revelation, His close friend, and
His chosen one from among His creation — our Prophet, our leader,
and our master Muhammad — and upon his family, his companions,
and whoever follows his path and is guided by his guidance until the
Day of Judgment.*

To proceed:

The new book that we're briefly going to cover in our daily short Ḥalaqah is Mu'jibāt al-Istighfār by Shaykh Nāsir al-Fahd, *Fakka Allāhu asrah*.

Some brothers have planned to translate the book, they actually began the translation. 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 has addressed this detailed topic of Istighfār like the Shaykh did.

It also raises awareness about the author who is persecuted and oppressed.

The Commentator's Insight into the Author

Ālim, who is unjustly held as captive. We purposely and proudly target the works of such 'Ulamā, 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 'Ulamā can receive their 'ajr while they are behind the dark walls of prison unlike those who are too timid and use the works of some persecuted 'Ulamah or omit 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 made 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 for the author, we spoke about Shaykh Nāsir 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 for 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 me that it's well beyond 85 now and drastically growing, *Allāhumma Bārik Lahū*.

Within this book that we are about to go over *In shā' Allāh*, he refers to unpublished books that he wrote in prison. One of them for example is, responding to 'Ulamā who consider it a sin for men to wear clothing 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 'Ulamā as he states, —he also has another book he refers to that's unpublished and he wrote while he was in prison

The Commentator's Insight into the Author

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 Nāsir Al Fahd's case, sometimes they blast music near his cell as a method of torture. Sometimes the hard work of writing with pens and pencils is 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 ﷻ 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 levels. Allāh may choose for his Awliyā trials in Shahādah in this Dunyā as a means to attain those high ranks near Him with the sealing of their palaces, the 'Arsh of Allāh ﷻ. We ask Allāh that Shaykh Nāsir be among those. And at the same time I ask Allāh ﷻ 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 Nāsir's wife, (May Allāh ﷻ honor 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 ﷻ blessed him with a great memory to write so many books with so little, if any references. May Allāh ﷻ grant him Barakah.

His work greatly resembles the style of bin Taymiyyah ﷺ, and Subhān

The Commentator's Insight into the Author

Allāh, What they both have in common that they wrote volumes from memory while they were both in prison. And I said something about Shaykh Nāsir sometime ago which in reality I took from ibn Daqiq al-'Id al-Shāfi'ī when he said about bin Taymiyyah, when he first met him, and I say it not only from my first-hand knowledge of matters pertaining to Shaykh Nāsir, but his writings prove it and more so, his writings from prison. And Allāh ﷻ knows best.

Ibn Daqiq al-'Id ﷺ said: 'when I met bin Taymiyyah ﷺ. 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.'¹

His guards – Shaykh Nāsir's guards – say that he sleeps only for four hours and spends the rest of his day between 'ibādah, 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 'Ulamā, the courageous 'Ulamā 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 Yusuf Qaradawi when he was popular and his ideology was spreading. He responded to him numerous times until a character named Walīd bin Hādī, a retired judge from Qatar, challenged Shaykh Nāsir for a debate in 1999. Walīd bin 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.

¹ Taysīr al-'Azīz al-Ḥamīd fī Sharḥ Kitāb at-Tawḥīd, li Sulaymān ibn 'Abd Allāh Āl ash-Shaykh, Ṭ. al-Maktab al-Islāmī, 1/240

The Commentator's Insight into the Author

Meaning, I'm going to bury you alive. When Shaykh Nāsir 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 responded 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 and retreated without even looking back.

Both al-Mālikī (may Allāh destroy him) and Shaykh Nāsir (may Allāh preserve him) are now both in prison. Shaykh Nāsir 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 Nāsir al-Fahd. They haven't mentioned him 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 one another when it comes to the true, pure muwahhidin.

Shaykh Nāsir 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 them and made them different men. Private letters were exchanged with them, advising them after their release and then finally publishing the book by Shaykh Nāsir thereby refuting them, that was the straw that broke the camel's back and the parting of our ways and *al-*

The Commentator's Insight into the Author

ḥamdu li-llāh for that. And I may talk about that in detail in the future.

If you want to get a glimpse of the depth of Shaykh Nāsir's knowledge and how exhaustive his research is, look to his book "*Ṣiyānat Majmū' al-Fatāwā*" which is actually a printed book. He went through the 37 volumes compilations of Fatāwā bin Taymiyyah, that took 40 years to compile, and then he went through all the other volumes of bin Taymiyyah's works that are not part of the Fatāwā 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 Fatāwā attributed to bin Taymiyyah in Majmū' Fatāwā that he doubts are actually written by bin Taymiyyah رحمته الله. He commented on different Fatāwā that are mistakenly intertwined with each other. And other Fatāwā that had missing words, phrases, sentences and paragraphs and he mentions some Fatāwās that had a continuation off site Majmū' Fatāwā which were not included in Majmū' Fatāwā collection.

The original Majmū' Fatāwā, the original one is 37 volumes, there are separated works of bin Taymiyyah outside the Majmū' and its 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 Nāsir was in prison from 1995-1999 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 me that he read Fatāwā bin Taymiyyah 6 more times and authored an 800 lines poem, a matn outlining bin 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 Hadīth. He is a Muḥaddith in every sense

The Commentator's Insight into the Author

of the word. An Ālim in Ilal al-Ḥadīth. Ilal al-Ḥadīth is referred to hidden, unapparent 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 Ḥalimah 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 *In shā' Allāh*.

He also responded to a question I asked which was to set a curriculum for students of 'ilm which I plan to teach *In shā' Allāh* 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 ﷻ raise his rank in Jannah, he constantly would express so much love for Shaykh Nāsir. 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

The Commentator's Insight into the Author

Shaykh Nāsir was possibly his favorite student. And Allāh knows best.

In one of Shaykh Nāsir's daring letters from prison, Shaykh Nāsir 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.

وَلَسْتُ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا ، عَلَى أَيِّ جَنْبٍ كَانَ فِي اللَّهِ مَضْرَعِي
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ ، يُبَارِكْ عَلَى أَوْصَالِ شَلْوِ مُمَرَّعٍ

*I don't care when I'm being killed as a Muslim,
in which way I die for the sake of Allāh.
Because this is for Allāh '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 Nāsir mentioned in that same letter, the same quote bin 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."*¹

We ask Allāh ﷻ 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.

¹ Al-Mustadrak 'ala Majmu' al-Fatawa 1/153

Introduction



All praise is due to Allāh, and may the peace and blessings of Allāh be upon The Messenger of Allāh.

To Proceed:

It has been proven in Sahih al-Bukhārī on the authority of Abū Hurayrah رضي الله عنه that The Messenger of Allāh ﷺ said, “By Allāh, I seek the forgiveness of Allāh, and repent to Him more than seventy times in a day.”¹ and Muslim narrated from al-Agharr al-Muzani رضي الله عنه that The Messenger of Allāh ﷺ said, “O people, seek repentance from Allāh. Verily, I seek repentance from Him a hundred times a day.”² And at-Tirmidhi and Abū Dawūd narrated, with a good chain, that bin ‘Umar رضي الله عنه said “In one sitting of the Messenger of Allāh ﷺ, one could count that he said a hundred times, before he would get up:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving.”³

And the textual proofs on this matter are numerous. This is The Messenger of Allāh ﷺ, The Best of Creation and The Master of the Prophets, and Allāh had forgiven for him his past and future sins, yet this was his way⁴ in Istighfār⁵, he persisted in it, and he commanded his ‘Ummah to [perform] it

¹ Sahih al-Bukhārī 6307

² Sahih Muslim 2702

³ Jami` at-Tirmidhi 3434

⁴ The Prophet ﷺ used to offer night prayers till his feet became swollen. Somebody said to him, “Allāh has forgiven you, your faults of the past and those to follow.” On that, he said, “Shouldn’t I be a thankful slave of Allāh?” Sahih al-Bukhārī 4836

⁵ Seeking forgiveness from Allāh

Introduction

- which indicates the slave's dire need for it. Indeed, Istighfār is one of the daily routines which is not befitting of the Muslim to neglect, and it is upon him to increase in it as much as he is able to. For it is - by the will of Allāh - from among the greatest remedies for the diseases of the hearts and the illnesses of desires and doubts. And the laymen, rather [even] the majority of Ahlul Khayr¹, limit the reasons of [doing] Istighfār to some sins and not others besides those, not due to their underestimation of [the seriousness] of those [other matters], but rather due to their lack of knowledge, or because [those matters] were hidden from them, or due to their mindlessness of them. And if a person cannot exactly diagnose the sickness, he will not be able to make [proper] use of the cure², and perhaps his medicine may be what kills him, while he does not know. Therefore, I have written this concise treatise titled, "The Causes of Istighfār," so that the slave may know that no matter what [level] he reaches of 'Ibādah³ and Taqwā⁴, he will always be in desperate need of it (Istighfār) in all his situations - for the entirety of his life. I ask Allāh ﷻ that it be sincerely for His Honorable Face and that the Muslims are benefited by it.

¹ People of Uprightness

² i.e., the diseases that need to be diagnosed are the topic of this book, the cure being Istighfār

³ Worship

⁴ Piety

Introduction

Commentary:

We spoke briefly in the last Ḥalaqah about the Author of the book we are going through. This booklet itself is a prime example on Shaykh Nāsir's vast research and knowledge. *Allāhumma bārik lahu.*

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, Wa al-'ilmu 'inda Allāh, that address this particular detail of Istighfār like Shaykh Nāsir 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 generally a standard answer given when asked why we make Istighfār. That's general between the laymen and a lot of 'Ulamā. Some may elaborate a bit. But in this simple booklet, he mentions an introduction, and seven reasons or causes of Istighfār. *In shā' Allāh* after we're done, every single person attending today, and those who will listen later on, *In shā' Allāh* 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 *In shā' Allāh* 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

Introduction

memorize them— from reading them many times.

The Shaykh starts off with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،
الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

*In the name of Allāh , the Most Gracious, the Most Merciful.
All praise is due to Allāh , May peace and blessings be upon the
Messenger of Allāh ﷺ*

He began with Basmalah and then a simple, short:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

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 الْحَمْدَ لِلَّهِ نَحْمَدُهُ، وَنَسْتَغِيثُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ
يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Indeed, all praise is due to Allāh . We praise Him, seek His help, and
ask His forgiveness. We seek refuge in Allāh from the evils of our souls
and from our wicked deeds. He whom Allāh guides, none can misguide
him, and he whom He misguides, none can guide him. I bear witness
that there is no god but Allāh , alone, without partner, and I bear
witness that Muhammad is His servant and Messenger.*

Introduction

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

O believers! Be mindful of Allāh in the way He deserves, I and do not die except in 'a state of full' submission 'to Him'. (‘Āli ‘Imrān:102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا... ﴿النِّسَاءَ : ١﴾

O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate... (An-Nisā':1)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿الْأَحْزَاب : ٧١-٧٠﴾

O believers! Be mindful of Allāh , and say what is right. He will bless your deeds for you, and forgive your sins. And whoever obeys Allāh and His Messenger, has truly achieved a great triumph. (al- ‘Aḥzāb:70-71)

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 mustahabb 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. 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 bin

Introduction

Taymiyyah, but it's still better not to do that as well— cause bin 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 bin Taymiyyah, or bin Qayyim. They're right. They did mention it sometimes, but also, they left it out sometimes. 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 bin 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 Basmalah¹ –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ Faḥ al-Bārī li-Ibn Ḥajar, Ṭ. Dār al-Ma'rifah, 8/220

Introduction

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. bin Ḥajar رحمه الله in his first few pages of Fath al-Bārī¹ 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 Muṣannaf '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,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

merely 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 bin Ḥajar رحمه الله stated.

The Author started,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،
الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ
أَمَّا بَعْدُ

*In the name of Allāh , the Most Gracious, the Most Merciful.
All praise is due to Allāh , May peace and blessings be upon the
Messenger of Allāh ﷺ
To proceed:*

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

¹ Fath al-Bārī li-Ibn Ḥajar, Ṭ. Dār al-Ma'rifah, 1/9

Introduction

وَاللّٰهُ 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."*¹

Then he mentions the Ḥadīth,

يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةً مَرَّةً

*"O people, seek repentance from Allāh. Verily, I seek repentance from Him 100 times a day."*²

He also mentions the Ḥadīth that is in Sunan at-Tirmidhī and Abū Dāwūd with a decent chain as he says. It's on the authority of bin 'Umar and he says:

كُنَّا نَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ يَقُولُ رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ مِائَةً مَرَّةً

*We used to count the number of times that the Messenger ﷺ would say in one gathering, "Rabbi'ghfir lī wa-tub 'alayya, innaka anta at-Tawwābu al-Ghafūr" (My Lord, forgive me and accept my repentance, for You are the Acceptor of Repentance, the Forgiving) one hundred times.*³

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 ﷻ forgave His Messenger ﷺ's past and future sins, yet, he was consistent and unseparable from making Istighfār. He was so perpetual in Istighfār

¹ Sahih al-Bukhārī 6307

² Sahih Muslim 2702

³ Jami` at-Tirmidhi 3434, Sunan Abi Dawud 1516

Introduction

throughout his life that it was among his last words, ﷺ, as in Ṣaḥīḥ al-Bukhārī, on the authority of ‘Abbād bin ‘Abdullāh bin az-Zubayr ؓ:

أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ
يَمُوتَ وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرَهُ يَقُولُ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي
وَأَلْحِقْنِي بِالرَّفِيقِ

‘Ā’ishah told me, “I heard and listened to the Prophet ﷺ before his death, while he was leaning his back on me, saying: O Allāh , forgive me, have mercy on me, and join me with the companions.¹

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

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ اللَّهَ ثَلَاثًا

The Messenger ﷺ, after he finished his prayer, he would beg forgiveness three times.²

When is that? After Farḍ Ṣalāh. After an obedience to Allāh. After an ‘ibādah to Allāh. After doing the great obedience of Qiyām al-Layl. One of the most noble obedience to Allāh ﷻ 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 ﴿آلِ عِمْرَانَ : ١٧﴾

...who pray for forgiveness before dawn. (‘Āli ‘Imrān:17)

¹ Ṣaḥīḥ al-Bukhārī 4440

² Ṣaḥīḥ Muslim 591

Introduction

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿الدَّارِيَاتُ : ١٨﴾

and pray for forgiveness before dawn. (Ad-Dāriyāt: 18)

...وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿الْمُرَّمَلُ : ٢٠﴾

And seek Allāh 's forgiveness. Surely Allāh is All-Forgiving, Most Merciful.

After Hajj, 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 ﷻ and Allāh ﷻ says:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿الْبَقَرَةُ : ١٩٩﴾

Then go forth with the rest of the pilgrims. And seek Allāh 's forgiveness. Surely Allāh is All-Forgiving, Most Merciful. (al-Baqārah: 199)

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 'ibādah or falling into matters of doubts or worse than that, falling into major or minor sins. *wal- 'iyādh billāh.*

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

Introduction

Dunyā and Ākhirah.

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿الْمُطَفِّفِينَ : ١٤﴾

But no! In fact, their hearts have been stained (Rān) by all 'the evil' they used to commit!

al-Ḥasan al-Baṣrī ؓ said:

هُوَ الذَّنْبُ عَلَى الذَّنْبِ، حَتَّى يُغْمِيَ الْقَلْبَ

Rān is a sin on top of a sin until it blinds the heart.¹

When the hearts are blind, their thinking about Tawḥīd and aspects of Islām is deranged. bin al-Qayyim ؓ has a beautiful statement pertaining to this. 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.²

I ask you by Allāh, doesn't that statement by bin 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 Rān, 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

¹ Tafseer Ibn Kathir, Ṭ. Dar Taibah, 8/351; Ṭ. Dar Al-Kutub Al-Ilmiyyah, 8/347

² Al-Daa' wal-Dawa', Ṭ. Dar al-Ma'rifah, 1/60; Ṭ. Dar 'Ataat al-'Ilm, 1/148-149

Introduction

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 needs 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 want to 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 ﷻ. They may think it – sometimes we even actually hear it. That's an arrogant way of thinking and it's being arrogant with Allāh ﷻ. 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 *rān* off of it.

Introduction

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 'ibādah. 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:

وَاللّٰهِ لَوْ عَلِمُوا قَبِيْحَ سَرِيْرَتِيْ ، لَأَبَى السَّلَامَ عَلَيَّ مَنْ يَلْقَانِيْ

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

وَلَأَعْرَضُوا عَنِّيْ ، وَمَلُّوا صُحْبَتِيْ ، وَلَبُؤْتُ بَعْدَ كَرَامَةٍ يَهْوَانِ

They would turn away from me. After all the dignity and respect I have, I would be in shame.¹

Just like Allāh ﷻ 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 ﷻ. Şufyan bin 'Uyaynāh, and everyone knows who Şufyan bin 'Uyaynāh is. In Shu'b al-Īmān and many others, stated his same statement. They said:

لَوْ لَا سَتَرُ اللّٰهِ ﷻ مَا جَالَسْنَا أَحَدًا

'If Allāh ﷻ didn't cover our faults and sins, no one would sit with us.'²

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

¹ Nuniyyah al-Qahtani, Ṭ. Dar al-Zikra, 1/18

² Shu'ab al-Īmān li-al-Bayhaqī, Ṭ. Maktabat al-Rushd, 6/290; Ṭ. Dar al-Kutub al-Ilmiyyah, 4/123

Introduction

لَوْ كَانَ لِلدُّنُوبِ رِيحٌ، مَا جَلَسَ إِلَيَّ أَحَدٌ

*'If sins had an odor, nobody would be able to sit with me.'*¹

Muhammad bin Wāsi' said that. And al-Ḥasan al-Baṣri said:

لَوْ تَكَشَّفْتُمْ لَمَا تَدَافَنْتُمْ

*'If sins and faults were uncovered, no one would bury anybody else.'*²

Meaning, you would feel that person is not worthy of being buried. But Allāh ﷻ 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 ﷻ covered your faults!

كَيْفَ أَنْتَ فِي دِينِكَ؟
قَالَ: أُمَزَّقُهُ بِالْمَعَاصِي وَأَرْقَعُهُ بِالِاسْتِغْفَارِ

Some 'Ulamah were asked, how's your dīn?

*They said: 'We're shredded and teared apart with sins. Then we patched it up with Istighfār.'*³

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 *Astaghfirullāh* times. That's a sign for one to pity and cry over himself, because they are truly deprived. One of the first tactics of

¹ Siyar A'lam al-Nubala', Ṭ. Maktabat al-Risalah, 6/120; Ṭ. Dar al-Hadīth, 6/270

² Al-Mujālasah wa-Jawāhir al-'Ilm, Ṭ. Jam'iyat al-Tarbiyah al-Islāmiyyah, 3/21

³ Ghidhā' al-Albāb fī Sharḥ Manzūmat al-Ādāb li al-Saffārīnī, Ṭ. Mu'assasat Qurtubah, 2/378

Introduction

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...
(المجادلة: ١٩)

Satan has taken hold of them, causing them to forget the remembrance of Allāh . (al-Mujādilah: 19)

Shayṭān has overtaken them. How?

فَأَنسَاهُمْ ذِكْرَ اللَّهِ...

He made them forget and neglect the remembrance of Allāh ﷻ 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 ﷻ. With consistent Istighfār, you will see your du'ā' being answered, *In shā' Allāh*. Your life will change to the better. And you will see matters getting easier. And your goals will become achieved. And Allāh ﷻ 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 marital relationship will be happier. Your kids will be more obedient.

And Istighfār isn't to say 1000 times after an inspirational talk *Astaghfiru Allāh...Astaghfiru Allāh*, 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 ﷻ. It's sufficient to know our sins are ascending to Allāh ﷻ, while His blessings are descending upon us. The least one can do is to try to intercept those sins with Istighfār.

Introduction

Your lack of Istighfār is ammunition you place in the hands of your enemies. bin Taymiyyah رحمته الله, as in Manāqib Shaykh al-Islām bin Taymiyyah (by) bin ‘Abd al-Hādī al-Ḥanbalī mentioned, ‘Whenever I face an issue in my mind or difficulty, I make Istighfār 1000 times. Maybe more or maybe less.’ – Meaning, somewhere around 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.’¹

bin Taymiyyah رحمته الله didn’t reach that high status with knowledge and memorization alone. There were secrets with Allāh سبحانه. That’s something Du’ā’t 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 ‘ibādah or what they teach us. bin al-Qayyim al-Jawziyyah in Wābil al-Ṣayyib said: I heard bin Taymiyyah say, ‘dhikr to the heart is like water to the fish.’² And he said, ‘I don’t leave Adhkār except with the intention of resting in order to prepare for the next wave of Adhkār.’³

¹ Al-‘Uqūd al-Durriyyah fī Manāqib Ibn Taymiyyah li Ibn ‘Abd al-Hādī, Ṭ. Dār ‘Aṭā’āt al-’Ilm, 1/10–11; Ṭ. Dār al-Kātib al-‘Arabī, 1/21–22

² Al-Wābil al-Ṣayyib li Ibn al-Qayyim, Ṭ. Dār al-Ḥadīth, 1/42; Ṭ. Dār ‘Aṭā’āt al-’Ilm, 1/96

³ Ibid

The First Cause: The Innate Deficiency of Humans

الْمُوجِبُ الْأَوَّلُ: الْقُصُورُ الْأَصْلِيُّ لِلْبَشَرِ

Indeed, it is not possible for the creation to praise Allāh as He deserves to be praised, or to worship Him as He deserves to be worshipped, as is befitting of His Glory ﷻ. And even if this was facilitated for them (worshipping Him as He deserves), then it is He ﷻ who blessed them with this facility. And with that, if the slave was to immerse his entire life in ‘Ibādah and obedience to Allāh, it still wouldn’t fulfill the due right of Allāh ﷻ. Nevertheless, He ﷻ is pleased with His slaves in the little amount of deeds – whose [performance of] does not cost [them] more than what they are able to bear, nor do they occupy [much of] their [overall] time, as it was narrated in the Sahihayn by Abū Hurayrah ؓ that The Messenger of Allāh (ﷺ) said, *“The good deeds of any person will not make him enter Paradise.”* (i.e., None can enter Paradise through his good deeds.) They (the companions) said, ‘Not even you, O Allāh’s Messenger (ﷺ)?’ He said, *“Not even myself, unless Allāh bestows His favor and mercy on me.”*¹ And despite His Self-Sufficiency over His slaves, and their poverty and need to Him, He has bountifully Bestowed upon them the utmost generosity, as was narrated in Muslim from Abū Dharr ؓ, that The Messenger of Allāh (ﷺ) said, *“Allāh ﷻ says, “He who comes with goodness, there are in store for him ten like those and even more than those. And he who comes with vice, it is only for that that he is called to account. I even forgive him (As I like) and he who draws close to Me by the span of a palm I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon (on My behalf).”*²

¹ Sahih al-Bukhārī 5673

² Sahih Muslim 2687

The First Cause: The Innate Deficiency of Humans

Even though the ‘Ibādāt¹ don’t take up the slave’s [overall] time except a small amount, and even though his age in comparison to the age of the Dunyā is very short, and even though this entire Dunyā in comparison to the Ākhirah is like the blink of an eye, Allāh ﷻ still rewards His slaves for those simple deeds completed in their short lifespans with that which no eye has seen, no ear has heard, and no human heart has ever perceived, in a Garden as wide as the heavens and the Earth, that lasts eternally. To the point that even the person with the lowest status among the people of Jannah - and none of them are dishonorable - is one who has ten times the likes of the Dunyā – as was narrated in the Sahih² – and this is not the place to elucidate on this matter, rather the goal is to bring attention to it. So, when the slave comes to know of the deficiency of his deeds in comparison to what Allāh deserves of worship, and [his deficiency] in comparison to what Allāh will give him on Yawm al-Qiyāmah³ of reward, he will recognize his intense need for Istighfār.

¹ Plural of ‘Ibādah

² Sahih Muslim 186, Jami` at-Tirmidhi 3198

³ The Day of Reckoning

Commentary:

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 going to go *In shā' Allāh*, over the first of seven causes for Istighfār, that the Author mentions.

The first one is the cause *al-Quṣūru al-Aṣliyyu lil-bashar*: 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 ﷻ, His full, due right of thanks or worship. It's impossible no matter how much we exert in 'Ibādah and Ḥamd Allāh ﷻ. Anyone was to exert his entire life, in total 'Ibādah and obedience, he wouldn't give Allāh ﷻ, 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 Dunyā, 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 ﷻ enough for His Graces in this Dunyā, before what's in the Akhirah. Bakr al-Muzani said if you want to see how fortunate you are, or the level of Allāh ﷻ's blessings upon you, then close your eyes.¹ 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 ﷻ 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

¹ Al-Shukr li Ibn Abī al-Dunyā, T. al-Maktab al-Islāmī, 1/62, Athar no. 182

The First Cause: The Innate Deficiency of Humans

themselves are a Ni'mah and a blessing from Allāh upon you. We *al-ḥamdu li-llāh* admit that His Blessings are incomputable and enormous. The blessing of Tawḥīd alone, referred to in the Qur'ān as:

...وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي... ﴿الْمَائِدَة : ٣﴾

...And I have completed My favor upon you... (al-Mā'idah: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 ﷻ His due right in thanking Him for just one of the vanishing, Dunyā blessings, so how is it possible to thank Him enough when we're not able to count His Blessings?

...وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا... ﴿إِبْرَاهِيم : ٣٤﴾

...If you tried to count Allāh 's blessings, you would never be able to number them... ('Ibrāhīm: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 ﷻ 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 Bukhārī and Muslim. In the authority of Abū Hurayrah ﷺ:

لَنْ يَدْخُلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ

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

The First Cause: The Innate Deficiency of Humans

The Messenger ﷺ said or in another narration:

لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ

Your deeds alone will not attain salvation for you.

قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمَّدَنِي اللَّهُ مِنْهُ
بِفَضْلٍ وَرَحْمَةٍ

The Ṣaḥābah said, “Not even you, O Messenger of Allāh?” He said, “Not even myself, unless Allāh bestows His Favor and Mercy, and Grace upon me, and Pardons me.”¹

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 paid 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 ﷻ, 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 ﷻ, 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

¹ Sahih al-Bukhārī 5673, Sahih Muslim 2816

The First Cause: The Innate Deficiency of Humans

mentioned, when in reality they are not.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿الزُّحْرُفُ : ٧٢﴾

That is the Paradise which you will be awarded for what you used to do.
(Az-Zukhruf:72)

...أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿النَّحْلُ : ٣٢﴾

...Enter Paradise for what you used to do. (An-Nahl:32)

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا
بِمَا كَانُوا يَعْمَلُونَ ﴿السَّجْدَةُ : ١٩﴾

*As for those who believe and do good, they will have the Gardens of
'Eternal' Residence—as an accommodation for what they used to do.*
(As-Sajdah:19)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿الطُّور : ١٩﴾

'They will be told, ' "Eat and drink happily for what you used to do. "
(At-Ṭūr:19)

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

The First Cause: The Innate Deficiency of Humans

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 '*bimā*'. The letter 'Bā' in *bimā*, that 'Bā', is called 'Bā as-Sababiyyah'; the 'Causation Bā'. The letter Bā that's usually prefixed two words is the 'Causation Bā'. It indicates causality here, meaning your deeds are a cause or a reason only. The prefixed letter 'Bā' has nearly 18 meanings in the Arabic language. In the Qur'ān, its used approximately 13 or 14 different meanings;

1. Attachment (al-Ilṣāq) — (الْإِلْصَاقُ)
2. Transitivity (At-Ta'diyah) — (التَّغْدِيَةُ)
3. Seeking assistance (al-Isti'ānah) — (الِاسْتِعَانَةُ)
4. Contextualization (Time/Place) (Az-Zarfiyyah) — (الظَّرْفِيَّةُ)
5. Causation (As-Sababiyyah) — (السَّبَبِيَّةُ)
6. Exchange or Substitution (al-Muqābalah) — (الْمُقَابَلَةُ)
7. Transcendence / Passing over (al-Mujāwazah) — (الْمُجَاوَزَةُ)
8. Purpose / Goal (al-Ghāyah) — (الْغَايَةُ)
9. Superiority / Elevation (al-Isti'lā') — (الِاسْتِغْلَاءُ)
10. Partiality (At-Tab'īd) — (التَّبْعِيضُ)
11. Oath-taking (al-Qasam) — (الْقَسَمُ)
12. Emphasis (At-Tawkīd) — (التَّوَكِيدُ)
13. Companionship / Accompaniment (al-Muṣāḥabah) — (الْمُصَاحَبَةُ)
14. Redundancy / Superfluity (Az-Ziyādah) — (الزِّيَادَةُ)

The First Cause: The Innate Deficiency of Humans

15. Exchange / Compensation (al-Mu‘āwadah) — (الْمُعَاوَضَةُ) ¹

In the verses of entry to Jannah due to your deeds, it’s the ‘Causation Bā’. In the Ḥadīth, which denies entry to Jannah based on deeds,

لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ

*Your deeds alone will not attain salvation for you.*²

The ‘Bā’ in *bi-‘amalihi* is not the ‘Causation Bā’, like the one mentioned in the verses. It’s called ‘*Bā al-Mu‘āwadah al-Muqābalah*’; The ‘Bā 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 ﷻ.

So what’s the conclusion, in taking the Ḥadīth and the Āyat together, knowing the prefixed ‘Bā’ has various meanings? The conclusion is that you enter Jannah by the Mercy of Allāh ﷻ 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 separate proof, which leads to misguidance.

Look at the sects, how they deviated in this matter. al-Jabriyyah said, deeds have absolutely nothing to do with entry to Jannah, it’s up to the will of Allāh ﷻ, 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

¹ [Transcribers note]: This one is mentioned with respect to the Ḥadīth that is going to be discussed in the coming section

² Sahih Muslim 2816

The First Cause: The Innate Deficiency of Humans

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. bin 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.¹

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 ﷻ.

‘Ulamah of Ahlus-Sunnah like bin Taymiyyah, bin Qayyim, bin Kathīr, bin Ḥajar, an- Nawawī, bin 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 ﷻ. Your deeds are not a compensation for Jannah, they are merely a cause to attain the Mercy and forgiveness of Allāh ﷻ.

The Author then says, even though Allāh ﷻ 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,

¹ Majmū‘ al-Fatāwā li Ibn Taymiyyah, 8/71

The First Cause: The Innate Deficiency of Humans

يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ وَمَنْ
جَاءَ بِالسَّيِّئَةِ فَجَزَاؤُهُ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا
تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ أَتَانِي
يَمْشِي أَتَيْتُهُ هَرْوَلَةً وَمَنْ لَقِينِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي
شَيْئًا لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً

*Whoever does a deed, Allāh ﷻ will give him ten times as much, and I'll add more. Whoever does a sin, he'll get the punishment like it. Or I'll forgive. Whoever approaches me a span, I'll approach him a cubit. Whoever approaches me a cubit, I'll approach him a fathom. Whoever comes to Me walking, I go to him running. And whoever meets Me with an earth load of sins without Shirk, I'll meet him with forgiveness like that.*¹

Now pay close attention to the next point by the Author. He said, even though your 'ibādah, your worship, doesn't take but a little bit of your overall time, and even though your age, whatever it maybe, in this Dunyā-20 years, 60 years, 80 years more or less, that age, in comparison with the age of this entire Dunyā is short. It amounts to nothing in comparison to the age of the Dunyā.

They say, *Wa al-'ilmu 'inda Allāh*, 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 Dunyā is, 4.5 billion years? Allāh ﷻ 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 'ibādah, your worship doesn't take up but a little bit of your overall time in this Dunyā; and even though your age, in comparison with the age of this entire Dunyā is practically nothing, when compared; and even though this entire Dunyā

¹ Sahih Muslim 2687

The First Cause: The Innate Deficiency of Humans

to the Ākhirah is like a blink of an eye;

Allāh rewards His servants for those 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 'ibādah. 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 Dunyā. The Ḥadīth is in Ṣaḥīḥ Muslim,

سَأَلَ مُوسَى رَبَّهُ مَا أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً قَالَ هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا
أَدْخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ ادْخُلِ الْجَنَّةَ . فَيَقُولُ أَيْ رَبِّ
كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخْذَاتِهِمْ فَيُقَالُ لَهُ أَتَرْضَى أَنْ
يَكُونَ لَكَ مِثْلُ مَلِكٍ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا فَيَقُولُ رَضِيتُ رَبِّ .
فَيَقُولُ لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ . فَقَالَ فِي الْخَامِسَةِ
رَضِيتُ رَبِّ . فَيَقُولُ هَذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ وَلَكَ مَا اشْتَهَتْ نَفْسُكَ
وَلَدَّتْ عَيْنُكَ . فَيَقُولُ رَضِيتُ رَبِّ

Mūsa asks, 'Yā Rabb, who has the lowest rank among the inhabitants of Jannah?' He (Allāh) said, 'He's a person who comes, after those deserving Jannah are admitted. It's said to him, 'Enter Jannah.' He would say, 'Yā Rabb. How do I enter while the people have already settled in their levels and they all took their shares and portions?' It's said to him, 'Would you be pleased if you are given like the kingdom of a king amongst the kings of the Dunyā?' He would say, 'I'm pleased Yā Rabb.' Allāh tells him: 'For you is that and you get like it and like it and like it and like it.' He would say at the fifth time, at the fifth point 'I am

The First Cause: The Innate Deficiency of Humans

well pleased.’ 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 am pleased Yā Rabb.’¹

Look how merciful and generous Allāh ﷻ is. With that great mind-blowing, heart melting reward, given all that for what’s practically moments of ‘ibādah 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 Dunyā, 4.5 billion years or 10 billion years, it’s eternal to remain for ever and ever.

خَالِدِينَ فِيهَا أَبَدًا

to stay there for ever and ever.

May Allāh ﷻ unite us in Firdaws. So when you realize:

1. The shortcoming, insufficiency, deficiency of your deeds and ‘ibādah in comparison to what is befitting to Allāh and what He deserves and what He is worthy of and what is His rights, and
2. The shortcoming, insufficiency, deficiency of your deeds and ‘ibādah 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 (*al-Quṣūru al-Aṣliyyu lil-bashar*)

So before we conclude, let me give you this entire Ḥalaqah in a nutshell one liner; No matter what you exert of ‘ibādah, you are unable to worship Allāh ﷻ enough as He deserves or for what He gives you in Dunyā and in Ākhirah. And that’s the first cause of Istighfār that the Author mentions.

¹ Sahih Muslim 189

The Second Cause: Deficiency in Deeds

الْمُوجِبُ الثَّانِي: التَّقْصِيرُ فِي الْأَعْمَالِ

Allāh ﷻ has commanded his slaves with obligations, acts of worship, and responsibilities that are well known, and not a single person can be found carrying out these acts the way The Messenger of Allāh ﷺ was seen [carrying them out], either due to the lack of ability, or lack of knowledge, or excessive negligence, or reasons other than that. Therefore, no deed is free from deficiencies - whether the deficiency is a little or a lot - as such, deeds can undeniably be corrupted, or their reward lessened from what contaminated them of Riyā¹ during its performance, or ‘Ujb² after [its completion]. For that, Istighfār was legislated after ‘Ibādāt to compensate for the deficiencies in [their performance], as was narrated by Thawbān رضي الله عنه in Sahih Muslim that when The Messenger of Allāh ﷺ finished his prayer he begged forgiveness three times.³ And as Allāh ﷻ said,

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَقَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿البَقَرَةُ: ١٩٩﴾

Then depart from the place from where [all] the people depart and ask forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.
(al-Baqarah: 199)

And as was narrated in the Sahihayn on the authority of bin ‘Umar رضي الله عنه that when The Messenger of Allāh (ﷺ) returned from Hajj or ‘Umrah he used to

¹ Showing off

² Internal pride, having vanity. The author here is referring to one who sees himself high and above with an eye of honor and self-glorification due to an ‘Ibādah (worship) that he did.

³ Sahih Muslim 591

The Second Cause: Deficiency in Deeds

say:

آئِبُونَ، تَائِبُونَ، عَابِدُونَ، سَاجِدُونَ لِرَبِّنَا حَامِدُونَ

We are returning repentant, serving, prostrating ourselves before our Lord, and expressing praise.¹

And as Allāh mentioned in the last Ayah regarding Qiyām al-Layl² in Surat al-Muzzamil,

...وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿الْمُرَّمِّل : ٢٠﴾

...And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful. (al-Muzzammil:20)

...وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿آلِ عِمْرَانَ : ١٧﴾

...and those who seek forgiveness before dawn. (‘Āli ‘Imrān:17)

And (with regard to this Ayah) some of the people of knowledge have said that it (seeking forgiveness) is [to be done] after finishing Qiyām al-Layl. And just as The Messenger of Allāh ﷺ concluded his life - [a life] that was full of Da’wah and Jihād and goodness - [he did so] with Istighfār, as it is narrated in the Sahih from A’isha رضي الله عنها, she said, “The Messenger of Allāh ﷺ often recited before his death:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to Allāh and praise be to Him. I seek forgiveness of Allāh and turn to Him in repentance.³

¹ Abū Dawūd 2770

² Standing the night in prayer

³ Muslim 484

The Second Cause: Deficiency in Deeds

And the proofs [on Istighfār after deeds] are plenty. So increasing in Istighfār after [the completion of] deeds is a compensation – by the will of Allāh - for what occurred in them of deficiencies and imperfections.

Commentary:

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, *In shā' Allāh*, we will go over the Second Cause of Istighfār which he called *At-Taḡṣīru fīl A'māl*: Shortcomings in Deeds. Allāh ﷻ ordered us with some obligations and worships that are set and known. No one who performs those known deeds, performs 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 Aḥādīth like the one on the authority of 'Ammār bin Yāsir ؓ in Sunan Abū Dāwūd, and An-Nasā'ī and Musnad Aḥmad and bin Ḥibbān:

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

Indeed, a man finishes his prayer, and nothing is recorded for him except one-tenth of it, or one-ninth, or one-eighth, or one-seventh, or one-sixth, or one-fifth, or one-fourth, or one-third, or half of it.¹

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 are 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

¹ Sunan Abi Dawud 796, Al-Sunan al-Kubrā li-al-Nasā'ī, T. Mu'assasat al-Risālah, 1/316, Musnad Aḥmad, T. Mu'assasat al-Risālah, 31/189, ḥadīth no. 18894, Ṣaḥīḥ Ibn Ḥibbān, T. Dār Ibn Ḥazm, 2/360

The Second Cause: Deficiency in Deeds

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 Bukhārī and Muslim, and Musnad Aḥmad, and in the four Sunan. And it's on the authority of four Ṣaḥābah, that a Ṣaḥābī performs Ṣalāh at a distance while 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,

ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

Go back and pray, for you have not prayed.¹

Three times. Every time, he makes Ṣalāh, and then greets the Messenger ﷺ, the Messenger ﷺ tells him, go back and pray, you haven't prayed. After the third time, the man said *fa'allamani* 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 Ṣaḥābī 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,

¹ Sahih al-Bukhārī 757

The Second Cause: Deficiency in Deeds

رَأَى حَذِيفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ مَا صَلَّيْتَ

Hudhayfah saw a person who wasn't doing his Ruku' and Sujūd properly. 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 ﷺ عَلَيْهَا

And if you were to die, you would die upon a nature other than the pure innate disposition (fiṭrah) upon which Allāh created Muhammad ﷺ.¹

And if you die performing that kind of Ṣalāh, you'd die on a fiṭrah other than that of the Messenger ﷺ. Meaning, you would die upon 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. It is duplicity or eye-service deeds. People are the main factor and drive behind the deed, not Allāh ﷻ. wal- 'iyādh billāh that's why bin Taymiyyah said,

الرِّيَاءُ مِنْ بَابِ الْإِشْرَاقِ بِالْخَلْقِ

Showing off (Riyā) is a form of associating (partners) with creation.²

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

¹ Sahih al-Bukhārī 791

² Majmū' al-Fatāwā, 10/277

The Second Cause: Deficiency in Deeds

admiration, or praise, or to get commended, or for other reasons. That ‘ibādah should have been totally for Allāh ﷻ, so that person is associating, who he was trying to impress or show-off to, with Allāh ﷻ.

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 ‘ibādah that he did. There are people of ‘Ujb who regard their Ṣalāh or their Da’wah or ‘Ibādāt in general as a favor to Allāh. They don’t recognize that Allāh ﷻ is The One Who has done them a favor 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 ﷻ says:

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ
اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ
(الحُجُرَات: ١٧) ﷻ

They regard their acceptance of Islam as a favor to you. Tell ‘them, O Prophet’, “Do not regard your Islam as a favor to me. Rather, it is Allāh Who has done you a favor by guiding you to the faith, if ‘indeed’ you are faithful. (al-Hujurāt:17)

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 favor to over the Messenger ﷺ, because they believed, without the Messenger ﷺ having to fight them.

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ
اللَّهُ يَمْنُ 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.

The Second Cause: Deficiency in Deeds

بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰكُمْ لِلْاِيْمٰنِ اِنْ كُنْتُمْ صٰدِقِيْنَ

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

It is Allāh who has done you a favor by honoring you to give Da'wah. Or to get up for Night Qiyām. Or Fajr Ṣalāh. Or to wear Niqāb and Hijāb. Or to do the Farāid wal-Nawāfil. So get that 'Ujb out. I stated that bin Taymiyyah said, Riyā is Shirk in others. He said, and 'Ujb is Shirk in oneself.

وَالْعُجْبُ مِنْ بَابِ الْإِشْرَاقِ بِالنَّفْسِ

And self-admiration is a form of associating (partners) with the self.¹

Because the individuals offer acts of 'Ibādāt with internal vanity, in conceit of his own self. bin Taymiyyah said, the one with Riyā does not fulfill *īyyāka na 'budu* (You alone we worship). How can he say, 'You alone we worship', when he showed off to others, what belongs to Allāh ﷻ? He gave a portion or all of his 'Ibādāt to others so he didn't fulfill *īyyāka na 'budu* (You alone, we worship). bin Taymiyyah said, the one with 'Ujb does not fulfill *wa īyyāka nasta 'īn* (And You alone we ask for Help). Instead of seeking full aid from Allāh ﷻ, he included his own self with his internal pride. Whoever fulfills *īyyāka na 'budu*, will be free of Riyā. Whoever fulfills *wa īyyāka nasta 'īn* will be free of 'Ujb.²

bin Hazm said:

إِنَّ الْعُجْبَ مِنْ أَعْظَمِ الذُّنُوبِ وَأَمَحَقِّهَا لِلْأَعْمَالِ

Indeed, self-admiration (conceit) is one of the greatest sins and the

¹ Ibid

² Ibid

The Second Cause: Deficiency in Deeds

*most destructive to good deeds.*¹

‘Ujb is among the biggest sins and among the biggest destroyers 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 ﷻ. 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 ﷻ than a person with more deeds yet afflicted with ‘Ujb. Feeling regret and shortcoming with deeds and ‘ibādah, 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 ﷻ not leave you to yourself. With ‘Ujb, you are basically asking to be left to yourself. The ultimate letdown is for Allāh ﷻ 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 رَحِمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

*O Allāh , I hope for Your mercy, so do not leave me to myself even for the blink of an eye...*²

When Allāh ﷻ 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 ﷻ, no matter how much one excels in his ‘ibādah. If ‘Ujb penetrates a deed you did, ask yourself can

¹ Rasā’il Ibn Ḥazm, T. al-Mu’assasah al-‘Arabiyyah, 3/180

² Sunan Abi Dawud 5090

The Second Cause: Deficiency in Deeds

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 *In shā' Allāh*.

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 'ibādah in Riyā, show-off, that nullifies the reward. If the individual starts off sincere to Allāh in that 'ibādah but show-off develops during the 'ibādah; that 'ibādah 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 *In shā' Allāh*, the second are nullified. Why? Because they are separate 'ibādah. 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 'ibādah is one whole connected 'ibādah and Riyā seeps in after he started off sincerely, while he's in 'ibādah 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 *In shā' Allāh*. 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 'ibādah, if Riyā seeps in, it doesn't affect it or invalidate it. Because it was done properly and that came afterwards.

In fact, bin Rajab in Jāmi' al-'Ulūm wa-al-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.¹ The Author

¹ Jāmi' al-'Ulūm wa-al-Ḥikam, Ṭ. Mu'assasat al-Risālah, 1/83; Ṭ. Dār Ibn Kathīr, 1/55; Ṭ. Dār al-Salām, 1/84-85

The Second Cause: Deficiency in Deeds

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 النَّبِيُّ ﷺ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا

When the Messenger ﷺ finished his Ṣalāh, he would beg forgiveness three times.¹

After Ifādah al Ḥajj; and some asks what’s Ifādah. Ifādah is the tenth day of Ḥajj, when one is completing the final tasks of Ḥajj. Allāh ﷻ says about it:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿البَقَرَةُ: ١٩٩﴾

Then go forth with the rest of the pilgrims. And seek Allāh’s forgiveness. Surely Allāh is All-Forgiving, Most Merciful.
(*al-Baqarah: 199*)

The Author said the Messenger ﷺ also did Istighfār after returning from Ḥajj 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 bin ‘Umar, when the Messenger ﷺ came back from a battle or expedition, or from Ḥajj and ‘Umrah, he would say:

أَيُّبُونَ ، تَائِبُونَ ، عَابِدُونَ ، سَاجِدُونَ لِرَبِّنَا ، حَامِدُونَ

We’re returning repentant, worshipping, prostrating before Allāh and we praise Him.²

¹ Sahih Muslim 591

² Sahih al-Bukhārī 2995

The Second Cause: Deficiency in Deeds

Rasūlullah ﷺ returning from Hajj and then asking Allāh to forgive him. That deserves a lot of thought right there. At the end of Qiyām al Layl, Allāh ﷻ combined the verse with Istighfār.

الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ... ﴿آلِ عِمْرَانَ: ١٧﴾

And those who seek forgiveness in the early dawn...
(‘Āli ‘Imrān:17)

In another verse,

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ... ﴿الذَّارِيَات: ١٨﴾

And in the hours before dawn, they would seek forgiveness... (Adh-Dhāriyāt: 18)

Shaykh Nāsir 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 Allāh says:

وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ... ﴿المزمل: ٢٠﴾

And seek forgiveness from Allāh . Indeed, Allāh is Forgiving, Merciful... (al-Muzzammil: 20)

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 تَعَالَى عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ قَبْلَ أَنْ يَمُوتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

The Messenger of Allāh ﷺ used to frequently say before his death: ‘Glory is to You, O Allāh , and praise; I seek Your forgiveness and

The Second Cause: Deficiency in Deeds

*turn to You in repentance.*¹

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 رضي الله عنها as well. She said I heard and listen to the Messenger ﷺ before his death while he was leaning his back on me saying:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

*O Allāh, forgive me and have mercy on me, join me with the highest companions in Jannah.*²

The proof on Istighfār after deeds are 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 *At-Taqsīru fil A’māl*: 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 Allāh ﷻ and pleading that Allāh ﷻ forgives you. That’s a treatment to kill the cells of ‘Ujb.

¹ Sahih Muslim 484

² Sahih al-Bukhārī 4440

The Third Cause: The Existential Apparent Sins

الْمُوجِبُ الثَّالِثُ: الذُّنُوبُ الْوُجُودِيَّةُ الظَّاهِرَةُ

They are the well known sins, “The Apparent Forbidden Matters”, like Zinā¹, Ribā², theft, transgression against others, and the instances of the diseases of the tongue which are widespread between the creation like lying, backbiting, slandering, obscenity in speech, and other than that. These sins are well known to the people, to the extent that most of them limit [the reasons for] Istighfār to these [matters], due to their ignorance of the other [causes of Istighfār]. So you will find he whose heart is alive amongst them increasing in Istighfār after he commits something from these [sins], yet he neglects Istighfār for the other cases (mentioned) despite his need of it. [When] rather, it may be that his need for it (Istighfār) in the other cases is greater, as it will come to be known.

¹ Illegal sexual intercourse

² Interest/Usury

Commentary:

The Third Cause of Istighfār which we'll take today is *al-Dhunūb al-Wujūdiyyah al-Zāhirah*: Apparent Existential Sins. The term '*al-Dhunūb al-Wujūdiyyah*' – which Shaykh Nāsir used as the title – was actually taken from bin Taymiyyah, who used this expression in his Tafsīr

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ... ﴿النساء: ٧٩﴾

Whatever good befalls you is from Allāh (An-Nisā': 79)

He, bin Taymiyyah said:

إِنَّ مَا يُبْتَلَى بِهِ الْعَبْدُ مِنَ الذُّنُوبِ الْوُجُودِيَّةِ وَإِنْ كَانَتْ خَلْقًا لِلَّهِ فَهُوَ عُقُوبَةٌ لَهُ عَلَى عَدَمِ فِعْلِهِ مَا خَلَقَهُ اللَّهُ لَهُ، وَفُطِرَهُ عَلَيْهِ

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 ﷻ created them to do and what he instilled them on.¹

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 ﷻ 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, tattle-telling, making enmity between friends, and brothers and sisters, or Muslims, obscenity in talking, backbiting, lying. '*al-Dhunūb al-Wujūdiyyah al-Zāhirah*'. '*al-Zāhirah*': they're clear, they're apparent. The Shaykh titled

¹ Majmū' al-Fatāwā, 14/331

The Third Cause: The Existential Apparent Sins

it ‘*al-Dhunūb al-Wujūdiyyah al-Zāhirah*’ (Apparent Existential Sins), but he also referred to it as *al-Muḥarramāt al-Zāhirah*: the Apparent Prohibitions. Both terms – ‘*al-Dhunūb al-Wujūdiyyah*’ and ‘*al-Muḥarramāt al-Zāhirah*’ – were taken from bin Taymiyyah 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 bin Taymiyyah used ‘*al-Muḥarramātu al-Zāhirah*’ sheds a little bit more light on the clarity of these types of sins. He was basically saying that they’re clear and unambiguous, and that anyone who denies them as being Ḥarām is a kāfir, without a dispute. He said:

إِنَّ الْإِيمَانَ بِوُجُوبِ الْوَاجِبَاتِ الظَّاهِرَةِ الْمُتَوَاتِرَةِ وَتَحْرِيمِ الْمُحَرَّمَاتِ
الظَّاهِرَةِ الْمُتَوَاتِرَةِ هُوَ مِنْ أَعْظَمِ أَصُولِ الْإِيمَانِ وَقَوَاعِدِ الدِّينِ
وَالْجَاحِدُ لَهَا كَافِرٌ بِإِلْتِقَاقٍ

*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.*¹

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 bin 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 ﷻ 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’ā’t on the Ḥaqq but we need Du’ā’t 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

¹ Majmū‘ al-Fatāwā, 12/496

The Third Cause: The Existential Apparent Sins

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 Haqq as well, before coming to personal conclusions, if one fears Allāh.

What are you going to do on Yawmul Qiyāmah?

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا
وَحَلَالًا قُلْ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿يونس: ٥٩﴾

Ask ‘the pagans, O Prophet’, “Have you seen that which Allāh has sent down for you as a provision, of which you have made some lawful and some unlawful?” I Say, “Has Allāh given you authorization, or are you fabricating lies against Allāh ?” (Yūnus:59)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ...
﴿يونس: ٦٠﴾

And what will be the thought of those who invent lies against Allāh on the Day of Resurrection ? (Yūnus:60)

You make some matters lawful and unlawful. 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 Haqq 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:

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ... ﴿البقرة: ١٦٩﴾

And attributing to Allāh what you do not know (al-Baqarah:169)

The Third Cause: The Existential Apparent Sins

Abdur Raḥmān 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.’¹

Aḥmad bin Muḥammad al-Iskāfī al-Athram al-Ta’ī, he was a student of Imām Aḥmad bin Ḥanbal, he said, ‘I did repeatedly hear Imām Aḥmad saying, “I don’t know” in matters that I know he knows of the opinions in them.’²

bin ‘Abbās ؓ and bin Mas’ūd ؓ said, ‘Anyone who answers every Fatwā that’s presented to him, is crazy.’³

The quote of bin Taymiyyah ؓ 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’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 misunderstanding⁴ - 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

¹ Jāmi‘ Bayān al-‘Ilm wa Faḍlihi li-Ibn ‘Abd al-Barr, Ṭ. Dār Ibn al-Jawzī, 2/1121

² Manāqib al-Imām Aḥmad li-Ibn al-Jawzī, Ṭ. Dār Hajr, 1/359

³ Al-Madkhal ilā al-Sunan al-Kubrā li-al-Bayhaqī, Ṭ. Dār al-Yusr, 2/859; Ṭ. Dār al-Khulafā’, 1/432-433

⁴ Majmū‘ al-Fatāwā, 7/610

The Third Cause: The Existential Apparent Sins

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 are other reasons. So what bin Taymiyyah was talking about – he was talking about Qudāmah bin Math’oon who was a maternal uncle of ‘Abdullah bin ‘Umar رضي الله عنه. 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 who do righteous good deeds based on the general terms of the Āyah:

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا
وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
﴿المائدة: ٩٣﴾

There is no blame on those who believe and do good for what they had consumed before ‘the prohibition’, as long as they fear Allah, have faith, and do what is good; then they believe and act virtuously, then become fully mindful ‘of Allah’ and do righteous deeds. For Allāh loves the good-doers. (*al-Mā’idah: 93*)

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 رحمته 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’¹. 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

¹ Al-Durar al-Saniyah fī al-Ajwibah al-Najdiyyah, 9/427

The Third Cause: The Existential Apparent Sins

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, bin ‘Abbas رضي الله عنه 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 ﷻ 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
طَعَمُوا... ﴿المائدة: ٩٣﴾

There is no blame upon those who believe and do righteous deeds for what they consumed...¹ (al-Mā'idah: 93)

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 bin 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 ﷻ gave him, but he can’t – ignorance where one can’t remove it, because the channels and avenues to the truth or the knowledge

¹ Musnad Aḥmad, Ṭ. Mu’assasat al-Risālah, 4/264, ḥadīth no. 2452

The Third Cause: The Existential Apparent Sins

is not possible. So we took how to combine what bin Taymiyyah said in volume 7 and in volume 12.¹ And if I stop here, it's going to 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 bin Taymiyyah رحمه الله. Ḥarām and Ḥalāl;

الْوَاجِبَاتِ الظَّاهِرَةِ الْمُتَوَاتِرَةِ، وَالْمَحَرَّمَاتِ الظَّاهِرَةِ

The apparent and widely transmitted obligations, and the apparent prohibitions

Asl Millah, 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 'Ulamah that may confuse; as to how they pertain to Ahkām ad-Dunyā – Matters of the Dunyā and Ahkām al Ākhirah- the matters of the Ākhirah, as bin 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.

¹ Majmū' al-Fatāwā, 7/610, Majmū' al-Fatāwā, 12/496

The Fourth Cause: The Sins of Negligence¹

الْمُوجِبُ الرَّابِعُ: الذُّنُوبُ الْعَدَمِيَّةُ

And [what] I mean by this [negligence] is “abandonment” (of that which Allāh ordained). For example, if the slave commits a sin by his hand or tongue he recognizes it, and seeks forgiveness from it if Allāh enables him to. However, he is often heedless of the sins that are recorded for him that his limbs did not [physically] commit, rather his sin in this was due to his abandonment of matters which Allāh ordained upon him. And the majority of [these sins] is with regard to the rights of others, like the rights of the parents, the spouses and the children, the relatives and neighbors, and the rights of a Muslim upon another Muslim. And [also] the likes of Enjoining Good and Forbidding Evil, for a long period of time may pass upon the Muslim in which he does not enjoin [some] good that is missing, nor forbid an evil that he sees. Rather it may be that he regularly sees many vices and forgoes changing it with his hand or tongue - regardless of his ability to do so. He may even become accustomed to them from the constant exposure, to the extent that he does not denounce them even in his heart - and that is the weakest of faith.² And all of these matters are sins that are recorded for him while he is unaware.

¹ These sins are the opposite of the previously mentioned sins. The Third Cause is sins that people commit while they are mindful, whereas this cause addresses the sins committed due to being mindless of that which Allāh ordained upon them. These sins are not as clear and apparent to people as the previous sins.

² Abū Sa’eed said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart- and that is the weakest of Faith.’” [an-Nasa’i 5008]

Commentary:

This is the Fourth Cause of Istighfār which the Author called *Adh-Dhunūb al-'Adamiyyah*: The Sins of Negligence. The previous one, he (the Author) called it *al-Wujūdiyyah* – he tattletales, he causes enmity, he steals; they are 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 ﷻ 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. *Adh-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* – 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* – clear and apparent. Here, he left that out because they are not as clear and apparent to people here. The previous cause that 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 neighbors, 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.

The Fourth Cause: The Sins of Negligence

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 those hard earned deeds that he performed.

When you're told *Iqra Kitābak* 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-Muḥarramāt Adh-Dhāhirah* 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:

وَمِنْ حُقُوقِهِمَا خِدْمَتُهُمَا إِذَا احتَاجَا أَوْ أَحَدُهُمَا إِلَى خِدْمَةٍ

And among their (the parents') rights is to serve them if they both, or either of them, are in need of service.¹

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.

¹ Ghidhā' al-Albāb fī Sharḥ Manzūmat al-Ādāb, T. Mu'assasat Qurṭubah, 1/390

The Fourth Cause: The Sins of Negligence

لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ

A son does not repay what he owes his father unless he buys him (the father) in case he is a slave and then emancipates him¹

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,

الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ

Ordaining the good and forbidding the evil.

Abandoning ordaining the good and forbidding the evil, which is practically forgotten these days. In Muṣannaf bin Abī Shaybah, 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* (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

¹ Sahih Muslim 1510

² Al-Muṣannaf li-Ibn Abī Shaybah, T. Dār al-Tāj, 7/504; T. Dār Kunūz Ishbīliyyā, 21/371, Shu'ab al-Īmān li-al-Bayhaqī, T. Maktabat al-Rushd, 10/72; T. Dār al-Kutub al-'Ilmiyyah, 6/96.

The Fourth Cause: The Sins of Negligence

valuable to perform it. It's such an important and neglected obligation that rewards one in Dunyā and Ākhirah; Allāh ﷻ 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 لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ
(هُود: ١١٧)

And your Lord 'O Prophet' would never destroy a society unjustly while its people were acting rightly. (Hūd: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 ﷻ.

كَانُوا لَا يَتَنَاهَوْنَ عَن مَّنْكَرٍ فَعَلُوهُ... ﴿الْمَائِدَة : ٧٩﴾

They did not forbid one another from doing evil... (al-Mā'idah: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 Qurṭubī¹ mentioned Tabarruj from the time of Nūḥ ﷺ and Ibrāḥīm ﷺ and Mūsā ﷺ and 'Īsā ﷺ 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 ﷻ is even worse. And what's startling is, they're labeled religious. Would that reach that level if there was active Inkār of

¹ See Tafsīr al-Qurṭubī, Ṭ. Dār al-Kutub al-Miṣriyyah, 14/179 ff

The Fourth Cause: The Sins of Negligence

the Munkar going on? *al-Amr bi al-Ma'rūf wa nahī 'an al-Munkar* is the first characteristic that Allāh ﷻ mentioned that made us the best nation.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ... ﴿آلِ عِمْرَانَ : ١١٠﴾

You are the best community ever raised for humanity—you encourage good, forbid evil... (‘Āli ‘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

وَالنُّصْحَ لِكُلِّ مُسْلِمٍ

*And to advise every Muslim.*¹

We pledged to the Messenger ﷺ to advise every Muslim. How many pass or see something of Munkar, and comment or privately message 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

¹ Sahih al-Bukhārī 57

The Fourth Cause: The Sins of Negligence

viral on the left side of my scale on the Judgement Day when I stand before you, *wal- 'iyādh billāh*. 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 يَزُرُونَ ﴿النَّحْلُ : ٢٥﴾

Let them bear their burdens in full on the Day of Judgment as well as some of the burdens of those they mislead without knowledge. Evil indeed is what they will bear! (An-Nahl:25)

Sometimes the Munkarāt may be in 'Aqīdah or in slander of Allāh ﷻ 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 is 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'ā't 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. An 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

The Fourth Cause: The Sins of Negligence

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 bin ar- Rūmī; he was from 'Abbāsi Khilāfah. He said,

وَإِخْوَانٍ حَسِبْتُهُمْ دُرُوعًا ، فَكَانُواهَا وَلَكِنْ لِلْأَعَادِي
وَحَلَّتْهُمْ سِهَامًا صَائِبَاتٍ ، فَكَانُواهَا وَلَكِنْ فِي فُؤَادِي

*Brothers I thought were shields
and they turned out to be so but they shielded my enemies.
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.¹*

I advised him, but he never returned until he returned to Allāh ﷻ. I ask Allāh ﷻ that his soul be among those suspended and hanging from His Throne. A Dā'iyah shrugs off the distress and hurt 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 ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ
رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ الْحَجَرُ : ٩٧-٩٨

*We certainly know that your heart is truly distressed by what they say.
So glorify the praises of your Lord and be one of those who 'always'
pray. (al-Hijr:97-98)*

A Dā'iyah 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 are spreading the pure Tawhīd or believe in it. Before we drift any further, my point is that a Dā'iyah or a prisoner or a Muwaḥid or a Muwaḥidāh, they don't care. Or I should say they shouldn't care if one defends them

¹ Dīwān Ibn al-Rūmī, Ṭ. Dār al-Kutub al- 'Ilmiyyah, 1/525: The wording differs slightly from the well-known version.

The Fourth Cause: The Sins of Negligence

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.

...مَعْدِرَةً إِلَىٰ رَبِّكُمْ... ﴿الْأَعْرَافُ : ١٦٤﴾

...To be absolved before your Lord... (al-'A'rāf:164)

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 ﷻ. 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 مَعْدِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ
﴿الْأَعْرَافُ : ١٦٤﴾

When some of 'the righteous among' them questioned 'their fellow Sabbath-keepers', "Why do you 'bother to' warn those 'Sabbath-breakers' who will either be destroyed or severely punished by Allāh ?" They replied, "Just to be free from your Lord's blame, and so perhaps they may abstain." (al-'A'rāf: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 ﷻ. 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. Perhaps, maybe they fear Allāh and abstain.

So, in conclusion, what's this cause is Istighfār from matters one leaves 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.

The Fifth Cause: The Inner Sins

الْمُوجِبُ الْخَامِسُ: الذُّنُوبُ الْبَاطِنَةُ

And they are the diseases of the heart, like arrogance, ‘Ujb, haughtiness, envy, hatred, and other than that. And these diseases can grow until they become like mountains [in size], and can shrink until they become small like an atom. [It is rare for a] heart to be [completely] free from any of these [diseases].¹ The danger of these sins materializes in what follows:

1. Many people are heedless of them - even the righteous² [slaves]. You may find a slave who appears upright, directs himself by obeying the Shar’³ of Allāh, fears Allāh in the outward sins - yet he is tried with something from these diseases in his heart, [whether it is] one [disease] or multiple.
2. These diseases of the heart will always exist unless Allāh purifies [the heart] from them.
3. They can affect the entire body, as mentioned in the Sahihayn on the authority of An-Nu’mān bin Basheer رضي الله عنه, that the the Messenger of Allāh ﷺ said: *“Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart.”*⁴

¹ i.e., The diseases of the heart are always present, they are either subdued with *Tazkiyatul-Nafs* (Purification of the Soul) or left to fester and grow

² Many of those who appear righteous stay clear from the obvious sins (that were previously mentioned in the third cause, but they manifest diseases in this category at various levels - and sadly they are widespread amongst *Tulāb al-‘Ilm* (students of knowledge).

³ The command of Allāh, His Shariah

⁴ “I heard Allāh’s Messenger ﷺ as having said this (And Nu’mān) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honor blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things God has declared unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart.” [Muslim 1599]

The Fifth Cause: The Inner Sins

4. Some diseases are scarce in amount [with] great [consequences] - small yet catastrophic. Like arrogance for example, for it has come in Sahih Muslim on the authority of bin Mas'ūd ؓ that the Messenger of Allāh ﷺ said: *“He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.”*¹ This is evidence that [possessing] this small amount [of arrogance] is of the Kabā'ir² - for it is followed by a severe punishment (Hellfire).
5. The most dangerous [reason] is: It is so often hidden that it goes unnoticed by its owner. Undoubtedly, diseases the size of a “mustard seed” cannot be detected by the person even if it was this size alone - not combined with anything else. So how would it be if the [heart] was crowded with other matters like “emotions and various feelings,”³ which ultimately leads to the concealment of these diseases? [One] will not be able to detect it despite its presence.⁴

¹ Sahih Muslim 91

² Major Sins

³ Factors that enable other diseases of the heart

⁴ [Author's footnote]: And from here the mistake is known, from the one of *Ahlul 'Ilm* (the people of knowledge) who mentioned that *Al- 'Isbāl* can be [for reasons] other than *Khuyalā'*. And his argument in this matter, is that this *Khuyalā'* does not cross the mind for many of the Musbilēn - and this is false. It is not necessary to find [this *Khuyalā'*] in the heart so that the one doing so (*Isbāl*) may feel it. For *Khuyalā'* is not [confined] to one level. Rather, it [consists of] - like other diseases - levels. And the desistance of the Musbil to roll up his garment while he knows of the severe punishment regarding *Al-Isbāl*, is due to “*Khuyalā'*” - regardless if he does not call it such. And I have written about this in a treatise in response to Ash-Shawkāni , regarding this issue, may Allāh make its publicization easy. [End of author's footnote]

Al-Isbāl: the trailing of a man's lower garment, shirt, or turban arrogantly. *Khuyalā'*: Haughtiness/pride, self-deluded vanity.

Musbil: One who commits *Isbāl*, pl. Musbilēn

Regarding the prohibition of *Isbāl*: Ibn 'Umar reported:

The Prophet ﷺ said, *“On the Day of Resurrection, Allāh will not look at one who trails his lower garment, Qamees or turban arrogantly.”* [Abu Dawūd and An- Nasā'i]

Al-Bukhārī reported that the Prophet ﷺ said: *“Whatever of the izār (lower garment) is below the ankles is in the Fire.”* [Sahih al-Bukhārī 5787]

Hudhayfah said: *“The Messenger of Allāh ﷺ took hold of the muscle of my calf (or his calf) and said, This is where the izār should stop; if you insist, it may be lower, but it should not*

Commentary:

The Fifth Cause of Istighfār which we'll go over today *In shā' Allāh* is what the Author referred to as *Adh-Dhunūbu al-Bāṭinah*: The Inner/Inward Sins. These are moral diseases of the heart and he gives examples to show what types of diseases he is referring to.

- 1) And the first one that he mentions is ***al-Kibr*** – which is arrogance and pride, and that could be against Allāh ﷻ or it could be against the Messenger ﷺ or his teachings or could be against believers or humans in general.
- 2) And he also mentions, as an example, ***al-'Ujb*** – 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 ﷻ, and not fearing their spoilage with that type of thinking and intention.
- 3) Then he mentions ***Khuyalā***, which is mentioned in the verse,

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ لُقْمَانَ

And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allāh does not like whoever is arrogant, boastful. (Luqman:18)

Khuyalā is pride or arrogance or self-delusion or vanity. Some consider Khuyalā and Kibr to be synonymous, and if they're not the same, the difference is barely noticeable. Horses in Arabic are called *Khayl*, from Khuyalā. Because the Arabs 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

reach the ankles.” [Reported by al-Tirmidhi, who said this is a Sahih hasan Hadīth; see Sunan al-Tirmidhi, 1783]

The Fifth Cause: The Inner Sins

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

- 4) His next example is **Hasad** – envy, jealousy towards others.
- 5) And then he mentioned **Ghil** which is bitterness or malice or grudges and resentment or hate towards other people. Allāh ﷻ 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’a’ 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
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

And those who come after them will pray, “Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.” (al-Ḥaṣr: 10)

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا

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

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 *In shā’ Allāh* we’ll go over them quickly.

The Fifth Cause: The Inner Sins

First Reason

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 wal- 'iyādh billāh* or think about it or kill or steal, but will have these diseases. And sadly, they're popular among the Ṭullāb al-'Ilm.

Second Reason

Second reason he gives to show how dangerous sins are under this category are is that these 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 *wal- 'iyādh billāh* is a few minutes, a few hours a week and these *Adh-Dhunūbu al-Bāṭinah* – these are internal illnesses 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 ﷻ.

Third Reason

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

*There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.*¹

¹ Sahih al-Bukhārī 52

The Fifth Cause: The Inner Sins

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 ﷻ. When and if that happens, the limbs follow the heart in obedience and movement will only be for Allāh ﷻ, in what pleases Allāh ﷻ. 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 *Adh-Dhunūbu al-Bāṭinah*, that fall under this category, yes, they're in the heart, but they affect the limbs.

Fourth Reason

The fourth reason that he gives to show the danger of sins under this category, is that these diseases are *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.¹

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.

¹ Sahih Muslim 91

The Fifth Cause: The Inner Sins

An-Nawawī ؒ, and al-Qāḍī ‘Iyāḍ ؒ, they explained what it means that a person with a tiny amount of pride will not enter Jannah. They said that it means Allāh ؒ 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 ؒ 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 ؒ and Allāh ؒ may forgive him at the end because of his Tawḥīd.¹

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.

Fifth Reason

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 ؒ. Some may have these moral diseases without realizing it. The Author mentions the example of Isbāl. 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 ‘Ulamā 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 ‘Ulamā, believe that Isbāl is Ḥarām, whether it’s for Khuyalā or

¹ Sharḥ al-Nawawī ‘alā Muslim, T. Dār Ihya’, 2/91

The Fifth Cause: The Inner Sins

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.¹

Some 'Ulamā 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

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

There are 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 ﷺ

May they fail and lose, who are they yā Rasūlullah ﷺ?

He said,

الْمُسْبِلُ إِزَارَهُ، وَالْمَنَّانُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْخَلْفِ الْكَاذِبِ

the one who lets his garment hang beneath his ankles, the one who

¹ Sahih al-Bukhārī 5787

The Fifth Cause: The Inner Sins

*shows off, and the one who sells his goods with a false oath.*¹

First one of them is who? *al-Musbil* – one who lets his garment hang beneath his ankles.

There are 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 'Ulamā 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 (Adh-Dhahabī) said, some may even use the Ḥadīth of Abū Bakr al-Siddīq رحمه الله to justify their Isbāl². And he's talking about the Ḥadīth that's in Ṣaḥīḥ al-Bukhārī:

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 رحمه الله said,

يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شَعْنِي إِزَارِي يَسْتَرْخِي، إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ

¹ Sahih Muslim 106

² Siyar A'lam al-Nubalā', T. Mu'assasat al-Risālah, 3/234; T. Dār al-Ḥadīth, 4/320

The Fifth Cause: The Inner Sins

O Allāh 's Messenger ﷺ! One side of my Izār hangs low if I do not take care of it.

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.

Rasūlullah ﷺ told him,

لَسْتَ مِمَّنْ يَصْنَعُهُ خِيَلًا

You are not one of those who do it out of vanity or conceit.¹

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 and 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. *al-ḥamdu li-llāh* 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 Nāsir'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

¹ Sahih al-Bukhārī 5784

The Fifth Cause: The Inner Sins

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 bin al-Arabī said, 'Someone who claims that he wears his Izār below the ankle but it's not out of Khuyalā then,

إِطَالَتُهُ ذِيْلُهُ دَالَّةٌ عَلَى تَكْبُرِهِ

*his garment below the ankle is indicative and proof of his Khuyalā.*¹

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 Nāsir, 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 ﷻ 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 Nāsir

¹ Fath al-Bārī li-Ibn Ḥajar, Ṭ. Dār al-Ma'rifah, 10/264

The Fifth Cause: The Inner Sins

– may Allāh hasten his release. Ash-Shawkānī in *Nayl al- Awṭār*¹ 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 Nāsir is saying, what bin 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 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 ﷻ with du'ā'. That's the start. The du'ā' of those who Allāh ﷻ described as being firmly grounded in knowledge,

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً...
(آلِ عِمْرَانَ : ٨)

Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy... (‘Āli ‘Imrān:8)

¹ Nayl al-Awṭār, Ṭ. Dār al-Ḥadīth, 2/133

The Fifth Cause: The Inner Sins

The du'ā' we mentioned earlier on,

...رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
(الْحَشْر: ١٠)

*...Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.
(al-Ḥaṣr: 10)*

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

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

The purest, most sound, healthiest heart, to ever be on the face of this earth, was that of the Messenger ﷺ yet he used to ask Allāh,

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا

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

The Sixth Cause: The Hidden Sins¹

الْمُوجِبُ السَّادِسُ: الذُّنُوبُ الْخَفِيَّةُ

And they are [the sins] a slave commits while he is unaware. Examples of [these sins] are what preceded from “The Fifth Cause,” as well as the sins committed by the limbs:

1. The Hidden Shirk: And it is the slight Riyā that accompanies righteous actions. And the slave can commit this abundantly, unknowingly. As such it was named ‘Hidden.’ So if it exists in deeds, it is “Riyā,” and if it exists in speech, it is “Sum’ah”². And it has come in numerous Ahādith – that are weak - that its expiation is for one to say:

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

*Allāh, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.*³

And the evidence is his ﷺ saying: “*And I seek Your forgiveness for what I know not,*” which indicates how one can fall into it even if he is unaware.

2. The Hidden Desire: Just as it came on the authority of Shadād bin ‘Aws

¹ [Author’s footnote]: [The difference] between “**The Inner Sins**” and “**The Hidden Sins**” are general and specific factors. For the Inner Sins are more general with regard to their encompassment of the hidden [sins] and their like, and more exact with regard to their specification in the sins (diseases) of the heart only. And the Hidden Sins are more general with regard to their encompassment of the hidden sins of the heart and limbs, and more exact with regard to their specification in the hidden [aspect of] sins only. So they are alike in the inwardly hidden sins, and they differ in other than that. [End of author’s footnote]

² Publicizing one’s deeds to impress the public, i.e., showing off by way of speech

³ Al-Adab Al-Mufrad 716

The Sixth Cause: The Hidden Sins

ﷺ Mawqūf¹, and he narrated Marfū'² - and it is not Sahih, “*O remaining Arabs, The thing I fear most amongst that which I fear for you is Riyā, and the Hidden Desire.*” And ‘Ahlul ‘Ilm³ have interpreted it (the Hidden Desire) as “The Love for Leadership.” And from this category is the love for fame, being mentioned, and the like.

And these two matters, “The Hidden Shirk, and The Hidden Desire,” are abundant in the people affiliated with knowledge and good. Just as some of the Salaf have said, “The last thing to cross the minds of the Siddiqīn⁴ is the love of leadership.”⁵

3. And [this] is the greatest from the aforementioned and the most hidden: It is what was confirmed in the Sahihayn on the authority of Abū Hurayrah ؓ that the Messenger ﷺ said, “*The servant speaks words that he does not understand its repercussions but he sinks down in Hellfire farther than the distance between the east and the west.*”⁶ And in another narration from Bukhāri: “*...A slave (of Allāh) may utter a word (carelessly) which displeases Allāh without thinking of its gravity, and because of that he will be thrown into the Hell-Fire.*”⁷ So consider his ﷺ saying, “*that he does not understand*” and his ؓ saying, “*without*

¹ Interrupted, i.e., attributed to the companions. It is a narration, the chain of which ends at (i.e., the original narrator is) a Sahabi (companion of the Prophet ﷺ) or a Tabi'ē (follower of the Companions), or the narration pertains to the saying or action of a Sahabi or a Tabi'ē. (Source: Mukhālafāt Al-Muta'akhirēn)

² Raised, i.e., attributed to the Messenger ﷺ. Everything (narrations) attributed to the Messenger ﷺ is Marfū'. Even if the form of delivery of such reports is indirect e.g., ‘Anin-Nabē... (...narrated from the Prophet ﷺ), Qāla RasūlAllāh... (RasūlAllāh ﷺ said...), Annan-Nabē... (...that the Prophet ﷺ said/did...). The Marfū' reports may be authentic or weak. Their grading is dependent on their respective chains of narrations (As with other narrations). (Source: Mukhālafāt Al-Muta'akhirēn)

³ People of Knowledge

⁴ Those who bear witness to the Truth, i.e., those who are truthful

⁵ **Author's footnote:** With regards to this dangerous disease, “The Hidden Desire,” I have written treatises about it as a reminder for myself first, and second, as an advice to my brothers calling others to the religion, and the students of knowledge. May Allāh make its publicization easy. [End of author's footnote]

⁶ Sahih Muslim 2988

⁷ Sahih al-Bukhārī 6478

The Sixth Cause: The Hidden Sins

thinking of its gravity,” so you may understand the danger of this matter. Then, respond to the following question:

How will any of us know – me or you or others – if we uttered this word during times of mindlessness, jesting, anger, or other than that, while we were careless of it – and it was written for us, incurring this severe punishment?!

We ask Allāh ﷻ to safeguard our tongues, and to cure us from [what] necessitates His Anger, and to grant us refuge with His Mercy from the Hellfire.

Commentary:

The Sixth Cause of Istighfār that we'll cover today *In shā' Allāh* is *Adh-Dhunūb al-Khafīyah*: The Hidden Inconspicuous Sins. The Author gives three examples of sins to get an overall idea of what falls under this cause.

Hidden Inconspicuous Shirk (الشِّرْكُ الْخَفِيُّ)

The First example that he mentions is Hidden Inconspicuous Shirk: *Ash-Shirku al-Khafī*. 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,

- Ar-Riyā (الرِّيَاءُ)
- As-Sum'ah (السُّمْعَةُ)

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

مَنْ سَمَعَ سَمَعَ اللَّهِ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ

One who lets people hear of his good deeds intentionally to get their praise, Allāh ﷻ will let the people hear it. And one who does good deeds to show off, Allāh ﷻ will let people see it.¹

The meaning of the Ḥadīth is that Allāh ﷻ 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 ﷻ may let people know of his deeds in the Dunyā, he got his wish- that's what he wanted, and no reward, and possibly even a punishment will be in the

¹ Sahih al-Bukhārī 6499

The Sixth Cause: The Hidden Sins

Ākhirah. Allāh ﷻ said,

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ
حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ
(الشُّورَى : ٢٠)

Whoever desires his reward for his deeds in the Ākhirah, Allāh ﷻ will give it to him in the Ākhirah, and increase it. And whosoever desires his rewards for his deeds in the Dunyā, he will get some of it – he will get some of that reward in the Dunyā, but there will be no share left of it in the Ākhirah. (Aṣ-Ṣūrā:20)

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 bin ‘Abdīl 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’**.¹ In Taysīr al-‘Azīz al-Ḥamīd, Sulaymān ﷻ 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 ﷻ then boasts about it.’² 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 *Shirku al-Khafī* and that they are all weak, but he mentions one of them:

¹ This article has been included at the end of the book

² Taysīr al-‘Azīz al-Ḥamīd fī Sharḥ Kitāb al-Tawḥīd li-al-Shaykh Sulaymān ibn ‘Abd Allāh, Ṭ. al-Maktab al-Islāmī, 1/452

The Sixth Cause: The Hidden Sins

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.¹

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.

Hidden Inconspicuous Desire (الشَّهْوَةُ الْخَفِيَّةُ)

The second example of sins that he mentions under this Cause is Hidden Inconspicuous Desires: *al-Shahwatul Khaḥfiyah*. 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 bin Aws رضي الله عنه. And that's actually also in the footsteps of bin Taymiyyah رحمه الله, as it seems he had the same opinion before him. Because bin 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 fī al-Maḥabbah. And when bin Taymiyyah mentioned it, he would attribute this statement to the Ṣaḥābī and not to the Messenger ﷺ. Shaddād bin Aws bin Thābit al-Ansārī رضي الله عنه said:

يَا بَقَايَا الْعَرَبِ، إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ: الرِّيَاءُ وَالشَّهْوَةُ الْخَفِيَّةُ

O remnants of the 'Arab, the thing I fear the most for you is Riyā-showing off the deeds and inconspicuous desires.²

Abū Dāwūd al-Azdī al-Sijistānī, a Muḥaddith in Baṣrah, he interpreted

¹ Al-Adab al-Mufrad li-al-Bukhārī, T. al-Maṭba'ah al-Salafiyyah wa-Maktabatuhā, 1/250; T. Maktabat al-Ma'ārif, 1/377, Hadīth no. 716

² Majmū' al-Fatāwā 18/162

The Sixth Cause: The Hidden Sins

inconspicuous desires as love of leadership or chairmanship: *Ḥubb al-Riāsah*.¹

And in the ‘Arabi ‘Riyāsah’ or ‘Riāsah’ whether it’s with a Yā or Hamzah, they are both linguistically correct. Ḥubb al-Riāsah – love of leadership, which falls under *al-Shahwa al-Khafiyyah* – inconspicuous desires, this example, is like the previous example – *Shirku al-Khaft*.

How are they similar? They generally 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 Nāsir mentioned in this book, that he has written another book, specifically directed to advise Students of ‘Ilm under danger of Inconspicuous Desires. This second example; he said out of humbleness, may Allāh ﷻ raise his rank in Dunyā 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 Nāsir, many ‘Ulamā mentioned this specific matter, in that, these diseases tend to affect Ṭullāb al-‘Ilm, and Du’ā’t, 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. bin Taymiyyah ﷺ said, ‘Love of leadership is the root of transgression and oppression.’² And Fuḍayl bin ‘Iyād 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.’³ Sharaf al-Dīn at-Tībī said – in summary and in

¹ Majmū‘ al-Fatāwā 16/346

² Ibid

³ Jāmi‘ Bayān al-‘Ilm wa-Faḍlihi, T. Dār Ibn al-Jawzī, 1/569, Athar no. 971

The Sixth Cause: The Hidden Sins

meaning, he said, ‘Love of leadership is among the last moral heart vices that righteous people fall into.’¹ 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 ‘Ulamā 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’ā’t, ‘Ulamā, those people begin to think their ‘ibādah 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.’²

It’s an internal deception no one is free from but the very truthful, and sincere people. Ishāq bin Khalaf said, ‘By Allāh, The One and Only, removing huge, unshakable mountains is easier than removing love of

¹ Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ, T. Dār al-Fikr, 8/3337

² Ibid

The Sixth Cause: The Hidden Sins

leadership from the hearts.’¹

Ṣufyan at-Thawri said:

رَأَيْنَاهُمْ يَزْهَدُونَ فِي الطَّعَامِ وَالشَّرَابِ وَاللِّبَاسِ، فَإِذَا نُوعَ أَحَدُهُمْ
الرَّئَاسَةَ نَاطَحَ نِطَاحَ الْكِبَاشِ

*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.*²

Ṣufyan was talking about his time, and he died 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 bin 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 Tawhīd in the conquest. He didn’t want the least bit of fitnah or deficiency in Tawhīd with a man who’s never lost a battle; Jāhiliyyah or Islām, may Allāh سبحانه be pleased with him and raise within this Ummah heroes like him. When the decision was made, and Abū Ubaydāh رضي الله عنه and Khālīd رضي الله عنه exchanged roles, the harmony between the two of them in exchanging the roles is probably unprecedented. The obedience to the Khalīfah which was a must, 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 رضي الله عنه 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? 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 Dunyā, but known where it really matters, as we said in our previous series.

¹ Jāmi‘ Bayān al-‘Ilm wa-Faḍlihi, Ṭ. Dār Ibn al-Jawzī, 1/572, Athar no. 976

² Jāmi‘ al-Masā’il li-Ibn Taymiyyah, Ṭ. Dār ‘Atā’āt al-‘Ilm, 1/53

The Sixth Cause: The Hidden Sins

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, *wal-’iyādh billāh*, 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 ﷻ 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 تَقْصُصْهُمْ
عَلَيْكَ... ﴿النِّسَاءَ : ١٦٤﴾

There are messengers whose stories We have told you already and others We have not. (An-Nisā’:164)

If fame and followers meant anything, Allāh ﷻ wouldn’t let Nūh ﷺ 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 Dunyā with two followers, some with one, and some with none, as the Ḥadīth states in Ṣaḥīḥ al-Bukhārī.¹

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 bin al-

¹ Sahīh al-Bukhārī 5705

The Sixth Cause: The Hidden Sins

Bannān al-Hassan bin 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 liar¹. 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 bin Adam, and Ayyūb as-Sikhtiyānī, and Bishr bin Hārith al-Marwāzī said one who seeks fame and popularity cannot be truthful with Allāh ﷻ.² 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.

bin 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.'³

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 Dunyā 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 situations, then please them – if they

¹ Siyar A' lām al-Nubalā', Ṭ. Mu'assasat al-Risālah, 18/381; Ṭ. Dār al-Ḥadīth, 13/475

² Ḥilyat al-Awliyā' wa-Ṭabaqāt al-Aṣfiyā', Ṭ. Maṭba'at al-Sa'ādah, 9/35; 3/6; 8/346

³ See Ibn Khaldun, The Muqaddimah. The content referenced here is a thematic summary.

The Sixth Cause: The Hidden Sins

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 ﷻ in rows, and the appointed meeting with Allāh ﷻ is now an inevitable reality—where are those people to support and help you? Allāh summarized all that in three words:

وَلَقَدْ جِئْتُمُونَا فُرَادَى... ﴿الْأَنْعَامُ : ٩٤﴾

You will come to us individually. (al-'An'ām:94)

They are not going to 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'iyyāh 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 Tawhīd, 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 Muwaḥḥiden because they are strangers and despised—hint or clearly speak for the rights of those who are doing the actions of Qawm Lūt, and after that watch the governments and organizations invite, and support, and make that grain a dome. Sometimes, Allāh ﷻ 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; 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 ﷻ, no matter how famous they get, or what level of praise they receive.

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

The Sixth Cause: The Hidden Sins

audience, he would get up and leave. They said: Şafwan, why would he leave? Şafwan said: he hated fame.¹

‘Abdur-Raḥmān bin 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 bin Maṣṣūr heard him say that. He said:

هَذَا مَجْلِسٌ سُوءٍ، فَلَا تَعُدُّ إِلَيْهِ

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

‘Abdur-Raḥmān bin Mahdi said:

فَمَا عُدْتُ إِلَيْهِ

*I never went back to it.*²

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 the second example.

The Destructive Word (الْكَلِمَةُ الْمُهْلِكَةُ)³

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,

¹ Şifat al-Şafwah li-Ibn al-Jawzī, Ṭ. Dār al-Ḥadīth, 2/374

² Siyar A' lām al-Nubalā', Ṭ. Maktabat al-Risālah, 9/196; Ṭ. Dār al-Ḥadīth, 7/590

³ [T]: This specific heading was selected by the transcriber to keep the topic structured.

The Sixth Cause: The Hidden Sins

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.¹

The Author also mentions this second Ḥadīth with a slightly different narration,

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

A slave (of Allāh) may utter a word (carelessly) which displeases Allāh without thinking of its gravity and because of that he will be thrown into the Hell-Fire.²

He emphasizes certain statements of those Ḥadīth. He emphasizes

مَا يَتَّبِعُ مَا فِيهَا

And in another Ḥadīth he emphasizes,

لَا يُلْقِي 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 it's 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 ﷻ will write His Wrath for

¹ Sahih al-Bukhārī 6477, Sahih Muslim 2988

² Sahih al-Bukhārī 6478

The Sixth Cause: The Hidden Sins

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 restraint 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 'Ulamā that have catastrophic effects.

...وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

...You thought it to be a light matter, while it was most serious in the sight of Allāh . (An-Nūr: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 Nāsir 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: bin 'Abd al-Barr in at-Tamhīd, and Ṣufyan bin 'Uyaynāh and bin 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. bin '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 ﷻ and to decorate their evil of bloodshed and oppression or anything else to suit their desires.¹

¹ Al-Tamhīd li-Ibn 'Abd al-Barr, Ṭ. Wizārat 'Umūm al-Awqāf, 13/51; Ṭ. Mu'assasat al-

The Sixth Cause: The Hidden Sins

So, in summary, what's this Cause? This Cause is called *Adh-Dhunūb al-Khafīyyah*: The Hidden 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.

The Seventh Cause: Unknown Sins

الْمُوجِبُ السَّابِعُ: الذُّنُوبُ الْمَجْهُولَةُ

The intent [of this cause is to address] that which an individual commits from sins due to their ignorance of its forbiddance. These sins can materialize by committing the forbidden acts, as well as leaving the ordained acts. This ignorance is divided into two:

1. Either due to shortcomings from the owner (of the sins committed) due to his avoidance of seeking knowledge in spite of his ability to do so. [If that is the case] then he is a sinner.
2. Or, it is neither due to shortcomings from him or avoidance (of seeking knowledge), [if that is the case] then there is no sin upon him, however he is of a lesser rank than those who do not commit these sins.

Both these circumstances merit a dire need for Istighfār - either the first for his sinfulness, or the second for his insufficiency.

Commentary:

The seventh cause, and the final cause is *al-Dhunūbu al-Majhūlah*: 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 – one commits these sins, or they could be obligated and ordained and one leaves them out. At-Turūk — we took that, Tark al-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 Dunyā 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.

Conclusion

And finally: if you ponder – my Muslim brother – upon these causes, and return to [inspecting] yourself, you will realize that you are in dire need of Istighfār and Tawbah at all times. And the Messenger ﷺ did not command his ‘Ummah with this except due to his compassion for them and their dire need for it. So it is upon you to increase and to persevere in it with the Prophetic supplications from the gathered prophetic supplications (*Kāsihāt adh-Dhunūb*)¹ – by the permission of Allāh – for example:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ، دِقَّةً وَجِلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ

“O Allāh! forgive me for all my sins, great and small, the first and the last, those that are apparent and those that are hidden”,

and this is in Muslim narrated by Abū Hurayrah رضي الله عنه.

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“O Allāh! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allāh! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allāh! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are The Omnipotent”,

¹ Eliminators of Sins/ Sweepers of Sins

Conclusion

and this is in al-Bukhāri narrated by Abū Mūsa .

And the like from the [other] supplications.

I ask Allāh , that He forgive our sins, and expiate our misdeeds, and to shelter us with His Mercy, and to complete His Blessings upon us, and that He causes us to die upon Islām, and may the mercy of Allāh be upon our Prophet Muhammad and his family and companions.

Conclusion

Commentary:

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,

كَاسِحَاتُ الذُّنُوبِ

Kāsihāt 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.

First Ḥadīth

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

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَا ، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ ، وَعَلَانِيَتَهُ
وَسِرَّهُ

*Allāh, forgive all my sins, the small and the great, the first and the last, the open and apparent, and the hidden and the secret.*¹

That's the first Ḥadīth that he mentions.

Second Ḥadīth

He mentions also another Ḥadīth that's in Ṣaḥīḥ Muslim and worded

¹ Sahih Muslim 483

Conclusion

slightly differently in Ṣaḥīḥ al-Bukhārī, 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 ﷻ with committing that sin.

وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

And what You know better than me

Meaning; Ya Allāh you know better than me of the sins I was mindless of and did them, or those I did 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.

وَخَطِيئِي وَعَمْدِي وَكُلُّ ذَلِكَ عِنْدِي

O Allāh, forgive that which I committed inadvertently or deliberately, I'm confessing all my sins.

Khaṭa'ī could also mean leaving an ordained, and *'Amdī* could mean doing a prohibition. 'I'm confessing all my sins' – Ya Allāh my du'ā' is not hypothetical, I'm confessing that I actually have these, and committed these errors and sins.

Conclusion

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ

O Allāh, forgive my past and future wrong actions,

And some say *Akhkhartu* here means; forgive my future wrong actions, and some say *Akhkhartu* 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, Ya Allāh, You know them.

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.¹

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.

¹ Sahih al-Bukhārī 6398, Sahih Muslim 2719

Conclusion

Other Sin Sweepers

There are plenty more (Sin Sweepers), and that's a long topic, like the du'ā' that's considered 'The Master of Istighfār'. And Subhān Allāh, 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.

1) 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، فَاعْفِرْ لِي، فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allāh , You are my Lord, there is none worthy of worship except You. You have created me, and I am Your servant, and I am faithful to Your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me, and I admit my sins. So forgive me, for none forgives sins except You.¹

2) Astaghfirullāh,

أَسْتَغْفِرُ اللَّهَ

I seek forgiveness from Allāh .

3) Astaghfiru Allāha alladhī lā ilāha illā huwa al-Ḥayya al-Qayyūma wa-atūbu ilayh,

¹ Sahih al-Bukhārī 6306

Conclusion

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allāh , besides whom there is no deity, the Ever-Living, the Sustainer, and I repent to Him.¹

- 4) Astaghfiru Allāha wa-atūbu ilayh,

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allāh and I repent to Him.²

- 5) Subhānallāh wa bi ḥamdihi: Whoever says,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glory is to Allāh , and praise is to Him.

100 times, Allāh will forgive his sins even if they were as much as the foam of the sea.³

- 6) Saying ‘Āmīn’, When the Imām says āmīn and you say āmīn, and it coincides with that of the angels, then the past sins are forgiven.⁴
- 7) Whoever prays the night Qiyām in Ramaḍān.⁵
- 8) Whoever fasts in Ramaḍān.⁶

¹ Riyad as-Salihin 1874, Abu Dawud 1517, At-Tirmidhi 3577

² Sahih Muslim 484

³ Sahih al-Bukhārī 6405, Sahih Muslim 2691

⁴ Sahih al-Bukhārī 780, Sahih Muslim 410

⁵ Sahih al-Bukhārī 2008, Sahih Muslim 759

⁶ Sahih al-Bukhārī 38, Sahih Muslim 760

Conclusion

9) Whoever gets up the night of Laylat al-Qadr in ‘ibādah.¹

All, every single one of these three have a different Ḥadīth in Bukhārī 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’

10) 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.²

11) When the Imām says,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allāh hears whoever praises Him

and you say,

رَبَّنَا وَلَكَ الْحَمْدُ

Our Lord, praise is Yours

If that *coincides* with the angels, then the past sins will be forgiven.³

12) Returning from Hajj, is like returning free from sins like the day your mother gave birth to you, if it was accepted.⁴

13) 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

¹ Sahih al-Bukhārī 35, Sahih Muslim 760

² Sahih al-Bukhārī 159, Sahih Muslim 226

³ Sahih al-Bukhārī 796, Sahih Muslim 409

⁴ Sahih al-Bukhārī 1521, Sahih Muslim 1350

Conclusion

major sins.¹

14) Doing good deeds sweeps away the sins,

...إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ... ﴿هُود: ١١٤﴾

...Surely good deeds wipe out evil deeds... (Hūd:114)

15) Trials and hardships one faces in this Dunyā 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.²

16) 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'.³

17) The Trials of the Grave.⁴

18) The Trials on Yawm al-Qiyāmāh.⁵

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, *wal- 'iyādh billāh*, or Yawm al-Qiyāmāh?

19) Allāh ﷻ also showers people with His Mercy on Yawm al-Qiyāmāh, with forgiveness for no reason.⁶

¹ Sahih Muslim 233

² Sahih al-Bukhārī 5640, Sahih Muslim 2573

³ Sahih Muslim 2732

⁴ Majmū' al-Fatāwā 7/501

⁵ Ibid

⁶ Ibid

Conclusion

20) Intercession of the Messenger ﷺ for the sinners of this Ummah.¹

And there's many, many others.² Finally, *al-ḥamduli-llāh*, 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, *al-ḥamduli-llāh*, you've seen the outpouring of messages of Muwahhidin 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 ﷻ 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.

¹ Sunan Abi Dawud 4739

² See Majmū' al-Fatāwā 7/487-501

أَسْأَلُ اللَّهَ تَعَالَى أَنْ يَغْفِرَ لَنَا ذُنُوبَنَا، وَأَنْ يُكَفِّرَ عَنَّا سَيِّئَاتِنَا، وَأَنْ
يَتَوَفَّانَا وَهُوَ رَاضٍ عَنَّا، وَأَنْ يَخْتِمَ بِالصَّالِحَاتِ أَعْمَالَنَا
صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ، وَسَلِّمْ

I ask Allāh , the Most High, to forgive our sins, to expiate our misdeeds, to take our souls while He is pleased with us, and to seal our deeds with righteous ones. May Allāh send blessings and peace upon our Master Muḥammad, his family, and his companions.

May Allāh increase the Shaykh in reward, hasten his release, ease all his affairs, and return him to his family safe and sound. May Allāh make this attempt at translating his book a means to guiding Muslims to the straight path, and to increase in Istighfār. May Allāh accept from us, grant us His blessings, and forgive our shortcomings and mistakes, and allow Muslims to benefit from this Da'wah.

Allāhumma 'Āmīn.

If You Didn't Kill Him, He Would Have Died

It is the sunnah of Allāh ﷻ that those He honored with carrying His message to humanity were and will be the most tested. They are the ones who flee the most from being suspicious, from indulging in doubtful matters, and prevent making accusations. However, since time immemorial they are the ones most accused and suspected.

Allāh ﷻ says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ (الْعَنْكَبُوت : ٢-٣)

Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (Although Allāh knows all that before putting them to test). (al- 'Ankabūt:2-3)

The Prophet ﷺ said:

The most tested are the messengers of Allāh and those who follow them, one is tested according to his belief, if his belief is found to be firm he is tested more.

There are many verses in the Qur'ān that stress examples of how the Prophet ﷺ and his companions were tested by virtue of carrying Allah's message to all. As a result, when one places upon the self the duty of dawah, one must bear its cost or fail the test - as most do.

For example, the Prophet ﷺ was accused of being a man of fitnah who

If You Didn't Kill Him, He Would Have Died

divided families by separating sons from their fathers and wives from their husbands. He was accused of being one who performs black magic, of being a mentally ill person, a liar and a man who is after wealth and prestige. Likewise, his wife was also accused of committing adultery (Allāh forbid).

At one time, as the Prophet ﷺ was praying, a group from the disbelieving Quraysh placed a bloody uterus of a camel on his back. Similarly, the Prophet ﷺ, who is considered the best man to walk the face of earth, and the best man after the messengers, Abu Bakr, became wanted fugitives with a 200 camel bounty reward for them (equivalent to millions of dollars today). Their shelter was a mere cave!!

If the Prophet ﷺ was accused of these evils and tested with such severe trials, then one must prepare oneself for no one is better than him ﷺ.

Importantly, one must observe that the Quraysh neither accused the Prophet ﷺ of attempting to spread Islam, nor did they accuse him of trying to bring justice or even give the weak their rights. Instead, they accused him of actions by which they believed people would deem atrocious and evil.

Even though the accusations against him were the very same actions he preached against, they continued to harass him with character assassinations as soon as they became aware that people began following his message and were becoming Muslims.

Those who made these accusations toward him are the true enemies of Allāh ﷻ, and they still exist today.

Trials and Victories

Indeed a true *da'ee* must pay a hefty cost for spreading the message of Islam.

One day a woman was walking towards the outskirts of Makkah. She had become fed up with the crisis happening in Makkah after the

If You Didn't Kill Him, He Would Have Died

proclamation of the Prophet ﷺ that Islam should be the belief of all the inhabitants of Makkah. She believed all the accusations made by the Quraysh against the Prophet ﷺ and decided to leave Makkah.

As she was walking, a man saw her walking and began to walk with her. He asked her where she was going and her reasons for leaving Makkah. She said, "It is because of that man Muhammad. He divides families, exploits the weak and has caused evil in Makkah."

The man continued to walk with her. He told her about Islam, and questioned her belief in the false gods of the Quraysh. Nearing the end of the conversation, the woman asked the man what his name was. He responded but she could not hear his name clearly. She asked him again. He replied, "Muhammad." At that point, he ﷺ became the reason the woman began to walk back to Makkah to live the life of Islam as a Muslim.

As we can see, no matter what the blamers do, the bringers of Allah's glad tidings will be victorious. The reward in the life after has no limit from the all-generous Allāh ﷻ.

Even in this life, they are also rewarded. Reflect upon the history of all famous reputable scholars of the past and present, whose names we echo daily such as the four Imams, those before them and those after them like Imam Bukhārī and bin Taymiyyah. They were all tortured, imprisoned and accused with falsity. Allāh ﷻ made out of them legends whose names will be heard and supplicated for until the Day of Judgment because they endured their trials with patience and steadfastness to the truth.

Allāh ﷻ says:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا
يُوقِنُونَ ﴿الْسَّجْدَةُ: ٢٤﴾

And We made from among them leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in

If You Didn't Kill Him, He Would Have Died

Our Ayat (proofs). (As-Sajdah:24)

On the contrary, there will be those who may be perceived as leaders and legends of their times while the enemies of Allāh advertise for them. Those are the ones who may appear loyal to the Muslims but are in fact, disloyal to Allāh ﷻ. They are the ones who “go with the flow”, the ones who betray the Muslims, and bend and twist the teachings of Islam to suit their needs.

They live their lives this way, but when they are buried their names will beat them to their grave. If and when their names are mentioned after their death, they will be tainted with derogatory comments or curses of the Muslims. This is what Allāh ﷻ has decreed for them.

A True Example

A true example of those imams who lived a life of struggle and was killed in his prime was a man named Sulayman, son of Abdallah, son of Muhammad, son of Abdul-Wahhab. He was the grandson of the reviver of Islam, Imam Muhammad bin Abdul-Wahhab رحمه الله.

Imam Sulayman is most famous for his book *Tayseer al-Azeez al-Hameed*. This scholarly work was an elucidation and commentary of a book written by his grandfather called *Kitab at-Tawheed* (The Book of Tawheed). The original book by his grandfather and Imam Sulayman's commentary are both widespread, translated and taught to students of knowledge all around the Muslim world today.

Imam Sulayman was born in 1200 A.H - 1785 C.E. in a town called Dir'iyah in the Arabian Peninsula. This was a town known at that time for knowledge and a place of residence of the people of exemplary Islamic knowledge. Imam Sulayman became an exceptional student of knowledge memorizing the Qur'ān, mastering the knowledge of inheritance, the knowledge of Hadīth (memorizing it, studying the science of authenticity), Fiqh and Usool. He also went on to be the best calligrapher of his time.

If You Didn't Kill Him, He Would Have Died

He once was quoted as saying,

I know the men who are narrators of Hadīth in the chains of Hadīth more than I know my tribes' names.

In addition to his *Tayseer al-Azeez al-Hameed*, he wrote several other books. One was a three-volume book on fiqh, a booklet on Juma'ah fiqh, and another called 'The Proof on Denouncing the Polytheists'.

He was known for being very firm in ordaining the good and forbidding the evil, and known for his protective jealousy over Islamic jurisprudence when they were being belittled or disregarded.

In 1233 A.H. - 1818 C.E. a leader from Egypt called Ibrahim Basha invaded Dir'iyyah in response to a request by the British. Ibrahim Basha was the son of the famous leader of Egypt named, Muhammad Ali Basha, who along with his son were both British agents, The request came about because the people of Dir'iyyah who were labeled as 'Wahhabi's' united with the people of Kawasim in what is today (Ras al-Khiamah) - United Arab Emirates. The British had received word that the people of Dir'iyyah and Kawasim were going to attack a British ship passing through on its way to India.

After several attacks upon Dir'iyyah, the people had no choice but to choose between surrendering to Ibrahim Basha or to die. They chose to surrender. Out of fear later on, people became informants for Ibrahim Basha against those who were perceived as a threat to his rule.

Among those who were depicted as a danger was Imam Sulayman.

Ibrahim Basha apprehended Imam Sulayman, and ordered others to play musical instruments in order to agitate the Imam. Ibrahim Basha knew Imam Sulayman strongly believed in the prohibition of music.

Because physical and mental torture did not work, Ibrahim Basha ordered Imam Sulayman to be crucified in the town's graveyard. He also ordered that they continue to shoot at him until his flesh was shredded.

If You Didn't Kill Him, He Would Have Died

Imam Sulayman remained patient and steadfast to the truth. Though his life span was less than 33 years old, his scholarly works are being read, studied and implemented by millions of Muslims today. *Tayseer al-Azeez al-Hameed* has become a source in the knowledge of *Tawheed* for most of the Islamic World.

His father (Abdullah) was alive at the time this took place. Ibrahim Basha summoned Abdullah and boasted to him how he had killed his son. Abdullah replied by saying,

If you didn't kill him he would have died.

Ibrahim Basha was taken aback at the patience, unwavering dedication, and determination of Abdullah, Imam Sulayman's father. May Allāh have mercy on Imam Sulayman, his father, and grandfather, and unite us with them in the peak of heaven. Ameen!

It is indeed ironic that at times we see those who do not believe in the Hereafter hold more heroic stands to what they believed in to the point where it became part of them like their flesh and blood, while those who claim for themselves a garden of heaven bigger than the sky and the earth cower and tremble away.

One must have resolve to what one believes in even if the pain and suffering reach their peak. One must have commitment to his belief even if those around him depart and abandon him. This is how one succeeds in the test, a similar test that Allāh ﷻ sent upon His messengers.

O Allah, verily we seek your help, we believe in You, we put our trust in You and we praise You and we are not ungrateful to You. O Allah, You alone we worship and to You we pray and prostrate, for your sake we strive. We hope for your mercy and fear your punishment, for your punishment will certainly reach the disbelievers. O Allah, punish the infidels of the People of the Book who are preventing others from following your way. Ameen!

Ahmad Musa Jibril
Yawmul Juma'ah, 10 Dhul-Qadah 1424

مَشْرِحُ مُحَمَّدٍ ﷺ

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