



Explanation of
**Important
Lessons**
(For Every Muslim)

Written by

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DARUSSALAM

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In The Name Of Allâh, The Most Beneficent, The Most Merciful

Preface To The First Edition

Indeed, all praise is for Allâh, we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allâh from the evil of our own selves and our wicked deeds. Whomsoever Allâh guides, none can lead astray; and whomsoever Allâh leaves astray, none can guide. And I bear witness that none has the right to be worshipped except Allâh alone, and He has no partner; and I bear witness that our Prophet Muhammad is His servant and Messenger. May Allâh, send peace and blessings upon him, his family and his Companions until the Day of Judgement.

Indeed Allâh Almighty has protected this religion and raised its status among the nations, sending to the world the final Messenger, Muhammad ﷺ, and with him the final and most complete religion — as Allâh Almighty says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.^[1]

Allâh Almighty has made the scholars inheritors of the Prophets; they explain to the people their religious duties and they enlighten them, so that their worship of Allâh Almighty is based on knowledge and insight. One such scholar, whom the Muslims recently lost, is the noble Shaikh and Imam, 'Abdul-'Aziz bin 'Abdullah bin Baz — may Allâh Almighty have mercy on him, for he spent his life in knowledge, in teaching, in passing scholarly judgements and rulings. But over and above his knowledge, he was a man who was righteous and pious; he sought little from this world, and his manners were truly noble. From the many works in which the Shaikh served the different branches of Islamic knowledge — *'Aqidah, Fiqh, Hadith, Da'wah*, and so on — is this very important work, *Important Lessons For Every Muslim*,^[2] a book that is much needed at the present time

^[1] (*Al-Ma'idah* 5:3)

^[2] A translation of the text has been published by Darussalam.

because so many Muslims lack a grasp on the fundamentals of the religion, in terms of belief, worship, and manners.

Seeking reward, seeking to benefit others, and seeking to apply the *Hadith*:

«خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ»

The best of people is he who benefits others most.

I decided to explain this important book, expanding on the clear concepts and rules mentioned by the Shaikh. In explaining and expanding on the Shaikh's words, I relied heavily, first upon Allâh Almighty, and then upon the many other works of the Shaikh himself.

I chose to explain the copy printed by the Ministry of Islamic Affairs, Endowments, Preaching and Guidance; it is the last edition that was printed during the life of the Shaikh — may Allâh have mercy upon him. I chose it because it is the best copy in terms of organization and editing; moreover, it has an additional section on the topic of *Ihsan*.

To further help and encourage the reader — whether he is a student, teacher, caller to Islam, male, or female — I inserted questions for each lesson (at the end of the book), to help the student both understand and digest the material.

I ask Allâh Almighty by His Beautiful Names and Most High Attributes to rectify our intentions and to make our children righteous, and to grant us sincerity in speech and in deed; indeed, He is the One upon Whom we rely, and He is Most Capable of answering our prayers.

And the last of our supplications is that all praise is due to Allâh, the Lord of all that exists.

Muhammad bin 'Ali Al-'Arfaj

(May Allâh forgive him, his parents, and all Muslims)

Important Points To Consider Before Reading The Book

1. We invite fathers and mothers who are in their old age, especially those who didn't have the opportunity to learn while they were young, to strive to correct their worship, so that by the Will of Allāh Almighty, they can have a good ending. When we say that they should correct their worship, we mean that they should worship Allāh Almighty based on correct knowledge. There are some Muslims, for example, who cannot properly recite *Al-Fatihah*, yet it is one of the pillars of prayer. The way to correct that problem is to seek guidance from those who are studying, whether it be from our own children or from students of knowledge, for Allāh Almighty says:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

So, ask of those who know the Scripture (learned men of the Tawrah and the Injil), if you know not.^[1]

Beware, brother Muslim, and do not allow *Iblis* to make you too proud to learn from those who are younger than you. The noble Companions, may Allāh be pleased with them, learned their religion from the Prophet ﷺ, and some of them were his elder relatives, and others though not relatives, were in their old age.

2. We invite the youth who have learned the precepts of their religion to correct the mistakes of their relatives, whether they are, for instance, their parents, grandfathers, or brothers. The youth should not be shy in this regard, nor should they disparage themselves, thinking they are too young to teach. If the youth have knowledge, they must teach their relatives, but with gentleness, manners, and wisdom, applying the saying of the Prophet ﷺ,

«إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ»

Indeed Allāh is Most Gentle and He loves gentleness in all matters, and He gives for gentleness that which He doesn't

^[1] (An-Nabl 16:43)

give for harshness.

Some historians related that once Al-Hasan and Al-Husain, may Allâh be pleased with them, saw an old man who was performing ablution incorrectly. They wanted to teach him in a gentle and kind way, so they approached him and said, "O uncle, we disagree about which of us performs ablution the best, and we want you to judge between us." Each of them took his turn in performing ablution before the man, and they said, "Rule between us." He said, "Indeed you have both done well, may Allâh bless the two of you (i.e. he realized that his own ablution was not done properly)." They said, "(We are) Al-Hasan and Al-Husain, the sons of 'Ali bin Abi Talib." He hugged them both and said admiringly, "Children, who take after their father."

Some historians related that on the day 'Umar bin 'Abdul-'Aziz, may Allâh be pleased with him, assumed the duties of the *Khilafah*, after burying Sulaiman bin 'Abdul-Malik (the previous *Khalifah*), he began to work immediately. He didn't sleep that night; instead, he stayed up to return important wealth to the Muslim treasury, to set free some slaves so that they could return to their families, and to take care of other important matters that related to the welfare of the Muslims. He continued working until *Zuhr* the following day. He prayed and then went out in search for a place to take a short afternoon nap. His son, 'Abdul-Malik, met him and said, "O leader of the believers, what are you intending to do?" He answered, "My son, I want to take a nap." "To take a nap without ruling between people, and returning the rights to their proper owners?" He said, "My son, I stayed up all night in the affairs of your uncle, Sulaiman. Even if I sleep, I will wake up and rule between people to return the rights to their proper owners." 'Abdul-Malik said, "O leader of the believers, who can guarantee for you that you will wake up and return them (i.e. the rights)." 'Umar said, "My son, come close." When he came close, his father took hold of him, kissed him between the eyes and said, "All praise is for Allâh, who has brought from my loins someone to help me in my religion." He went to work, without taking a nap or resting.

Notice — may Allâh have mercy on you — how 'Abdul-Malik was not shy to advise his father, and how 'Umar — may Allâh have mercy on him — was not too proud to take advice, even though he was, in this

instance, both *Khalifah* and father.

3. Know that you must learn all that Allâh Almighty has made obligatory upon you in terms of your religious duties; give time to those duties just as you give time — perhaps a great portion of your time — to your worldly affairs.

May Allâh grant success to all, with that which He loves and is pleased with.

Foreword

1) Islam is the religion that Allâh Almighty created people upon, it is the religion that the Prophets and Messengers called to. Every Prophet invited his people to become Muslims, as Allâh Almighty said in His Magnificent Book regarding the father of Prophets and the *Khalil* of the Most Merciful, Ibrahim, peace be upon him:

﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ١٣١ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ١٣٢﴾

And who turns away from the religion of Ibrahim (Islamic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be Muslim)." He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this (submission to Allâh Almighty, Islam) was enjoined by Ibrahim upon his sons and by Ya'qub, (saying), "O my sons! Allâh Almighty has chosen for you the (true) religion, then die not except as Muslims"^[1]

2) At the time when Allâh Almighty sent His Prophet Muhammad ﷺ, with this great religion, the Jews and the Christians were in a state of ignorance and misguidance after having distorted and corrupted the Tawrah and the Injil. Their desires led them to join the ranks of the disbelieving Quraish, and they too attacked Muhammad ﷺ and his mission, especially the Jews, even though they knew with certainty — from their own Scriptures — that they were supposed to believe in and follow the way of the Messenger of Allâh ﷺ:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ٥٦﴾

Those to whom We gave the Scripture, recognize him as they recognize their sons. But verily a party of them conceal the

^[1] (Al-Baqarab 2:130-132)

truth while they know it.^[1]

3. As soon as our Prophet, Muhammad ﷺ, established himself in Al-Madinah, he sent messengers to the kings of the earth at that time, inviting them to the religion of Allâh Almighty, to remove them from the shadows of darkness to the light. When Rustum, the leader of Faris (Persia), asked one such messenger, Rab'i bin 'Amir, may Allâh be pleased with him, "What are you (people)?" Rab'i answered in a few words, "We are a people whom Allâh has sent, to take whom He wishes from people away from the worship of creatures to the worship of Allâh alone, from the narrowness of this world to the spaciousness (and comfort) of this world and the Hereafter, and from the injustice of religions to the justness of Islam."

4. This final message came to put matters in their rightful place and to direct people in the right direction; singling out Allâh, believing in His Prophets and Messengers, having faith in them, and inviting to their message of singling out Allâh and submitting oneself entirely to Him.

5. The merits of the religion of Islam are many and cannot be counted. It is the religion of Allâh Almighty, Who knows all things. His is the complete wisdom and irrefutable proofs. He is the All-Wise, the All-Knowing - in all that He willed and decreed, and in all that He legislated for His creatures. Therefore there is no matter that is good except that our Messenger ﷺ invited this nation to it, and there is no evil thing, except that he ﷺ has warned us against it. In his *Sabih*, Muslim recorded that 'Abdullah bin 'Amr bin Al-'Aas narrated from the Prophet ﷺ:

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ
لَهُمْ وَيُنْذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ»

Allâh never sent a Prophet except that it was his duty to guide his nation to what he knew was good for them and to warn them against what he knew was evil for them.

In *Musnad Ahmad*, with an authentic chain of narration, it is recorded that Abu Hurairah, may Allâh be pleased with him, narrated that the Prophet ﷺ said:

[1] (Al-Baqarah 2:146)



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