

## The Explanation of the Book “Important Lessons For Every Muslim”

**Author:** Shaykh Al-Imām ‘AbdulAzīz Ibn Bāz (رحمه الله)

**Taught by:** Abū Afnān Muḥammad ‘Abdullah (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 1

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### **Introduction:**

Ustādh Abu Afnān began with a concise outline for today’s brief introductory session on Shaykh Bin Bāz’s life, his character, the positions that he held and afterwards, a concise prologue to the book that will start next week إن شاء الله.

### **Biography: A Glimpse into the Life of Shaykh Bin Bāz (رحمه الله):**

#### **His Birth:**

He is ‘Abdul-‘Azīz bin ‘Abdillāh bin ‘Abdir-Rahmaan bin Muḥammad bin ‘Abdillāh ‘Alī Bāz (may Allāh have mercy on him). He was one of the most prominent Islamic scholars of the latter half of the twentieth century. He was born in Riyāḍ, the capital city of Najd on the 12<sup>th</sup> of Dhul-Hijjah, 1330H/1912. This is where he spent his childhood, adolescence, and early adult years.

#### **His Educational Background:**

He memorised the Qur’ān at an early age. He received his foundational studies in a kutāb or katātib which was a customary school during his time. When a child reaches the age of discretion, they would enter into what is called kutāb to get familiar with the introductory principles of writing and reading through the Qur’ān.

It is commonly known that the shaykh was blind, however he had sight for the earlier part of his life. At the age of 16 his sight began to debilitate due to an eye disease. Eventually, this led to him completely losing his vision in the year 1350H when he was in his 20s. This is undoubtedly a lesson - it did not prevent him from his diligence in seeking knowledge. Remarkably, losing his eyesight was a means of benefit for the shaykh since he was able to achieve several advantages, to the point he became one of the senior scholars. The majority of the 'ilm (knowledge) the shaykh acquired was after he had been afflicted with his illness, and after he had lost his vision. This indicates his patience, perseverance and being satisfied with the decree of Allāh (عزوجل).

We are reminded of the verse Allāh (سبحانه و تعالی) says:

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

***It may be that you dislike something in which Allāh has placed much good for you". (An-Nisā'; 4:19)***

and

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

***And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know." (Al-Baqarah; 2:216)***

The shaykh (رحمه الله) is an example of how one can persevere despite what some may consider adversity, as a means to foster different faculties and different abilities. Hence, to accomplish certain objectives or acquire what Allāh (عزوجل) has written for that individual to achieve.

### **His Teachers:**

- Shaykh Muḥammad bin 'Abdil-Latīf 'Alī Shaikh, the great-great grandson of Imām Muḥammad bin 'Abdil-Wahhāb
- Shaykh Sālih bin 'Abdil-'Azīz 'Alī Shaikh, the great-great grandson of Imām Muḥammad bin 'Abdil-Wahhāb and the chief judge of Riyāḍ

- Shaykh Sa'ad bin Hamad Al-'Atiq, judge of Riyāḍ
- Shaykh Hamad bin Faris, Vice-Chancellor of treasury of Riyāḍ
- Shaykh Muḥammad bin Ibrahīm 'Alī Shaikh, former chief Muftee of the kingdom of Saudi Arabia

### **His Characteristics:**

The shaykh (رحمه الله) had many praiseworthy characteristics, from the most apparent was his diligence in seeking knowledge, his excellent character, the merits he possessed, his taqwá from an early age. One of the greatest attributes that distinguishes the shaykh was his wara' (avoiding doubtful matters so as to not fall into sin), to not put himself in an improper situation. In relation to that, the shaykh (رحمه الله) was a government official, and it was known that he would excuse himself from accepting gifts in effort to avoid any perception of impropriety that he was taking bribes. If one offered him a gift, he would compensate them immediately. As a reference, Shaykh 'Abdullah bin 'Aqīl who was the prominent student of Shaykh 'Abdur-Rahman as-Sa'di would recollect this while in the presence of Shaykh Bin Bāz.

### **Shaykh Bin Bāz Had Many High-Ranking Positions:** 1372 A.H., h

- In 1372 A.H., he taught at the Riyāḍ Educational Institute
- In 1373 A. H., he taught at the college of Shari'ah from its inception in 1373 A. H.
- In 1381 A.H., he was appointed as Deputy Chairman of the Islamic University in Al-Madinah
- He was under the auspices at Al-Jami' Al-Kabir in Riyāḍ
- He was the head of the Permanent Committee for Islamic Research and Verdicts

### **The Noble Shaykh 'Abdur-Rahman As-Sa'di's Praise of Shaykh Bin Bāz**

Shaykh 'Abdur-Rahman as-Sa'di said:

“Indeed, Shaykh Muḥammad Ibn Ibrahīm, Shaykh 'Abdul-'Azīz Ibn Bāz, Shaykh 'Abdullah Ibn Humayd, Shaykh 'Abdullah Al-Qar'awi - there are no individuals like them with concerning to their facing the obligation of benefitting the people, giving them da'wah, and guidance in their affairs and religion...”

### **His Death:**

Shaykh Bin Bāz passed away on Thursday, the 27th of Muḥarram, 1420H (5/13/1999), may Allāh have mercy on him.

### **Al-'Alim Ar-Rabbani:**

The shaykh, without a doubt, is an illustration of the scholars that are known as الربانيون as exhibited in the way the shaykh (رحمه الله) was accessible. Regardless of one's status in the society, the layman could meet with the shaykh, as well as students of knowledge, a contemporary individual, a judge, etc. He would benefit the individual with the knowledge that is essential and suitable to their level, and that is exemplified in the book we're going to study.

Ibn 'Abbās (رضي الله عنه) in his definition of العلماء الربانيين he expressed that it is the scholar that cultivates the people with the fundamentals of knowledge before larger issues that require prerequisite knowledge. The manifestation of this is clear in this treatise, which centers around practical knowledge that one can implement immediately that the majority of individuals are in need of. The knowledge of the fundamentals is to be implemented in one's life, their practical life, and take the approach to become a practising Muslim upon the book of Allāh, the sunnah of the Prophet, with the understanding of the Salaf-Uṣ-Sālih.

This book is considered to be unique, in the sense it was written for the layman. It wasn't composed for the scholars and individuals that are specialized in certain Islamic Sciences, rather it was composed for the layman. This demonstrates the basīrah (insight) of the shaykh as he did not neglect the layman. Where does an individual begin to learn about his religion? The shaykh addressed a very important segment of society, cultivating them upon beneficial knowledge that is valuable and essential. That is what the Ummah requires, the العالم الرباني. One that teaches individuals knowledge and the fundamentals of the religion, to execute those things Allāh has made compulsory upon them. The shaykh had various lessons throughout his normal day, many of those lessons had been compiled, paring it with the notes of his students, and were printed after his passing.

### **Some of the Titles of Shaykh's Books Include:**

- Al-Fawa'id Al-Jaliyyah Fi Al-Mabahith Al-Frdiyyah
- Al-Tahqiq Wa Al-Idah Likathir Min Masa'il Al-Hajj wa Al-'Umrah Wa Al-Ziyarah (Tawdih Al-Manasik)
- Al-Tah-dhir min Al-Bid'ah
- Risalatan Mujazatan Fi Al-Zakah Wa Al-Siyām
- Wujub Lizum Al-Sunnah Wa Al-Hadhar Min Al-Bi'ah
- Al-'Aqidah Al-Sahihah Wama Yudaddaha
- Wujub Al-'Amal Bi Sunnah Al-Rasul (Salla Allāhu 'Alayhi Wa Sallam) Wa Kufr Man Ankaraha

### **Brief Introduction to the Book:**

The shaykh (رحمه الله) authored this book "Important Lessons for the Muslim Ummah" in an exceptionally basic and clear way that is comprehensible for the normal individual. This book incorporates eighteen chapters with the majority of the chapters, not all, covering the compulsory issues that all Muslims should know. It includes functional issues that are essential to implement in our everyday lives. Concerning the memorisation of this book, it is obligatory to know, implement and couple these two aspects with evidences, such as the chapters on the Pillars of Islam, Iman, Categories of Tawhīd and Shirk, The Pillars of Salāh and Zakāt and other than them.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم