

الاعجاز النبوية

THE EXPLANATION OF IMAM AN-NAWAWI'S
40 HADITH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Transliteration Chart

أ	a
آ . إ	ā
ب	b
ت	t
ة	h or t (when followed by another arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	<u>dh</u>
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m

ن	n
هـ - و - ا	h
و	w
و (as a long vowel)	ū or oo
ي	y
ي (as a long vowel)	ī or ee
ء	,
	(Omitted in initial position)

◌َ	<i>Faṭḥah</i>	a
◌ِ	<i>Kasrah</i>	i
◌ُ	<i>Ḍammah</i>	u
◌ْ	<i>Shaddah</i>	Double letter
◌◌	<i>Sukūn</i>	Absence of vowel

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

All thanks belong to Allah, the Lord of all that exists. May His peace and blessings be upon our Prophet, Muḥammad, and upon his household and companions and those who follow his lines of conduct until the Day of Recompense.

To proceed;

This is the commentary of: *Al-Arbaʿīn An-Nawawiyyah* (The Forty Ḥadīth of An-Nawawī) by *Imām* Yaḥya bin Sharaf bin Ḥasan bin Ḥusayn An-Nawawī - may Allah shower tremendous blessings on him and forgive him.

This commentary was given during lessons by the Eminent *Shaykh*, Dr. Ṣāliḥ bin Fawzān bin ʿAbdullāh bin Al-Fawzān (may Allah forgive him and his parents and the entire Muslims) after the *Fajr* Prayer at the Ḥammād As-Salāmah mosque, Fayḥāh District, Riyadh.

The series of lessons commenced on Monday, 19th Shawwal, 1426 AH. We beseech Allah – the Mighty and Sublime – to make it beneficial and reward the author of the text and the one who gave the Commentary with the best of rewards; certainly, He is the Hearer and Responder.



A Brief Biography of al-Imām An-An-Nawawī

Imām Abū Zakariyya Yaḥya bin Sharaf An-Nawawī, was born in the village of Nawa in the vicinity of Damascus in 631 A.H. (1233 C.E.). He grew up in Nawa and at the age of nineteen and went to study in Damascus which was considered the center of learning and scholarship at the time.

During his stay at Damascus, *Imām* An-Nawawī studied under more than twenty celebrated teachers, regarded as experts and authorities of their fields and disciplines.

The *Imām* had endless thirst for knowledge, and as such, he would read twelve lessons daily and write commentaries on every lesson. He made marginal notes and explanations on each book he read. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers such that they became fond of him and began to praise and admire him. It was reported that he stayed for two years without reclining on the bed!

Imām an-Nawawī led a life of singular piety, righteousness and simplicity. After over 20 years, he returned to his hometown. Soon after he returned to Nawa, he fell ill and passed away in 676 A.H. (1278 C.E.) at the age of forty-five – may Allah shower blessings on him.

His works

Imām an-Nawawī – may Allah shower blessings on him - had a very short life but during this short period, he authored a large number of books on different subjects each of which has been recognized by the people of knowledge as a valuable treasure of knowledge. Among them are: *Riyāḍ uṣ-Ṣāliḥīn*, *Sharḥ Ṣaḥīḥ Muslim* (Commentary on *Ṣaḥīḥ Muslim*), *Sharḥ Sunan Abī Dawūd* (Commentary on *Sunan Abī Dawūd*), *Tahdhīb ul-Asma waṣ-Ṣifāt*, and *Mukhtaṣar At-Tirmidhī* and *Al-Arbaʿīn* (the Forty Ḥadīth).



Shaykh Fawzān's Introduction

All praise is due to Allah, the Lord of all that exists. May His peace and blessings be upon our Prophet, Muḥammad, and upon his household and his entire companions.

And then to proceed;

This book is named *Al-Arbaʿīn*; its author only compiled forty *Aḥādīth* because it is reported regarding the virtue of the one who transmits forty *Aḥādīth* to the *Ummah* that the Prophet ﷺ said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي
زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ

“Whoever conveys forty *Aḥādīth* to my *Ummah* from the affairs of her religion, Allah – the Most High – will raise him on the Day of Resurrection in the company of the Scholars of Jurisprudence and the learned.”

In another version it said,

وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا

“I will be his intercessor and witness on the Day of Resurrection.”¹

¹ The scholars of *Ḥadīth* are agreed that this *Ḥadīth* is *Daʿīf* (weak) despite its many routes and wordings from a number of companions. Ar-Rāmahurmuzī collected it in *Al-Muḥaddīth Al-Fāṣil* (173), Ibn ʿAdiyy in *Al-Kāmil* (7/66), Al-Bayhaqī in *Shuʿab Al-Īmān* (2/270), Abū Nuʾaym in *Al-Ḥilyah* (4/189) and Ibn ʿAsākir compiled its routes in *Al-Arbaʿīn* (21-28) and Ibn Jawzī in *Al-ʿIlal Al-Mutānāhiyah* (1/119-128).

In his *Shuʿab* (2/270), Al-Bayhaqī after stating its wording from the narration of Abū Dardā (رضي الله عنه) said: "This wording is popular amongst people but it has not any authentic route." Ibn Asākir also said in *Al-Arbaʿīn* (p. 25) after mentioning some of its routes, "They all have some

Thus, *Imām* Yaḥya bin Sharaf An-Nawawī² wanted to accomplish the great reward and so, he selected these *Aḥādīth* of *Jawāmi'* (simple expressions with comprehensive entailments) on the issues of manners, conduct and other good deeds and compiled them in this book, which is small in size but great in its benefit and virtue consisting of *Ṣaḥīḥ* (authentic) and *Ḥasan* (good) *Aḥādīth*.

Thereafter, *Imām* Ibn Rajab³ – may Allah shower blessings on him – added ten *Aḥādīth* and it became fifty. He also did a commentary (of the narrations) in his book titled, *Jāmi'u Al-'Ulūm wal-Ḥikam* (Compendium of Knowledge and Wisdom); a commentary filled with tremendous knowledge-based benefits that may not be found in other than it. Thus, it is a book that is truly a compilation of knowledge and greatly beneficial wisdom.

weakness; there is no room for its authentication or for those before it. However, when weak narrations are combined, it becomes strong, especially when that does not imply establishing an obligation." Ibn Ḥajar said in *Talkhīs Al-Ḥabīr* (3/94): "I have compiled its routes in a small volume; and there is not a single route that is free from the kind of weakness which necessitates that a *Ḥadīth* is declared weak."

² A brief biography of the *Imām* had preceded. (TN)

³ He is the *Imām*, the scholar of *Ḥadīth* and *Fiqh*, the exhorter, Zaynuddīn 'Abdur-Raḥmān bin Aḥmad bin Rajab bin Ḥasan bin Muḥammad bin Mas'ūd As-Sulāmī, Al-Baghdādī, Ad-Dimashqī, Al-Ḥanbalī. He was born in Baghdad in the year 736 AH; eighty years after Baghdad fell to the Moguls. Then he headed with his father toward Damascus where he grew up to middle-age. He died in the same city in the year 795 AH. He authored many beneficial works from which is the commentary on *Ṣaḥīḥ Al-'Bukhārī* which he could not complete, a commentary on *Al-Jāmi' At-Tirmidhī*, supplement on the Book, *Tabaqāt Fuqahā Al-Ḥanābila* and from it also is, *Jāmi' Al-'Ulūm wal-Ḥikam fī Sharḥ Arbaʿīn Ḥadīthan*. See: *Ad-Durar Al-Kāminah* (3/108-109), *Shadharāt Adh-Dhabab* (6/339), *Dhayl Tadhkirat Al-Ḥuffādh* (180-182), *Al-Badar At-Tālī* (1/328), *Tabaqāt Al-Ḥuffādh* (540), *Sharḥ 'Ilal At-Tirmidhī* with the checking of Hammām 'Abdur-Raḥmān Saʿīd (1/246-257).

Imām An-Nawawī – may Allah shower blessings on him – was a great scholar and specialist in many fields of knowledge; he was an expert in *Hadīth*, Islamic Jurisprudence, Arabic Grammar, and his books found acceptance amongst the Muslims. This is because of – and Allah knows best –, his good intention and sincerity to Allah – the Mighty and Sublime; and so, his books have had great positive impacts. Amongst them is this book (*Al-Arba‘ūn*), *Riyāḍ Aṣ-Ṣāliḥīn*, *Sharḥ Ṣaḥīḥ Muslim* and other dependable books on the Shafi‘ī School of Jurisprudence.

So, he was a noble *Imām*; Allah granted acceptance for his books and the Muslims have benefited from them and they still refer to them and depend upon them due to the abundant treasure of knowledge and marvelous virtue that they contain with precision.

May Allah shower blessings on the noble *Imām*.



Al-Imām An-Nawawī's Introduction

All praise is due to Allah; the Sustainer and Protector of the heavens and earths, the One who puts the entire creation in order. He sent the Messengers – may Allah's blessings and peace be upon them – to the legally-responsible in order to guide them and explain the rulings of the religion with clear-cut evidences and plain proofs. I give thanks and praise to Him for His entire blessings and ask Him for more, out of His favor and generosity.

And I testify that: there is none worthy of worship beside Allah, the One, the All-Powerful, the Kind, the Oft-Forgiving. And I testify that Muḥammad (ﷺ) is certainly His servant and messenger, and His friend and most beloved, the best of the creatures, who is honored with the noble Qur'an – the continuous miracle over time - and with lines of conduct by which those who seek guidance are guided. He is the one exclusively granted the *Jawāmi' Al-Kalim* (simple expressions with comprehensive entailments) and religion, characterized by tolerance and mercy – may Allah's blessings and peace be upon him and upon other prophets, the followers of each of them, and others amongst the pious.

To proceed:

It has been reported to us from 'Alī bin Abī Ṭālib, 'Abdullāh bin Mas'ūd, Mu'ādh bin Jabal, Abū al-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas bin Mālik, Abū Hurayrah, Abū Sa'īd Al-Khudrī (رضي الله عنه) from many routes with different wordings that: Allah's Messenger (ﷺ) said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ
الْفُقَهَاءِ وَالْعُلَمَاءِ

“Whoever conveys forty *Aḥadīth* to my *Ummah* from the affairs of her religion, Allah – the Most High – will raise him on the Day of Resurrection in the company of the Scholars of Jurisprudence and the learned”.

In another wording:

"بَعَثَهُ اللَّهُ فَقِيهًا عَالِمًا"

"Allah will raise him as a learned scholar of Jurisprudence",

In the version of Abū Darda' (it says):

وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا

"I will be his intercessor and witness on the Day of Resurrection";

and in the version of Ibn Mas'ūd:

قِيلَ لَهُ: ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

"It will be said to him: 'enter the Paradise from any of the gates you wish'".

In the wording of Ibn 'Umar (it says):

كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ وَحُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ

"He will be written (to be) in the company of the learned and be raised in the company of the martyrs."

The scholars of *Ḥadīth*⁴ are agreed that it is a weak narration even when its routes are many.

The scholars – may Allah shower blessings on them - have compiled numerous works on this subject; and the first person, to my knowledge, who did that was, 'Abdullāh bin Al-Mubarak, and then, Muḥammad bin Aslam Aṭṭūsī, the devout scholar; then, Al-Ḥasan bin Sufyān An-Nasawī, Abū Bakr Al-Ājurrī, Abū Bakr Muḥammad bin Ibrāhīm Al-Aṣbahānī, Ad-Daruqutnī, Al-Ḥākim, Abū Nu'aym, Abū 'Abdir-Raḥmān As-Sulamī, Abū Sa'īd Al-Mālīnī, Abū 'Uthmān Aṣ-Ṣābūnī, 'Abdullāh bin Muḥammad Al-Anṣārī, Abū Bakr Al-Bayhaqī and many others amongst the earlier and later scholars.

⁴ Some of them have been mentioned earlier. (TN)

I beseeched Allah – the Most High – for His guidance to compile forty *Aḥādīth* following the way of those noble and learned people and the great scholars of the religion.

The scholars are agreed that weak narrations could be acted upon in matters of virtues of deeds;⁵ yet, I have not depended on this *Ḥādīth*. Rather, it (i.e. my compiling the work) is grounded upon his saying in authentic narrations:

لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ

“The one who witnesses (my words, actions and approvals) amongst you should convey it to those who are absent”.⁶

And his saying:

نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاها فَأَدَّاهَا كَمَا سَمِعَهَا

“May Allah brighten the one who hears my words, comprehends them and narrates them as he heard them”.⁷

⁵ *Al-Imām Shāfi'ī* – may Allah shower blessings on him - said: “Ibn Sīrīn, Ibrāhīm An-Nakha'ī and others amongst the *Tābi'ūn* (students of the companions) view that *Ḥadīth* should not be accepted except from one who rightly comprehended and preserved the narration; and I never saw anyone from the people of knowledge amongst the scholars of *Ḥadīth* contradicting this position. If anyone narrates a *Ḥadīth* to T²āwu-s (bin Kaisān); he would say: ‘If the one who narrated to you is one who reliably preserved his narration (then relate it also); else, do not relate it (to others)’. (*Al-'Umm*: 6/91). This is based on the saying of the Prophet (ﷺ): “Whoever reports a narration from me; which is considered a lie, then he is one of the two liars.” (*Muslim*: 1), (*At-Tirmidhī*: 2662), (*Ibn Mājah*: 41) and others. And his saying: “It suffices for a man to prove himself a liar when he goes on narrating whatever he hears”. (*Muslim*: 7). Hence, it is not right to depend on weak narrations in all aspects of the religion including matters of the virtues of deeds. (TN)

⁶ Collected by *Al-Bukhārī* (67), and *Muslim* (1679) from the narrations of Abū Bakrah (رضي الله عنه).

Furthermore, there are some of the scholars who compiled forty *Aḥādīth* on matters of the foundations of the religion; and some others, on the subsidiary matters. Some based it on the matters of *Jihād*; some, upon the matters of *Zuhd* (the use of worldly pleasures to attain nearness to Allah), and some of them; on issues of Manners, and others based it on Admonitions; all of which are beneficial and meritorious objectives – may Allah shower blessings on its compilers.

I have found it most appropriate to compile forty narrations on matters of greater importance than all of that, and that is; forty narrations, that include all of that, whereby each of the *Hadīth* is a great foundation from the foundations of the religion. The scholars have described each of the *Hadīth* in it that: ‘Islam revolves around it’ or that, ‘it is a half of Islam’ or ‘a third of it’ or things like that.

Also, I will restrict myself in this compilation of forty narrations, to authentic *Aḥādīth* only most of which are contained in the two authentic collections of Al-Bukhārī and Muslim. I will quote them, removing their chains of narration to enable its easy memorization and make it more generally beneficial – Allah willing. Then, I will follow the narrations up with a section regarding the difficult to understand words.

It is important that everyone who intends the Hereafter comprehends these narrations owing to the crucial matters they contain along with important words of note regarding all aspects of worship – something which is apparent to the one who ponders about them (i.e. the narrations).

⁷ This *Hadīth* is reported with similar wordings from a number of companions, among them: Ibn Mas‘ūd, Anas bin Mālik, Zayd bin Thābit, Jābir bin ‘Abdillāh, Jubayr bin Mut‘im, Abū Sa‘īd Al-Khudrī (ؓ). Collected by *At-Tirmidhī* (2658), *Ibn Mājah* (230), Aḥmad in his *Musnad* (3/225), *Ad-Dārimī* in his *Sunan* (227), Abū Ya‘lā in his *Musnad* (13/408), Al-Bazzār in his *Musnad* (8/342), Aṭ-Ṭabarānī in *Al-Awsat* (5/233) and *Al-Kabīr* (1541) and Al-Ḥākim in *Al-Mustadrak* (1/162).

And on Allah Alone, I depend, and in Him I trust and rely; and all praise and favors belong to Him; with Him Alone, success is granted and protection.⁸



⁸ See: Introductory Notes to *Al-Arbaʿīn* of An-Nawawī with the Commentary of Ibn Daqīq Al-ʿĪd, may Allah shower blessings on them both (15).

الحديث الأول

عن أمير المؤمنين أبي حفص عمر بن الخطاب (رضي الله عنه) قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَاجَرْتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

رواه إماما المحدثين: أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة بن بردزبه البخاري الجعفي ولاءً، وأبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري في صحيحيهما اللذين هما أصح الكتب المصنفة.

ḤADĪTH ONE

The Leader of the Believers, Abū Ḥaṣṣ, ‘Umar bin Al-Khaṭṭāb – may Allah be pleased with him – said: I heard Allah's Messenger ﷺ saying: "Certainly, actions are considered based on the intentions; and everyone gets the recompense according to what he intended. So, anyone whose migration is for Allah and His Messenger, his migration is for Allah and His Messenger. But the one whose migration is for worldly gains, he gets that or for a woman, he marries her; and (the recompense for) his migration is (as) for that for which he migrated."

Reported by the two great leaders of the scholars of Ḥadīth – Abū ‘Abdullāh, Muḥammad bin Ismā‘īl bin Ibrāhīm, bin Muḡīrah bin Bardizbah Al-Bukhārī; and Abūl-Ḥusayn, Muslim bin Al-Ḥajjāj bin Muslim Al-Qushayrī, An-Naysābūrī in their two collections of authentic narrations which are the two most authentic books compiled.

COMMENTARY

The author (رحمه الله), commenced these *Aḥādīth* with the *Ḥadīth* of ‘Umar bin Al-Khaṭṭāb (رضي الله عنه) which is agreed upon to be authentic. *Imām* Al-Bukhārī has collected it in his *Ṣaḥīḥ* and *Imām* Muslim also, in his *Ṣaḥīḥ*; so, it is *Muttafaqun ‘Alayhi* (Agreed Upon). And the *Muttafaqun ‘Alayhi* (Agreed Upon) by the two great scholars, Al-Bukhārī and Muslim, are the highest degree of authentic narrations from the *Sunnah* of Allah's Messenger (ﷺ).

He (رحمه الله) began his book with this *Ḥadīth*, for the purpose of giving reminder on the importance of *An-Niyyah* (Correct Intention) and that the author and other than him, from those who carry out good deeds, must commence such with sincere intention for Allah – the Mighty and Sublime, Alone. Likewise, *Imām* Al-Bukhārī – may Allah shower blessings on him, commenced his *Ṣaḥīḥ* with this *Ḥadīth* to give admonition on *An-Niyyah* and that the author and other than him should remember this *Ḥadīth* when they do good deeds so that it is done for the sake of Allah – the Mighty and Sublime, Alone, and the deed does not become mere exertion bereft of any benefit.⁹

This *Ḥadīth* is among the narrations of *al-Jawāmi‘* (simple expressions with comprehensive entailments) and the Prophet (ﷺ) is blessed with *Jawāmi‘ al-Kalim* and lucidity at speech. So, he would speak few words which would entail a great deal of knowledge and extensive benefit.

With regard to this *Ḥadīth*, the people of knowledge¹⁰ say: it is one of the four *Aḥādīth* around which Islam revolves, and they are:

⁹ See: *Faṭḥ Al-Bārī* (1/8)

¹⁰ See: *At-Tamhīd* by Ibn ‘Abdīl-Barr (9/201), *Sharḥ An-Nawawī ‘alā Ṣaḥīḥ Muslim* (11/27), *Jāmi‘ Al-‘Ulūm wal-Ḥikam* (9), *Subulus-Salām*

Firstly: this *Ḥadīth*,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Certainly, actions are considered based on the intentions ..."

Secondly: the *Ḥadīth*,

"إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ"

"Certainly, that which is lawful is clear and that which is unlawful is clear"¹¹

Thirdly: the *Ḥadīth*,

"أَزْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّكَ النَّاسُ"

"Hold back from that in the hands of people and the people will love you ..."¹²

Fourthly: the *Ḥadīth*,

"مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ"

"From the perfection of the religion of a man is that he leaves what concerns him not ..."¹³

In this regard, a versifier said:

(4/171), *'Umdat Al-Qārī* (1/299), *Kashf Al-Khafā* (1/10), *Al-Ashbāh wan-Nazāir* (9), *Nayl Al-Awtār* (5/322).

¹¹ Collected by Al-'Bukhārī (52) and Muslim (1599) from the *Ḥadīth* of Nu'mān bin Bashīr (*radiya Allāhu anhumā*)

¹² Collected by Ibn Mājah in his *Sunan* (4102), Aṭ-Ṭabarānī in *Al-Kabīr* (5972), Al-Ḥākim in *Al-Mustadrak* (4/348), Al-Bayhaqī in *Shu'ab Al-Īmān* (7/344) from the *Ḥadīth* of Sahl bin Sa'd (رضي الله عنه)

¹³ Collected by At-Tirmidhī (2317), Ibn Mājah in his *Sunan* (3976), Ibn Ḥibban in his *Ṣaḥīḥ* (1/466) and Aṭ-Ṭabarānī in *Al-Awsat* (3/188) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه)

The foundations of the *Dīn*, in our view, are words,

Four, from the words of the best of creatures.

'Leave ambiguous matters' and 'Hold back...'

And 'Leave what concerns you not' and 'act with sincerity'.¹⁴

These are the four *Aḥādīth*:

His (i.e. the versifier, above) saying: "Leave ambiguous matters"; this is the last part of the *Ḥadīth*:

"إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ"

"Certainly, that which is lawful is clear and that which is unlawful is clear"

"Hold back..."; this is from the *Ḥadīth*,

"ارْهَدْ فِيمَا فِي أَيْدِي النَّاسِ"

"Hold back from that in the hands of people..."

"Leave what concerns you not" is from the *Ḥadīth*,

"مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ"

"From the perfection of the religion of a man is that he leaves what concerns him not ..."

"Act with sincerity" is taken from the *Ḥadīth*,

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ"

"Certainly, actions are considered based on the intentions ..."

¹⁴ From the poetic verses of the great scholar of *Ḥadīth*, Abū Al-Ḥasan Tāḥir bin Mufawwiz Al-Ma'āfirī Al-Andalusī; see: *Jāmi' Al-'Ulūm wal-Ḥikam* (10), *Faṭḥ Al-Bārī* (1/129), *Umdat Al-Qārī* (1/22), *Sharḥ As-Suyūfī li Sunan An-Nasāī* (7/242).

His saying; "*Innamā....* ": *Innamā* (as it occurs in the Arabic text) is a particle of restriction; it affirms the ruling for what comes after it and negates same for what comes before it as in Allah's saying:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ ﴾ التوبة: ٦٠

"The Zakāh are only for the poor and the necessitous..."

So, it is from the particles of restriction; and 'restriction' means, affirming the ruling for what comes after it and negating the same for what occurs before it.

"Certainly, actions are considered..." that is, actions are considered in the sight of Allah – the Mighty and Sublime - **"...based on the intentions..."** i.e. the aims of the doers. *An-Niyyāt* is the plural of the word, *Niyyah* which is the intent in the heart.

So, consideration is not only with regard to the mode of the action, the intention of the doer is greatly considered. If he intends the Face of Allah, then his action is for Allah, and if his intent is for other than Allah, then his action is for other than Allah. This is what the *Ḥadīth* points to; and it is from the *Jawāmi' Al-Kalim*.

Hence, his saying: **"Certainly, actions are considered based on the intentions ..."** means, based on the intents of the doers and their leanings. Thus, it is important that he makes his intention purely for Allah in all his good deeds.

The meaning of *Al-A'māl* (actions) in this connection, are the *'Ibādāt* (acts of worship). As for the worldly actions, they do not (basically) require intention. For example, that one eats or drinks or wears his clothes or drives his car; they do not (basically) require intention. So, what is intended here by **"actions"** are the acts of obedience; they are those that must be based on (sound) intention.

Then, he (ﷺ) said: **"...and everyone gets the recompense according to what he intended"**: is this sentence an emphasis for

the sentence before it or it is independent? There are two views regarding this:

The First View: Some of the scholars view that: it is an emphasis for the sentence before it and an extra stress to what it points to.

The Second View: It is independent and not an emphasis; and this is the most preponderant position. This is because to consider a statement independent is more preferable than to consider the same statement an emphasis.

As such, his saying: "**Certainly, actions are considered based on the intentions ...**" implies that the consideration of an action is based on the intentions of the doer in terms of correctness or voidness. So, if his intent is for Allah – the Mighty and Sublime - Alone, then his action is correct, but if his intent is for other than Allah, then his action is vain. This is in terms of correctness or voidness.

As for his saying: "**...and everyone gets the recompense according to what he intended**" this is from the angle of reward; i.e. it will not be rewarded by Allah except if the intent is for Allah. If it is for other than Allah; then, he does not have any reward with Allah – the Mighty and Sublime – as He, the most High, says:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾
 هود: ١٥ -

١٦

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do." (Hūd: 15-16).

It is contained in a *Hadīth* that the Prophet ﷺ said:

إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ فِيهِ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ : رَجُلٌ اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا فَقَالَ وَمَا عَمِلْتُ فِيهَا ؟ قَالَ : قَاتَلْتُ فِيكَ حَتَّى قُتِلْتُ قَالَ : كَذَبْتَ وَلَكِنَّكَ إِقْبَالَ هُوَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَيَسْحَبُ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

"The first (category) of those to be judged on the Day of Resurrection comprise three (sets of people): One who was martyred; he will be brought and the favors granted him will be mentioned to him and he will acknowledge them. He will be asked: 'What did you do with them?' He will say: 'I fought in Your cause until I was killed.' He will say: 'You lied! Rather, you fought so that it will be said, 'he is courageous' and it has been said.' Then he will be dragged on his face until he is thrown into the Fire."

Why will he be thrown into the Fire, even though he was killed on the battle field and apparently, he was fighting in the cause of Allah?

The Response: Because his intention was not for Allah; he intended that he should be praised with courage and bravery, and that had been said in the world. He had achieved what he intended of the people's praise and so, he has no reward with Allah in the Hereafter; and Allah wrongs not any person in any bit.

The second;

وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ لِيُعَرِّفَهُ نِعْمَهُ فَعَرَفَهَا فَقَالَ: مَا عَمِلْتُ فِيهَا؟ قَالَ: تَعَلَّمْتُ فِيكَ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ فَقَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ لِيُقَالَ هُوَ عَالِمٌ فَقَدْ قِيلَ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَيَسْحَبُ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

"One who has acquired the knowledge and taught it, and has recited the Qur'an. He will be brought and the blessings

granted him will be mentioned to him and he will admit them. He will be asked; 'What did you do with them?' He will say; 'I acquired the knowledge for Your sake and taught it and read the Qur'an for Your sake.' He will say: 'You lied! Rather, you acquired the knowledge so that it will be said about you, 'he is a scholar' and that has been said; and you recited the Qur'an so that it will be said of you, 'he is a reciter' and that has been said.' Then, he will be commanded to be dragged on his face until he is thrown into the Fire."

This is from what makes it incumbent upon the student of knowledge to make his intention pure for Allah – the Mighty and Sublime - in studying and acquiring knowledge. His intention should not be to look down upon people or to seek job placement and attaining the paltry things of this world with his knowledge. His intent should be for Allah, Alone, - the Mighty and Sublime. Seeking knowledge and teaching it are from the noblest deeds, and as such, he should not divert it, seeking worldly benefits. He should intend the Face of Allah with it, and whatever he is given of money – if he is given – is only supplementary and not something basically intended.

The third: One upon whom Allah bestowed wealth and he expends it in things that are valuable. So apparently, he is a generous giver, and spending in the cause of Allah is no doubt from the best deeds. He (ﷺ) said:

وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأَتَى بِهِ فَعَرَفَهُ نَعْمُهُ
فَعَرَفَهَا فَقَالَ مَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا
إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ: كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ ذَلِكَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ
قِيلَ لَمْ أَمَرَ بِهِ فَيُسْحَبْ عَلَى وَجْهِهِ حَتَّى أُلْقَى فِي النَّارِ

"...and one upon whom Allah granted enormous wealth in different forms. He will be brought and be told of his favors and he will acknowledge them. He will say; 'What did you do with it?' He will say: 'I did not leave anything that You

loved that it is spent upon except that I spent upon it for Your sake.' He will say: 'You lied! Instead, you did that so that it will be said of you, 'he is benevolent' and that has been said.' Then he will be commanded to be dragged on his face until he is thrown into the Fire."¹⁵

So, if these noble deeds will be in vain and waste away on the Day of Resurrection due to the intention of its doers and their bad intentions, then it is more serious regarding other good deeds. This affirms to the Muslim that he should make his intention sincere for Allah – the Mighty and Sublime – when he carries out any good deed including the *Ṣalāt*, fasting, pilgrimage, the lesser pilgrimage, giving charity, seeking for knowledge and teaching it, commanding good and forbidding evil, inviting to Allah – the Mighty and Sublime – and others.

It is important that he gives attention to his intention and regularly bring it to mind in all his deeds to make them sincerely for the sake of Allah, ridding his mind of show-off. This is because one is human, susceptible to show-off and love for praise. So, one should dispel this intent when it occurs to him and make his intention sincere for Allah, the Mighty and Sublime.

Regarding the love for praise, a poet said;

"Both the Illustrious and the Neglectful desire encomium

The love for encomiums is instinctive in man."¹⁶

Man is human; this thought of love for praise and encomium occurs to him; thus, he should get rid of it and make his intention pure for Allah Alone – the Mighty and Sublime.

Then, he (ﷺ) gave a practical example of this *Hadīth*. He gave the illustration with *Hijrah*. *Hijrah*: is moving from a land to

¹⁵ Collected by At-Tirmidhī (2382), Aḥmad in the *Musnad* (2/321) and the wording is his; And Aṭ-Ṭabarī in his *Tafsīr* (12/13), Ibn Khuzaymah in his *Ṣaḥīḥ* (4/116), Ibn Ḥibban in his *Ṣaḥīḥ* (2/137) and Al-Ḥakim in *Al-Mustadrak* (1/579) from the *Hadīth* of Abū Hurayrah (رضي الله عنه).

¹⁶ See: *Yatīmat Ad-Dahr* (2/466)

another; from the land of disbelief to the land of Islam in order to preserve one's religion.¹⁷ He – the most High – says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا﴾ الأنفال: ٧٢

"Verily, those who believed, and emigrated and strove hard and fought..." (Al-Anfāl: 72)

So, Allah – the Mighty and Sublime – brought forward the *Muhājirūn* (those who emigrated from Makkah to Madīnah) before the *Anṣar* (those who hosted the *Muhājirīn* in Madīnah) in terms of mentioning and praise. This is because, they left their lands and abodes and wealth to aid the *Dīn* of Allah – the Mighty and Sublime, and as such, they are better than other than them. Thus, *Hijrah* is a great honor and a noble deed.

However, it is not the *Hijrah* that is absolutely consequential; the most significant thing is the intent of the one migrating. If he migrates, intending to aid the *Dīn* of Allah and His Messenger; then his migration is to Allah and His Messenger considering his intention. It will be accepted in the sight of Allah and he will get the reward of the one who has done the *Hijrah*.

If he sets out emigrating and dies on the way, it is written for him that he is an emigrant as Allah, the most High – says:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ

أَجْرُهُ عَلَى اللَّهِ﴾ النساء: ١٠٠

"And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah" (An-Nisā': 100)

¹⁷ See: *Aḥkām Al-Qur'ān li Ibn Al-'Arabī* (3/592), *Al-Kāfī* (1/187), *Al-Mugnī* (9/236), *Majmū' Al-Fatāwah* (28/204), *Fath Al-Bārī* (1/16), *Fath Al-Qadīr* (1/218).

With regard to his good intention, Allah – the Mighty and Sublime – will write the reward of the emigrant for him even though he died on his way. This is so if his *Hijrah* is to Allah and His Messenger, i.e. to aid Allah's *Dīn* and out of love for Allah and from love for the Messenger (ﷺ).

Hijrah will continue until the Day of Resurrection based on his saying:

لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ
مِنْ مَغْرِبِهَا

"Emigrating will not cease until repentance ceases and repentance will not cease until the sun rises from its place of set."¹⁸

So, the Muslim is in need of migrating at all times; when the practice of his *Dīn* is made difficult for him such that he is unable to publicly practice his *Dīn*, then he migrates to another land wherein he will be able to publicly practice his *Dīn* in order to preserve his *Dīn*.

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً﴾ النساء: ١٠٠

"He who emigrates in the Cause of Allah, will find on earth many dwelling places and plenty to live by..." (An-Nisā': 100)

He should migrate to another land wherein he can publicly practice his *Dīn* and properly worship his Lord – the Mighty and Sublime.

As for his saying:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ

¹⁸ Collected by Abū Dawūd (2479), An-Nasā'ī in *Al-Kubrā* (5/217), Aḥmad in the *Musnad* (4/99), Ad-Dārimī in his *Sunan* (2513), Abū Ya'lā in his *Musnad* (13/359), Aṭ-Ṭabarānī (895,907) from the *Ḥadīth* of Mu'āwiyah (رضي الله عنه).

"There is no emigration after the conquest",¹⁹

what is meant by *Hijrah* here is migration from Makkah because after its conquest by the Messenger of Allah (ﷺ), it became a land of Islam and so, migration will never be done from it. There was migration from it while it was under the control of the non-Muslims and they were oppressing the Muslims and preventing them from their religion. But when Allah's Messenger (ﷺ) became triumphant over it, it became from the lands of Islam.

So, if a person emigrates from Makkah to Madīnah after the conquest, he is not considered a *Muhājir* (i.e. one who has done *Hijrah*) because the emigration at that time lacks any necessity and Makkah is better than Madīnah and other cities. But as for migrating from the land of disbelief to that of Islam, it continues and as such, there is no conflict between both narrations.

His saying: "So, anyone whose migration is for Allah..."; this is the **first category**: he is the one who makes his intention for the *Hijrah* solely for Allah, and Allah accepts his *Hijrah* and writes him as from the *Muhājirīn* whenever that happens because *Hijrah* is continuous. It should not be said, "this is restricted to that before the conquest"; it rather holds whenever the need arises. So, it is legitimate; anyone who migrates at any point in time gets the reward of those who migrate.

The second category: the one whose migration is for other than Allah; so his migration is to that which he intended and he has no reward with Allah – the Mighty and Sublime – as he (ﷺ) said: "But the one whose migration is for worldly gains, he gets that..." i.e. he migrated from the land of disbelief to that of Islam and his intention was not the *Dīn*. His intention was rather that there is good time in the lands of the Muslims, worldly pleasures, trade and things of worldly delight. In that case, his migration is for worldly gains and not for Allah – the Mighty and Sublime, and

¹⁹ Collected by Al-Bukhārī (2783) and Muslim (1353) from the *Hadīth* of Ibn Abbass (رضي الله عنهما). It is also reported from the *Hadīth* of 'Ā'isha, Ibn Mas'ūd, Ibn 'Umar, Abū Sa'īd and Jābir bin 'Abdillāh (رضي الله عنه).

the reward of the *Muhājir* will not be written for him although his action was apparently that of a *Muhājir*. However, consideration is for the intention and not (just) the action; thus, if he migrates from the land of disbelief to that of Islam for luxury or worldly pleasures or trade or affluent living, he will not be written among the *Muhājirīn* and he will not get any reward for his *Hijrah*.

He (ﷺ) said: "...or for a woman, he marries her..."; like the one who migrates to marry a woman he is interested in who will not assent until he comes to her land and she is in the land of Islam. Being strongly desirous of her and she says to him; "I will not marry you while you reside in the land of disbelief". So, he migrates to the land of Islam in order to marry her. Such has no reward of *Hijrah* in the sight of Allah even though the apparent thing is that he made *Hijrah* but because his intention is not the *Dīn* - he only intended to marry the woman - no reward (for *Hijrah*) will be written for him with Allah – the Mighty and Sublime. He therefore loses the reward of the *Muhājir*, and Allah knows what is in the heart; Allah – the most high – said:

﴿ قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي

الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (الحجرات: ١٦)

"Say: 'Will you inform Allah of your religion while Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.'" (Al-Hujurāt: 16)

Thus, no one knows what is in the hearts except Allah – the Mighty and Sublime -, as for the people, they do not know.

The place for the *Niyyah* (intension) is the heart, no one knows it except Allah, and uttering it is innovation. So, the Muslim should not say, "I give the intention to pray" or "I give the intention to perform the pilgrimage" or "I give the intention to give charity" because this is an innovation, the reason being that the place for the intention is the heart. It is a heart-related action and not an act for the tongue; and declaring it may infact be show-off.

It is not also established that the Messenger (ﷺ) enunciated the intention when he wants to perform the *Ṣalāt* or when he intends any deed.

Rightly, it is reported from him that during the Farewell Pilgrimage he (ﷺ) entered the state of *Iḥrām* (consecration for *Hajj*) saying: "*Labbayka 'umratan wa ḥajjan*" (meaning: I respond [in obedience to you] to perform the '*umrah* and *Hajj*')²⁰ this is not enunciating the intention; rather, it is enunciation of the intended which is the rite that he intends: Does he intend *Hajj*? Does he intend '*Umrah*? Does he intend to make *Hajj Qirān*? Does he intend to make *Hajj Ifrād*? Does he intend the *Hajj Tamattu'*?"²¹ So, he specifies the rites he intended; it does not mean that he uttered the intention.

As such, he did not say, "I give intention for the *Hajj*" or "I want to perform the '*Umrah*". The expression, *I want to* is not permissible even though some scholars of *Fiqh* view its permissibility. However, this is an error; what is reported about the Messenger (ﷺ) enunciating the rites is with regard to specifying the rite that he intended and such is not connected with enunciating the intention.

Therefore, it is not permissible to utter the intention; neither for the *Ṣalāt* nor the *Zakāh* nor any other good deed one acts upon; rather, one should perform it without uttering the intention because Allah knows what is in his heart. Even if he says he intends the Face of Allah and it is not true, Allah knows what is in his heart and the false statement is of no benefit to him. So, enunciating the intention is innovation and show-off. And this is

²⁰ Collected by Muslim (1251) from the *Hadīth* of Anas (رضي الله عنه).

²¹ *Hajj Qirān* is that the pilgrim combines the rights of '*Umrah* with those of the *Hajj* without exiting the state of *Iḥrām* while the pilgrim would have come along with his sacrificial animal. *Hajj Ifrād* is to perform only the *Hajj* rites, and *At-Tamattu'* is to combine the '*Umrah* and *Hajj* rites, exiting the state of *Iḥrām* after the '*Umrah* and taking it up again at the beginning of the *Hajj* rites. In this case, the pilgrim does not have to come along with his sacrificial animal. (TN)

an important issue because some people continue to enunciate the intention during the *Tawāf* (circumambulation of the Ka'bah) and during the *Ṣalāt* and when they want to do any good deed. This is an innovation! Allah has not given approval for that even if they affiliate themselves to *Imām* Ash-Shāfi'ī (رحمه الله) that he opined enunciating the intention. This is refuted from three²² angles:

Firstly: This is not authentically reported from *Imām* Ash-Shāfi'ī.

Secondly: Even if it is authentically reported from *Imām* Ash-Shāfi'ī, it is not an evidence because *Imām* Ash-Shāfi'ī is a *Mujtahid* (one who competently carries out juristic deduction), he could err and could also be right and the evidence is in the words of the Messenger (ﷺ) and neither in the saying of Ash-Shāfi'ī nor Ahmad nor Abū Ḥanīfah nor Mālik. The statement of a scholar cannot become proof until it is in line with evidence.

Thirdly: What is reported from Ash-Shāfi'ī is that he said: "the *Ṣalāt* is not like other than it, one would have to commence it by giving remembrance of Allah."²³ And what is intended by giving remembrance of Allah here is (the saying): *Allāhu Akbar* (meaning: Allah is the Greatest).

In any case, the *Niyyah* is a heart-related act and it is not permissible to enunciate it. Allah reproved the Bedouins who said; "*we believe*"; He – the Mighty and Sublime – said, while addressing His Messenger (ﷺ):

﴿قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾
الحجرات: ١٤

²² The author actually said, 'two angles'. But he actually mentioned a third angle in his explanation and so, three rather than two is used here. (TN)

²³ See: *Zād Al-Ma'ad* (1/201) and *Mirqāt Al-Mafāūḥ* (1/96)

"Say: 'You believe not but you only say, we have surrendered (in Islam), for faith has not yet entered your hearts'" (Al-Ḥujurāt: 14)

Until His saying:

﴿ قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ ﴾ الحجرات: ١٦

"Say: 'Will you inform Allah of your religion ...'" (Al-Ḥujurāt: 16)

So, Allah – Blessed is He and Exalted – does not need you to tell Him of your intention by saying: "I intend such" or "I did such-and-such". Allah knows this without you telling Him – Glorious is He and Exalted. Therefore, be mindful of rectifying your intentions and making it in your mind rather than enunciating it.

As regard mentioning the intention during slaughtering, that is not enunciation because his saying:

اللَّهُمَّ مِنْكَ وَلَكَ وَعَنْ مُحَمَّدٍ وَأُمِّهِ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ثُمَّ ذَبَحَ

"Allāhumma minka wa laka 'an Muḥammadin wa ummatihi; bismillāh wa Allāhu Akbar (O Allah, it [i.e. this animal] is from You and for Your sake on behalf of Muḥammad and his nation in the Name of Allah and Allah is the Greatest) and then he slaughters"²⁴ is a supplication and uttering what is

²⁴ Collected by Abū Dawūd (2795) and the wording is his, Ibn Mājah (3121), Ad-Dārimī in his *Sunan* (1946), Ibn Khuzaymah in his *Ṣaḥīḥ* (4/287), Al-Ḥākim in *Al-Mustadrak* (1/639), Al-Bayhaqī in *Al-Kubrā* (9/287) and in *Shu'ab Al-Imān* (5/475) and Aḥmad in the *Musnad* (3/375) from Jābir bin 'Abdullāh (رضي الله عنهما) who said: "the Prophet (ﷺ) slaughtered two horned rams.... on the Day of Slaughtering. After he made them face (the Qiblah) direction, he said: **Allāhumma minka wa laka 'an Muḥammadin wa ummatihi; bismillāh wa Allāhu Akbar** (O Allah, it [i.e. this animal] is from You and for Your sake on behalf of Muḥammad and his nation; in the Name of Allah and Allah is the Greatest) and then he slaughtered."

The Ḥadīth occurs basically in Bukhārī (558, 5554, 5553), and Muslim (1966) from the Ḥadīth of Anas, and Muslim (1967) from the Ḥadīth of

intended and not enunciating the intention. It is like mentioning the *Hajj* rites. So, when you slaughter the sacrificial animal, you should specify what you intend; is it for you or your parent or any other person? Thus, you specify for the purpose of distinction.



Ā'isha (رضي الله عنها) without the wording: "*minka wa laka*" (meaning: from You and for Your sake).

الحديث الثاني

عَنْ عُمَرَ (رضي الله عنه) أَيْضاً قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَاسْتَدْرَكَنِيهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَارُونَ فِي الْبُنْيَانِ، ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ". رواه مسلم.

HADITH TWO

‘Umar bin Al-Khattāb – may Allah be pleased with him - said: One day, while we were sitting with Allah’s Messenger ﷺ, a man approached us with very white clothes and very dark hair. No trace of journey was seen on him and no one amongst us knew him. He proceeded and sat before the Prophet ﷺ; caused his knees to touch his knees, and placed his palms on his thighs. He then said: "O Muḥammad, tell me about Islam." Allah’s Messenger ﷺ replied: "Islam is to testify that there is no god worthy of worship except Allah and that Muḥammad is Allah’s Messenger, establish

the prayers, give the Zakāh, fast in Ramaḍān, and perform the pilgrimage to the House if you find a means to it”.

He (the stranger) said: “You have spoken the truth.” He ('Umar) said: We (i.e. the companions) were astonished that he is asking (the Prophet ﷺ) and then affirming his truthfulness. He then asked, “Inform me about Īmān.” Allah’s Messenger ﷺ replied: “Īmān is to believe in Allah, His angels, His books, His messengers, the Last Day, and Pre-ordainment – whether good or bad.” He (the stranger) said: “You have spoken the truth.”

He (i.e. the stranger) asked: “Inform me about Iḥsān.” Allah’s Messenger ﷺ replied: “It is to worship Allah as though you see Him, for even though you cannot see Him, He still sees you.” He said, “Inform me about the (Last) Hour.” Allah’s Messenger ﷺ replied: “The one being asked has no more knowledge about it than the one who is asking”. He asked: “Tell me then about its signs.” Allah’s Messenger ﷺ said: “(From its signs are :) that the slave girl will give birth to her mistress,²⁵ and that you will see the barefoot, naked, and poor goat shepherds competing in erecting tall buildings”.

He (i.e. the stranger) then left, and after a long while, the Prophet ﷺ said: “O 'Umar, do you know who was that questioner?” 'Umar replied: “Allah and His Messenger know better.” Allah’s Messenger ﷺ said: “That was Jibrīl. He came to teach you your religion”. Collected by Muslim.

²⁵ Or "master" as is in other wordings of the *Hadīth*.

COMMENTARY

This is a great *Hadīth* in which the Messenger of Allah (ﷺ) explained the Pillars of Islam and those of *Īmān*. In it, he also gave explanations on *Al-Iḥsān* and some of the signs of the Last Hour. As such, the *Hadīth* defines the entire *Dīn*, shows that the *Dīn* has categories and that the people are not all the same in their *Dīn*; among them is the *Muslim* and then, the *Mu'min* and then the *Muḥsin*. Some of these levels are greater than the other except that a person would necessarily belong to one of these levels according to his ability.

His saying: "One day, while we were sitting with Allah's Messenger (ﷺ)...": The companions (رضي الله عنهم) have a practice of sitting with the Prophet (ﷺ), learning and seeking guidance from him. They would ask him regarding the matters of their *Dīn* and their worldly affairs. So, in one of their sittings with the Prophet (ﷺ), a man entered upon them with an unfamiliar look as he said: "...a man approached us with very white clothes and very dark hair. No trace of journey was seen on him and no one amongst us knew him."

This is strange because if he were to be from the city, they would have known him pointing to the fact that he is from outside the city. However, no trace of journey was seen on him; the common thing is that the traveler is slovenly – "unkempt and dusty"²⁶ – as contained in the *Hadīth*. This is because journeying necessitates that the traveler would not be so keen about taking care of his body or trimness (as he would do at home). So, this man is not looking like a stranger since no trace of traveling is noticed on him and he is not a resident since they do not know him. If he were a resident, they would, of course, know him. It became clear in the end that this man was Jibrīl (عليه السلام) who has come in this form.

²⁶ Collected by Muslim (1015) from the *Hadīth* of Abū Hurayrah (رضي الله عنه)

Jibrīl (عليه السلام) used to come to the Prophet (ﷺ) in most cases in the form of a man because the children of Ādam are incapable of seeing an angel in their angelic form. So, he would come in the form of a man so that the people do not run away or get rebuffed from him; this is the common thing. The angels will not appear to the children of Ādam in their real forms except when they are passing away or during the descent of punishment. So, at the time of death or descent of punishment – the refuge is with Allah – the angels appear in their real forms. Allah the Exalted says:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ﴾ الفرقان: ٢٢

"On the Day they will see the angels – no glad tidings will there be for the sinful (criminals and disbelievers)..." (Al-Furqān: 22)

But when they come at the time of repose, they come in a form known to people; Allah has enabled them to change into different forms.

The Prophet (ﷺ) never saw Jibrīl in his angelic form except twice:²⁷

The First: At *Bathā*²⁸ in Makkah when the agony he experienced from the hurt of his people became intense, he saw Jibrīl in the horizon in his angelic form. He came to soothe and comfort him about what he was facing.²⁹

²⁷ Collected by Al-‘Bukhārī (3235), and Muslim (177) and the wording is his from Masrūq that he asked ‘Ā’isha (رضي الله عنها) about Allah's saying: *And indeed he (Muḥammad ﷺ) saw him (Jibrīl) at a second descent...*” and she said: I am the first of this *Ummah* to ask regarding that from the Messenger of Allah (ﷺ) and he said: "It is regarding Jibrīl; I have not seen him in the form he was created except on those two instances. I saw him descending from the heaven and his tremendous form covered that between the heaven and the earth."

²⁸ Literally, a plain or level land in a city. (TN)

²⁹ As in the *Hadīth* collected by Al-‘Bukhārī (3231), and Muslim (1795) from the *Hadīth* of ‘Ā’isha (رضي الله عنها)

The Second Instance: He saw Jibrīl in his angelic form in the Night of Ascension at *As-Sidrat Al-Muntaha*³⁰. Allah, the Exalted said:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ﴾ النجم: ١٣ - ١٤

"And indeed he (Muḥammadﷺ) saw him (Jibrīl) at a second descent (i.e. another time). Near the Sidrat Al-Muntahā." (An-Najm: 13-14)

But at the other times, he used to come to the Messenger ﷺ in the form of a man; from the most handsome of men.

His saying: "...with very white clothes..." out of tidiness, and his saying: "...very dark hair..." means, in a handsome look. This contains evidence that when the student of knowledge comes to the learning circle, it is necessary that he gives himself a neat appearance, in a tidy and handsome manner for Jibrīl came as a teacher and student and from that is that he taught them how they should attend the gatherings of the Messenger ﷺ. The learning circles are gatherings of reverence and meeting the Messenger ﷺ and the scholars; thus, it needs to be prepared for. To revere the scholars is greatly encouraged for if you do not regard the scholar and honor him, you may not benefit from his knowledge.

His saying: "...and sat before the Prophet ﷺ": This contains some etiquette for the student of knowledge; amongst which are:

Firstly: that he is sedate in manner and neat in appearance.

Secondly: that he sits in front of the teacher; facing him, in order to acquire knowledge from him. He should not turn his side towards him or turn away from him or become amusing or busy with other things; rather, he should turn towards the teacher with his body and mind so that the opportunity of really learning does not elude him.

³⁰ Literally, the Lotus tree of the Utmost Boundary; it occurs above the seventh heaven. (TN)

His saying: **"He caused his knees touch to touch his knees..."** i.e. Jibrīl joined his knees to those of the Prophet (ﷺ); facing him and coming close to him. This contains evidence that the student of knowledge should go close to the teacher so that the benefits are uninterrupted. As for the one who stays far away, he may not hear and if he hears, the voice may not be clear (to him). But if he is near, he will hear and the voice will be as well perfectly clear (to him). The companions (رضي الله عنهم) used to sit around the Prophet (ﷺ) and close to him when they acquire knowledge from him (ﷺ).

His saying: **"...and placed his palms on his thighs..."** i.e. Jibrīl placed his palms **"...on his thighs..."** i.e. on the thighs of Jibrīl.³¹ This implies that the student should be sedate and well mannered and should not be interruptive, turning in different directions or getting busy with what precludes him from learning.

Then he asked the Prophet (ﷺ). This means that when he sits and becomes tranquil, then he could ask, and he should not ask just as he comes; rather, he should sit firstly, following the etiquettes and then, start asking. These are the attributes of the student of knowledge and his manners.

He asked the Prophet (ﷺ) while he actually knows the responses, but he only asked the Prophet (ﷺ) in order to teach his companions. This entails teaching by means of Questions and Answers. This method better draws the attention; so, the student asks firstly, and then they (i.e. questions) are given responses so that he pays attention. But if you start by giving the knowledge,

³¹ Regarding this, *Hafīdh* Ibn Ḥajar Al-Asqalānī (رحمته الله) said: "Then he placed his palms on the thighs of the Prophet (ﷺ). And so it is in the *Ḥadīth* of Ibn Abbass and Abū 'Āmir Al-Ash'arī: 'then he placed his palms on the thighs of the Prophet (ﷺ)'. Therefore, these reports point to the fact that the pronoun in his saying '*alā fakhidhayhi* (on his thighs) refers to the Prophet (ﷺ) and that was affirmed by Al-Baghawī and Ismā'īl At-Taymī based on these reports, and Aṭ-Ṭibī gave it preponderance." *Fath Al-Bārī* (1/155). The position is also affirmed by *Imām* Ibn Daqīq Al-'Īd in *Sharḥ Al-Arba'īn Ḥadīth An-Nawawīyyah* (8) and Ibn Ḥajar Al-Haytamī in *Al-Fath Al-Mubīn bi Sharḥ Al-'Arba'īn* (143). (TN)

perhaps he may become unwary. Thus, from the methods of imparting beneficial knowledge is through Questions and Answers.

So, he (i.e. Jibrīl) said: "**(O Muḥammad,) tell me about Islam**" i.e. tell me the core of Islam; because one must know the core of Islam. It does not suffice one would ascribe himself to Islam or say: 'I am a Muslim', yet he knows not the mainstays of Islam. This is because if he does not know the foundations of Islam, he will not act upon it: how will he act upon what he knows not?! So, it does not suffice that one ascribes himself to Islam ignorantly; rather, one should as a matter of necessity understand its foundations so that he does them as required.

The Prophet ﷺ replied: "**Islam is to testify that there is no god worthy of worship except Allah and that Muḥammad is Allah's Messenger, establish the prayers, give the Zakāh, fast in Ramaḍān, and perform the pilgrimage to the House if you find a means to it**". These five pillars must be carried out with the affirmation of the heart; and what comes after these five, from the obligatory matters or the supererogatory ones and abstinence from prohibited and disliked matters only bring completion and perfection to these pillars; either by way of obligation or recommendation.

These pillars are the basis upon which Islam stands. But if a person abandons these pillars or anyone of it, the other obligatory acts or the supererogatory ones will not bring benefit to him because he has not built upon a foundation, and the building only stays upon a foundation.

These pillars are not the entirety of Islam; they are only its fundamental principles and its mainstays; else, Islam is broad. All of what Allah ordered and what He has prohibited are from Islam. As such, he ﷺ said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى
اللَّهُ عَنْهُ

"The Muslim is one from whose tongue and hands the Muslims are safe and the one who does *Hijrah* is he who abstains from what Allah has prohibited."³²

So, Islam includes acting upon the orders and abstaining from the prohibitions; if something is missing from the matters of the pillars, then his Islam is not sound, but if the deficiency is in other things, then the deficiency in his Islam depends on what was abandoned. Allah - the mighty and Sublime - says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً﴾ البقرة: ٢٠٨

"O you who believe! Enter perfectly in Islam..." (*Al-Baqarah*: 208)

That is, enter into the entire Islam, do not take a part of it and leave a part; rather, the Muslim takes from Islam according to his abilities and does not restrict himself only to some aspects of it and then say: 'this is enough'!

Islam: means, submission to Allah – the Mighty and Sublime – by affirming His Oneness and subjecting oneself to Him through obedience and abstaining from *Shirk* (joining partners with Him) and things like it. This is its general definition as mentioned by *Shaykh al-Islām* Ibn Taimiyyah (رحمه الله) and is quoted from him by *Shaykh al-Islām* Muḥammad bin ‘Abdul-Wahhāb in the book, *Thalāthat Al-Uṣūl*.³³ This is the meaning of Islam in the general sense, and these five are its pillars and mainstays and not the entirety of Islam as is in the *Hadīth* of Ibn ‘Umar (رضي الله عنهما) which will be discussed later – Allah willing – that:

بُني الإسلامُ على خَمْسٍ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

³² This *Hadīth* is reported with similar wordings in the two *Ṣaḥīḥs* from the *Hadīth* of ‘Abdullāh bin ‘Amr, Jābir and Abū Mūsa (رضي الله عنهم). Al-‘Bukhārī has collected it with the no. (10, 11, 6484), and Muslim (40, 41, 42).

³³ See: *Tafsīr Aṭ-Ṭabarī* (6/81), *Majmū‘ Al-Fatāwah* (5/239) and the works of *Imām* Ibn ‘Abdul-Wahhāb – the treatise, *Thalāthat Al-Uṣūl* (6/137) and *‘Aqīdat Al-Firqat An-Nājiyah* (p. 17).

"Islam is built upon five pillars: To testify that there is no god worthy of worship except Allah..."³⁴

These five are its foundations; i.e. its pillars and fundamentals.

So he (ﷺ) mentioned that Islam has five pillars; and these are:

To testify that there is no god worthy of worship except Allah and that Muḥammad is Allah's Messenger, establish the prayers, give the *Zakāh*, fast in *Ramaḍān*, and perform the pilgrimage to the Sanctified House of Allah for the one who finds a means to it; these are the five clear pillars.

The First Pillar: comprises the *Shahādatayn* (the Two Statements of Testimony), because one of them does not suffice for the other. If anyone were to testify that: "**there is no deity worthy of worship except Allah**" but rejects "**that Muḥammad is Allah's Messenger**", then his testimony is not sound. Likewise, the one who testifies "**that Muḥammad is Allah's Messenger**" but does not declare that "**there is no deity worthy of worship except Allah**"; his declaration of the testimony for the Message does not bring any benefit to him. So, the *Shahādatayn* must be together.

- To testify that "**there is no deity worthy of worship except Allah...**" means: devoting worship to Allah, Alone.
- To testify "**that Muḥammad is Allah's Messenger**"; means setting aside the Prophet (ﷺ) for obedience and emulation because he is the conveyor (of the message) from Allah – the Mighty and Sublime. So, the *Shahādatayn* does not only imply pronouncing them; rather, one must also act upon them.

The Meaning of "**I testify that there is no deity worthy of worship except Allah...**" is: I acknowledge and affirm that there is no deity deserving to be worshipped except Allah; for *Lā* (in *Lā ilāha illa Allāh*) is one which negates a particular kind, and *ilāha* (deity) is its Noun both of which have occurred in the accusative

³⁴ Collected by Al-ʿBukhārī (8), and Muslim (16) and it will be mentioned in this work later – Allah willing.

form and their predicate is judged to be *biḥaqqin* (i.e. deserving). So, the estimation of the expression is: “there is no worthy deity.” Therefore, the meaning of *Lā ilāha* is not that “there is no deity”. It does not mean the negation of deities; rather, it means the rejection of the true deities.

Else, there are many non-worthy deities – some of the people give worship to the sun, some worship the moon and some amongst them worship the stars, and some, the trees and stones. Some even worship the dead and graves and sepulchers and some go to the extent of worshipping the cow as is done in India. Still, there are those who worship the private organs – and refuge is with Allah. So, the deities are many, but the true deity is Allah, the Mighty and Sublime. He – the most High – says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ

الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (الحج: ٦٢)

"That is because Allah – He is the Truth (the only true God of all that exists, who has no partners or rivals with Him), and what they (the polytheists) invoke beside Him is falsehood. And verily, Allah – he is the Most High, the Greatest." (Al-Hajj: 62).

And *Al-Ilāh* means, that which is worshipped (a deity); i.e. (the full expression would mean) 'there is no deity deserving to be worshipped except Allah'. So, this negates all false deities, and all of what is worshipped beside Allah is falsehood - **That is because Allah – he is the Truth and what they (the polytheists) invoke beside Him is falsehood.**

This is the meaning of the *Shahādah* (the testimony) and the predicate is not judged to be *maujūd* as is said by some of the people: 'there is no deity'. This is not right; there are many deities and everyone knows that people worship different deities right from when *Shirk* (joining partners with Allah) began on the earth and will do so until the Last Hour. So *Shirk* is practiced and the deities are many; but the true deity is Allah – the Mighty and Sublime. He – the Exalted – said:

﴿هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾ الزخرف: ٨٤

"It is He (Allah) Who is the only Ilāh (to be worshipped) in the heaven and the only Ilāh (to be worshipped) on the earth." (Az-Zukhruf: 84)

So, Allah – Blessed is He and Exalted – Alone, deserves to be worshipped. But other deities are falsehoods, worshipped without right. This is the meaning of *Lā ilāha illa Allāh* and that was its grammatical analysis according to the dependable scholars amongst the linguists.³⁵

The meaning of: **"I testify that Muḥammad is the Messenger of Allah"** i.e. I acknowledge and affirm that Muḥammad is a messenger from Allah, He sent him to the entire humankind; to the *Thaqalayn* – the Jinns and Mankind. So, one must affirm his message openly and secretly; openly with the tongue and secretly with the heart. But the one who testifies that he is Allah's Messenger with the tongue but disavows doing so with the heart, this is a hypocrite. Allah – the most High – said:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ

لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾ المنافقون: ١

"When the hypocrites come to you (O Muḥammad ﷺ), they say: 'We indeed bear witness that you are indeed the Messenger of Allah', Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed." (Al-Munāfiqūn: 1)

They are liars regarding their testimonies because they do not acknowledge your (i.e. the Prophet's) messengership with their hearts. They only utter that for the worldly desires and to live with you. So,

³⁵ See: *Sharḥ Al-Aqīdah Aṭ-Taḥāwīyyah* by Ibn Abī 'Izz (p. 111 and what comes after it), and *Ad-Durar As-Saniyyah* (2/257)

﴿ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ﴾ المنافقون: ٢

"They made their oaths a screen" (Al-Munafiqūn: 2)

That is, a shelter with which they seek privacy and protection; else, they are *Kuffār* (disbelievers) in their hearts. Thus, one must affirm his messengership openly and secretly.

Likewise the one who affirms the messengership only secretly but disavows uttering it out openly, this is not a believer because the polytheists also acknowledge (in their hearts) that he ﴿ ﷺ ﴾ is a messenger of Allah. Allah – the Exalted – says:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ

بَيَّاتٍ لِلَّهِ يَجْحَدُونَ ﴾ (٣٣) الأنعام: ٣٣

"We know indeed the grief which their words cause you (O Muḥammad ﷺ): it is not you that they deny, but it is the verses (the Qur'an) of Allah that the wrongdoers deny." (Al-An'am: 33)

They acknowledge that he is the Messenger of Allah but arrogance and the fanaticism of the period of Ignorance prevented them from testifying to his messengership.

Similarly the Jews and Christians, they admit that he is the Messenger of Allah in their hearts but they deny that and do not admit same with their tongues. Allah – most High – says:

﴿ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ

لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴾ (١٤٦) البقرة: ١٤٦

"Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad) as they recognize their sons. But verily, some of them conceal the truth while they know it." (Al-Baqarah:

Therefore, it does not suffice to admit in the heart that he is the Messenger of Allah, secretly in the heart without attesting with the tongue – for the one who is able (as in the case of the dumb or one under compulsion etc) - because the polytheists, the Jews and Christians acknowledge that he is the Messenger of Allah in their hearts, but they refuse to affirm same with their tongues, fearing for their worldly pleasures or leadership, or out of envy for the Messenger (ﷺ) or due to arrogance or other evil intensions!

After he bears witness that he (ﷺ) is truly the Messenger of Allah, he must follow him; if he bears witness that he is truly the Messenger of Allah – openly and secretly – but does not follow him, then his testimony that he is the Messenger of Allah is not sound. Allah – the most High – says:

﴿فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ أَبَوَاءَهُمْ﴾ القصص: ٥٠

"But if they answer you not, then know that they only follow their own lusts." (Al-Qaṣaṣ: 50)

So, if he does not obey him in anything, this is an unbeliever; but if he obeys him in some things and does not in some others, his testimony is deficient and the deficiency is to the extent of what he has abandoned. Therefore, he (ﷺ) must be obeyed. Allah – the Exalted – says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾

"O you who believe! Obey Allah and obey the Messenger (Muḥammadﷺ), and those of you (Muslims) who are in Authority." (An-Nisā': 59)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ

تَسْمَعُونَ ﴿٢٠﴾ الأنفال: ٢٠

"O you who believe! Obey Allah and His Messenger, and turn not away from him (Muḥammad ﷺ) while you are hearing." (Al-Anfaal: 20)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

محمد: ٣٣

"O you who believe! Obey Allah, and Obey the Messenger (Muḥammad ﷺ) and render not vain your duties." (Muḥammad: 33)

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ

حَفِظًا ٨٠﴾ النساء: ٨٠

"He who obeys the Messenger (Muḥammad ﷺ) has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muḥammad ﷺ) as a watcher over them." (An-Nisā': 80)

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ ١٣٢﴾ آل عمران: ١٣٢

"And obey Allah and the Messenger (Muḥammad ﷺ) that you may obtain mercy." (Āl-'Imrān: 132)

﴿وَأِنْ تُطِيعُوهُ تَهْتَدُوا﴾ النور: ٥٤

"And if you obey him, you shall be on the right guidance." (An-Nūr: 54)

So, sometimes, He mentions obedience to him (ﷺ) with obedience to Allah and sometimes He mentions obedience to him (ﷺ) alone; thus, he must be obeyed and followed.

In the same manner, one must limit oneself to what he (ﷺ) has brought and not add unto it; no, one should not innovate anything from the matters of worship that the Messenger (ﷺ) has not given approval. He (ﷺ) said:

وَيَاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

"And beware of the innovated matters for every innovated matter is a heresy and every heresy is misguidance."³⁶

He (ﷺ) also said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed to which we have not given approval, it shall be rejected."³⁷

Then, one must accept everything he (ﷺ) narrates as true, what he orders or prohibits.³⁸ If one acts upon what he has brought but fails to accept him, this is the way of the hypocrites. They perform the prayers, fast, make the pilgrimage and fight the *Jihād* but they do not accept what he (ﷺ) has brought. So, one must accept what he (*Alayhiṣ-Ṣalāt was-Salām*) narrates from the matters of the unseen – past and future – and also, what he orders and prohibits. He must be believed and never doubted in anything he has come with. Allah – the Mighty and Sublime – said regarding him (ﷺ):

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ النجم: ٣ - ٤

³⁶ Collected by Abū Dawūd (4607), At-Tirmidhī (2676), Ibn Mājah (42,43,44), Aḥmad (4/126), Ad-Dārimī (95), Aṭ-Ṭabarānī in Al-Kabīr (623), Ibn Ḥibban (1/179) from the *Ḥadīth* of 'Irbād bin Sāriyah (رضي الله عنه).

³⁷ Collected by Muslim (1718), and Al-'Bukhārī collected it in *Mu'allaq* form in the Book of Business Transactions – the Chapter on (4/356 with *Al-Fath*) Dār Al-Ma'rifah Edition, and the Book of Adhering Strictly to the Book and the *Sunnah*, the Chapter on When the *Zakāt*-Collector or the Ruler Gives a Juristic Ruling and Errs (13/317 with *Al-Fath*)

³⁸ See: *Muallafāt Al-Imām Muḥammad bin 'Abdil-Wahhāb* (6/137) *Thalāthat Al-Uṣūl* – within the first section: *Al-'Aqīdat wa Al-Ādāb Al-Islamīyyah*.

"Nor does he speak of (his own) desire. It is only a revelation revealed." (An-Najm: 3-4)

And as He – the Mighty and Sublime – says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

"And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (Al-Ḥashr: 7)

It is also obligatory to obey him and emulate him, and abandon innovations and heresies which he has not given approval. Real and tremendous benefit is in what the Messenger ﷺ has brought, and what he has not brought (in the matters of the *Dīn*) is evil and is not good at all even when the innovator intends good by so doing and says: "this is a good addition". We reply: No, this is an innovation, and innovations are rejected. This is evil, and you thought – albeit wrongly, that you get closeness to Allah thereby while it actually puts you away from Allah. These are some of the implications of the *Shahādatayn*: **"there is no deity worthy of worship except Allah and that Muḥammad is the Messenger of Allah"**.

Likewise the one who testifies that: **"there is no deity worthy of worship except Allah"** and then worships other than Allah as is the condition of the polytheists today who affiliate themselves to Islam while they worship the graves and sepulchers. The *Shahādah* - **"there is no deity worthy of worship except Allah"** of those is not sound because they contradict it with *Shirk*. So, they utter the saying: **"there is no deity worthy of worship except Allah"** but their actions negate that. They worship other than Allah and invoke other than Allah and seek help from the dead; thus, they have not truly testified that: **"there is no deity worthy of worship except Allah"** and have not truly entered into Islam because of this inconsistency.

The Second Pillar: Establishing the prayers based on his saying; **"...and establish the prayers"** i.e. you should perform the five daily obligatory prayers. What does establishing the prayer mean? He did not say: "And that you should make the *Ṣalāt*";

rather, he said: **"and establish the prayers"**. This is because the intent is to establish the prayers and not merely making the *Ṣalāt*. One establishes the *Ṣalāt* by observing it as was taught by the Prophet (ﷺ) based on his saying:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Observe the *Ṣalāt* as you have seen me observing it."³⁹

So, whoever saw him would emulate him and the one to whom his authentic narrations get acts upon it and observes the *Ṣalāt* as in the authentic *Aḥādīth* which reached him. Hence, from establishing the *Ṣalāt* is that one observes it in the manner the Prophet (ﷺ) used to observe the *Ṣalāt*; he will neither add anything thereto nor reduce anything therefrom.

Similarly, from establishing the *Ṣalāt* is that it is observed at the times Allah stipulated for it. He – the Exalted – says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

"Verily, the *Ṣalāt* is enjoined on the believers at fixed hours." (*An-Nisā': 103*)

As such, it should not be taken out of its prescribed times because the intent is that one should observe the *Ṣalāt* as ordered by Allah, and Allah has ordered that the *Ṣalāt* be observed at fixed hours. The Prophet (ﷺ) was asked which of the deeds is best in the sight of Allah? And he (ﷺ) answered:

الصَّلَاةُ لَوْقِهَا

"(Observing) the *Ṣalāt* at its fixed hours."⁴⁰

But the one who does what he likes and observes the *Ṣalāt* whenever he wills; whenever he wakes up from his sleep or is less

³⁹ Collected by Al-ʿBukhārī (631) from Mālik bin Ḥuwayrith (رضي الله عنه)

⁴⁰ Collected by Al-ʿBukhārī (527), and Muslim (85) from the *Ḥadīth* of Ibn Mas'ūd (رضي الله عنه).

busy from work, the *Ṣalāt* of such is not sound; because he has not observed the *Ṣalāt* ordered by Allah, he had only prayed according to his own desires.

Likewise, from establishing the *Ṣalāt* is observing devotion in it and paying attention. So, the one who is performing the *Ṣalāt* with his body while he is absent-minded will only benefit from the aspects he concentrated while in the *Ṣalāt*. Allah – the Exalted – says:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

"Successful indeed are the believers. Those who offer their Ṣalāt with all solemnity and full submissiveness." (Al-Mu'minūn: 1-2)

And He – the most High – said:

﴿وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾﴾ البقرة: ٤٥

"And truly it is extremely heavy and hard except for those who obey Allah with full submission." (Al-Baqarah: 45)

That is, the *Ṣalāt* is arduous except for those who obey Allah with all solemnity. For them, it will be easy and they will take delight from it. Devotion is the spirit of the *Ṣalāt* and the *Ṣalāt* without devotion is like the life-less body; even when he had performed the prayer visibly and will not be ordered to repeat it. However, he has no reward from it; he finished it not gaining any reward because he did not pay attention in it from its beginning until its end. He could also gain only a little from it, and an individual could also gain a great deal. One could even gain the entire reward all according to his devotion in the *Ṣalāt*.

From establishing the *Ṣalāt* is observing it in the mosques with the congregation because observing the *Ṣalāt* with the congregation is obligatory upon every individual – that is, upon every one. So, every Muslim who has the ability to come to the mosque and observe the *Ṣalāt* in congregation, then that is obligatory upon him. He ﷺ said:

مَنْ سَمِعَ النَّدَاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ

"Whosoever hears the call (to prayer) and does not attend to it does not have the *Ṣalāt* except for a (valid) excuse."⁴¹

If everyone should be allowed to pray in his place or house, why then is the call to prayer established? Why is it established that the caller should say: *Hayya 'alā Aṣ-Ṣalāt, Hayya 'alā Al-Falāḥ* (meaning: Come to the *Ṣalāt*, Come to success)? That is to say, come and observe the *Ṣalāt* with the congregation in the Houses of Allah – the Mighty and Sublime. Except for the one with a valid excuse or who cannot find a congregation or where no mosque exists; then he should observe the *Ṣalāt* in his place. But for the one around the mosque who hears the call-to-prayer and is healthy and safe, then he has no prayer if he performs the prayer in his house.

The Third Pillar: Giving the *Zakāh*. This is a right Allah – the Mighty and Sublime – has obligated upon the wealth of the rich for the poor. Allah – the Exalted – says:

﴿ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴾ (الذاريات: ١٩)

"And in their properties there was the right of the beggar who asks and the poor who does not ask others." (*Adh-Dhāriyāt*: 19)

﴿ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴾ (الذاريات: ٢٤) ﴿ لِّلسَّائِلِ وَالْمَحْرُومِ ﴾

"And those in whose wealth there is a recognized right. For the beggar who asks and for the unlucky who has lost his property and wealth."
(*Al-Ma'arij*: 24-25)

⁴¹ Collected by Ibn Mājah (793), Ibn Ḥibban in his *Ṣaḥīḥ* (5/415), Aṭ-Ṭabarānī in *Al-Awsat* (4/314) and *Al-Kabīr* (1/420), Al-Bayhaqī in *Al-Kubrā* (3/57) and Ad-Diyā Al-Muqdasī in *Al-Mukhtārāh* (10/239) from the Ḥadīth of Ibn Abbass (رضي الله عنهما)

Therefore, it is an obligatory due and not a supererogatory deed or recommended one or something to be given as a donation. Whosoever gives it volitionally, it will be taken from him but whosoever refuses to give it; if he is one who rejects its obligation, then he is a *Kāfir*, but if he is one who admits its obligation but refuses to give it out of stinginess, then it is obligatory on the Authorities to take it from him forcefully, warn him and discipline him.

If he has some power; soldiers and weaponry, then the Authorities will mobilize an army to fight him until he pays the *Zakāh* in the manner Abū Bakr *Aṣ-Ṣiddīq* (رضي الله عنه) fought those who refused to give the *Zakāh* during his rule.⁴² However, if he rejects its obligation and says: the *Zakāh* is not obligatory, such is ordered to turn in repentance; if he repents (good), otherwise, he is killed as an apostate – and the refuge is with Allah.

The Fourth Pillar: Fasting in the month of *Ramaḍān* in every year. Allah – the Exalted – says:

⁴² Collected by Al-‘Bukhārī (1400, 1457) and Muslim (20) from the *Hadīth* of Abū Hurayrah (رضي الله عنه) who said: "When the Messenger of Allah (ﷺ) died and Abū Bakr was made the caliph after him, and those who apostatized did so amongst the Bedouins; Umar said to Abū Bakr: 'Why fight a people and the Messenger (ﷺ) said: I have been ordered to fight the people until the affirm that: there is no deity worthy of worship except Allah. The one who says: there is no deity worthy of worship except Allah has preserved from me, his wealth and self except by its rights and his reckoning is with Allah?' And he said; 'By Allah! I will fight those who differentiate between the *Ṣalāt* and *Zakāh* for the *Zakāh* is the right upon the wealth. By Allah! If they refuse to pay me a headband from what they paid to the Messenger of Allah (ﷺ) I will fight them for refusing to give it. 'Umar then said: 'By Allah! I have seen that Allah has opened the breast of Abū Bakr to fight and I knew it was the truth'".

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ
مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

"The month of Ramaḍān in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe fasts that month..." (Al-Baqarah: 185)

So, it becomes obligatory upon the Muslim to observe the fast in the month of Ramaḍān if he is able and has no valid excuse or fulfill what is required in its place if he will be unable to make observance for a valid excuse. Allah – the Exalted – says:

فَمَن كَانَ مِنْكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

"And whoever is ill or on a journey, the same number [of days which one did not observe fasts must be made up] from other days..."

Therefore, the sick and the traveler will not fast but they will make up the fast later; however, whoever is not able to observe the fast due to old age or an enduring illness will feed the poor. Allah – the most High – says:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

"And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day)." (Al-Baqarah: 184)

For every day (of fast), he feeds a poor in place of observing the fast for the one who is unable to observe the fast at its time (in the month) or later (any other time after the month).⁴³

⁴³ See: Tafsīr 'Abdur-Razzāq (1/70), Tafsīr At-Tabarī (2/133-140), Tafsīr Ibn Abī Hātim (1/307-312), Ad-Durr Al-Manthoor (1/428)

The Fifth Pillar: Performing the *Hajj* at the House if one finds a means to it: Lexically⁴⁴, *Hajj* means: *Al-Qasdu* (intention). But in the juristic sense, it is to go to the Sanctified House to observe the rites of the *Hajj* and '*Umrah* seeking nearness to Allah – the Mighty and Sublime - thereby.

So, the *Hajj* and '*Umrah* are both acts of devotion for Allah – the Mighty and Sublime – and their place of observance is the Sanctified Mosque and the locations around it where the rites of the *Hajj* are performed. Thus, if a person performs the *Hajj* at a place other than the *Ka'bah*, the *Hajj* will not be accepted and if he believes he could make the *Hajj* at a grave or particular sepulcher or structure or tree, he apostatizes from the religion of Islam.

Hence, one does not make the journey for *Hajj* to other than the House of Allah – the Mighty and Sublime -, *al-Bayt al-'Atīq* (the Ancient House), and the rites of the *Hajj* and '*Umrah* can only be observed there and around it as Allah ordered.

The *Hajj* is performed at a particular period as Allah – the Exalted – says:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ﴾ البقرة: ١٩٧

"The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months..." (*Al-Baqarah*: 197)

As for the '*Umrah*, it could be performed at anytime of the year; it does not have a fixed time.

And Allah – the Exalted – says:

﴿مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ آل عمران: ٩٧

"Those who can afford the expenses (for one's conveyance, provision and residence)..." (*Āl-'Imrān*: 97)

⁴⁴ See: *An-Nihāyah fī Garīb Al-Athar* (1/340), *Lisān Al-'Arab* (2/226), *Al-Qāmūs Al-Muḥīt* (p. 234)

Because the *Hajj* requires spending, provisions and journeying all of which involve some difficulty, Allah stipulated for it, the ability to find a means. This ability is with regard to money and body (sound health). So, the one who is able with respect to his body and he has not the financial means, then the *Hajj* is not obligatory upon him. But the one who can find the means in terms of money but is not able from the aspect of his body, he delegates someone to perform the *Hajj* on his behalf.

Furthermore, because it involves some difficulty and stress and a long distance for some of the Muslims, Allah made it easy and caused it to be obligatory only once in a lifetime for the one who finds a means to it. If it is performed more than once; then that is only supererogatory as in the *Hadīth* that the Prophet (ﷺ) said:

أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا

"O People! Allah has obligated the *Hajj* upon you; so, perform the *Hajj*."

One of the people said: "Is it every year, O Allah's Messenger?" He (ﷺ) remained silent until he repeated it thrice, and the Messenger of Allah (ﷺ) said:

لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَّا اسْتَطَعْتُمْ

"If I say: 'Yes', it will become obligatory and you would not be able (to do it)."⁴⁵

Thus, the *Hajj* is only once – and all thanks belong to Allah -, and that is what is obligatory and what comes after that is only supererogatory.

These are the five pillars of Islam; and the *Hajj* has the '*Umrah*' with it because in some of the wordings of the *Hadīth* of 'Umar (رضي الله عنه) (it says):

وَأَنْ تَحُجَّ وَتَعْتِمِرَ

⁴⁵ Collected by Muslim (1337) from the *Hadīth* of Abū Hurayrah (رضي الله عنه)

"And that you perform the *Hajj* and '*Umrah*'"⁴⁶

The '*Umrah* is referred to as the Lesser *Hajj*.

Then he (Jibrīl) asked him (ﷺ) about *Īmān*: "Inform me about *Īmān*." Allah's Messenger (ﷺ) replied: "**Īmān is to believe in Allah, His angels, His books, His messengers, the Last Day, and the Pre-ordination – whether good or bad.**"

So, *Īmān* includes these Pillars. Lexically, it is the categorical attestation which is never befallen with any form of doubt.⁴⁷ In the juristic sense, it is utterance with the tongue, belief with the heart and acting with the limbs, it increases with acts of obedience and decreases with sin.⁴⁸ This is the meaning of *Īmān* to the people of *Sunnah* and *Jamā'ah* in variance to the *Murji'ah*⁴⁹ who say: *Īmān* is attestation with the heart or attestation with the heart and utterance with the tongue alone, and deeds are not included in it. This is a rejected statement; the deeds are necessarily included and a person will not truly believe without acting upon the deeds even if he attests with his heart.

If one utters with his tongue and does not act upon the deeds having no valid excuse preventing him from doing so, he is not a

⁴⁶ Collected by Ibn Ḥibbān in his *Ṣaḥīḥ* (1/398), An-Nasāī in *As-Sugrā* (p. 23), Ibn Khuzaymah in his *Ṣaḥīḥ* (1/3), Ad-Dāruqutnī in his *Sunan* (2/282), Al-Bayhaqī in *Al-Kubrā* (4/349) and in *Shu'ab Al-Īmān* (3/428).

⁴⁷ See: *An-Nihāyah fī Garīb Al-Ḥadīth* (1/69), *Lisān Al-'Arab* (13/26) and *Mukhtār Aṣ-Ṣiḥāḥ* (p. 11)

⁴⁸ See: *Al-'Aqīdah* by Imām Aḥmad bin Ḥanbal (p. 117), *Lum'at Al-I'tiqād* (p. 23), *Majmū' Al-Fatāwah* (7/505), *Ijtima' Al-Juyūsh Al-Islāmiyyah* (p. 84)

⁴⁹ The *Murji'ah*: It is said; its root is *Al-Irjā* i.e. from *At-Ta'akkhur* (delaying or halting) because they "halt" the actions or deeds from the meaning of *Īmān*. It is also said; it is from *Rajā* (hope) because they say: the sin does not cause any harm as long as one believes as an act of obedience does not bring benefit as long as a person is a *Kāfir*. They are divided into various groups. See: *Maqālāt Al-Islāmiyyīn* (p. 132), and *Al-Farq bayn Al-Firaq* (p. 190).

believer. This is because Allah – Blessed is He and Exalted – mentioned *Īmān* together with the deeds in many verses and did not stop at mentioning *Īmān* alone. He – the Exalted – says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴾

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform the *Ṣalāt* and spend out of that We have provided them. It is they who are the believers in truth..." (Al-Anfāl: 2-4)

He – the Exalted – also said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ ﴾

"Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful." (Al-Hujurāt: 15)

In the *Hadīth*, it says that the Prophet ﷺ said:

الإِيمَانُ بَضْعٌ وَسِتُّونَ أَوْ بَضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ
وَأَدْنَاهَا إِمَاطَةُ الْأَدَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

"*Īmān* is seventy-some or sixty-some branches; the best of it is the saying: *Lā ilāha illa Allāh* and its lowest is removing

harmful things from the way, and bashfulness is a branch of *Īmān*."⁵⁰

This Ḥadīth contains the fact that *Īmān* is expressing, acting and believing because he (ﷺ) said: "...the best of it is the saying: ***Lā ilāha illa Allāh...***" and this is uttering with the tongue, "...and its lowest is removing harmful things from the way..." and this an action, "...and bashfulness is a branch of *Īmān*" and this is in the heart. Thus, it shows that *Īmān* is from these three things. Therefore, whosoever absolutely abandons deeds and does not perform them while he is able to do so, he is not a believer.

As for the one who leaves some of the deeds, he may be a *Kāfir* or one whose *Īmān* is deficient. If he abandons the *Ṣalāt*, he is a *Kāfir* as is contained in verses and *Aḥādīth*. But if he leaves anything from the deeds aside the *Ṣalāt*, he is a believer, deficient in his *Īmān* like those who commit major sins apart from *Shirk*.

There must be agreement in the Islam of a person in the open and secret; so, whoever only acts upon Islam without *Īmān* is a hypocrite because the hypocrites show Islam in the open. So, they became from those who observe the fast, perform the prayers and act upon the pillars of Islam but there is no *Īmān* in their hearts. So, they are in the lowest place in the Hell.

Likewise the one who believes in his heart but does not obey with his limbs or utter the *Shahādatayn*; he is surely not a believer because believing in the heart alone does not suffice, the belief in the heart is only one of the mainstays of *Īmān*. So, one must utter with his tongue and act with his limbs; otherwise, the polytheists believe with their hearts and the Jews and Christians believe in the messengership of Muḥammad (ﷺ) and admit it in their hearts but they reject that in their open.

Allah – the Exalted – says:

⁵⁰ Collected by Al-‘Bukhārī (9) and Muslim (35) from the Ḥadīth of Abū Hurayrah (رضي الله عنه)

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ

بَيَّاتٍ لِلَّهِ يَجْحَدُونَ﴾ (٣٣) الأنعام: ٣٣

"We know indeed the grief which their words cause you (O Muḥammad ﷺ): it is not you that they deny, but it is the verses (the Qur'an) of Allah that the wrongdoers deny." (Al-An'am: 33)

Abū Tālib, the Prophet's uncle said:

I know certainly that the religion of Muḥammad

is surely the best religion of the creatures.

If not for reproach or fear of consequence

you would have seen me being so kind openly.⁵¹

Thus, he attests in his heart that he is the Messenger of Allah and that his religion is the best but showing courtesy to his people prevented him from uttering that. If he had (truly) believed in the Messenger he would have renounced the religion of his people. But he did not want that, the fanatic arrogance of the period of Ignorance prevented him from expressing and showing what he had in his heart.

Even while he was suffering from the pangs of death, the Messenger (ﷺ) was saying to him: "O Uncle, say: **Lā ilāha illa Allāh**" and Abū Jahl and those with him would say: "will you abandon the religion of 'Abdul-Muṭṭalib?" In the end, he said: "It is upon the religion of 'Abdul-Muṭṭalib."⁵²

Thus, he died and did not say: **Lā ilāha illa Allāh**, and he is from the people of the Fire despite the fact that he believed with his heart, acknowledging that as contained in his poems available

⁵¹ See: *Al-Bidāyah wa An-Nihāyah* (3/42), *Samt An-Nujūm Al-'Awālī* (1/394) and *Al-Isābah fī Tamayīz As-Sahābah* (7/236).

⁵² Collected by Al-'Bukhārī (1360), and Muslim (24) from the *Ḥadīth* of Al-Musayyib bin Huzn (رضي الله عنه)

with us which includes the clear saying and attestation that the religion of Muḥammad (ﷺ) is true and that the religion of the polytheists is falsehood. But he did not give the *Shahādah* that *Lā ilāha illa Allāh* and that *Muḥammadun Rasūlullāh*. He refused to say: *Lā ilāha illa Allāh* because that would mean renouncing idol worship which is the religion of his people. This evinces the fact that sheer arrogance of the days of Ignorance could drive a person to disbelief – and the refuge is with Allah -; Allah – the Exalted – says:

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾

"When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance" (Al-Fath: 26)

So, one should not give preference to anything above the true religion no matter the pressure nor fear any insults of the insulting for the sake of Allah; and this is what is obligatory.

The point here is that there must be agreement in the Islam of a person in the open and *Īmān* in his heart; if he is only upon any one of the two, such is not a believing Muslim, and is not from the people of the paradise (if he dies upon that).

This *Hadīth* also evinces that the pillars of *Īmān* are six; as for the rest deeds, they only bring completion and perfection to these six; like saying the truth, commanding good and prohibiting evil, connecting the ties of kinship and others from the deeds which are not amongst the six.

The First Pillar: to believe in Allah – the Mighty and Sublime – by believing that Allah is One, without partner and that He is the one deserving to be worshipped, not any other; and believing in His Names and Attributes – Blessed is He and Exalted -. Thus, believing in Allah includes the three categories of *Tawḥīd*:

- *Tawḥīd Ar-Rubūbiyyah*
- *Tawḥīd Al-Ulūhiyyah*

• *Tawhīd Al-Asmā wa Aṣ-Ṣifāt*

A person is not a believer except by fulfilling these three things. And believing in Allah – as some or majority of those without knowledge say – is to believe that Allah exists. This is certainly not *Īmān* in Allah; believing in the existence of Allah – the Mighty and Sublime – does not suffice; rather believing in Allah includes *Īmān* in his *Rubūbiyyah*, *Ulūhiyyah* and *Asmā wa Aṣ-Ṣifāt*. If any aspect of this is deficient, a person has not actually believed in Allah.

Belief in His *Rubūbiyyah*: is to believe that He alone creates and disposes affairs, gives and takes life, and has the power and authority over all things, without partner in all of that. This is *Tawhīd Ar-Rubūbiyyah*. Only few deny this amongst the people because the entire creatures – believers and non-believers – all affirm *Tawhīd Ar-Rubūbiyyah* as Allah – the Mighty and Sublime – says:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ﴾
العنكبوت: ٦٣

"If you were to ask them: 'Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?' They will surely reply: 'Allah.'" (Al-'Ankabūt: 63)

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

"And verily, if you ask them: 'Who created the heavens and the earth?' Surely, they will say: 'Allah (has created them).'" (Az-Zumar: 38)

He said:

﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ ﴿٨٤﴾ سَيَقُولُونَ

لِلَّهِ ﷻ المؤمنون: ٨٤ - ٨٥

"Say: 'Whose is the earth and whosoever is therein? If you know!'
They will say: 'It is Allah's!'" (Al-Mu'minūn: 84-85)

And He – the Exalted – said:

﴿ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴾ ﴿٨٦﴾

سَيَقُولُونَ لِلَّهِ ﷻ المؤمنون: ٨٦ - ٨٧

"Say: 'Who is (the) Lord of the seven heavens, and (the) Lord of the
Great Throne?' They will say: 'Allah.'" (Al-Mu'minūn: 86-87)

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ

اللَّهُ ﷻ يونس: ٣١

"Say (O Muḥammad ﷺ): 'Who provides for you from the sky and
from the earth? Or who owns hearing and sight? And who brings out
the living from the dead and brings out the dead from the living? And
who disposes the affairs?' They will say: 'Allah.'" (Yūnus: 31)

So, they all affirm *Tawḥīd Ar-Rubūbiyyah*; "And who brings out
the living from the dead and brings out the dead from the
living? And who disposes the affairs?' They will say:
'Allah'" Glorious and Exalted is He. Hence, they do not deny
that despite being polytheists as He – the Exalted – says:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾ ﴿١٠٦﴾ يوسف: ١٠٦

"And most of them believe not in Allah except that they attribute partners unto Him." (Yūsuf: 106)

They believe in *Tawḥīd Ar-Rubūbiyyah* alone and this does not suffice; one must believe in *Tawḥīd Al-Ulūhiyyah* i.e., that no one deserves to be given worship except Allah – the Mighty and Sublime. *Ulūhiyyah* means 'Ubūdiyyah (i.e. servitude).

This is the point of difference between the nations and the Messengers; many of the nations admit that Allah is the Creator, the Enricher and they acknowledge *Tawḥīd Ar-Rubūbiyyah* but join partners with Allah in *Tawḥīd Al-Ulūhiyyah*; so, they give worship to others along with Allah – devote slaughtering to it, swear unto it, seek help from it – whether the partner joined with Allah is an idol or tree or stone or grave or jinn or a person, it is *Shirk* (joining partners with Allah) regarding *Tawḥīd Al-Ulūhiyyah*.

It occurred similarly in the later times after *al-Qurūn al-Mufaddalah* (the Purified Times) that some reject *Tawḥīd al-Asmā waṣ Ṣifāt* amongst the deviant sects from the *Jahmites*⁵³, *Mu'tazilites*⁵⁴, *Ash'arites*⁵⁵ and those who follow in their footsteps. They reject Allah's Names and His Attributes:

⁵³ They are the followers of Jahm bin Ṣafwān Abū Mīhriz Ar-Rāsibī, As-Samarqandī. He is astray and leads astray, the leader of the Jahmites. He died at the time of the younger *Tābi'īn*. He invented great evil and was a head in the denial of the Names and Attributes of Allah. He was killed in the 128 AH by Salm bin Ahwaz. See: *Al-Mīlāl wa An-Nihāl* by Ash-Shahristānī (1/86), *Al-Farq bayna Al-Firaq* (p. 199), *Mīzān Al-Itidāl* by Adh-Dhahabī (2/159) and *At-Ta'rīfāt* by Al-Jurjānī (p. 108) and *Fath Al-Bārī* (13/345).

⁵⁴ One of the deviant sects which oppose the People of *Sunnah* and the *Jamā'ah*; the leader of this sect was Wāsil bin Aṭā Al-Gazāl. He was a student in the learning circle of Al-Ḥasan Al-Baṣrī and later came up with the position on: *Al-Manzila bayna Al-Manzilatayn* (the status in-between the two statuses) and that the one who commits a major sin is neither a believer nor a disbeliever. So, Al-Ḥasan threw him out of his circle and 'Amr bin 'Ubayd joined him and they both withdrew themselves from the circles of Al-Ḥasan and for that, they were referred

- Some of them reject the Names of Allah and the Attributes
- Some affirm the Names and reject the Attributes
- And some reject some of the Attributes

They are all alike; one must believe in the Names of Allah and His Attributes as have been reported by many amongst the pious predecessors: **"The position of the pious predecessors is that they describe Allah with what He has described Himself with and what**

to as *Mu'tazilites* and nicknamed *Qadarites* for their attributing the actions of the creatures to their abilities and their denying the Pre-Ordainments regarding that (the actions of the creatures).

The *Mu'tazilites* are divided into various sects but they are united upon the rejection of Allah's Attributes and the saying that the Qur'an was created; that the servant creates his own actions. They have five fundamentals which they have placed in the position of the six pillars of *Īmān* with the People of *Sunnah* and the *Jamā'ah* and those are; *At-Tawhīd* (Oneness), *Al-'Adl* (Justice), *Al-Manzilat bayna Al-Manzilatayn* (the Status between the Two Statutes), *Al-Wa'd wa Al-Wa'd* (Promise and Threat), *Al-'Amr bil-Ma'rūf wa An-Nahy an Al-Munkar* (Commanding Good and Prohibiting Evil); they only intended falsehoods with these ascriptions! See: *Al-Milal wa An-Nihal* (1/30-32), *Al-Farq bayna Al-Firaq* (18, 93, 94), *Al-Bad'u wa At-Ta'rīkh* (5/142), *Siyyar Al-A'lām* (5/464), *Wafayāt Al-A'yān* (6/8)

⁵⁵ An ascription to Abū l-Ḥasan 'Alī bin Ismā'īl bin Ishāq bin Sālim Al-Ash'arī; he was born in the year 260 AH. He grew up learning the positions of the *Mu'tazilites* and studied under Abū 'Alī Al-Jabālī. He later abandoned their sect and renounced it and then began to follow Ibn Kilāb and spread his thoughts. Afterwards, he returned to the positions of the People of *Ḥadīth* and ascribed himself to *Imām* Aḥmad and authored on the positions of the People of *Sunnah* and the *Jamā'ah*, (the book entitled): *Al-Ibānah*, *Al-Mūjiz*, *Rasā'il Ath-Thughr* except that he has remained upon some positions of Ibn Kilāb. He died in Baghdad in the year 324 AH. *Imām* Adh-Dhahabī said: "It is also said that he remained until 330 AH". See: *Tarīkh Al-Baghdād* (11/346), *Wafayāt Al-A'yān* (3/284), *Siyyar Al-A'lām* (15/85), *Shadharāt Adh-Dhahabī* (2/303), *Al-Bidāyah wa An-Nihāyah* (11/187).

His Messenger ﷺ has described Him with, without *Tahrīf* (distortion), or *Ta'tīl* (rejection) and without *Takyīf* (saying how) or *Tamthīl* (likening)."⁵⁶ Thus, whosoever rejects the Names and Attributes or any one of it knowingly does not truly believe in Allah because He has rejected an aspect of *Tawḥīd* except he is excused for ignorance or blind-following or interpretation. Such will be a misguided one and not a *Kāfir*.

The Second Pillar: Belief in the Angels; you should believe that they are one of the creatures of Allah and His soldiers. Allah created them from light as is contained in the *Ḥadīth*:

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنْ
وُصْفٍ لَكُمْ

"The angels were created from light, the jinn were created from smokeless flame of fire and Ādam from what was described to you."⁵⁷

Malā'ikah (the angels) is the plural of (the word) *Malak* (an angel) which is *Rasūl* (messenger) because the angels are messengers from Allah – the Mighty and Sublime – to his creatures. Allah – the Exalted – says:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾ الحج: ٧٥

"Allah chooses Messengers from angels and from men." (*Al-Hajj*:

75)

And they are in groups with each group having its specific duty assigned to it by Allah. Hence, Jibrīl is assigned with revelation, Mīkā'il is assigned with the rain and vegetation, Isrā'īl is assigned

⁵⁶ See: *Al-Lum'ah* by Ibn Qudāmah (p. 9), *Tarīkh Al-Islām* by Adh-Dhahabī (p. 87), *Bayān Talbīs Al-Jahmiyyah* (1/31), *Majmū' Al-Fatāwah* (5/26), *Ijtimā'u Juyūsh Al-Islamiyyah* (p. 132), *Sawā'iq Al-Mursalah* (2/426)

⁵⁷ Collected by Muslim (2996) from the *Ḥadīth* of 'Ā'isha (رضي الله عنها)

with blowing into the horn. Amongst them also is the *Malak al-Mawt* assigned with taking souls⁵⁸ and some of them are assigned with the fetuses in the wombs of mothers; it blows life into it and is ordered with four words which it will write.⁵⁹ Some of them are assigned to take record of the deeds of the children of Ādam as in His saying:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كُنِينٍ ۝ يَكْتُبُونَ مَا تَفْعَلُونَ ۝ ﴾

"But verily, over you (are appointed angels in charge of mankind) to watch you, *Kirāman* (honourable) *Kātibīn* writing down (your deeds), They know all that you do." (*Al-Infīṭār*: 10-12)

⁵⁸ As is contained in the *Hadīth* collected by Aṭ-Ṭabarānī in *Al-Kabīr* (12061), Abū Shaykh in *Al-'Uzmah* (2/700-701), Ibn Abī Shaybah in *Al-'Arsh* (p. 86-87) from the *Hadīth* of Ibn 'Abbāss (رضي الله عنهما) that the Prophet ﷺ said: "...who is this, O Jibrīl? He said: 'This is Isrāfīl, Allah created him on the day He created him..., he does not raise his glance; between him and the Lord is seventy lights, if he comes near any one of them he will burn up. A *Lawh* is in his control, so when Allah – the Mighty and Sublime – approves anything in the heaven or in the earth, the *Lawh* ascends, taps his forehead and he looks. If it is from my duties he orders me to do it and if it is from the duties of Mīkāīl, he orders him to do it, and if it is from the duties of the *Malak Al-Mawt*, he orders him to do it'. So, I said, 'O Jibrīl, what is your duty?' He said, 'in-charge of the wind and the soldiers'. I said, 'what is the duty of Mīkāīl?' He said, 'in-charge of the vegetation and rain'. I said, 'what is the duty of the *Malak Al-Mawt*?' He said, 'in-charge of taking lives'".

⁵⁹ As contained in the *Hadīth* collected by Al-Bukhārī (3208), Muslim (2643) from the *Hadīth* of Ibn Mas'ūd (رضي الله عنه) that the Prophet ﷺ said: "Certainly, the bringing to being of each of you in the womb of his mother lasts forty days (as mixed semen drops). Then, he becomes '*Alaqah* (as a piece of clotted blood) for similar period, and then, it becomes *Mudgah* (a little lump of flesh) for a similar period. Thereafter, the angel is sent to it. He blows life into it, and is ordered with four words: the writing of its wealth, life-span, work, and whether it will be a successful one or wretched."

So, the angels have duties to which they are assigned and which they carry out; and they are from the soldiers of Allah and the Unseen World. We do not see them but we believe in their existence and their actions mentioned by Allah – the Mighty and Sublime –; that they implement them following His orders – Glorious is He and Exalted.

The matter is not as opined by those who are astray regarding the angels. Some of them (the people), take some of them (the angels) for enemies. Like the Jews, they take Jibrīl (جبريل) for an enemy and they say, "Jibrīl is our enemy, if it were other than Jibrīl that descended upon Muḥammad, we would have believed in him. But since the one that descended upon him was Jibrīl, we will not believe in him because Jibrīl is our enemy"!! Allah – the most High – said:

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿١٧﴾ مَنْ كَانَ

عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ

لِلْكَافِرِينَ ﴿١٨﴾ البقرة: ٩٧ - ٩٨

"Say (O Muḥammad ﷺ): 'Whoever is an enemy to Jibrīl, (let him die in his fury), for indeed he has brought it (this Qur'aan) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurāh and the Injīl] and guidance and glad tidings for the believers.' Whoever is an enemy to Allah, His Angels, His Messengers, Jibrīl (Gabriel) and Mikā'il, then verily, Allah is an enemy to the disbelievers." (Al-Baqarah: 97-98)

There are also from the Shī'ah those who take Jibrīl for an enemy, been influenced by the Jews. So they say: "the message was meant for Alī but Jibrīl was treacherous and gave it to Muḥammad."! Their poet would say: "The trustworthy was treacherous, so he took it away from the Lion."

There are some of the people – particularly the polytheists – who say, "The angels are the daughters of Allah"! Glorious is Allah, above what they say. Allah – the Exalted – says:

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا﴾ الزخرف: ١٩

"And they make the angels who themselves are slaves to the Most Beneficent (Allah) females." (Az-Zukhruf: 19)

﴿أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ﴾ الطور: ٣٩

"Or has He (Allah) only daughters and you have sons?" (At-Tūr: 39)

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾ النحل: ٥٨

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!" (An-Nahl: 58)

Then He said:

﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ

لَهُمُ الْحُسْنَىٰ﴾ النحل: ٦٢

"They assign to Allah that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs." (An-Nahl: 62)

He – the Exalted – said:

﴿أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ﴾ الصافات: ١٥٣ - ١٥٥

﴿١٥٥﴾ الصافات: ١٥٣ - ١٥٥

"Has He (then) chosen daughters rather than sons?

What is the matter with you? How do you decide? Will you not then remember?" (Aṣ-Ṣāfāt: 153-155)

So if you are not pleased with daughters for yourselves and would dislike them, why do you ascribe them to Allah – the Mighty and Sublime?! Despite the fact that Allah has taken no son; this is from the aspects of refuting them and exposing the evil in their saying.

Likewise, the Christians say, "*Al-Masīh* (ʿĪsa – *Alayhis-Ṣalāt was-Salām*) is the son of Allah"! Thus, they ascribe a son to Allah – the Mighty and Sublime. The Polytheists ascribe daughters to Allah – the Mighty and Sublime – and He has neither taken any partner nor son, for the son is a part of the parent, his like and Allah – the Mighty and Sublime – has no partner or like. He is the Opulent – Glorious is He and Exalted -, He is in no need of children. That is only for mankind; only the creatures are in need of children.

The Third Pillar: Belief in the Revealed Books. So you believe that Allah revealed Books to His Messengers which are from His speech and revelation. They contain His Laws – His orders and prohibitions. He revealed them to His Messengers (*Alayhi Aṣ-Ṣalāt was-Salām*) so that the truth can be explained and falsehood prohibited and for the guidance of people. They are many; Allah alone knows them all, but those he has mentioned are: *At-Taorāh*, *Az-Zabūr*, *Al-Injīl*, *Al-Qur'an*, and the scrolls of Ibrāhīm and Mūsa. Thus, we believe in the Books – those mentioned by Allah and those He has not mentioned – and the greatest of them all is the Noble Qur'an.

The Fourth Pillar: Belief in the Messengers. Similarly, you should believe in the Messengers of Allah, from the first of them to the last of them, those mentioned by Allah and those He has not mentioned amongst them; you must believe in them all. Whosoever rejects anyone of them has rejected them all and is a *Kāfir*; and if he were to believe in some of them and disbelieve in others, he will be a *Kāfir*. Thus, the one who believes in them but disbelieves in ʿĪsa and Muḥammad – *Alayhima Aṣ-Ṣalāt was-*

Salām – like the Jews, is a *Kāfir*; likewise, the one who believes in them but dislikes the message of Muḥammad – *Alayhi As-Ṣalāt was-Salām* – like the Christians, is a disbeliever in all of them.

Thus, Allah does not accept believing in some and disbelieving in the rest because it is from differentiating between the Messengers. Allah – the Exalted says:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۚ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ﴾ النساء: ١٥٠ - ١٥١

"Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, 'We believe in some but reject others,' and wish to adopt a way in between. They are in truth disbelievers." (An-Nisā': 150-151)

The first of the Messengers was Nūḥ (*Alayhi Aṣ-Ṣalāt was-Salām*); as for the Prophets, Ādam was a prophet and those who came after him amongst the Prophets. Between Adam and Nūḥ – *Alayhima As-Salām* -, there were prophets; but the first of the Messengers was Nūḥ - (*Alayhi Aṣ-Ṣalāt was-Salām*). Allah – the Mighty and Sublime – sent him to his people when they started worshipping pious people. The last of them is Muḥammad (ﷺ); Allah – the Exalted – says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ﴾

"Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him." (An-Nisā': 163)

Believing in all of the Messengers is a general belief while believing in Muḥammad (ﷺ) is specific because he is our prophet

and messenger and as such, we must believe in what he has brought in particular.

The Fifth Pillar: Belief in the Last Day; that is the Day of *Qiyāmah* (Standing). It is called the Last Day because it is at the end of the world and the Day of *Qiyāmah* because of the standing up of people on it from their graves unto the Lord of all that exists. It is referred to as the Day of *Ba'th* (Resurrection) because people will be resurrected on it from their graves, and it is called the Day of *An-Nushūr* and *An-Nushūr* means *Ba'th*. It has many names which is from what points to its greatness.

Belief in the Last Day is affirming that it will happen and then preparing towards it. Thus, it does not suffice that one accepts and affirms its occurrence, one must prepare for it. When you put forward good deeds, turn in repentance from evil deeds and engage in a great deal of virtuous deeds then you are preparing for this great day; a day which will undoubtedly occur. Ibrāhīm – *Alayhi Aṣ-Ṣalāt was-Salām* – said in his supplication:

﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝٨٧ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝٨٨ إِلَّا مَنْ أَتَى اللَّهَ﴾

بِقَلْبٍ سَلِيمٍ ۝٨٩﴾ الشعراء: ٨٧ - ٨٩

"And disgrace me not on the Day when (all the creatures) will be resurrected; the Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart." (*Ash-Shu'arā*: 87-89)

It is indeed, a great Day:

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝٣٤ وَأُمِّهِ وَأَبِيهِ ۝٣٥ وَصَاحِبَتِهِ وَبَنِيهِ ۝٣٦ لِكُلِّ﴾

أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝٣٧﴾ عبس: ٣٤ - ٣٧

"That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others." (*'Abasa*: 34-

And on that Day;

﴿يُبْصَرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بَيْنِهِ ۝۱۱﴾
 وَصَحْبَتِهِ وَأَخِيهِ ۝۱۲ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۝۱۳ وَمَنْ فِي الْأَرْضِ جَمِيعًا
 ثُمَّ يُنْجِيهِ ۝۱۴ كَلَّا ۝ الْمَعَارِجُ: ۱۱ - ۱۵

"Though they shall be made to see one another, - the Mujrim, (the sinful) would desire to ransom himself from the punishment of that Day by his children. And his wife and his brother; and his kindred who sheltered him, and all that are in the earth, so that it might save him. By no means!" (Al-Ma'ārij: 11-15)

So, he will not be saved from this except by performing good deeds and abstaining from evil deeds.

This is what is intended by belief in the Last Day. Anyone who says: there is no resurrection, its all about this worldly life; this is a *Kāfir* because he belies Allah and His Messenger and the consensus of the Muslims and that which is known in the *Dīn* by necessity. Thus, there is no doubt in the disbelief of the one who rejects Resurrection. With regard to that, Allah – the Exalted – said:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْثَوْا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝۷﴾
 التَّغَابُنُ: ۷

"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muḥammad ﷺ): 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.'" (At-Taghābun: 7)

Allah – the Mighty and Sublime – ordered his Messenger to swear by his Lord that He will raise His creatures. His saying: "(The

disbelievers) pretend..." *Az-Za'm* is something which is false; that is, they have lied in this saying of theirs; and He – the Exalted - said:

﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾ (الأنعام: ٢٩)

"And they said: 'There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).'" (Al-An'ām: 29)

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ﴾ (الجاثية: ٢٤)

"And they say: 'There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time).'" (Al-Jāthiyah: 24)

﴿أَعِدُّكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْتُمْ تُخْرَجُونَ﴾ (٣٥) ﴿هَبَّاتٌ

هَبَّاتٌ لِّمَا تُوْعَدُونَ﴾ (٣٦) ﴿إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ

بِمَبْعُوثِينَ﴾ (٣٧) ﴿المؤمنون: ٣٥ - ٣٧﴾

"Does he promise you that when you have died and have become dust and bones; you shall come out alive (resurrected)? Far, very far is that which you are promised. There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!" (Al-Mu'minūn: 35-37)

That is the way of speech of the *Kuffār* – old and present - they reject the Resurrection and have no evidence for that except that they say: how will people who have died and turned to soil be brought back to life? This is impossible!

﴿قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ﴾ (٧٨) ﴿يس: ٧٨﴾

"He says: 'Who will give life to these bones when they have rotted away and became dust?'" (Yāsīn: 78)

Subhānallāh (Glorious is Allah)! They were not in existence before basically; thereafter Allah – the Mighty and Sublime – created them. So, that the One who created them in the beginning is able to bring them back to life is with a greater reason.

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ. قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

"And he puts forth for Us a parable, and forgets his own creation. He says: 'Who will give life to these bones when they have rotted away and became dust?' Say: (O Muhammad ﷺ), 'He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'" (Yāsīn: 78-79)

Therefore, the Qur'an contains a great deal of refutation for those who reject the Resurrection.

Also, which of them is greater, the creation of the heavens and the earth or the creation of man? There is no doubt that the creation of the heavens and the earth is greater than the creation of mankind; Allah – the Exalted said:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾ غافر: ٥٧

"The creation of the heavens and the earth is indeed greater than the creation of mankind." (Gāfir: 57)

Thus, the one who is able to create the heavens and the earth, that He is able to create mankind is with a greater reason. Then also, Allah – the Mighty and Sublime – gives life to the earth after its death; a land would be barren without any vegetation and when the rain falls upon it, it mixes with the vegetation and the hitherto dead grain and seed scattered in the place comes back to life and grows, becoming vegetation; productive trees, date palms and grapes and various kinds of plants while it had

been dead initially. Is the One who gives life to the earth after its death able to give life to man after his death? This is something real, seen by people that the dead dry barren land, when Allah – the Mighty and Sublime – makes the rain fall upon it, becomes green and flourishing with plants; as Allah – the Exalted – says:

﴿وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝٥ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ
الْمَوْتِ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٦ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ
اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾
الحج: ٥ - ٧

"And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves." (Al-Hajj:

5-7)

This is an illustration seen by everyone; who could have given life to these plants? Who brought leaves, branches and fruits from this dry seed? It is certainly Allah – Glorious is He and Exalted. If He gave life to these plants after their death, He is able to resurrect the one in the grave; nothing incapacitates Him – Glorious is He and Exalted.

Similarly, if there were not to be Resurrection and Reward for actions, creation would have been useless; why will He create them and they had done good deeds or acts of disbelief and then, they will die and be left? This does not befit the Justice of Allah – the Mighty and Sublime:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴾ (١١٥)

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ﴿١١٥﴾ المؤمنون: ١١٦ - ١١٥

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? So Exalted be Allah, the True King." (Al-Mu'minūn: 115-116)

Exalted is Allah, far is He above that! So, Allah – the Mighty and Sublime – shall raise mankind and separate between the believers and the *Kuffār* and reward the believer for his belief and the *Kāfir* for his disbelief:

﴿ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ

لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴾ (٢٧) أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ ص: ٢٧ - ٢٨

"And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! Shall We treat those who believe and do righteous good deeds, as those who associate partners in worship with Allah and commit crimes on earth? Or shall We treat the pious as the criminals?" (Şād: 27-28)

They all will die and will not be resurrected or reward for their actions?! Never! Certainly not!

Then Allah threatened the *Kuffār* and the polytheists and the sinners that they will certainly return to their Lord and made to account and be rewarded accordingly pointing to the fact that Resurrection is certain, and that it shall happen without any doubt and that the world is an abode of work while the hereafter is the abode of recompense. This is the Wisdom of Allah – Glorious is He and Exalted.

This evinces the fact that there is another abode where the pious will be rewarded for his piety and the evil for his evil. In this world, there may not be difference (between both in terms of worldly benefits) but there shall be difference in the hereafter. He – the Exalted – says;

﴿ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴾

"And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e the believers will be separated from the disbelievers). Then as for those who believed (in the Oneness of Allah Islamic Monotheism) and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of delight (Paradise). And as for those who disbelieved and belied Our signs, and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire)." (Ar-Rūm: 14-15)

And He said:

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾ الشورى: ٧

"A party will be in Paradise and a party in the blazing Fire (Hell)." (Ash-Shūrah: 7)

They will be separated on the Day of Resurrection; but in the world, they are the same, they all live and perhaps the *Kāfir* may even be in a better condition than the Muslim from the angles of riches, wealth, and health, even though he is a *Kāfir*. And the believer is tried; he goes hungry, sick and he contends with many harmful things and dies in this condition; because Allah has preserved the rewards for him in the hereafter. So, he gets the reward for his good deeds in the hereafter and his deeds will never be wasted.

These are from the evidences for Resurrection; they are evidences that are soundly intellectual and based on the Qur'an. The evidences for Resurrection are many; yet, the *Kuffār* and the atheists reject it. Unfortunately, some of the people believe it but do not get prepared for it as if they reject it!

The Last Day means all of what comes after death; that is the Last Day. So, when a person dies and passes away, he enters the Last Day and has left this world. **The first** of the series of the events is that:

When the dead is placed in his grave and the soil is leveled above him and the people depart him;

إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، يَأْتِيهِ مَلَكَانِ، فْتَعَاذُ رُوحُهُ فِي جَسَدِهِ وَيُجْلِسَانِهِ،
وَيَسْأَلَانِهِ مَنْ رَبُّكَ؟ مَا دِينُكَ؟ مَنْ نَبِيُّكَ؟

"He will certainly hear the taps of their shoes; two angels will come to him and his soul will return to his body and they will sit him up and ask him, 'Who is your Lord? What is your religion? Who is your Prophet?'"⁶⁰

Three questions; if he responds with the correct answers he is saved and successful but if he is unable to answer, he is unsuccessful and destroyed and has wasted his stay in the worldly life.

If a person says; how can the two angels come to him in his grave while we do not see them? The response is: Allah is able to do all things; as for you, many things have been made invisible to you. So, the angels will both come to him and you will not see them; do you see your soul entering your body? Do you see all things? There are any things you do not see and they exist! Do you see the intellect which distinguishes you from another? It is not everything that you do not see that does not exist. This (i.e.

⁶⁰ The *Hadīth* of the Questioning by the Two Angels; collected by Al-Bukhārī (1337) and Muslim (2870) from the *Hadīth* of Anas bin Mālik, and Muslim (2871) from the *Hadīth* of Al-Barā bin 'Āzib (رضي الله عنهما)

denying the questioning by the angels because man does not see it) is the position of the Materialists and the Naturalists. As for the people of *Īmān*, their belief broadens to accept everything that is authentically reported and they will not delve into the matters with their intellects (alone).

So, the two angels will approach him, sit him up and ask him questions: Who is your Lord? And who is your Prophet? And what is your Religion? So, the believer says: "My Lord is Allah, and my Religion is Islam and my Prophet is Muḥammad (ﷺ); and a caller will call out:

أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَوَسَّعُوا لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ، وَ
افْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ

"My servant has said the truth; so grant him an extension from the Paradise and widen his grave to the extent of his vision and open a door for him to the Paradise."

Thus, its gentle wind comes to him and its fragrance and he sees his place in the Paradise and says,

يَا رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي

"O Lord, establish the Hour, so that I return to my family and wealth."⁶¹

As such, his grave becomes one of the gardens of the Paradise even when we do not see it.

Allah may cause some to see it, but this is not a must.

As for the hypocrite and the one in doubt, who lived doubting (*Īmān*) in this world and dies upon it, when they ask him saying, "Who is your Lord?" He will say: "I do not know", "What is your Religion?" He will say: "I do not know, I heard the people saying

⁶¹ Collected by Abū Dawūd (4753), Aḥmad in the *Musnad* (4/287), At-Tayālīsī (1/102), Al-Bayhaqī in *Shu'ab Al-Īmān* (1/358) from the *Ḥadīth* of Al-Barā bin Azīb (رضي الله عنه). See: *Kitāb Ithbāt 'Azāb Al-Qabr* by Al-Bayhaqī.

something and I said it." "Who is your Prophet?" He will say: "I do not know." Because while in the world, he did not believe with his heart, he only uttered (the statements of belief) on his tongue; "I heard the people saying something and I said it" just to conform to them. This is the hypocrite who says what the believers say, observes the prayer and fasts but there is not *Īmān* in his heart. He was only doing all that out of flattery and deception, so that he could stay with Muslims but he had not believed in his heart.

Even if he is eloquent, trying to acquire knowledge, memorizing texts and chains of transmission, he will stutter in his grave and will be unable to speak and will forget the right responses and say: "I do not know, but I heard the people saying something which I do not really know or believe" and a caller will call out: **"My creature has lied; give him an extension from the Fire and open a door for him to the Fire"**. So, its heat and violent hot wind will come to him, and his grave will be constricted on him until his ribs will exchange positions – and we seek refuge with Allah – and his grave will become one of the pits of the Fire; and he will say: **"O Lord, do not establish the Hour"** because he knows that when the Hour becomes established what comes after that is worse than what he is in – and the refuge is with Allah.

This is pointed to by Hs saying:

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

"Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause to go astray those who are polytheists and wrong-doers, and Allah does what He wills." (Ibrāhīm: 27)

"Allah will keep firm those who believe, with the word that stands firm in this world..." as they lived upon the Firm Word and true *Īmān* in this world, Allah will keep them firm in the grave and at the questioning; **"And Allah will cause to go**

astray those who are polytheists and wrong-doers..."and they will be unable to respond. The *Aḥādīth* regarding this are *Mutawātir* (i.e. have been reported by large number of people in every level of the chain of transmission) from the Prophet (ﷺ).⁶²

The People of the *Sunnah* and the *Jamā'ah* are agreed upon it and no one has rejected it (amongst the Muslims) except the *Mu'tazilites*, those who depend solely upon their intellects and today, the Rationalists who are the offspring of the *Mu'tazilites*. They are upon this position.

This is what he will face in the grave on the first day of the Hereafter. So, if one is fortunate in the grave what comes after it will be easier than it; but if he fails, what will happen after it will be worse. Thus, the first entrance to the Hereafter is the grave. As is known, the abodes are three:

- This World, which is the Abode of Work
- The *Barzakh* which is the grave, and the Abode of Waiting
- The Everlasting Abode, which is the Hereafter;

﴿ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴾ غافر: ٣٩

"And verily, the Hereafter that is the home that will remain forever."
(*Al-Gāfir*: 39)

So, the people will remain there forever – in the Paradise or Fire.

Therefore, the Hereafter commences with death and the first thing that happens therein is the punishment of the grave or its delight. As such, the grave is the interval between this world and

⁶² Ibn Abī Al-'Izz said: "The narrations from the Messenger of Allah (ﷺ) have come in the *Mutawātir* form affirming the punishment of the grave and its pleasure for the one due for that and the questioning of the two angels. Thus, it becomes obligatory to affirm its establishment and believe it." See: *Sharḥ Al-'Aqīdah Aṭ-Ṭaḥāwīyyah* (p. 450).

the hereafter, it is the place of waiting. Thus, it is called *al-Barzakh* since it is the interval between two things.

Also, from belief in the Last Day is to believe that Allah will resurrect these bodies from their graves and they will stand before the Lord of all that exists in a complete form as they were in the World, complete; nothing will be missing from it. When Isrāfīl blows the trumpet – that is, the horn - the second time, the souls will fly out of the horn and each soul will enter into its body:

﴿ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ الزمر: ٦٨

"Then it will blown a second time and behold, they will be standing, looking on (waiting)." (Az-Zumar: 68)

Thereafter, they will be ordered to move to the Plain of Gathering

﴿يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاءَ﴾ المعارج: ٤٣

"they will come out of the graves quickly as racing to a goal..." (Al-Ma'ārij: 43)

Meaning, quickly; and so, no one will stay behind or miss; they will all move to the Plain of Gathering. They will resurrect from their graves and will be moved to the plain where they will be gathered and will stand on their feet – from the first of creation to the last of them – in one place, barefooted, naked and uncircumcised. *Hufātan*: not wearing any shoe, *'Urātan*: not wearing any cloth, *Gurlan*: not having been circumcised.⁶³

So, they will be gathered on the Plain for a period of fifty thousand years standing on their feet, waiting for what will be done to them. As for the believer, he will not feel this difficulty;

⁶³ As contained in the *Hadīth* collected by Al-'Bukhārī (3349), Muslim (2860) from the *Hadīth* of Ibn 'Abbāss (رضي الله عنهما) that the Prophet ﷺ said: "You shall all be gathered barefooted, naked and uncircumcised..."

the one who will feel the difficulties of Gathering is the *Kāfir*. Allah – the Exalted – says:

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ

يَسِيرٌ

"Then, when the Trumpet is sounded; truly, that Day will be a Hard Day. Far from easy for the disbelievers." (*Al-Muddaththir*: 8-10)

Then they will disperse from the Plain of Gathering – after the long stay – for the Reckoning. They will be held responsible based on their deeds – nothing will be left – they will be made to see them all, account for them and acknowledge them. There are some who will not be called to account and will enter the Paradise without reckoning as contained in the Ḥadīth of the seventy thousand who will enter the Paradise without reckoning or punishment⁶⁴; and some of them will have an easy reckoning:

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَينْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾﴾

"He surely will receive an easy reckoning, and will return to his family in joy!" (*Al-Inshiqāq*: 8-9)

Yet, some of them will be cross-examined; he ﴿٩﴾ said:

مَنْ نُوقِشَ الْحِسَابَ عَذَّبَ

"Whoever is interrogated for reckoning will be punished"⁶⁵.

These three categories are with respect to the believers; so, the believer will be given comparative reckoning according to his good and evil deeds. As for the *Kāfir*, he will not be given such

⁶⁴ Collected by Al-‘Bukhārī (6541), and Muslim (220) from the Ḥadīth of Ibn ‘Abbāss (رضي الله عنهما).

⁶⁵ Collected by Al-‘Bukhārī (103) and Muslim (2876) from the Ḥadīth of ‘Ā’isha (رضي الله عنها).

comparative reckoning because he has no good deeds; rather, he will be given affirmative reckoning – he will be made to see his deeds until he admits them.

Thereafter, the Scales; the deeds will be weighed – the good and evil deeds – on real scales with two scale dishes.⁶⁶ The good deeds will be placed on a scale dish and the evil deeds on another. Allah – the Exalted – says:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

"Then, those whose scales (of good deeds) are heavy, - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide." (Al-Mu'minūn: 102-103)

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾ (٦) ﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ (٧) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ، ﴿فَأَمَّهُ هَكَايَةً﴾ (٨) ﴿فَأَمَّهُ هَكَايَةً﴾ (٩) - الفارعة: ٦ -

٩

"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, He will have his home in Hāwiyah (pit, i.e. Hell)." (Al-Qāri'ah: 6-9)

That is, the scales of his deeds; so it will be placed on a pan and the evil deed on the other pan, and he will receive the reward for whichever of them both that is weightier – the preponderance of the good deeds or that of the evil deeds. This is from Allah's

⁶⁶ Ibn Abī Al-'Izz said in his *Sharḥ Aṭ-Ṭahāwīyyah* (p. 475): "The weighing of deeds, the doer and the scrolls of deeds is established, and that the Scale is of two scale dishes is also established, and Allah knows best what is beyond that of the ways it will be done."

justice, that He will not be unjust to anyone; rather, he will reward man according to his deeds.

So, it is a real Scale; but the *Mu'tazilites* say: "It is not a real scale what that means is the establishment of justice. Thus, it is an abstract scale which only implies (the establishment of) justice between the creatures"! However, they have no evidence except their intellects; so they disbelieve in it because they do not see the Scale; they do not believe in the Unseen. This is the problem with absolute dependence on the intellect.

The believer should not depend on the intellect in everything. The intellect guides, (no doubt), but it is not all that matters. There are many things the intellect does not grasp; the matters of the Unseen may not be comprehended by the intellect, and as such, do not make your intellect the judge in such matters; rather, dependence should be upon texts alone. This is the reason for their rejection. Based on their mistaken position, they do not believe whatever they do not see or observe, they rather reject them or give them meanings other than their true meanings.

So, they do not reject the word, *Mīzān* (Scale) because it is contained in the Qur'an:

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿۸﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا

يَظْلِمُونَ ﴿۹﴾ الأعراف: ۸ - ۹

"And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our signs and revelations." (Al-A'raf: 8-9)

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ ﴾ الفارعة: ٦ -

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"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, He will have his home in Hawiyah (pit, i.e. Hell)." (Al-Qāri'ah: 6-9)

So, they do not reject the word, *Mawāzīn* (that which is weighed) but they give them meanings and distort them from their true meanings as is their attitude with other texts which contradict their intellects; they distort them from their true meanings. As for the people of the truth, they believe in them in their actual forms and leave the details of their forms with Allah – the Mighty and Sublime.

Then there will be the handing out of the scrolls:

﴿ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ ۖ بِيَمِينِهِ ۖ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ ۖ ﴿١٩﴾ ﴾ الحاقة:

١٩

"Then as for him who will be given his Record in his right hand will say: Take, read my Record!" (Al-Hāqqah: 19)

Until his saying:

﴿ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ ۖ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيِّنِي لَرَأُوتَ كِتَابِيَةَ ۖ ﴿٢٥﴾ ﴾ الحاقة: ٢٥

"But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!" (Al-Hāqqah: 25)

Then, after all these difficulties, there is the *Ṣirāṭ* placed across the Fire. The *Ṣirāṭ* means the path and is also referred to as *Al-Qantarah* across the Fire. The entire creation will have to cross over this *Ṣirāṭ*. It is thinner than the hair strand, sharper than the

edge of a sword and hotter than the burning coal. The entire creation will go across it based on their deeds.

- So, some of them will go across it with the speed of light
- Some of them as the speed of sound
- Some will go across it like the race horse
- Some of them will go like the riding camel
- Some will go jogging
- Some will walk across
- Some will crawl
- And some of them will be trapped and thrown in the Fire.

This is mentioned in the Qur'an; He – the Exalted – says:

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا
 ٦٨ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عُنِيًّا ٦٩ ثُمَّ
 لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ٧٠﴾ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ
 رَبِّكَ حَتْمًا مَقْضِيًّا ٧١ ﴿مریم: ٦٨ - ٧١﴾

"So by your Lord, surely, We shall gather them together, and (also) the Shayātin (devils) (with them), then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah). Then, verily, We know best those who are most worthy of being burnt therein. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished." (Maryam: 68-71)

Everyone will have to cross over the Fire. When they pass over the *Şirāt*, they will be stopped for Retaliation; revenge will be

taken for some against others, and after they are rectified and purified, they will be permitted entry into the Paradise.

The Sixth Pillar: Belief in *Qadar* (Divine Preordainment). *Qadar* is Allah's secret.⁶⁷ The *Qadar* are the things Allah preordained from what has happened and what will happen until the establishment of the Hour. The pen has advanced with the preordainments and they are written on the *Lawḥ al-Mahfūdḥ* – all that will be until the Day of Judgment.⁶⁸ So, nothing happens except according to *Qadar*:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْتُهُ بِقَدَرٍ﴾ (الْقَمَر: ٤٩)

"Verily, We have created all things with *Qadar*." (*Al-Qamar*: 49)

Thus, things are not occurring vainly; rather, they are all preordained previously:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا...﴾ (الْحَدِيد: ٢٢)

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lawḥ Al-Mahfūdḥ*), before We bring it into existence." (*Al-Hadīd*: 22)

⁶⁷ As is contained in the *Hadīth* of Ibn Umar (رضي الله عنهما) collected by Abū Nu'aym in *al-Hilyah* (6/181-182); he said: The Messenger of Allah (ﷺ) said: "Do not engage in discourses on the *Qadar* for it is Allah's secret. So do not unfold for Allah, His secret." See: *Tarikh Dimashq* (42/513), *Fayd al-Qadīr* (1/348) and *Tuḥfat al-Ahwadhī* (6/279).

⁶⁸ As contained in the *Hadīth* collected by Abū Dāwūd (4700) and At-Tirmidhī (2155) from the *Hadīth* of Ubādah bin Sāmit (رضي الله عنه) from the Prophet (ﷺ) that: "The first thing Allah created was the pen and He said: 'Write'. It said: 'What should I write?' He said: 'Write the *Qadar*; what has been and what will be eternally.'"

His saying: "...in the Book..." refers to the *Al-Lauh Al-Mahfūdh*, and His saying: "...before We bring it into existence..." that is, (before We) created it and originated it.

Belief in *Qadar* is in four categories⁶⁹:

The first category: Belief in Allah's Knowledge – the Mighty and Sublime – which is timeless and eternal and encompasses all things. That is, we must believe that Allah knows all things; He knows what has been and what will be.

The second category: Belief that Allah has written on the *Lauh Al-Mahfūdh*, what will be until the Day of Resurrection.

The third category: The category of Wish and Will; whatever Allah wills is and what He wills not does not occur.

The fourth category: The category of the creation of things at their preordained times. Everything at its time and period preordained for it by Allah – the Mighty and Sublime. So no one creates with Him – high above every imperfection. He – the Exalted – said:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ الزمر: ٦٢

"Allah is the Creator of all things, and He is the Disposer of affairs over all things." (Az-Zumar: 62)

He also said:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ الصافات: ٩٦

"While Allah has created you and what you make!" (Aṣ-Ṣāffāt: 96)

So, you should believe that all things are created by Allah – the Mighty and Sublime.

⁶⁹ See: *Al-'Aqīdat ul-Wāsiṭiyyah* with its commentary by the author – may Allah, the most High, preserve him (p. 162-169).

These are the categories of the belief in the *Qadā* and the *Qadar*; Allah – the Mighty and Sublime – says:

﴿الَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (المجادلة: ٧)

"Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no secret counsel of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything." (*Al-Mujādalah*: 7)

And He said:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ﴾ (الحديد: ٢٢)

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees..." (*Al-Hadīd*: 22)

And that is, *Al-Lawḥ Al-Mahfūdh*.

﴿مِّن قَبْلِ أَنْ نَبْرَأَهَا﴾ (الحديد: ٢٢)

"... before We bring it into existence." (*Al-Hadīd*: 22)

Meaning, before We created it; so it is written before it was created.

﴿...إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا

تَفْرَحُوا بِمَا ءَاتَاكُمْ ۗ﴾ الحديد: ٢٢ - ٢٣

"Verily, that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you." (Al-Hadīd: 22-23)

So, do not grief over what you could not get, what got reduced from your wealth or family or from the things you desire; and do not be insolent and arrogant in your joy because of the wealth Allah has bestowed on you. As for being delighted for Allah's favor, this is praise-worthy. You should be thankful to Allah and delighted for what Allah bestowed on you; but being insolent and arrogantly joyous is prohibited. Allah the Exalted, said:

﴿لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾﴾ القصص: ٧٦

"Do not be glad (with ungratefulness to Allah's Favors). Verily! Allah likes not those who are glad." (Al-Qaṣaṣ: 76)

﴿وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ۗ﴾ الرعد: ٢٦

"And they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment." (Ar-Ra'd: 26)

Thus, joy is of two kinds:

- Blameworthy joy; and that is to be joyful out of arrogance and insolence
- Praiseworthy joy, and that is being joyful for Allah's favor and mercy:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ۗ﴾

"Say: 'In the Bounty of Allah, and in His Mercy; -therein let them rejoice.' That is better than what (the wealth) they amass." (Yūnus: 58)

So when one believes in *Qadā* and *Qadar*, he finds tranquility; he will not grieve over what he could not get and will not rejoice over what he is given in a manner that goes beyond limits. As for the one who does not believe in the *Qadā* and *Qadar*, he grieves and becomes indignant when something misses him, he would wail and act evil like slapping his face and tearing his own clothes, and mourning in the ways of the people during pre-Islamic times. This is because he does not believe in the *Qadā* and *Qadar*.

Even if he grieves, he cannot return what has missed him and if he is outraged, or slaps his face and tears his clothes; he cannot return what has missed him. Rather, he becomes distressed and the good rewards (of patience during adversity) also miss him. As regards the one who believes in the *Qadā* and the *Qadar* and is patient over what befell him; that it is from Allah and that what Allah wills is and what He does not will cannot occur, he will find rest of mind.

Similarly, the one who does not believe in the *Qadā* and *Qadar*, he will be afflicted with cowardice and fear; he will neither fight in Allah's cause nor legitimately seek wealth because he will be afraid of everything. He will be prevented from doing things because of fear. But if he believed in the *Qadā* and *Qadar*, he would proceed in the *Jihād* for the cause of Allah, legitimately pursue wealth and repose the affairs with Allah – the Mighty and Sublime. It is reported in the *Ḥadīth* from the Prophet (ﷺ) that he said to Ibn ‘Abbāss (رضي الله عنهما) that:

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ
اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ
اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ
رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

"When you seek (a need), beseech Allah, and when you seek help, ask help from Allah. You should know, that if the entire mankind were to come together to grant you any benefit; they will not be able to do so, except what Allah has pre-ordained for you. And if they were to come together to bring you any harm; they will not be able to, except what Allah has preordained for you. The pens have been raised; and the pages are dried."⁷⁰

Thus, belief in *Qadā* and *Qadar* earns one firm will, strong faith and reliance on Allah – Glorious is He and Exalted. And not believing in *Qadā* and *Qadar* leads a person to grief and outrage during adversities. Also, it hampers him from doing many good deeds and so; he is inflicted with indecision, delusion and evil whisperings. As such he will not embark upon anything for fear of such-and-such; and he would abandon beneficial things for fear of been afflicted by such-and-such because he does not believe in the *Qadā* and *Qadar*.

Whatever Allah decrees and preordains must occur whether you go out or not, whether you act or not. So seek protection with Allah and rely on Him and leave the *Qadā* and *Qadar* for Allah – Glorious is He and Exalted. When anything befalls you, do not be foreboding; thus he (ﷺ) said:

اٰخِرُصَ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِيْنْ بِاللّٰهِ وَلَا تَعْجَزْ فَاِنْ اَصَابَكَ شَيْءٌ فَلَا تَقُلْ
لَوْ اَنِّيْ فَعَلْتُ كَذَا وَكَذَا وَلٰكِنْ قُلْ قَدَرُ اللّٰهِ وَمَا شَاءَ فَعَلَ

"Seek what will bring benefit to you and ask Allah's help and be not slothful. And if something afflicts you, do not say: 'If I did such-and-such, such-and-such would have happened'; but say: '*Qadarullāhi wamā shā-a fa'ala* (meaning: Allah's decree; and He did what He willed)."

⁷⁰ Collected by At-Tirmidhī (2516), Aḥmad in his *Musnad* (1/307), Abū Ya'ālā in his *Musnad* (4/430) and 'Abd bin Ḥumayd in his *Musnad* (214) and At-Ṭabarānī in *Al-Kabīr* (11243) and Ibn Al-Mustafād in *Al-Qadar* (p. 130) and Al-Ḥakīm in *Al-Mustadrak* (3/624), Abū Nu'aym in *Al-Hilyah* (1/314) and Al-Bayhaqī in *Shu'ab Al-Īmān* (2/27).

In another wording, it says:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ

"*Qaddara Allāhu wamā shā-a fa'ala* (meaning: Allah has decreed and He did what He willed."⁷¹

So when you have sought the means and the goal was not attained, you should realize that Allah did not will it; and you know not, perhaps the goodness lies in not attaining it, and Allah – the Mighty and Sublime – is All-Knowing. Therefore, you should believe in Allah and His decrees and preordainments and be patient over afflictions.

Also, you should beware of indolence and arrogance during comfort; be balanced in your affairs and be tranquil in your mind and leave in this world as a *Mu'min*, one who has reposed his affairs with Allah – the Mighty and Sublime. You should work and achieve, strive, for you believe in the *Qadā* and *Qadar*, and that things happen through their means and not abandon the means. However, do not completely depend on the means; combine two things: belief in *Qadā* and *Qadar* and acting upon the means while relying on Allah – Glorious is He and Exalted.

These are the attributes of the *Mu'min*, and this is belief in the *Qadā* and *Qadar*. Belief in the *Qadā* and the *Qadar* benefits one in this world and removes fear, evil whisperings and sadness from him while disbelief in the *Qadā* and the *Qadar* afflicts one with indolence, weakness, evil whisperings, delusion, and everything scares him because of his disbelief in *Qadā* and *Qadar*.

It is obligatory upon the servant, the *Mu'min*, to believe that from his belief in the *Qadā* and *Qadar* is that the creatures have actions that they carry out from their own volition; they are not compelled to do them. So, a person could believe or disbelieve, observe the *Ṣalāt* or leave it, he could fast or not; he carries out all that and as such, he is rewarded with good for the acts of obedience and punished for the sins since they are his actions. He

⁷¹ Collected by Muslim (2664)

will not be punished because of *Qadā* and *Qadar*, he is only punished based on his actions which he carried out from his own volition and will.

He is able to stand up to observe the *Fajr* prayer, for example, and he is able to also sleep and not observe the *Fajr* prayer; he is able to fast in the month of *Ramaḍān* or leave the fast, he is able to restrain himself from shameful deeds and he is able to leave himself for same; he is able to do things from his volition and will. Allah bestowed will and wish to him and the volition to do or not to do. For that reason, there is nothing upon the one who is coerced to act upon sin; because he has no choice. Likewise the child that has not attained maturity, there is nothing upon him since he does not have volition until he matures.

So, it has to be believed that from belief in the *Qadā* and *Qadar* is that the servants have actions, wishes and wills contrary to the view of the *Jabarites*⁷² that the servants are only coerced and made to act, they have no freewill; and not as the *Mu'tazilites* opine: that Allah has no decree or preordainment, the servants are completely independent of their actions, they create their actions by their wills and not by Allah's will or his *Qadā* or *Qadar*. The *Jabarites* and the *Mu'tazilites* are at the two opposite ends.

As for the People of the *Sunnah* and the *Jamā'ah*, they are of the middle-course; they say: Allah – the Mighty and Sublime – decreed matters but He gave the servants the volition, will and wish and ability to carry out actions or leave them. Allah – the most High – said:

⁷² *Jabr* is to reject the servant's actual actions and attribute it to the Lord, the most High. The *Jabarites* are of different sects; the real ones are those who neither affirm action for the servant nor a basic ability to act. The liberal *Jabarites* are those who affirm an ability that is of no basic impact for the servant. See: '*Itiqādāt Firaq al-Muslimīn wal-Mushrikīn* (p. 68), *Al-Milal wan-Nihal* (1/85), and *At-Ta'rīfāt* (p. 101).

﴿٤﴾ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيَرُهُ
لِلْيُسْرَى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَى

الليل: ١٠ - ٤ ﴿١٠﴾

"Certainly, your efforts and deeds are diverse (different in aims and purposes). As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husnā. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna. We will make smooth for him the path for evil." (Al-Layl: 4 - 10)

This contains refutation against the *Jabarites* who reject the actions of the servants and their volition. The position of the People of the *Sunnah* and the *Jamā'ah* is the proven according to the Qur'an and the *Sunnah*, and that is the middle-course between the views of the *Jabarites* and the *Qadarites*.

Hence, one must believe in the *Qadar* in all these categories; whoever claims that there is no preordainment, that the servants create their own actions and not Allah's preordainment such as the *Mu'tazilites*; if such a person holds this view knowing the proofs (that negate it) but rejects them and sticks to his position, such is undoubtedly a disbeliever. But if he is a blind-follower or an ignorant one, for such, it will be explained to him. If he insists upon disbelief in the *Qadar*, the ruling will be given on his disbelief. In the case where he is an ignorant or a blind-follower, he will not be declared a disbeliever right away; the matter will be explained and made clear to him. If he turns in repentance; then – all praise and thanks belong to Allah; but if he persists, then he is a disbeliever.

It is not sufficient to believe in the *Qadā* and *Qadar* alone, one must act and not absolutely bank on the *Qadā* and *Qadar* and say: "if Allah has preordained it for me, it will happen and if He has not preordained it then it will not happen, there is no need

working” as the *Jabarites* opine. This is incorrect, for Allah has ordered seeking means and carrying out actions. He has ordered making efforts at obedience to Him. So one should not absolutely depend on *Qadā* and *Qadar*; rather, he should act, move and seek what is good and leave evil. He will not be rewarded for *Qadā* and *Qadar* but for his actions, his efforts and what he earns for himself, his wills, intentions and goals. He will be held accountable for his deeds; if they are good, then he gets good and if evil, he gets evil.

These are the Pillars of *Īmān* and the Pillars of Islam. Islam and *Īmān* are two great levels from the levels of the *Dīn*; when they come together – such that Islam and *Īmān* are both mentioned, Islam is explained to refer to the apparent actions and *Īmān* is explained to refer to the actions of the heart as in this *Hadīth*, the *Hadīth* of ‘Umar, and His saying:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ (الأحزاب: ٣٥)

"Verily, the Muslims men and women, the believers men and women..." (*Al-Aḥzāb*: 35)

But if one of them is mentioned alone, the other is necessarily implied; so, if Islam is mentioned alone, *Īmān* is implied as well since Islam cannot be right except with *Īmān*, and if *Īmān* is mentioned singularly, Islam is implied since *Īmān* cannot be correct except with Islam. Both matters must come together and one of them is not beneficial without the other; thus there is no Islam without *Īmān* and no *Īmān* without Islam. That is, the apparent actions will not suffice without those of the heart and the actions of the heart will not suffice without those of the limbs.

Based on this, the scholars say: When Islam and *Īmān* are mentioned together, they differ in their meaning; so Islam is

explained as been such-and such and *Īmān* as such-and-such. But when one of them is mentioned alone, then the other is implied.⁷³

Here, it is appropriate to mention the ruling pertaining to a person who persists upon one of the major sins other than *Shirk* (joining partners with Allah); will he be referred to as a Muslim or a *Mu'min*? Or he will not be called a Muslim or *Mu'min*?⁷⁴ The position of the People of the *Sunnah* and the *Jamā'ah* which is the correct view is that the one who persists upon one of the major sins other than *Shirk* is also called a *Mu'min* deficient in *Īmān*. This is because *Īmān* increases with righteous acts and reduces with sinful acts as is pointed to by evidences: Allah – the most High – says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ

ءَايَاتُهُ زَادَتْهُمْ إِيمَانًا ۚ ﴾ الانفال: ٢

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith." (Al-Anfāl:

2)

So it points to the fact that *Īmān* increases, it is not one static thing. Allah – the Exalted – said:

﴿ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا ۚ ﴾ المذثر: ٣١

"...And the believers may increase in *Īmān* (Faith)." (Al-Muddaththir: 31)

He also said:

⁷³ See: *Kutāb Al-Īmān Al-Kabīr* by Shaykh al-Islām Ibn Taimiyyah within *Majmū' Al-Fatāwah* (7/259), *Fath al-Bārī* (1/115) and *'Umdat al-Qārī* (1/196).

⁷⁴ See: *al-'Aqīdat al-Wāsiṭiyyah* by Shaykh al-Islām Ibn Taimiyyah (رحمه الله) with its commentary by the author (Ḥafīzahullāh) (p. 134)

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾ مريم: ٧٦

"And Allah increases in guidance those who walk aright."

(Maryam: 76)

So, *Īmān* increases with righteous deeds and reduces with sinful deeds until it gets to the weight of an atom as contained in the *Hadīth* of commanding good and prohibiting evil; he (ﷺ) said: "If he is not able then with his heart and that is the weakest *Īmān*."⁷⁵ Thus, it proves that *Īmān* could be weak or strong. In another *Hadīth*, it said:

الْإِيمَانُ بَضْعٌ وَسَبْعُونَ أَوْ بَضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

"*Īmān* is seventy-some or sixty-some branches; the best of it is the saying: *Lā ilāha illa Allāh* and its lowest is removing harmful things from the way, and bashfulness is a branch of *Īmān*."⁷⁶

So it proves that *Īmān* could be at the highest or lowest.

This is contrary to the *Murjah* who say: *Īmān* does not increase or decrease. It is a single thing, it does not include deeds; it is only a thing of the heart. This without doubt is a wrong view because it contradicts the proofs. Disagreeing with that also are the *Khawārij*⁷⁷, they say: the one who persists upon one of the major

⁷⁵ Collected by Muslim (49) from the *Hadīth* of Abū Sa'īd al-Khudrī (رضي الله عنه).

⁷⁶ Its reference had preceded.

⁷⁷ They were those who revolted against the Leader of the Believers, Alee bin Abee Taalib (رضي الله عنه) during the issue of the Two Adjudicators and gathered at Harooraa near Koofah. It was regarding them that the Prophet (ﷺ) said: "Some of you will scorn his own prayers compared to their prayers, his fasting when compared to their fasting; they will lunge out of the religion as the arrow thrusts out

sins other than *Shirk* is a disbeliever without any *Īmān*. So, they completely rip him off *Īmān* declaring him a disbeliever who will remain in the Fire forever – and the refuge is with Allah. So, those completely rip a person off *Īmān* while the *Murjiah* accord him complete *Īmān*. This is one of the disagreements between the two groups.

As for the people of truth and the correct position, they say: *Īmān* increases with righteous deeds and reduces with sinful deeds, and that the *Īmān* of the people is not at the same level; some of them are *Mu'mins* with perfect *Īmān* and some are *Mu'mins* with deficient *Īmān*.

The *Mu'tazilites* introduced a new path and said: we do neither hold the one who persists upon a major sin as a *Mu'min* nor say he is a disbeliever; he is rather in *Manzilatīn bayna Manzilatayn* (a category between two categories). So from the foundations of their sect is: *al-Manzilah bayna al-Manzilatayn*. But if he dies without repenting, they are, as in the view of the *Khawārij*: he will remain in the Hell forever. Thus, they concur with the *Khawārij* regarding his punishment in the Hereafter and that he will be in the Hell forever. But in this world, they have innovated a position contrary to that of the People of the *Sunnah* and the *Jamā'ah*, and contrary to the view of the *Khawārij* and the *Murjiah*. They say: he is neither a *Mu'min* nor a disbeliever.

Is there anyone who is neither a *Mu'min* nor a disbeliever?! This could be possible regarding the insane and the immature. As for the mature and sane, the individual is either a *Mu'min* or a disbeliever. Allah – the Exalted – said:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ﴾^٥ التَّغَابُن: ٢

"He it is Who created you, then some of you are disbelievers and some of you are believers." (At-Tagābun: 2)

of the target." Collected by Al-Bukhaari (2610) and Muslim (1064) from the Ḥadīth of Abū Sa'eed al-Khudree (رضي الله عنه).

He did not say: and amongst you are those who are neither disbelievers nor believers. So, their view is an innovated one and it lacks any basis; it is sheer misguidance. Whosoever abandons the truth is afflicted with contradictions and vanity; he will wander about aimlessly without guidance.

These matters should be known because it is an area of contention between the people of the *Sunnah* and their adversaries from the people of innovations: the *Khawārij*, the *Murjiah*, the *Mu'tazilites* and others.

Then Jibrīl (عليه السلام) asked the Prophet (ﷺ): “**Inform me about *Ihsān*.**” *Ihsān* is the highest level; and *Ihsān* means: to do a thing well and perfect it. Allah – the Exalted – said:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ﴾ السجدة: ٧

"Who made everything He has created good." (*As-Sajdah*: 7)

Ihsān regarding a deed is perfecting it and being impeccable in it; and *Ihsān* regarding an occupation is being proficient at it. Therefore, it is said, “you are proficient at such-and-such, aren't you?” That is, whether you are adept at this thing or not?

Ihsān is between the servant and his Lord by his giving servitude to Allah alone, without partners, and it will be between persons by their giving charity and being nice, inviting to Allah and teaching beneficial knowledge. Allah – the Exalted – said:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ البقرة: ١٩٥

"...And do good. Truly, Allah loves the good-doers." (*Al-Baqarah*: 195)

So perfecting deeds is that the deeds are upon the *Sunnah* not including any innovation; if an innovation occurs in a deed then that is not from perfecting the action. Allah – the Exalted – said:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ البقرة: ١١٢

"Yes, but whoever submits his face (himself) to Allah and he is a *Muḥsin* (good-doer)." (Al-Baqarah: 112)

And he ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed to which we have not given approval, it shall be rejected."⁷⁸

And he said:

وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

"Beware of the innovated matters for every innovated matter is a heresy and every heresy is misguidance."⁷⁹

So, *Iḥsān* regarding deeds is making it sincere for Allah – the Mighty and Sublime – and its conforming with the *Sunnah*. Thus, He – the Exalted – said:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ البقرة: ١١٢

"Yes, but whoever submits his face (himself) to Allah and he is a *Muḥsin* (good-doer)." (Al-Baqarah: 112)

So his saying: "...submits his face (himself)..." by affirming Allah's oneness and being sincere, "...and he is a *Muḥsin* (good-doer)..." that is, following the Messenger ﷺ and not seeking closeness with Allah with innovations and newly-invented matters (in the religion).

In this Ḥadīth, *Iḥsān* is: "...to worship Allah as though you see Him..."; this is *Iḥsān* between the servant and his Lord: That you worship Allah with certainty and absolute belief in Him as though you could see Him with your eyes from the strength of the *īmān* since what is seen is not doubted. When you see a wall

⁷⁸ Its reference had preceded.

⁷⁹ Its reference had preceded.

you do not doubt it or when you see a door you never doubt its reality.

So, *Ihsān* is that you give devotion to Allah – the Mighty and Sublime – as though you see Him with your eyes from the strength of your *Īmān* and certainty of faith; otherwise Allah cannot be seen in this world because the creation is incapable of catching sight of Him in this world. But the *Mu'minūn* will see Him on the Day of Resurrection when Allah will enable them to see their Lord. However, in this world, no one can see Allah with his eyes but the firm belief in Him and certainty of faith in his heart is as though he sees Him.

This is why when Mūsa (عليه السلام) requested:

﴿قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ﴾ الأعراف: ١٤٣

"He said: 'O my Lord! Show me (Yourself), that I may look upon You.'"

Allah – the Exalted – said to him:

لَنْ تَرَنِي

"You cannot see Me." (Al-A'raf:143)

That is, in this world because Mūsa (عليه السلام) was not able to see Allah in this world because of His Magnificence – Glorious is He and Exalted – for He screened Himself from the creatures with light as in the Ḥadīth: **"His screen is light."**⁸⁰ So no one can see Allah in this worldly life, and the texts of the Qur'aan and the *Sunnah* only show that the *Mu'minūn* will be honored by Allah on the Day of Resurrection. As they gave servitude to Him in this world without seeing Him, yet they affirmed belief in Him, Allah will

⁸⁰ Collected by Muslim (179) from the Ḥadīth of Abū Mūsa (رضي الله عنه).

gladden them by appearing to them and they will see Him – Glorious is He and the most High - with their eyes.⁸¹

As for the disbelievers, since they did not believe in Allah in this world, Allah will prevent them from seeing Him on the Day of Resurrection. He – the Exalted – said:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾ السطفيين: ١٥

"Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day." (Al-Muṭaffifīn: 15) "

So, if the disbelievers will be screened from Allah in the Hereafter, then the *Mu'minūn* will see their Lord – Glorious is He and Exalted – as is widely reported from these evidences.

Therefore, his saying: "...as though you see Him..."; contains evidence that He cannot be seen in this world with the eyes, He can only be seen in the heart with firm belief in Him and certainty of faith that is not mixed with any doubt; this is the highest level.

After that is a level regarding which he ﷺ said: "...for even though you cannot see Him..." that is, you cannot get to this level of certainty; "...He still sees you." Meaning, you should believe that Allah sees you; and this is lower than the first even though it is still a high level. So worship Him believing that He sees you, He sees you in all your endeavors. "...He still sees you." That is, affirm with your heart and keep it in mind that Allah

⁸¹ Authentic narrations have been reported by a large number of reporters at every level of the reports which affirm the *Mu'minūn*'s seeing their Lord on the Day of Resurrection; some have been collected by Al-ʿBukhārī (554), Muslim (633) from the Ḥadīth of Jarīr bin ʿAbdullāh al-Bajalī (رضي الله عنه) who said: "Once while we were sitting with Allah's Messenger ﷺ then suddenly, he looked up at the full moon and said; 'You will see your Lord as you see this moon; you will not scramble to see Him.'" From it also is the Ḥadīth of Abū Hurayrah (رضي الله عنه) collected by Al-ʿBukhārī (7437) and Muslim (182), and the Ḥadīth of Abū Saʿīd Al-Khudrī (رضي الله عنه) collected by Al-ʿBukhārī (7439) and Muslim (183).

sees you; and this is a great level no doubt. It is referred to as the level of *al-Murāqabah* (Watchfulness); been watched by Allah - the Mighty and Sublime. However, it is lesser than the first level.

The *Ihsān* between Allah and His servants is what was explained by the Messenger (ﷺ) in this *Hadīth*; that the Muslim worships Allah upon certainty and *Īmān*. Such certainty of faith that makes the servant feel as though he sees Allah or the certainty of faith that makes him be conscious that Allah sees him and is a witness to all his actions. So, he will not deviate from His worship and when he deviates or errs, he turns to Allah in repentance for he recognizes that Allah pardons sins, and so, he does not despair of the mercy of Allah – the Mighty and Sublime. Man is not infallible but when he infringes, he turns quickly to Allah in repentance and recognizes that Allah pardons the one who repents, not being despondent of Allah's mercy. The *Shayṭān* (the Satan) does not deceive him to become despondent of Allah's mercy; this is *Ihsān*.

Therefore, this *Hadīth* proves that the *Dīn* has levels and that some of it are greater than others; the first level is Islam, and that is submission to Allah – the Mighty and Sublime – which is in two forms:

The first form: Islam together with *Īmān* whether small or large. This is the Islam of the *Mu'minūn*; and it is the right Islam upon which one is rewarded. That is the Islam which includes *Īmān* that rectifies it even though it is small. As regards this, Allah – the Exalted – said:

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا ﴾ الحجرات:

١٤

"The Bedouins say: 'We believe.' Say: 'You believe not but you only say, 'We have surrendered (in Islam)...'" (*Al-Hujurāt*: 14)

This does not mean that those Bedouins were hypocrites, but it meant that their *Īmān* had not been perfected, and they had claimed a level they had not reached at the time they said: '**We believe.**' If they had said: "we surrender (in Islam)", it would

have been the right expression; thus, Allah said: "...**but you only say, 'We have surrendered (in Islam)...**" and then He said:

﴿وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ الحجرات: ١٧

"...*For Faith has not yet entered your hearts.*"

Lammā, in the future sense, it is not obtainable at the present time but will be attained later. Allah gave them the glad tidings that *Īmān* will soon enter their hearts, and that their *Īmān* will get stronger gradually, but they had been some hasty and said: '**We believe.**' So, they had claimed a level they had not reached and as such, Allah reproved them and told them what was appropriate to them, and that man does claim something he has not attained. He said: "...**but you only say, 'We have surrendered (in Islam) for Faith has not yet entered your hearts...**" He did not say: *lam* (you do not) believe; rather, He said: *Lammā* and there is difference between *lammā* and *lam*. *Lam* is employed for absolute negation; but as for *Lammā* it is for temporary negation.

He said: "**Inform me about the (Last) Hour**" until the end of the *Ḥadīth*: Since it is generally from the aspects of the pillars of *Īmān*, i.e. belief in the Last Hour, which commences with the establishment of the Hour and the end of the world; then the establishment of the Hour is the end of the world and the commencement of the Hereafter. That is the appointed time Allah – Glorious is and Exalted - has drawn for this worldly existence. It will end and Resurrection will be established, and the belief in this is one of the pillars of *Īmān*. Whoever doubts the establishment of the Hour or wavers or rejects the establishment of the Hour, such is certainly a disbeliever. Allah – the Exalted – says:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْعَذَّبُوا بِمَا عَمِلُوا وَكَذَلِكَ

عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ التَّغَابُن: ٧

"The disbelievers pretend that they will never be resurrected (for the Account). Say: 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.'" (At-Tagābun: 7)

It does not suffice that one believes in the Last Day; rather, one must work for the Last Day. So, he does good deeds and repents from evil deeds and prepares for this Day. This is the main objective. But to merely believe in the Last Day and not prepare, not working for it such may not get (much) benefit from this belief.

And the establishment of the Hour and its time is not known except by Allah – Glorious is He and Exalted. Allah alone knows it and did neither inform the angels nor the Messengers; Allah – the Mighty and Sublime – concealed its knowledge from the entire creation because there is no benefit for man in his knowing when the Hour will be established. The benefit lies in believing that it will be established and preparing for it. This is the main goal.

As for when it will be established, that is known to Allah alone – the Mighty and Sublime. Explanations are contained in many verses of the Qur'an that no one knows when the Hour will be established except Allah. Allah – the most High – said:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا

إِلَّا هُوَ ﴿١٨٧﴾ الأعراف: ١٨٧

"They ask you about the Hour (Day of Resurrection): 'When will be its appointed time?' Say: 'The knowledge thereof is with my Lord (Alone). None can reveal its time but He.'" (al-A'rāf: 187)

He also said:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْهَلَا ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا ﴿٤٥﴾ كَانَتْهُمْ يَوْمَ يُرَوُّهَا لِرَبِّهِمْ إِلَّا عَشِيَّةً أَوْ صُحْبَةً ﴿٤٦﴾﴾ النازعات: ٤٢ - ٤٦

"They ask you (O Muḥammad ﷺ) about the Hour, - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof? You (O Muḥammad ﷺ) are only a warner for those who fear it. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning." (An-Nāzi'āt: 42-46)

He said:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾﴾ لقمان: ٣٤

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)." (Luqmān: 34)

Thus, the knowledge of the Hour is with Allah alone – the Mighty and Sublime – and it is not right for anyone to say: the Hour will be established at such-and-such time depending on calculations and myths and legends as is done by some impostors and fanatics; this is from overburdening oneself, something which Allah has not authorized. Whoever does that is a liar because it is absolutely impossible that Allah conceals the knowledge of the Hour and a person comes and still knows it.

Also, it is not from wisdom that you ask when the Hour will be established; the wise thing is to ask about what you should do, how to get prepared for this Day. This is what contains benefit for you. Thus, when Jibrīl said to the Prophet (ﷺ): **"Inform me about the (Last) Hour"**, he (ﷺ) replied: **"The one being asked has no more knowledge about it than the one who is asking."** That is, you and I are alike; we all do not know when the Hour will be established. So if Jibrīl (عليه السلام) – and he is the chief of the angels – and Muḥammad (ﷺ) – and he is the leader of the children of Ādam – do not know when the Hour will be established, how will a claimant come and claim the knowledge of that?! This contains evidence that the knowledge or the time of the establishment of the Hour is not known except to Allah – Glorious is He and Exalted.

"The one being asked..." and he is Muḥammad (ﷺ) **"...has no more knowledge about it than the one who is asking"** and that is Jibrīl. Meaning, we are all the same, we do not all know it. This affirms what is contained in the Qur'an that the knowledge of the Hour is with Allah – the Mighty and Sublime. And this also contains evidence that whoever is asked about something he does not know should refer it to Allah and not try to make up anything on it.

He asked: **"Tell me then about its signs"** that is; its portents; there are indications that show the nearness of the Hour. He – the Exalted – said:

﴿ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا ﴾ محمد: ١٨

"Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come." (Muḥammad: 18)

The time the Hour will be established is not known except to Allah.

As for the signs that indicate the nearness of the establishment of the Hour, they are many and are known. Some of them are major and some, minor and some are in-between. Many of them have

come to pass but it remains the major signs. Scholars have authored many works on the portents of the Last Hour⁸² and the signs of the Last Hour. This is knowledge taken from the texts and proofs.

He asked: “Tell me then about its signs” since asking about its signs is permissible, he (ﷺ) replied and mentioned two of its signs: he said, “...that the slave girl will give birth to her mistress”. This is **one**; and it means that the mother will be the servant and the daughter, her boss. This is amazing! That the daughter will be the mistress of her mother; so what does this mean?

Two meanings have been mentioned⁸³:

The first: that it means that enslavement will proliferate in the end times and since there is no doubt that the daughter of a slave-woman is freeborn as her father and the mother is a slave-woman; the daughter becomes a mistress to her mother.

⁸² Among the works on the signs of the Hour are: *Ṣifat Ashrāt is-Sā'ah* by As-Sarkhasī, *Al-Qanā'ah fī mā Tamuss al-Ḥājah min Ashrāt is-Sā'ah* by As-Sakhāwī, *Al-Idhā'ah* by Siddīq Ḥasan Khān, *Ithāf al-Jamā'h fī mā warada fī Ashrāt is-Sā'ah* by Shaykh Ḥamūd At-Tuwayjrī (رحمته الله), *Ashrāt as-Sā'ah* by Yūsuf ‘Abdullāh Al-Wābil, *Al-Qiyāmat Al-Kubrah* by Dr. ‘Umar Sulayman Al-Ashqar.

⁸³ The people of knowledge regarding this expression, have seven different views summarized by Hafidh Ibn Hajar in *Fath* (1/122, 133) to four and chose only one. He said: “That much awful treatment will be noted from the children; a child would relate with the mother as a mistress would relate with her slave-girl in terms of disgrace through abuse, beating and been made to work. So he generally called it *her master* metaphorically or it could be that *master* meant the one who nurtured and so, direct. In my opinion, this is the most preponderant of the views because of its generalness and the context suggests a condition that is asides from being bad, strange, indicating that the establishment of the Hour draws near when things will go up-side-down such that the one nurturing becomes the nurtured, the nonentity becomes the highly-placed. It is in congruence as well with his statement about the other sign: the barefooted becoming the rulers of the earth.”

The second meaning: is that – and Allah knows best – there will be a great deal of undutifulness to parents in the end times such that the daughter will behave to her mother as the mistress to her slave by being disobedient, arrogant and reproaching in dealing with her.

He said: "**...And that you will see the barefoot, naked, and poor goat shepherds...**" that is, the Bedouin; these are the attributes of the Bedouin, their feet are usually bare, their bodies naked. That is, they wear worthless clothes or clothes not covering the necessary parts of their bodies due to penury or not giving attention to the kind of clothes they wear as is known with the Bedouins. It does not mean being nude; rather it means they will not wear beautiful clothes, choice clothes; they will only wear indecent or skimpy clothes or clothes that are strange, with which the people are not used to adorning themselves.

His saying: "**...goat shepherds...**" this is their occupation; they are shepherds looking after sheep and camels. These are the characteristics of the shepherds, they live upon tending livestock, and they live in the deserts. But in the end times, they will live in the urban areas. They will live in the cities and construct structures. Initially, they resided under tents and thatch but in the end times, they will compete in erecting huge structures. They will build and vie in boasting with one another; one of them could even build high structures with many floors and decorate and beautify it while he was originally living in a thatch house or under tents or things like that. So, their condition will change; this is from the signs of the Last Hour: they will be "**...competing in erecting tall buildings**" as it is today which is an affirmation of his statement.

The Bedouins now reside in the cities and compete in erecting tall buildings; each person wants his building to be better than that of the other person in its structure, look and elevation. This is from the signs and miracles of the Messenger (ﷺ) for he told us about something which has happened as he said it.

He said: "**He (i.e. the stranger) then left...**", that is, the questioner stood up and went out. Then some of the companions

went out in search of him but did not find him. And this is amazing because he was amongst them, asking and talking and after a moment he could not be found.

He ﷺ then said: **"Do you know who that questioner was?"** They replied: "Allah and His Messenger know better." Allah's Messenger ﷺ said: **"That was Jibrīl. He came to teach you your religion."** This is evidence that the angel will not come in their angelic form because people will not be able to see them in that angelic form. He would only come in human form so that people do not run away from him.

Many times, Jibrīl would come to the Prophet ﷺ in form of a man while the companions are around him like any other questioner and student, he will not differentiate himself from them so that they do not run away.

This also contains evidence that the angels could take forms depending on the benefit; Allah has given them the ability to do that for the benefit of man. However, people do not see the angels except when punishment is about to descend – and the refuge is with Allah - and at the point of death, the angels appear and the dying person sees them. Allah – the most High – said:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا﴾

الفرقان: ٢٢

"On the Day they will see the angels, no glad tidings will there be for the Mujrimoon (criminals, and disbelievers, etc.) that day." (Al-Furqān: 22)

But before that, people only see them in forms not different from those of men.

In all, why did Jibrīl come? Why did he sit with them? The response came from the tongue of the Prophet ﷺ; he said: **"...He came to teach you your religion"**. He was not asking in order to learn, he was only asking in order to impart knowledge. This contains evidence that Questions and Answers are from the

means of imparting knowledge. It is a well-known and good method of education.

His saying: **"...teach you your religion..."** contains evidence that the religion is taken by learning it; it is not taken from customs and cultural practices and innovations and newly-invented matters.

It also contains evidence that the religion has three categories, some of which are better and more excellent than the others:

The first level: Islam; and its pillars are five.

The second level which is above that: *Īmān*; and its pillars are six.

The third level – which its highest level: *Iḥsān*, and it is a single pillar, **"...to worship Allah as though you see Him, for even though you cannot see Him, He still sees you."**

This entails encouragement towards learning the religion, and that it is obligatory on the Muslim to learn his religion, and it is not sufficient for him to say: "I am a Muslim". He has to learn the religion so that he can practice it in the right manner. So, it does not suffice for one to attribute himself to Islam while he knows nothing about it. If he were asked about Islam, he would say: 'I am a Muslim, but I do not know what Islam is'. And this is amazing! How could he be a Muslim and he does not know what Islam is?! This is being neglectful; he could fall into something that contradicts Islam while he knows not, or leave something by which his Islam is nullified while he knows not because he did not learn Islam.

Thus, this contains evidence for the obligation of learning the *Dīn* in its three levels: Islam, *Īmān* and *Iḥsān*.



الحديث الثالث

عن أبي عبد الرحمن عبد الله بن عمر بن الخطاب رضي الله عنهما قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ". رواه البخاري ومسلم.

HADĪTH THREE

Abū ‘Abdir-Raḥmān, ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb – may Allah be pleased with them both – said: Allah's Messenger (ﷺ) said: "Islam is built upon five (pillars): To testify that there is no god worthy of worship except Allah, and that Muḥammad is Allah's Messenger, establish the prayers, give the Zakāh, (perform) the pilgrimage, and fast in Ramaḍān". Collected by Al-Bukhārī and Muslim.

COMMENTARY

This *Hadīth* is similar to the preceding *Hadīth* – the *Hadīth* of ‘Umar bin Al-Khaṭṭāb (رضي الله عنه) – concerning the explanation of the pillars of Islam except that this *Hadīth* contains an increment, and that is his saying: "Islam is built upon five pillars". In the *Hadīth* of ‘Umar, it said: "(O Muḥammad,) tell me about Islam" and he (ﷺ) replied: "Islam is to testify that there is no god worthy of worship except Allah..." to the end of the *Hadīth*.

So apparently, the *Hadīth* of ‘Umar shows that Islam only includes these five pillars while this *Hadīth* proves that these five pillars are not all that Islam entails; Islam is only built upon them. Thus, they are its foundations and pillars; otherwise, Islam entails a lot of things; infact all good deeds are from Islam: the obligatory matters, the supererogatory matters, and every act of

obedience and abstinence from sins. All these are contained in Islam. As such, he (ﷺ) said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

"The Muslim is one from whose tongue and hands the Muslims are safe."⁸⁴

Consequently, he counted holding back evil as from Islam.

Islam is wide in scope but these five are its mainstays, its pillars. They are its foundation upon which it is built and when they are missing or anyone of them is missing a person would not have truly submitted to real Islam. As for the rest of the deeds, when any of them is missing he still remains a Muslim deficient in his Islam to the extent of what he has abandoned of it.

His saying: "To testify that there is no god worthy of worship except Allah", it means: the belief and certainty and utterance with the tongue that none has the right to be worshipped except Allah – Glorious is He and Exalted – and that the worship of other than Him is vanity and joining partners with Allah – the Mighty and Sublime. Even when they are referred to as deities, they are false deities; the True Deity is Allah – the Mighty and Sublime, and the worship of anything other than Him is falsehood. Allah – the most High – said:

ذَٰلِكَ يَٰأَيُّهَا اللَّهُ هُوَ الْحَقُّ وَأَبَىٰ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ

الْبَاطِلُ وَأَبَىٰ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾ الحج: ٦٢

"That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is falsehood And verily, Allah He is the Most High, the Most Great." (Al-Hajj: 62)

⁸⁴ Collected by Al-Bukhārī (6484) (10) and Muslim (14)

Hence, there must be belief with the heart, utterance with the tongue, and acting with the limbs for Allah – the Mighty and Sublime - alone deserves worship; none deserves it except Him. It does not suffice that one believes that worship is for Allah alone; one must believe also that the worship of other than Him is falsehood. This is the meaning of ***Lā ilāha illallāh***; for *Lā ilāha* is Negation and *illallāh* is Affirmation. So, the Negation is denial and nullification of the worship of other than Allah; and the Affirmation is the assertion of worship for Allah – the Mighty and Sublime.

Consequently, the Negation neither suffices without the Affirmation nor the Affirmation without the Negation, both of them must occur together.

As such, the one who worships Allah and does not worship any other along with Him but who does not affirm the falsehood of idol-worship and false deities and says: “people are free to take to their creeds, each individual should has his beliefs”; and he does not believe that that is falsehood. Such is a disbeliever in Allah – the Mighty and Sublime – for he contradicts the testimony: ***Lā ilāha illallāh*** because it entails Negation and Affirmation.

He said: "**and that Muḥammad is Allah's Messenger**". The testimony that "there is no deity worthy of worship except Allah" does not suffice if one does not believe in the messengership of Muḥammad (ﷺ). This is because the Jews testify that: there is no deity worthy of worship except Allah; but they do not believe in the message of Muḥammad (ﷺ). This does not make them Muslims; so whoever testifies that there is no deity worthy of worship, it does not benefit him until he believes in the message of Muḥammad (ﷺ), obeys him in what he orders and abstains from what he prohibits and warns against, and worships Allah – the Mighty and Sublime – according to the legal code of the Messenger (ﷺ), not giving worship to Allah according to his own desires, innovations and newly-invented affairs.

So, one must give the two Statements of Testimony; by either uttering them together or saying the: ***Lā ilāha illallāh*** while believing that: ***Muḥammadun Rasūlullāh***, such that it is

implied in it. But when he says: 'I testify that there is no deity worthy of worship except Allah but I do not testify that Muḥammad is Allah's Messenger'; then it will be said: 'You are a disbeliever in Allah – the Mighty and Sublime – and you have invalidated your testimony that: there is no deity worthy of worship except Allah'. This is because, Allah has sent Muḥammad ﷺ; so, when you have disbelieved in the Messenger, Muḥammad ﷺ, you have also disbelieved in the One who has sent him since belief in them both is inseparable.

He said: **"To establish the prayers"**; he has not said: and to perform the prayers because the performance of the prayers is not the intended. Rather, what is actually intended is that it should be observed rightly; with its basic elements, obligations and conditions alongside making it sincere for Allah – the Mighty and Sublime. This is absolutely required. But for the one who performs the prayers, bowing and prostrating without calmness or by performing it outside its time without valid excuse, or abandons the prayers with the congregation, such has not established the prayers. He has either not basically established the prayer such that his prayer is null and void or has not perfected the observance by abandoning the congregation or performing it outside its stipulated time without valid excuse; for the prayer of the one who performs it outside the stipulated time without valid excuse is null and void because he has not observed the prayer which Allah has ordered. Allah – the Mighty and Sublime – said:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

النساء: ١٠٣

"Verily, the prayer is enjoined on the believers at fixed hours." (An-Nisā': 103)

Consequently, Allah will not accept the prayers performed at other than these hours He has fixed for them. Thus, if you perform it outside its fixed hour, you have not observed the prayer as Allah ordered you; you would have only prayed

according to your desires unless you are excused for your been overtaken by irresistible sleep or forgetfulness or that you are from those who are permitted to combine prayers and you intend to combine the *Dhuhr* and 'Aṣr prayers or the *Magrib* and the 'Ishā prayers. In these situations, there is no harm (delaying the prayers) and your prayer will be correct because you are excused.

As for the one who abandons the congregation without valid excuse or delays the prayer from its fixed hour without valid excuse, he would be wasting the prayer. What is intended by wasting the prayer is not to abandon the prayer; it rather means missing its fixed hour. Allah, the most High – said;

﴿فَوَيْلٌ لِلْمُصَلِّينَ﴾ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

الماعون: ٤ - ٥

"So woe unto those performers of *Ṣalāt* (prayers) (hypocrites). Who delay their *Ṣalāt* (prayer) from their stated fixed times." (*Al-Mā'ūn*: 4-5)

He called them performers of *Ṣalāt* and yet threatened them with woe despite their praying. The reason for that is, they "**delay their Salat (prayer) from their stated fixed times**" without valid excuse. Consequently, this prayer is not acceptable before Allah – the Mighty and Sublime -, and it is a wasted prayer.

As for the one who absolutely abandons the prayer, he is a disbeliever, because he has destroyed a pillar from the pillars of (his submission in) Islam. He destroyed the second pillar after the two Statements of Testimony, and it is the mainstay of Islam as contained in the *Ḥadīth*.

Therefore, the place of the prayer is a great one and the one who has Islam in his heart does not take the prayers with levity. It is obligatory on the Muslim to continue to observe them and establish them at their stated hours. This is the beneficial prayer by which one would have discharged his responsibility. As regard the one who performs the prayer according to his desires; he deliberately sleeps and says: "whenever I wake up from sleep I will pray". So he performs the *Fajr* prayer only after sunrise or

shortly before the sun descends the horizon; some even combine the day's prayer and perform them all at one time, and say: "the One who accepts them separately will accept them together", this is vanity! And the refuge is with Allah. Such a person is only mocking and scorning Allah – the Mighty and Sublime.

He said: "**To give the *Zakāh***": the *Zakāh* is the like of the prayer. It is the obligatory right in the wealth of the rich for the poor. He – the Exalted – said:

﴿وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ﴾
الذاريات: ١٩

"And in their properties there was the right of the beggar, and the poor who does not ask the others." (Adh-Dhāriyāt: 19)

It is therefore, an obligation and not something given voluntarily. It is an obligation and one of the pillars of Islam like the prayer. So the one who prays but does not give the *Zakāh* has abandoned one of the pillars of Islam; if he is one who denies the obligation of the *Zakāh*, he is a disbeliever. But if he acknowledges its obligation but is overcome by greed, the Authority will collect it from such a person forcefully because it is a right over him as it will collect the money from the debtor in possession of the people's wealth when he deliberately refuses to pay up. If it is the right of the Judge to take from his wealth and pay up his debts without his consent and against his wish; then to collect the *Zakāh* as such is with a greater reason since it is from the rights of Allah – the Mighty and Sublime.

This was the reason why Abū Bakr Aṣ-Ṣiddīq (ؓ) fought those who refused to give the *Zakāh* because they refused a right obligatory upon them due to others. Thus, the place of *Zakāh* is a great one.

He said: "**And to fast in Ramaḍān**"; it is the fourth pillar of Islam. Thus, the one who is able to fast carrying out the order (to fast), then it is obligatory upon him. But the one who has a valid excuse, he will not fast but repay based on His saying:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ البقرة: ١٨٥

"So whoever of you sights (the crescent on the first night of) the month he must observe fasts that month."

As for the one with valid excuse such as the sick who is unable to fast, or the one traveling a distance appropriate for the *Qaṣr* prayer, he will not observe the fast of *Ramaḍān* in the range of the need, thereafter he will make up the fasts from other days based on His saying:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

البقرة: ١٨٥

"But if any of you is ill or on a journey, the same number (should be made up) from other days." (Al-Baqarah: 185)

Thus, one must observe the *Ramaḍān* fast, whether in fulfillment of the duty to fast in the month or for those with valid excuse, by making up its missed days after the month. In any case, it is not permissible to abandon the fast; as long as one is sane and capable of fasting, he must observe the fast. But if he is unable to observe the fast due to an excuse whose end is expected, he will not fast in the month; he will rather make up from other days; but if it is due to an excuse whose end is not anticipated while he remains sane and rational, then he will feed the poor for every day of the fast based on His saying:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ البقرة: ١٨٤

"And as for those who can fast with difficulty, (e.g. an old man or woman), they have (a choice either to fast or) to feed a poor person (for every day)." (Al-Baqarah: 184)

So, he feeds a poor person for each day.

He said: **"And to perform the pilgrimage"**: the pilgrimage is the fifth pillar of Islam and it is only obligatory once in a lifetime.

Lexically, *Hajj* means: the intent; and juristically, it is to visit Allah's House to perform worship from the *Tawāf* (circumambulation of the *Ka'bah*), the *Sa'y* (brisk walk between Safa and Marwa), the stopping at Arafah, sleeping overnight at Muzdalifah and Mina, the pelting of the pebbles at the pillars. Considering its being difficult and that people come from the regions of the earth – far and near –, Allah made its obligation only upon the one who has sufficient financial ability for his journey to and fro and sufficient the provision for his children and the people of his household until he returns.

For such, the *Hajj* is obligatory. If he is physically able, he performs the *Hajj* himself, but if he is unable, and his inability is continuous, he deposes a representative for himself. If he dies without performing the *Hajj* while he was able; then it is obligatory upon his heirs to remove what will be sufficient to perform the *Hajj* from his property. This is because it is from the pillars of Islam.

As for the one who is unable, because he has not wealth, the *Hajj* is not obligatory on such, but if he is able financially but not able physically; if an end is anticipated for the difficulty in which he is, he will wait until he is able and then perform the *Hajj*. But if the end is not in sight for the difficulty because he is old or chronically sick, a deputy is appointed for him.

In a nutshell, this *Hadīth* supplements the *Hadīth* of 'Umar and clarifies it; and for that reason, the author cited it after.



الحديث الرابع

عن أبي عبد الرحمن عبد الله بن مسعود (رضي الله عنه) قال: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا (نُطْفَةً)، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ، فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا". رواه البخاري ومسلم.

HADĪTH FOUR

Abū ‘Abdir-Raḥmān, ‘Abdullāh bin Mas‘ūd – may Allah be pleased with him – said: The Messenger of Allah ﷺ narrated to us – and he is the truthful one and the trusted – that: "Certainly, the being of each of you is brought together in the womb of his mother for forty days in the Nuṭfah form⁸⁵. Then, he becomes 'Alaqah⁸⁶ for similar period, and then, it becomes Mudgah⁸⁷ for a similar period. Thereafter, the angel is sent to it. He blows life into it, and is ordered with four words: the writing of its wealth, life-span, work, and whether it will be a successful one or wretched.

I swear by Allah, beside Whom there is no one worthy of worship; one of you will act upon the deeds of the people of the Paradise until that between him and it is only a cubit; then, the written overtakes him and he acts upon the deeds of the people of the Fire and enters it. And one of you will act upon the deeds of the people

⁸⁵ That is, mixed semen drops of male and female discharge. (TN)

⁸⁶ A piece of clotted blood. (TN)

⁸⁷ A little lump of flesh. (TN)

of the Fire, until that between him and it is only a cubit; then, the written overtakes him, and he acts upon the deeds of the people of the Paradise and enters it". Collected by Al-Bukhārī and Muslim.

COMMENTARY

Ibn Mas‘ūd (رضي الله عنه) said: The Messenger of Allah (ﷺ) narrated to us – and he is the truthful one and the trusted – that: **"Certainly, the being of each of you is brought together in the womb of his mother..."** *Yujma‘u* (brought together); because the child forms from two kinds of fluid: the fluid of the male and that of the female. Allah – the Exalted – says:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ﴾ الإنسان: ٢

*"Verily, We have created man from Nutfah drops of mixed semen
(discharge of man and woman)..." (al-Insān: 2)*

Amshāj; that is, combined,⁸⁸ and Allah – the Exalted – said:

﴿يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾ الطارق: ٧

"Proceeding from between the back-bone and the ribs." (At-Tāriq: 7)

That is, the back-bone of the male and the ribs of the female. So the child is brought to being from two kinds of fluid: the fluid of the man and the fluid of the woman.

He said: **"...is brought together in the womb of his mother for forty days in the *Nutfah* form ..."** *Nutfah*: meaning, drop of semen.⁸⁹

⁸⁸ Ibn Mandhūr said in *Lisān Al-'Arab* (2/367): *Al-Mashj*, *Mashij* and *Mashīj*: mixture of any two colors; and it is said (that it is): the mixture of red and white, and they said: it is any two things that mix; and its plural is *Mashāj*.

He said: "Then, it becomes 'Alaqah...": The semen changes form to blood; the 'Alaqah (clotted blood) over a period of forty days, and that makes eighty days.

He said: "...then it becomes *Mudgah*..." then it changes form from the blood to *Mudgah*; that is, a little lump of flesh over the third forty days; this makes a hundred and twenty days. In the *Mudgah* phase, its limbs are brought into being, and it becomes obvious that this is a fetus.

He said: "Thereafter, the angel is sent to it..." meaning, then within the fourth forty days, at the dot of four months, i.e. a hundred and twenty days, the angel in-charge of fetuses is sent to it and enters unto it in the womb of its mother.

He said: "He blows the spirit into it...": the spirit by which it will move, the spirit for existence. Mankind has been unable to discover the reality of this spirit; it is one of the secrets of Allah – the Mighty and Sublime -. He – the Exalted – said:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ

إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥)

"And they ask you (O Muḥammadﷺ) concerning the *Rūḥ* (spirit); Say: "The *Rūḥ* (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Al-Isrā': 85)

So no one knows the reality of this spirit; it is something the angel comes with and blows into the fetus, and it moves and becomes alive by the leave of Allah – the Mighty and Sublime. At the time of death, this spirit goes out, and the body ceases to be

⁸⁹ Ibn Mandhūr said in *Lisān Al-'Arab*, under the matter: *Nūn-tā-fāf* (9/335): "it is the pure fluid, small or much; and its plural is *Nuṭaf* and *Niṭāf*. Al-Jawharī had differentiated between the two words in their plural form and said: *An-Nuṭfah* is a pure fluid; and its plural is *Niṭāf*, and *An-Nuṭfah* is the semen, and its plural is *Nuṭaf*."

alive and becomes a corpse. But as long as it contains the spirit, it is alive; but when it leaves, then this is in two forms:

- It either leaves due to sleep, and this is minor death
- Or that it leaves due to death, and this is the major death.

Allah – the Exalted – said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ﴾

الأنعام: ٦٠

"It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again..." (Al-An'ām: 60)

This is about sleep which is the minor death. He also said:

﴿تَوَفَّاهُ رُسُلُنَا﴾

الأنعام: ٦١

"Our Messengers take his soul..." (Al-An'ām: 61)

This is the major death; **"Our Messengers..."** meaning the angels of death.

"He blows the spirit into it..." this is among the signs of Allah – the Mighty and Sublime – and this is as in His saying:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ﴾

المؤمنون: ١٢

"And indeed We created man (Adam) out of an extract of clay (water and earth)." (Al-Mu'minūn: 12)

This was Ādam (عليه السلام);

﴿ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ﴾

المؤمنون: ١٣

"Thereafter We made him (the offspring of Ādam) as a Nutfah (and lodged it) in a safe lodging (womb of the woman)."

This is the first forty days.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً

"Then We made the Nutfah into a clot."

'Alaqatan: that is, (clot of) blood

فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

"Then We made the clot into a little lump of flesh"

Meaning; a chunk of flesh

فَخَلَقْنَا الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا

ءَاخِرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ المؤمنون: ١٤

"Then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation.

So blessed be Allah, the Best of creators." (Al-Mu'minūn: 14)

Allah – the Exalted – also said:

﴿وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾ ﴿١٤﴾ نوح: ١٤

"While He has created you in (different) stages." (Nūḥ: 14)

These are the stages which the fetus passes through in the womb of its mother: the *Nutfah* stage, the '*Alaqah* stage, the *Mudgah* stage, the stage of the flesh and bone. Subsequently, it becomes a human being. This is the bringing to being of man, and it is from the wonders of the Power of Allah – the Mighty and Sublime. He – the Exalted – said:

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۖ

"He creates you in the wombs of your mothers, creation after creation in three veils of darkness." (Az-Zumar: 6)

"Three veils of darkness": the darkness of the womb, the darkness of the uterus and the darkness of the placenta; the fetus is within these three veils of darkness.

He said: **"...and is ordered with four words...":** then after the blowing of the spirit into it, the angel is ordered with four words; he will write four things unique to this fetus. There is the general writing for all creation and this is contained in *Al-Lawḥ Al-Mahfūdh* (the Preserved Tablet). However, this is the writing which is unique to the fetus and is transcribed from *Al-Lawḥ Al-Mahfūdh*; it is not a new writing.

He said: **"the writing of its wealth, life-span, work, and whether it will be a successful one or wretched."** So, his wealth will not exceed what has been written; man will only get what has been written for him and he will not have a life-span in this world more than what is written for him, and he will not do any good or evil except by the implications of what has been written for him which will be made easy for him. He will not be a successful one or a wretched except based on what is written for him in *Al-Lawḥ Al-Mahfūdh* and the womb of his mother.

This is the pen of the *Qadā'* and *Qadar*, it comes upon the servants. Allah – the Mighty and Sublime – has preordained for everyone from wretchedness and success what the person will bring about; if he does good, Allah makes it easy for him to do good and if he does evil, Allah makes it easy for him to do evil. He – the Exalted – says:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيَرُهُ، لِلْيُسْرَىٰ ۖ

"As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna. We will make smooth for him the path of ease (goodness)." (Al-Layl: 5-7)

Thus, the preordainment is from Allah but the means comes from the servant. He – the Exalted – also said:

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَى ﴿١٠﴾ الليل:

١٠ - ٤

But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna. We will make smooth for him the path for evil." (Al-Layl: 8 - 10)

So, the servant is the cause of his wretchedness or success according to his actions and intentions and Allah decrees for the servant according to his actions and intentions.

This is the reconciliation between the two matters: that the actions are by Allah's predecree and by the servant's action. So the servant is a means since the insane, the one under compulsion and the one who forgot are not held responsible because they do not intend their conditions; it is not from their deeds. The mature, sane and intelligent are rather held responsible because he earned for or against his soul. Thus, he either earns good for it or brings evil upon it.

Then he said: **"I swear by the One in whose Hand my soul is"**⁹⁰ This is an oath; but who is the one making the oath? Apparently, it is the Messenger (ﷺ); as such, this is from the text of the *Ḥadīth*. It is said that the one who made the oath was the reporter, Ibn Mas'ūd (رضي الله عنه), and as such, that is a *Mudraj* (interpolation) in the text of the *Ḥadīth*. But what appears preponderant is that it is part of the statement of the Prophet (ﷺ).

"I swear by the One in whose Hand is my soul"; the Messenger (ﷺ) swore while he is the truthful one and the trusted showing emphasis and the importance of the matter.

He said: **"...one of you will act upon the deeds of the people of the Paradise until that between him and it is only a cubit; then, the written overtakes him..."**; that is, what is preordained on him,

⁹⁰ The text of the *Ḥadīth* actually contains: "I swear by Allah beside whom there is no deity worthy of worship..." (TN)

written for him **"...and he acts upon the deeds of the people of the Fire..."** So, he becomes the cause since he was the one who acted **"...and enters it..."**

He said: **"And one of you will act upon the deeds of the people of the Fire, until that between him and it is only a cubit; then, the written overtakes him, and he acts upon the deeds of the people of the Paradise and enters it."** This points to the fact that deeds are by their ends and that what really matters is what a person dies upon of good or evil. If he spends most part of his life upon acts of obedience and then renegades at the end of his life into disbelief, he becomes from the people of the Fire – and the refuge is with Allah. Or that he continues upon his Islam but carries out actions which would necessitate his entrance into the Fire, while not having disbelieved, he will enter the Fire if Allah wills his entering it. Thus, what really matters is what he ended upon.

Similarly, if a person spends most part of his life upon disbelief, and then Allah favors him to turn in repentance at death before the soul starts gargling, he will enter the Paradise. As such, it is important that the Muslim gives much supplication for good end and be not deceived by his deeds since he does not know what he will end upon.

Consequently, a person should not be deemed to be from the people of the Fire or from the people of the Paradise by virtue of their deeds except the one for whom the Messenger of Allah (ﷺ) witnesses since that is ascribed to Allah's knowledge and the deeds upon which the person ended; and the end deeds are not known to anyone but Allah – Glorious is He and Exalted.



الحديث الخامس

عن أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ. وَفِي رِوَايَةٍ لِمُسْلِمٍ: "مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ".

HADITH FIVE

The mother of the believers, Umm ‘Abdillāh, ‘Ā’isha – may Allah be pleased with her – said: Allah's Messenger ﷺ said: "Anyone who innovates into this affair of ours, something which is not from it, shall be rejected". Collected by Al-Bukhārī and Muslim.

And a version by Muslim says: "Whoever does a deed to which we have not given approval, it shall be rejected".

COMMENTARY

He said: "The mother of the believers, Umm ‘Abdillāh, ‘Ā’isha – may Allah be pleased with her – said...": She is Umm ‘Abdillāh, the mother of the believers, ‘Ā’isha, the daughter of Abī Bakr Aṣ-Ṣiddīq. She actually did not have children, but she was given the *Kunya*, Umm ‘Abdillāh because she is the maternal aunt of ‘Abdullāh bin Zubayr and the maternal aunt is in the status of the mother. She is *Ṣiddīqah* (the truthful female), the daughter of Aṣ-Ṣiddīq (the truthful, male) the most beloved wife of the Prophet ﷺ to him.

She said: Allah's Messenger ﷺ said: "Anyone who innovates into this affair of ours, something which is not from it, it shall be rejected".

His saying: "Anyone who innovates into this affair of ours..." i.e. into our *Sharī‘ah*; and *Aḥdatha* means: he originates an act of

devotion which is not proven in the Allah's Book and the *Sunnah* of His Messenger (ﷺ). This is because acts of worship are *Tawqīfiyyah*; they are not to be acted upon except that which is proven by the evidences since Allah did not legislate them. And whoever seeks nearness to Allah through something He has not prescribed is an innovator, one who has invented something into the *Dīn* which is not from it; and his action shall be returned to him, it will not be accepted in the sight of Allah – Glorious is He. This is because the acts of devotion and other deeds will not be correct except with two conditions:

The first: To give sincerity to Allah – the Mighty and Sublime – in it.

The second: Following the Messenger (ﷺ) in it.

If a person comes with innovated acts of worship, not joining partners with Allah in it in any way, carrying out the entire deeds with sincerity to Allah, but they are not from the *Sharī'ah* of the Prophet (ﷺ), such is rejected innovation which shall not be accepted. So, deeds will not be accepted except with those two conditions; and the first condition had been mentioned in his saying:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ

"Certainly, actions are considered based on the intentions and everyone gets the recompense according to what he intended."⁹¹

This is the condition of sincerity; but as regards the condition of following the Prophet (ﷺ) in it, that is contained in the *Ḥadīth*:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Anyone who innovates into this affair of ours, something which is not from it, shall be rejected".

⁹¹ Its reference had preceded.

His saying: "...it shall be rejected" i.e. it will be returned to him, it will not be accepted in the sight of Allah – Glorious is He and Exalted – no matter how much a person exerted himself in it and no matter how sincere his intention was in it. The rightness of the intention and goal will not be considered; there must be compliance (with the *Sunnah*) before the deed is accepted. If it is bereft of anyone of these two conditions, it shall be rejected to the doer.

This contains evidence for the vanity of all Innovations; and that its perpetrator is a sinner who is not rewarded with good because he is innovating into Allah's *Dīn* something which is not from it. It also includes proof that the Innovations in the matters of the *Dīn* shall all be rejected refuting the one who says: "there is such thing as *Bid'at Ḥasanah* (Good Innovation)".⁹² Nevertheless, the Messenger (ﷺ) said in another hadeeth:

⁹² Ash-Shātibī in *Al-I'tisām* (1/188-193) said: "From what is mentioned on this subject is that the scholars have categorized Innovations based on the five basic rulings of the *Sharī'ah*, and that they have not put it all in a single dispraised category. So they grouped some to be *Wājib* (obligatory), *Mandūb* (Recommended), *Mubaḥ* (Permissible), *Makrūh* (Disliked) and *Muharram* (Prohibited). Al-Qarāfī clearly explained that affirming what his teacher, 'Izzuddīn bin 'Abdis-Salām, had said regarding it." After citing the words of Al-Qarāfī and his teacher about the categorization of Innovations, he (i.e. Ash-Shātibī) said: "...this categorization is a newly-invented matter which is not pointed to by any proof from the *Sharī'ah*; it is rather self-defeating because from the essence of Innovation is that it is not pointed by any proof; neither from the texts of the *Sharī'ah* nor from its tenets. For if there is anything in the *Sharī'ah* that points to the obligation or recommendation or permissibility of a thing such will not be referred to as Innovation. The deed would have been from the general deeds that are ordered or permitted. Thus, to combine between those deeds being Innovations and the evidences pointing to their obligation or recommendation or permissibility is contradictory. As for the disliked and prohibited categories, they are only admissible from the angle of their being Innovations because if an evidence points to the prohibition of a thing or its been disliked, that does not establish its being an innovation since that thing could be a sin like killing or theft or alcohol consumption and

فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٍ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

"Every newly-invented matter is an Innovation and every Innovation is misguidance".⁹³

So, this one says there is something called good Innovation! Such contradicts the saying of the Messenger of Allah (ﷺ). Therefore, no Innovation is good; every Innovation is base and will be rejected according to the text of the *Hadīth*. However, those people attempt to legitimize Innovations and adorn it, so regarding the Innovation of celebrating the birthday for the Messenger (ﷺ), they say: it is a Good Innovation because it is evidence of love for the Messenger (ﷺ). It then follows from this saying of theirs that Abū Bakr, 'Umar, 'Uthmān, 'Alī and the elders amongst the companions do not love the Messenger (ﷺ) because they have not celebrated his birthday!

so on. So, such categorization should not be ideated for Innovations in any way except dislike and prohibition based on what had been mentioned on it...The consensus mentioned by Al-Qarāfī from the teachers on opposition for Innovations is right while the categorization he gave is not valid." With modification.

⁹³ This wording occurs in the *Khutbat al-Hājah* which the Prophet (ﷺ) used to say before events. It is collected by Muslim in an abridged form from the *Hadīth* of Jābir (رضي الله عنه) (867), and from the *Hadīth* of Ibn 'Abbass (رضي الله عنهما) (868). And it occurs fully and abridged from the *Hadīth* of Ibn Mas'ūd (رضي الله عنه) collected by *Imām* Aḥmad in his *Musnad* (1/392, 393), and Abū Dawūd in his *Sunan* (1097), At-Tirmidhī in his *Sunan* (1105), An-Nasāī in *Al-Kubrā* (1/550), (3/449) and Ibn Mājah (1892). *Shaykh al-Islām* Ibn Taimiyyah (رحمه الله) has its commentary in a small treatise published by Dār Al-Adhā, Jordan.

It also occurs in the *Hadīth* of 'Irbād bin Sāriyah (رضي الله عنه) collected by Abū Dawūd (4607), At-Tirmidhī (2676), Ibn Mājah (42, 43, 44), Aḥmad (4/126), Ad-Dārimī (95), Aṭ-Ṭabarānī in *Al-Kabīr* (623), Ibn Ḥibban (1/178), Hākim in *Al-Mustadrak* (1/176) and Bayhaqī in *Al-Kubrā* (10/114).

So, to invent an Innovation is not proof of love for the Messenger (ﷺ); it is rather evidence of hatred for him because whoever loves the Messenger (ﷺ) rather follows him and does not oppose him or invent Innovations. A poet said:

If you truly love, you would have followed him

For the lover follows his beloved.⁹⁴

In another wording: **"Whoever does a deed to which we have not given approval, it shall be rejected"**. The first wording says: **"Anyone who innovates..."** that is: he innovates what Allah has not prescribed; and in the second wording: the person has not innovated; he has only followed the one who has innovated a deed which does not have the approval of the Messenger (ﷺ) and acts upon it and becomes an innovator. So anyone who acts upon Innovations is an innovator even if he did not invent the deed.

This is a great benefit such that no one says: "I have not invented anything; I only act upon what a person had acted upon before me". We say to him: even if it had been invented and acted upon by those before you, as long as it is an Innovation, it is not permissible for you to act upon it. If he says: "the answerability is upon the one who invented". We say to him: "the responsibility is upon the one that has invented it and anyone who acted upon it based on his saying: **"Whoever does a deed to which we have not given approval..."**".

You have been prohibited from acting upon Innovation and you know that they are prohibited from what they have innovated; so how should you follow them upon their deed?

This is the benefit in the second wording: that acting upon Innovations is in itself an Innovation even if the one who acts

⁹⁴ This poetic stanza is ascribed to 'Abdullāh bin Mubarak who died in the year, 180 AH. He started his educational pursuits while he was a teenager, and met some of the *Tābi'īn*. He traveled far and near to seek knowledge, participated in the *Jihād*, performed the *Hajj* and did trade. See: *Dīwān 'Abdillāh bin Mubarak* (p. 15), and *Tarīkh Ad-Dimashq* (32/469).

upon it did not invent it originally; someone else had innovated it. This is a tremendously beneficial *Hadīth* along with the *Hadīth*:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Certainly, actions are considered based on the intentions
..."⁹⁵

They both point to the two conditions for the acceptance of deeds: Sincerity and Conformance.



⁹⁵ Its reference had preceded.

الحديث السادس

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِيِّ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : " إِنْ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ ، أَلَا وَهِيَ الْقَلْبُ " رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH SIX

Abū ‘Abdillāh, Nu‘mān bin Bashīr – may Allah be pleased with them both – said: I heard Allah's Messenger ﷺ saying: "Certainly, that which is lawful is clear and that which is unlawful is clear; but between these are ambiguous matters, not known by many of the people. So, the one who refrains from the ambiguous matters has protected his religion and honor. But anyone who gets into the ambiguous matters soon gets caught in the unlawful ones like the shepherd who pastures around the sanctuary; he soon grazes into it.

Listen: every sovereign has his sanctuary; and certainly, Allah's sanctuaries are His Prohibitions.

Pay attention: the body has a morsel of flesh, when it is upright, all of the body is upright and when it is corrupted, all of the body is corrupted, and that is the heart". Collected by Al-Bukhārī and Muslim.

COMMENTARY

Nu'man bin Bashīr (رضي الله عنهما); himself and his father, Bashīr bin 'Amr al-Anṣārī, are both companions. He said: **I heard Allah's Messenger (ﷺ) saying: "Certainly, that which is lawful is clear and that which is unlawful is clear..."** What is lawful is clear from what Allah, the Exalted clearly stated in the Qur'an as been lawful or what he (ﷺ) clearly states; as in His saying:

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾ المائدة: ١

"Lawful to you (for food) are all the beasts of cattle". (Al-Mā'idah: 1)

Allah – the Mighty and Sublime – clearly stated the lawfulness of the beasts of cattle; and they are: camel, cows, sheep and what comes from it.

And as in His saying:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ﴾ البقرة: ٢٧٥

"...whereas Allah has permitted trading..." (Al-Baqarah: 275)

Thus, trading is permissible as long as it has not included uncertainty or deception or swindle; it is from the best means of earning. So, whatever Allah – the Mighty and Sublime - expressly states as lawful, one should take it without fear.

He said: **"...and that which is unlawful is clear..."** that is, what Allah and His Messenger expressly declare to be unlawful; for example, His saying:

﴿حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أَهْلُ لَغَيْرِ اللَّهِ بِهِ﴾ المائدة: ٣

"Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered while pronouncing the name of others than..." (Al-Mā'idah: 3)

And His saying:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ الإسراء: ٣٣

"And do not kill anyone which Allah has forbidden, except for a just cause." (Al-Isrā': 33)

It follows that Allah has prohibited taking innocent souls without a just cause. He – the Exalted – also said:

﴿وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ الإسراء: ٣٢

"And come not near to the unlawful sexual intercourse. Verily, it is transgression of limits and an evil way." (Al-Isrā': 32)

He said: come not near it; that is, abstain from it and abstain from whatever leads to it such as gazing, being in seclusion with strange people from the opposite sex.

Allah – the Exalted – also said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ البقرة: ٢٧٥

"...whereas Allah has permitted trading and forbidden usury." (Al-Baqarah: 275)

So, it clearly states the prohibition of usury. Therefore, whatever Allah or His Messenger ﷺ expressly declares as permissible is taken and whatever they declare as prohibited must be eschewed; and there is no place for hesitation except for the one with perversion and delusion in his heart.

He said: "...but between these are ambiguous matters..." that is, there are ambiguous matters between the lawful and the unlawful which are not easily figured out to be from the lawful or the prohibited. This is because the evidences regarding them could be pulled in different directions; some show that they are lawful and others show that they are unlawful. The scholars differ about it; some ruled for its permissibility and others ruled its being prohibited because each of them gave preponderance to certain

aspects of the evidences. So this is ambiguous, it is not easily figured out whether it is lawful or prohibited?

Such things will be left out of caution and avoidance until the matter becomes clear. If it becomes clear in the end that it is prohibited; then it is certainly eschewed, but if it becomes clear that it is permitted then it is taken. However, whatever is not clear is considered ambiguous, caution and abstention requires that such is avoided.⁹⁶

He said: **"...not known by many of the people"**; because the majority of the people are ignorant, they do not know the methods of legal deductions, giving preponderance to evidence and the forms of evidences and evidencing. So his saying: **"...not known by many of the people..."** is evidence that only few of the people know them, and they are those well-grounded in knowledge. They know whether these ambiguous matters are from the permissible or prohibited matters? And that is through what Allah has bestowed on them of knowledge and understanding; the knowledge of the foundations of evidencing and giving preponderance to evidences.

Therefore, if it becomes clear to anyone of them that a thing is lawful, he acts upon it and to whomever it becomes clear that it is prohibited, he refrains from it; and to whomever the matter appears ambiguous, he abstains from it. This is the correct position regarding ambiguous matters.

⁹⁶ *Hāfidh* Ibn Hajar said in *Fath ul-Bārī* (4/291): "Things are either stated to be required with threat for its been abandoned or stated to be abandoned with threat for its been done, or none of them both is stated. The first is the clearly lawful matter, the second: is the clearly unlawful matter. So the meaning of his saying: **"that which is lawful is clear"** is: its explanation is not nīded since everyone knows it, and the third: is ambiguous because it is obscure; so it is not known whether it is lawful or prohibited? Whatever is in this category (i.e. the third) should be abandoned because if it is actually prohibited one would have fulfilled his responsibility (of having to abstain from it) and if it is actually permissible, he would have been rewarded for leaving it for this intention."

Consequently, he (ﷺ) said: **"So, whoever refrains from the ambiguous matters..."** that is, who places a shield between himself and the matter by abstaining, **"...he has protected his religion and honor..."** i.e. he has guarded his religion from been touched by the prohibited and has safeguarded his honor from been blemished by the people.

Whoever refrains from ambiguous matters will attain these two traits:

- Protection of religion; that is, its purity and safety.
- Sound reputation.

These two great attributes will require that one is not hasty in affairs until they really become clear. If he sees people differing about it; this gives the verdict that it is lawful and the other rules that it is prohibited; he pauses and refrains from it because the difference of opinion on the matter is evidence that it is ambiguous.

He said: **"...but anyone who gets into the ambiguous matters soon gets caught in the unlawful ones..."** If you are mild with ambiguous matters and act upon them, and say: "as long as there is difference of opinion about them; then they are permissible" it will make you fall into the prohibited matters. This is because if you are indulgent regarding ambiguous matters, you will soon get caught in clearly unlawful matters, and this is very dangerous. So if a person is mild regarding the matters upon which there is difference, he soon ventures into what is prohibited by consensus, and has left his religion and honor unprotected.

This is from the inadequacies of the people nowadays, some of them would say: "as long as there is difference of opinion on it, there is no blame on me if I act upon any of the positions I choose". We say: No, you should rather find out what is permissible because this action of yours could make you fall into something prohibited, and you would not have protected your religion and honor while the difference of opinion does not justify your falling into the prohibited.

If one wants to pass through a road about which he is not sure whether it is safe and secured from highway robbers or wild animals or not; he avoids it due to his being uncertain about it. And the most probable thing, anyway, is that it is not safe. This is regarding a worldly affair; how about the matter of the religion which is even greater?! This *Hadīth* contains affirmation for Abstention and Caution, and that it is necessary that one takes to abstention and caution because they are safer for him and more distancing from lapses.

Then the Prophet (ﷺ) gave an illustration of the one who gets into ambiguous matters that he soon gets caught in the unlawful matters; he (ﷺ) said: **"like the shepherd..."** one who tends sheep **"who pastures around the sanctuary"**. *Al-Himā* (sanctuary): something that is consecrated.⁹⁷ It was the practice of the Arab tribes that they would consecrate a fertile land and no one nears it so that it becomes exclusive to them for their livestock. So when a shepherd pastures his sheep around this sanctuary, he is unable to prevent some of his sheep from entering into that sanctuary. Perhaps one or more will escape into it and he faces the retribution of the owner of the sanctuary. But the clever amongst them is the one who is cautious in his affairs and grazes his herd far away from the sanctuary.

Thus, as the shepherd may not be able to prevent his sheep from getting into the sanctuary so it is that one may be unable to prevent himself falling into the unlawful if he gets drawn into ambiguous matters. This is a very clear and real illustration which points to the obligation of refraining from ambiguous matters so that one does not get caught in the unlawful ones.

Then at the end of the *Hadīth*, he (ﷺ) explained what makes a person abstentious and cautious regarding ambiguous matters

⁹⁷ Muḥammad bin Abī Bakr Ar-Rāzī said in *Mukhtār aṣ-Ṣiḥāh* (p. 66): "*ḥā-mīm-yā: ḥamāhu-yaḥmīh-ḥimāyatan*; meaning, he shielded him. And a thing that *ḥammi* i.e. unauthorized, should not be neared. And *aḥmaytu al-makān* i.e. I made it a *ḥimā* (sanctuary); and in the *Hadīth* it says: **"Sanctuaries are only for Allah and His Messenger"**.

and what makes a person indulgent and careless about ambiguous matters. Moreover, such may also be carefree about unlawful matters. He (ﷺ) said: **"Pay attention: the body has a morsel of flesh, when it is upright, all of the body is upright and when it is corrupted, all of the body is corrupted and that is the heart"**.

Thus, if the heart is upright, its carrier is cautious about ambiguous matters; otherwise, if the heart is bereft of uprightness, he will be carefree about ambiguities and then, he will also be carefree about unlawful matters. So, the heart is the centre-point; and so, what is the heart?

The heart is the flesh – i.e. the chunk of flesh – in the chest by which a person distinguishes between the harmful and the beneficial, and between the good and bad. Allah – the Exalted – said:

﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾
الحج: ٤٦

"Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." (Al-Hajj: 46)

So when the heart goes blind, man falls into *Shirk* (joining partners with Allah), disbelief and other destructive evils. But if the heart has insight, he abstains from these things; it then follows that, the heart forms the centre-point.

He said: **"Pay attention: the body has a morsel of flesh..."** that is, a small piece of flesh, **"when it is upright, all of the body is upright"** it is upright with the fear of Allah and reverence for Him, being conscious of Him and loving Him. **"...and when it is corrupted"** it will not revere Allah, nor fear Him and neither will it love Him. As such the body will be corrupted as well because the heart rules the body. Thus, if the ruler is upright, the ruled is rectified and if the ruler is corrupted the ruled is corrupted.

So, it is pertinent that the Muslim asks Allah for the rectification of his heart, for if it is upright, all of his affairs become upright

and if his heart is corrupted, all of his affairs are corrupted. Thus, the Prophet (ﷺ) would frequently say:

يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

"*Yā Muqallib al-Qulūb wal-Abṣār thabbit Qalbī 'alā Dīnik* (meaning: O the One who turns hearts and sights, establish my heart upon your religion)"; and, 'Ā'isha (رضي الله عنها) would ask him about that, and he would say:

يَا عَائِشَةُ وَمَا يُؤْمِنِي وَ قُلُوبُ الْعِبَادِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ إِنَّهُ إِذَا أَرَادَ أَنْ يُقَلِّبَ قَلْبَ عَبْدٍ قَلْبَهُ

"O 'Ā'isha, what guarantees me while the hearts of people are between two of the fingers of the Most Merciful? When he wishes to turn the heart of a servant, he turns it."⁹⁸

So, the hearts are in Allah's Hand – the Mighty and Sublime.

Accordingly, one should beg Allah to guide his heart and should also abstain from whatever corrupts the heart because the heart is corrupted by ambiguous matters, sins and consumption of what is forbidden. Sins in all its forms corrupt the heart: gazing at something unlawful, listening to the prohibited; all these corrupt the heart. When a person gazes at the forbidden, his heart becomes corrupted, when he listens to music and musical instruments, his heart becomes corrupted, when he falls into sins

⁹⁸ This *Ḥadīth* is reported from a number of the companions (رضي الله عنهم), amongst them: Anas, 'Ā'isha, Umm Salamah, Jābir and Nawwās bin Sam'ān (رضي الله عنهم). Collected by At-Tirmidhī (2140) and he graded it *Ḥasan* (good), and Ibn Mājah (199) and al-Būṣayrī graded it *Ṣaḥīḥ* (authentic), and Aḥmad (6/91), Ibn Ḥibban (3/223), Ibn Abī 'Āsim (225), Ibn Abī Shaybah in his *Muṣannaf* (29196), (29197), (29199) and Aṭ-Ṭabarānī in *al-Kabīr* (759) and in *al-Awsaṭ* (2/147), al-Ḥakim in *al-Mustadrak* (1/706), (4/357), and al-Bayhaqī in *al-Kabīr* (4/414). It is also collected by al-'Bukhārī (7391) from the *Ḥadīth* of Ibn 'Umar (رضي الله عنهما); who said: "Much of what the Prophet (ﷺ) would swear with is: "No, By the One who turns hearts..."

his heart becomes corrupted, when he eats something forbidden his heart gets corrupted. So one should engage in things by means of which his heart becomes rectified. As for the attainment of the uprightness, that is in Allah's Hand – the Mighty and Sublime.



لحديث السابع

عن أبي رُقَيْة تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ (رضي الله عنه): أَنَّ النَّبِيَّ (ﷺ) قَالَ: "الَّذِينَ التَّصِيحَةُ". قُلْنَا: لِمَنْ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِلْأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ" رواه مسلم.

HADĪTH SEVEN

Abū Ruqayyah, Tamīm bin Aws Ad-Dārī – may Allah be pleased with him – reported that the Prophet (ﷺ) said: "The religion is giving *Nasīḥah*". We asked: "To whom?" He (ﷺ) said: "To Allah, His Book, His Messenger, and the Leaders of the Muslims and their rank and file". Collected by Muslim.

COMMENTARY

It is reported in another version that the Prophet (ﷺ) said: "The religion is giving *Naṣīḥah*, the religion is giving *Naṣīḥah*, the religion is giving *Naṣīḥah*"⁹⁹, he repeated it thrice by way of giving emphasis.

And *Naṣīḥah* means¹⁰⁰: freedom from contaminants; it is said: a thing is *Nāsiḥun* to mean: (it is) free from deception. It is also said: '*asalun Nāsiḥun, labanun Nāsiḥun*, that is, free from adulteration and impurity.

Likewise the religion of Islam, it is free from every falsity, deception, plot and trickery; it is a religion without impurity, a pure religion. So is the Muslim, his open and secret are equally

⁹⁹ Collected by Imām Aḥmad in his *Musnad* (4/102), Aṭ-Ṭabarānī in *al-Kabīr* (1261) and al-Marozī in *Ta'dhīm Qadriṣ-Ṣalāh* (2/687), Ibn Mandah in *al-Īmān* (1/424) and al-Bayhaqī in *Shu'ab al-Īmān* (6/26)

¹⁰⁰ See: *an-Nihāyah fī Garīb al-Ḥadīth* (5/62), *Lisān al-'Arab* (2/217), *Mukḥṭār aṣ-Ṣiḥāh* (p. 276).

upon giving *Naṣīḥah* and are free from bad character, deception and betrayal and so on. As for the one who deceives or plots, or whose open differs from his secret, this trait is not from the religion; and the Prophet ﷺ has kept the religion within the limits of: *an-Naṣīḥah*, and to limit a thing implies that nothing else comes into it.

When the companions – may Allah's pleasure be upon them all – asked the Prophet ﷺ about *an-Naṣīḥah*, they said: "**To whom, O Messenger of Allah?**" He said: "**To Allah**": so the first of what you have to give *Naṣīḥah* is regarding that between yourself and Allah – Glorious is He and Exalted –. And that is by rightly giving devotion to Him, and having perfect belief in Him. Therefore, you should believe in *Tawḥīd ar-Rubūbiyyah*, *Tawḥīd al-Ulūhiyyah* and *Tawḥīd al-Asmā waṣ-Ṣifāt*. Likewise, you believe in His preordainments and actions, and that no one deserves to be worshipped except Him. You give worship to Him alone; this is *Naṣīḥah* between the servant and His Lord.

It is compulsory that *Naṣīḥah* is given in the open and the secret; the one who shows belief in oneness of Allah in the open but surreptitiously associates partners with Allah, or shows *Īmān* in the open but disbelieves in the secret, such is a hypocrite. And the hypocrites are worse than the plain disbeliever based on His saying:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا﴾

النساء: ١٤٥

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them." (*An-Nisā'*: 145)

Why? Because...

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا﴾ البقرة: ٩

"They (think to) deceive Allah and those who believe..." (*Al-Baqarah*: 9)

And this is the worst of deceptions!

As for the one who is sincere; firstly, he makes his open and secret alike to Allah, so when he says: there is no deity worthy of worship except Allah, he acts upon that. He worships none but Allah – the Mighty and Sublime – and then he invites people to the implications of this statement and its actions. Giving sincerity to Allah – the Mighty and Sublime – does not mean pronouncement with the tongue alone. Whosoever regularly makes the statement: *Lā ilāha illallāh* but does not believe in it or act in accordance with it is a hypocrite.

Hypocrisy is to show goodness and harbor evil; so the one who shows good to the people but actually harbors its opposite is a hypocrite, and hypocrisy is worse than disbelief – and refuge is with Allah. This is because the disbeliever declares his disbelief and the people recognize him and are cautious of him; but the hypocrite deceives the Muslims, and they consider him from amongst them while he is in truth, an enemy.

He betrays them, wishes them evil; he seeks for their shortcomings and faults, exaggerates them and spreads them. So when difficulties afflict the Muslims his hypocrisy and disbelief manifests and he takes sides with the enemies of the Muslims. But when there is comfort and goodness, he shows belief so that he could stay with the Muslims. This is the condition of the hypocrite: deceptive with Allah and deceptive with the people. Allah – the Exalted – says:

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

"They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!" (Al-Baqarah: 9)

He said: "...and to His Book" giving *Naṣīḥah* to Allah's Book – and that is the Qur'an – means to believe in it and be certain that it is Allah's Words and that it was revealed, not created: it is actually Allah's Words which He revealed to His Messenger (ﷺ). Then you give much of its recital, ponder upon it and contemplate its meanings, seek its meaning and then carry out its

injunctions and make the actions sincere for Allah – the Mighty and Sublime – alone. This is giving *Naṣīḥah* to the Book of Allah – the Mighty and Sublime:

Firstly: that you believe that it is actually Allah's Words

Secondly: that you study it

Thirdly: that you give much of its recitation

Fourthly: that you ponder over it. So it does not suffice that you recite it without knowing its meanings and explanations.

Fifthly: that you should act upon it.

This is because knowledge without action will not profit you; even if you have memorized the Qur'an more than the rest of the people and you recite the Qur'an more than they do, as long as you do not carry out its injunctions, you are not giving *Naṣīḥah* to the Book of Allah – the Mighty and Sublime –; rather, you would have been dishonest with the Book of Allah – the Mighty and Sublime.

He said: "...and to His Messengers..." similarly, you will give *Naṣīḥah* to the Messenger (ﷺ) by truly and certainly testifying that he is Allah's Messenger - openly and secretly – and then acting upon what he has brought and loving him more than you love yourself, your children, parents and the entire people.¹⁰¹ So do not give preference for love of any creature over love for Allah and His Messenger (ﷺ). The foremost thing is love for Allah – the Mighty and Sublime – and then, love for the Messenger (ﷺ) along with following him, obeying him and acting upon his *Sunnah* in the open and secret, and abstaining telling lies about him; so you should not ascribe anything to the Messenger (ﷺ) that is not authentically reported from him.

¹⁰¹ As is reported in the *Ḥadīth* collected by al-Bukhārī (15), Muslim (144) from the *Ḥadīth* of Anas (رضي الله عنه) that the Prophet (ﷺ) said: "None of you truly believes until I am more beloved to him than his parents, his children and the entire people."

If you have the knowledge of chains of narrations and the reporters, do not ascribe anything to the Messenger of Allah (ﷺ). If you do not know this, then you should refer to the major compilations of the *Sunnah* and the books basically containing authentic narrations, whose authors have paid great attention to the trustworthiness and authenticity of its reports from the Messenger (ﷺ). As for what is not authentic, do not go ahead to ascribe it until you are sure of its authenticity after which you act upon the *Sunnah* of the Messenger (ﷺ).

The intention is not that one memorizes the *Aḥādīth* without understanding their meanings; you should rather understand the meanings so that you can carry out its injunctions since it is not possible that you act upon it while you do not know its meanings. It is not also in your right to give explanations to it as you wish without affirming its meanings. So do not say: “the Messenger of Allah said such-and-such, and it means such-and-such” until you have studied what the true meanings are according to what is established from the reliable scholars.

You should only ascribe the actual wording to the Messenger (ﷺ) and not any meaning except what you are sure to be correct either by yourself, if you are capable of that, or asking from the people of knowledge. As for the wordings of the *Ḥadīth*, you should refer to the accepted books in the *Ummah* containing authentic narrations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Ṣaḥīḥ Ibn Ḥibban*, *Ibn Khuzaymah* and whatever is authentic in the four Books of *Sunan* and the *Masānīd*. As long as its chain of transmission is authentic, you act upon them and ascribe them to the Messenger (ﷺ). This is giving *Naṣīḥah* to Allah's Messenger (ﷺ).

Also, it is obligatory that you eschew innovations; he (ﷺ) said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed to which we have not given approval, it shall be rejected"¹⁰²,

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَىٰ اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ
الْمُهَدِّدِينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَظُّوا عَلَيْهَا بِالتَّوَّاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ
الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

"...for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my *Sunnah* and the lines of conduct of the Rightly-Guided Caliphs after me. Hold on to it firmly with your molars. Beware of newly-invented matters for every innovation is a misguidance..."¹⁰³

So, abstain from Innovations which are things that have not been reported and authentically transmitted from the Prophet (ﷺ).

From that also is that the weak narrations which have been clearly mentioned to be weak by the scholars, do not ascribe them to Allah's Messenger (ﷺ) by way of affirmation; you should only say: "it is reported from Allah's Messenger" or "it is transmitted from Allah's Messenger". Do not say: "Allah's Messenger said such-and-such", or "Allah's Messenger did such-and-such". You should rather employ the *Sīgat at-Tamrīd* (an expression that show weakness), being honest. All these are connected with giving *Naṣīḥah* to Allah's Messenger (ﷺ).

Similarly, from giving *Naṣīḥah* to Allah's Messenger (ﷺ) is that you do not venture into grading narrations to be authentic or weak while you do not have such capabilities; no one should enter into that except the specialists in the field from amongst those who are well-grounded in knowledge and about narrations. But what has emerged from many of the young ones by their being audacious with narrations, declaring them authentic or weak without knowledge and without any previous learning and experience, without having taken knowledge from the scholars is

¹⁰² Its reference had preceded.

¹⁰³ Its reference had preceded.

absolutely dangerous and is recklessness regarding the *Sunnah* of Allah's Messenger (ﷺ)!

It is not from giving *Naṣīḥah* to Allah's Messenger (ﷺ) that the ignorant ones dabble into this field and name themselves scholars of *Hadīth* just because they read one of the books of *Hadīth* or memorized a few of it. This is because merely memorizing narrations does not make them scholars of *Hadīth*; rather, the scholar of *Hadīth* is one who specializes in the science of narration, and this is a great field of study which is learnt from the people of knowledge and vast experience in the field.

So, it is not appropriate for anyone to read some books of *Hadīth* and then begin to declare narrations authentic and weak, or give explanations and commentaries as he likes, bereft of sound understanding because this is from disloyalty to the *Sunnah* of the Messenger (ﷺ) while it is compulsory to honor the *Sunnah*. One should not enter into it except the specialists in the field.

He said: "...and to the leaders of the Muslims...", what "the leaders of the Muslims" means is: those at the helms of affairs; giving *Naṣīḥah* to them is by affirming their leadership, listening to and obeying them in what is good, and actively discharging the duties they assign to you. The employee, the director, the teacher, the judge and the one who gives legal rulings and everyone in-charge of any aspect of the affairs of the Muslims assigned to him by the leader, it is obligatory upon such to give *Naṣīḥah* in it by carrying it out as required. If he declines or is negligent, then he is not giving *Naṣīḥah* to the leader in authority. This is because you have been entrusted to do the job but you failed to do so or were negligent with it.

Also, from giving *Naṣīḥah* to those at the helms of affairs is to advice them regarding some mistakes that occur of which they are oblivious. So if it is from other than them, they will be told about it, and if it is from them, their error in the matter will be explained to them. However, this will not be in gatherings or on the pulpit, it will be only between the adviser and the leader in

authority either verbally or in writing, or by talking to a person who will get in touch with him and call his attention to that.¹⁰⁴

Therefore, it is not from *Naṣīḥah* to the leaders to criticize them in gatherings or in other places because this is from disloyalty to them. Even if they have a shortcoming, it is not from giving *Naṣīḥah* to spread them amongst the people because this will instigate evil. Conversely, it is *Naṣīḥah* to inform them if you are able to do that or get in touch with them through an intermediary. If you are unable to get in touch with them directly or through an intermediary, then that which is obligatory is that you keep silent owing to your inability.

As for the one who speaks of the shortcomings of leaders before the people, or before the enemies or antagonist, such is agitating evil and dividing the community; and that is not from *Naṣīḥah*; rather, that is incitement against the leaders which is from the worst forms of back-biting based on the saying of the Prophet (ﷺ):

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ

"Your mentioning about your brother what he dislikes."¹⁰⁵

This *Hadīth* is regarding the generality of people, how about that regarding those in authority. This (attitude of publicly criticizing leaders) is not from prohibition of evil – as some claim – it is rather evil itself: abusing them in gatherings.

Forbidding evil has methods, and to forbid evil with respect to the leaders is to get sincere advice across to them as is possible; this is forbiddance of evil. But if you are unable to do all that, you should remain silent since you are unable. Do not criticize them and say: "this is prohibition of evil"; this will not give any useful result, it will rather increase their spite and rage over their

¹⁰⁴ See: *Jāmi' al-'Ulūm wal-Ḥikam* (82), and *Sharḥ al-Arba'īn an-Nawawīyyah* by Ibn 'Uthaymīn (رحمه الله) (118 - 123)

¹⁰⁵ Collected by Muslim (2589) from Abū Hurayrah (رضي الله عنه).

followers and evil will ensue. Elsewise, they could descend upon the *Du'āt* and the students of knowledge. They would descend on them because of these criticisms which are spoken of and spread and that will prompt evil upon the community. So, this is neither from giving *Naṣīḥah* to the leaders nor from forbidding evil.

Likewise, from *Naṣīḥah* to the leaders is to supplicate for the leaders for uprightness¹⁰⁶ because their uprightness is goodness for the community. As for the one who curses them – because some of the people or those with excessive fervor along with ignorance do curse them -, this is not from *Naṣīḥah*. It is obligatory to supplicate for them for uprightness and steadfastness. They will be supplicated for during the sermons and in gatherings. Do not praise them for what is not in them; the intent is not to praise them or eulogize them; rather, what is required is that you supplicate for them for uprightness, steadfastness and right guidance.

As such, Fuḍayl bin 'Iyaḍ¹⁰⁷ – رضى الله عنه – would say: "If I know that I have only a single supplication which will be accepted I would direct it to the leader."¹⁰⁸ And this is from his deep understanding – may Allah shower blessings on him – because the uprightness of

¹⁰⁶ See: *al-'Aqīdat at-Taḥāwīyyah* with its commentary by Ibn Abī 'Izz al-Ḥanafī (379), *as-Sunnah* by al-Barbahārī (108).

¹⁰⁷ He is the *Imām*, ascetic, full of devotion and from the foremost in piety, Fuḍayl bin 'Iyaḍ bin Mas'ūd bin Bishr Abū 'Alī at-Tamīmī, al-Marwazī. He acquired the knowledge of *Fiqh* from Abū Ḥanīfah, and ash-Shafi'ī took narrations from him. He was a highway robber between Abyoorad and Sarkhas, thereafter Allah – the Mighty and Sublime – caused his been guided. See: *Tarīkh Dimashq* (48/375), *Wafayāt al-A'yān* (4/47), *Siyar A'lām an-Nubalā* (8/421), *Tabaqāt al-Ḥanafīyyah* (p. 409), *Shadharāt adh-Dhahab* (1/317)

¹⁰⁸ Collected by al-Lālkāī in *I'tiqād ahl-Sunnah* (1/176), Abū Nu'aym in *al-Hilyah* (8/91); and al-Barbahārī mentioned it in *Sharḥ us-Sunnah* (51), and Ibn Asākir in *Tarīkh ad-Dimashq* (52/60), *Adh-Dhahabī in Siyar A'lām an-Nubalā* (8/438).

the Muslims comes with the uprightness of their leaders. Hence, from the *Naṣīḥah* to the one in authority is to supplicate for him.

We got aware that one of those who claim to have knowledge is saying: "to supplicate for them is from hypocrisy" or that "this will justify the error upon which they are". We respond: you are only to supplicate for them for uprightness and steadfastness. One of them also said: "supplicating for them is part of bootlicking and that has not been reported from the pious predecessors". We also respond that: the greatest manner of giving *Naṣīḥah* to the leaders of the Muslims is supplicating for them for uprightness. It has been reported from the pious predecessors that they would supplicate for the leaders so much that they expressly stated that they should be prayed for during the Friday sermons and during the *ʿĪds*¹⁰⁹. This is a known issue in the *Ummah*; and only the ignorant will deny this or one in whose heart there is spite and bitter-feeling.

He said: "**...and their rank and file**": *Naṣīḥah* to the generality of the Muslims is by way of being honest in dealings with them; as for the one who deceives the Muslims during business transactions, and general dealings, he has betrayed them and has not given *Naṣīḥah* to them. He (ﷺ) said:

مَنْ غَشَّائَنَا فَلَيْسَ مِنَّا

"Whosoever deceives us is not of us."¹¹⁰

¹⁰⁹ Ibn Mudhahir al-Muqdasī in *al-Bad-u wat-Tarīkh* (5/168) while counting the things about which ʿUmar (رضي الله عنه) was the first said: "The first of those who supplicated for him on the pulpit was Abū Mūsa al-Ashʿarī (رضي الله عنه)." Ibn Khaldūn said: "the first person to supplicate for the caliph on the pulpit was Ibn ʿAbbāss; he supplicated for ʿAlī (رضي الله عنهما) during his sermon while at Basra as a *Zakāh* collector. He said: '*Allāhumma nṣur ʿAliyyan ʿalā al-Ḥaqq*' (meaning: O Allah help ʿAlī upon the truth) and it continued like that subsequently." See: *Muqaddimah Ibn Khaldūn* (p. 269)

¹¹⁰ Collected by Muslim (101) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه).

Also, from giving *Naṣīḥah* to the generality of the Muslims is: to invite them to Allah by calling them to rectify their individual shortcomings and explaining to them what they know not from the matters of their religion.¹¹¹

And from giving *Naṣīḥah* to them also is ordering good and forbidding evil in the manners authorized in the *Sharī'ah*. But when evils and errors are left uncorrected, this is from betrayal. However, one will carry out only what he is capable of; he (ﷺ) said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ
فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

"Whoever amongst you that sees an evil should rectify it with his hand, if he is unable; then with his tongue, but if he is unable; then with his mind, and that is the weakest level of *Īmān*."¹¹²

You should only prohibit evil according to your ability; if you have authority and state power, then you prohibit with the hand, but if you do not have authority, you prohibit with the tongue by way of explanation and invitation. And if you are unable to do that, you should prohibit it in your heart and keep away from its people and the places of evil so that at least you liberate yourself.

Similarly, from *Naṣīḥah* to the generality of the Muslims is: to guide your brother and advise him rightly when he seeks your counsel and requests for sincere advice such as if he seeks your counsel when he intends to marry or marry out to a person, or when he intends to partner with a person or travel with him or assign or depute someone. It is obligatory upon you to tell him

¹¹¹ See: *al-'Aqīdat al-Wāsiṭiyyah* with its commentary by the author – may Allah preserve him (p. 215).

¹¹² Collected by Muslim (49) from the *Ḥadīth* of Abū Sa'īd al-Khudrī (رضي الله عنه)

what you know about such a person, and explain to him whether he is suitable or not. Do not flatter anybody about that; if you flatter and conceal what is in this person about whom your advice is sought then that is betrayal based on his saying:

مَنْ أَسَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ

"Whoever guides his brother to a matter while knowing that the right guidance is in other than it has betrayed him."¹¹³

This is not from back-biting; it is rather from *Naṣīḥah*; but if you fail to explain the right thing to him, you have betrayed him because he entrusted you with the matter and it became obligatory upon you to make it clear to him. This is from giving *Naṣīḥah* to the generality of the Muslims, and mutual consultation in their affairs.

This *Ḥadīth* is from the simple statements of the Prophet (ﷺ) which have comprehensive entailments. So, the entire religion is about giving *Naṣīḥah*; consequently, the one bereft of any *Naṣīḥah* is bereft of *Dīn*, but if he only has deficiency in giving *Naṣīḥah*, then he has deficiency in his *Dīn*. Thus, the *Dīn* gets perfect or deficient or fades away due to absence of *Naṣīḥah* or deficiency in it.



¹¹³ Collected by Abū Dawūd (3657), Aḥmad in the *Musnad* (2/321), al-Bukhārī in *al-Adab al-Mufrad* (p. 100), al-Ḥakīm in the *Mustadrak* (1/184) and al-Bayhaqī in *al-Kubrā* (10/116) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه).

الحديث الثامن

عن ابنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ ". رواه البخاري ومسلم.

HADĪTH EIGHT

Ibn 'Umar – may Allah be pleased with them both – said: Allah's Messenger ﷺ said: "I have been ordered to combat the people until they testify that: there is none worthy of worship beside Allah, and that Muhammad is Allah's Messenger; and they establish the Prayer and give the Zakāh. When they do that; they have preserved from me, their blood and wealth except for the rights of Islam, and their reckoning is with Allah – the Exalted". Collected by al-Bukhārī and Muslim.

COMMENTARY

His saying: "I have been ordered..." that is, Allah – Glorious is He and Exalted – has ordered me; for the Messenger ﷺ carries out Allah's orders. He is the bearer of the message from Allah – Glorious is He and Exalted. So also are other Prophets and Messengers; they are only bearers of message from Allah – Glorious is He and Exalted – regarding what He orders them with and what He prohibits them from. They are the intermediaries between Allah and His creation regarding the delivery of the message.

His saying: "...to combat the people..." that is, the disbelievers.

His saying: "...until they testify that: there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger;

and they establish the Prayer and give the Zakah" that is, until they enter into the religion of Islam because it is Allah's religion which He chose for His servants. So, there is no acceptable religion beside it; Allah – the Exalted – said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ آل عمران: ١٩

"Truly, the religion with Allah is Islam." (*Āl-Imrān*: 19)

And He also said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ آل عمران: ٨٥

"And whoever seeks a religion other than Islam, it will never be accepted of him." (*Āl-Imrān*: 85)

So, there is no acceptable religion with Allah except Islam which the Messengers – may Allah's peace and blessings be upon them – have brought until Allah raised Muḥammad ﷺ. So Islam became describes what he – peace and blessings be upon him – has brought.¹¹⁴

Islam has pillars: to testify that there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger; to establish the Prayer and give the *Zakāh*, fast in the month of Ramadan and perform the pilgrimage for the one who finds a means to it. These are the main-stays of Islam as explained by the Prophet ﷺ.

¹¹⁴ Shaykh al-Islam Ibn Taimiyyah (رحمه الله) said as is in *Majmū' al-Fatāwah* (3/94): "The people have differed regarding the earlier nations from that of Mūsa and 'Īsa: are they Muslims or not? It is only a literal difference, for the unique Islam which Allah raised Muḥammad ﷺ with, which comprises the injunctions of the Qur'an, no one is upon it except the *Ummah* of Muḥammad, and today's Islam generally speaking, comprises this. As for the general Islam which includes every legal code which Allah sent every prophet with, that includes the Islam practiced by every people who followed any of the prophets."

The first pillar: the two statements of testimony: to testify that there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger. They both form the foundation. The testimony: *Lā ilāha illallāh* (there is none worthy of worship beside Allah) rejects every aspect of joining partners with Allah and makes worship due to Allah alone – the Mighty and Sublime. And the testimony: *Muḥammadun Rasūlullāh* (Muḥammad is Allah's Messenger) rejects all forms of Innovations and newly-invented matters into the religion and affirms acting upon the *Sunnah* reported from him (ﷺ). With this, one enters into Islam.

He said: "**...and they establish the Prayer...**" it is not sufficient to testify that there is no deity worthy of worship beside Allah and that Muḥammad is Allah's Messenger. One must rather carry out the implications of the two statements of testimony, and the greatest of them is the prayer. That is, the five daily obligatory prayers. One should observe them as ordered by Allah – the Exalted – at their stipulated times alongside the congregation of the Muslims with reverence, submission and calmness. This is the establishment of the prayer.

It does not mean to prostrate and bow without reverence and calmness or that one performs it as he wills and desires when he wishes or in whatever manner he feels like. Many a people perform the prayer without having actually observed the prayer; that is, they only perform the prayer in jest! Such is not benefited by his prayer in anyway! So, the essential thing is to establish the prayer as ordered by Allah – Glorious is He and Exalted.

The prayer is the second pillar of Islam after the two statements of testimony. Allah – the Exalted – said:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ العنكبوت: ٤٥

"Verily, the prayer prevents from great sins of every kind and disbelief..." (Al-Ankabūt: 45)

Thus, it combines every good and is the most central bodily devotion. It is the difference between the Muslim and the disbeliever based on his saying:

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ

"That between the servant and disbelief and joining partners with Allah is abandonment of the prayer."¹¹⁵

The one who abandons the prayer is not a Muslim even if he attests to the *Shahādatayn*; unless he prays.

He said: "...and give the *Zakāh*..." because the *Zakāh* is coupled with the prayer in the Book of Allah – the Mighty and Sublime. Thus, the prayer is mostly mentioned with the *Zakāh*; the prayer is a body-related devotion while the *Zakāh* is related to property. Allah – the Exalted – says:

﴿وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ﴾ (النَّازِعَات: ١٩)

"And in their properties there was the right of the beggar, and the poor who does not ask the others." (*Adh-Dhāriyāt*: 19)

So, it is a right obligated on the wealth of the Muslim for the one who asks and the one who lost property. It is not something given voluntarily or as a donation; it is rather one of the pillars of Islam.

His saying: "...until they testify that: there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger; and they establish the Prayer and give the *Zakāh*" along with the other pillars of Islam, carrying out the obligations and abstaining from the prohibitions; but these three are the mains-stays. The *Shahādatayn* are the foundations of *Tawḥīd* (oneness of Allah), the prayer is the centre of the bodily devotions and the *Zakāh* is the focus of the wealth-related deeds.

He said: "When they do that; they have preserved from me, their blood and wealth..." shows that these are the reasons for Jihad in Islam: so that worship is entirely devoted to Allah, that the prayer is established and the *Zakāh* is given. Allah – the most High – says:

¹¹⁵ Collected by Muslim (82) from the narrations Jābir (رضي الله عنه).

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ﴾ التوبة:

"But if they repent and observe the prayer, and give Zakaat, then leave their way free." (At-Tawbah: 5)

He also said at the end of a verse:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

"But if they repent, observe the prayer and give Zakāt, then they are your brethren in religion." (At-Tawbah: 11)

When they do that, Allah has prohibited their blood and fighting them is not permissible.

So, his saying: "...they have preserved from me, their blood and wealth..." contains evidence for the prohibition of fighting Muslims; because the Muslim's blood is protected; it is not permissible to spill his blood without right. Similarly, his wealth is protected based on his saying:

لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطَيْبٍ مِنْ نَفْسِهِ

"It is not lawful to take a person's wealth except by his being pleased with it."¹¹⁶

Consequently, the wealth of the Muslim like his blood is prohibited (to be taken), and so is his honor prohibited (to be smeared) based on his saying:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ

¹¹⁶ Collected by Aḥmad in the *Musnad* (5/72), (5/425), Abū Ya'lā in his *Musnad* (3/140), Dāruqutnī in his *Sunan* (3/26) and al-Bayhaqī in *al-Kubrā* (6/100) from the narrations of Abī Ḥarrat ar-Raqāshī from his paternal aunt (رضي الله عنها).

"Certainly, your blood and your wealth and honor are forbidden on you."¹¹⁷

Thus, it is not permissible to extort the wealth of a Muslim or take it without right except with his pleasure unless he refuses to give what is due on it like the *Zakāh* or debts he owed because they are both incumbent.

His saying: **"...they have preserved from me, their blood and wealth..."** contains evidence for the sanctity of the blood and wealth of the Muslim; and it also contains proof that fighting in Islam is to further Allah's Word and spread Islam. This is the objective of *Jihād* in the cause of Allah. Its goal is not to capture slaves and seize property and control the people. The goal is to rather advance the Word of Allah – Glorious is He and Exalted – for the good of humanity and as mercy to them.

Allah has not left humanity to fumble about and be lost and then enter the Hell on the Day of Resurrection; He rather showed her mercy and guided her upon the right path, sent the Messenger to her and revealed the book for her benefits. So the goal of the Jihad is not revenge against the disbelievers, the goal is to rather bring whomever Allah wills into Islam and remove them from disbelief and hold back the evil of the one who refuses to enter into Islam. This is because if the disbelievers are not fought, they will spread disbelief and turn the people away from entry into Islam. Thus, it is fight for benefit and not fight for corruption.

Fighting in Islam is prescribed for lofty reasons and noble objectives and to extend benefit to humanity. But fighting to the disbelievers is only for the gains of the oppressor, the tyrant; this is why it is contained in the *Hadīth* that: "Your Lord is astonished regarding a people led to the Paradise in shackles of chains."¹¹⁸ That is, they were fought and taken prisoners of war and then,

¹¹⁷ Collected by al-‘Bukhārī (67) (105), Muslim (1679) from the *Hadīth* of Abū Bakrah (ﷺ).

¹¹⁸ Collected by al-‘Bukhārī (3010) from the *Hadīth* of Abū Hurayrah (ﷺ).

they will enter into Islam and enter the Paradise. This proves that fighting in Islam is for a noble course and honorable goal: benefit mankind and not bring hardship to her. This is the difference between fighting in Islam and fighting in other than Islam.

He said: "...except for the rights of Islam..." that is, the one who testifies that there is no deity worthy of worship except Allah and that Muḥammad is Allah's Messenger, his blood and wealth are protected; and as such, it is not permissible to entrench upon him except when he violates a right of Islam by acting upon any of the invalidators of a person's Islam. If he acts upon any of those things that vitiates a person's Islam, then spilling his blood is allowed and killing him becomes obligatory based on his ﷺ saying:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

"Whoever goes out of his religion, kill him."¹¹⁹

And he ﷺ said:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيْبُ الزَّانِي،
وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

"It is unlawful to take the life of a Muslim except for one of three reasons: the legally married who commits illicit sexual intercourse, a life for a life, the one who leaves his religion, one who abandons the *Jamā'ah*."¹²⁰

So if he commits any of the invalidators of Islam, he will be encouraged to turn in repentance. If he repents; (good), otherwise, it becomes obligatory to kill him. This is because he recognizes that Islam is true, entered into Islam and testified that

¹¹⁹ Collected by al-Bukhārī (3017), (6922) from the *Ḥadīth* of Ibn 'Abbāss (رضي الله عنه)

¹²⁰ Collected by al-Bukhārī (6878) and Muslim (1676) from the *Ḥadīth* of 'Abdullāh bin Mas'ūd (رضي الله عنه)

it is true; then he abandoned it after understanding it and after testifying that it is the truth; so the *Dīn* should not be played around with.

Islam has come to protect the five basic Necessities; the first of them: the *Dīn*, by not allowing it to become a plaything for the renegades. It should rather be protected; when they leave off a right of Islam, they are fought and their blood becomes permissible until they repent. Thus, Abū Bakr aṣ-Ṣiddīq (ﷺ) fought two groups of people:

The first: the renegades who claimed prophethood like Musaylimah¹²¹ and al-Aswad al-‘Ansī¹²².

The second: those who refused to give the *Zakāh*; he fought them until they gave it, and he gave evidence with this *Ḥadīth* when the rest of the companions asked him: why will you fight them despite the fact that they testify that there is no deity worthy of worship except Allah and that Muḥammad is Allah's Messenger, and they observe the prayer? He (ﷺ) said: "The Messenger of Allah (ﷺ) said, **"except for the rights of Islam"** and the *Zakāh* is from its rights. By Allah, if they refuse to hand me a headband¹²³

¹²¹ He is Musaylimah bin Thumāmah bin Kabīr al-Ḥanfī nicknamed *Barhaman al-Yamāmah* but Allah imprinted lie on him such that it is not said: Musaylimah except that (the word), *al-Kadhdhāb* (the ardent liar) accompanies it. He claimed prophethood and thereafter, al-Waḥshī who martyred Hamza threw his spear at him and it came out from the other side during the war against the apostates during the rule of Abu Bakr (ﷺ). See: *Futuh al-Buldan* (pg. 97), *al-Kamil fee at-Tareekh* (2/167) and *al-Bidayah wan-Nihayah* (6/364).

¹²² He is Al-Aswad Al-‘Ansee the Ardent Liar. He is from San’aa and claimed prophethood during the last days of the life of the Prophet (ﷺ), and his name is ‘Abhala bin Ka’b. He used to be called *Dhu Khimar* (owner of the veil) because he would veil his face. It was said that that was the name of his devil. See: *Tarikh ad-Dimashq* (49/483), *Fath al-Baaree* (8/93).

¹²³ Collected by al-‘Bukhārī (7284) (7285) and Muslim (20).

– and in another wording - a she-goat¹²⁴ from what they used to give to the Allah's Messenger (ﷺ), I will fight them for it!"

So whosoever refuses to give the *Zakāh* rejecting its obligation is a disbeliever, a renegade by consensus. If he refuses to give it out of stinginess while recognizing its obligation, it will be collected from him forcefully. If he has force and weaponry he will be fought. This is because he is leaving off one of the pillars of Islam and he should be fought for that. This is the meaning of his saying: "...except for the rights of Islam..."

Then he (ﷺ) said: "...and their reckoning is with Allah". This means that we shall accept their open; whosoever shows Islam, we accept it from him as long as he has not perpetrated any of the invalidators of Islam. As for his secret, Allah is the One in-charge of it. Thus, the Prophet (ﷺ) accepted the Islam shown by the hypocrites when they publicly showed that they have accepted Islam and he applied the ruling of Islam to them. But as for their secrets, it is with Allah – the Mighty and Sublime – He is the One who knows it, we only rule based on the apparent and we know not what is the hidden. That is with Allah, alone; their reckoning is with Allah.

So whoever is a Muslim in the open and in his secret will be from the people of the Paradise, and he is a Muslim in this world and the hereafter. But whosoever is merely a Muslim in the open, he will be from the people of the Fire. Allah – the Exalted – says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا﴾

النساء: ١٤٥

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them." (An-Nisā': 145)

However, no one knows the hypocrisy in the heart except Allah – the Mighty and Sublime – and we are not to rule except based on what is apparent to us; so whoever shows goodness, we rule that he is from the people of good, and whoever shows evil we rule

¹²⁴ Collected by al-Bukhārī (1400) (1456) (6925).

that he is from the people of evil based upon the apparent and their reckoning is with Allah – the Mighty and Sublime.



الحديث التاسع

عن أبي هريرة عبد الرحمن بن صخر (رضي الله عنه) قال : سمعتُ رسولَ الله (ﷺ) يقولُ : " ما نهيتُكم عنه فاجتنبوه وما أمرتُكم به فافعلوا منه ما استطعتم فإِنما أَهْلَكَ الَّذِينَ مِن قَبْلِكُم كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ " رواه البخاري ومسلم.

ḤADĪTH NINE

Abū Hurayrah, ‘Abdur-Raḥmān bin Ṣakhr – may Allah be pleased with him – narrates that he heard Allah's Messenger (ﷺ) saying: "Whatever I prohibit you, abstain from it; and that which I order you to do, act upon it according to your abilities. For those who came before you were destroyed by much of their questioning and dissenting with their Prophets". Collected by Al-Bukhārī and Muslim.

COMMENTARY

This *Ḥadīth* describes a clear path for the Muslim to follow. The background to the statement as is reported in the wording of Muslim is that the Prophet (ﷺ) said: "O people! Allah has prescribed the *Hajj* for you, so perform the *Hajj*". Thereupon, a man from those who were present stood up and said: "O Messenger of Allah; is it every year?" The Messenger (ﷺ) remained silent, and then repeated the statement: "O people! Allah has prescribed the *Hajj* for you, so perform the *Hajj*". The man stood up again and repeated the question a third time; and the Prophet (ﷺ) said: "If I said yes, it would have been obligatory" i.e., every year "and you would not have been able (to do so)". This is because the *Hajj* requires journeying, incurring expenses, and expending physical strength. As such, Allah – the Mighty and Sublime – only made it obligatory once in a life-time.

Then he (ﷺ) said: "leave me as long as I have left you" that is, do not ask about things you have not been ordered to do; do what you have been ordered and refrain from what you have been prohibited. But that you ask me about what you have not been ordered is not in your interest; "that which I order you to do, act upon it according to your abilities."

And this is from the mercy of Allah – the Mighty and Sublime – that one carries out the orders only according to his capability and the one he is incapable of falls off him as Allah – the Exalted – says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ النّعاين: ١٦

*"So keep your duty to Allah and fear Him as much as you can."
(At-Tagābun: 16)*

And He said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ البقرة: ٢٨٦

"Allah burdens not a person beyond his scope." (Al-Baqarah: 286)

So what one is able to do of the obligatory matters in the religion, he does it and what he is not able to do falls off him until his inability goes away. This is from the easy nature of this religion and its taking difficulty off people.

He said: "Whatever I prohibit you, abstain from it" as for the prohibited matters, they are to be refrained from absolutely because refraining is easier than acting. About actions, you carry out what you are able to; but as for holding off, everyone is able to do that since it is easier. So, he said: "Whatever I prohibit you, abstain from it" and he did not say: abstain from what you are able to; rather, he said: "abstain from it". Everyone is capable of abstaining from prohibitions except in the conditions of absolute necessity, when they are constrained to do the prohibited. In that case, he does it by concession such as been constrained to eat the

meat of an animal that falls dead; he takes it to be able to continue to live.

Then he warned about asking too many questions largely irrelevant to the matters of the religion, and gave an example with the past nations. This is because when there are too many questions, difficulty and intricacies set in on the people, and then the one who asks too many questions will be unable to put up obedience. Allah – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْؤُكُمْ وَإِنْ
تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْءَانُ بُدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ
﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾
المائدة: ١٠١ - ١٠٢

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. Before you, a community asked such questions, then on that account they became disbelievers." (Al-Mā'idah: 101-102)

So, to burden oneself about questioning brings about inability to act and unnecessary rigidity. Therefore, carry out what you are ordered according to your ability and abstain from what you are prohibited. Your duty is to follow and do not do things as you wish nor assume things. This is from hastening to decide matters before Allah and His Messenger. Allah – the Exalted – says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ﴾ الحجرات: ١

"O you who believe! Do not put (yourselves) forward before Allah and His Messenger ﴿١﴾." (Al-Hujurāt: 1)

Do not say: “Why hasn't Allah made such-and-such obligatory?” or “Why is such-and-such not prohibited?” Do not ask questions like these.



الحديث العاشر

عن أبي هريرة (رضي الله عنه) قال: قال رسول الله (ﷺ): "إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا } وَقَالَ تَعَالَى: { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَتَى يُسْتَجَابُ لذلك". رَوَاهُ مُسْلِمٌ.

HADĪTH TEN

Abū Hurayrah – may Allah be pleased with him – said, Allah's Messenger (ﷺ) said: "Allah is pure and He accepts only that which is pure. And Allah ordered the believers what He ordered the Messengers; He said:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

المؤمنون: ٥١ ﴿٥١﴾

'O (you) Messengers! Eat of the *Tayyibāt* [all kinds of (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)], and do righteous deeds. Verily! I am Well-Acquainted with what you do'.

And He said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾ البقرة: ١٧٢ ﴿١٧٣﴾

'O you who believe, Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship'.

Thereafter, he mentioned a man who had traveled a long distance, disheveled and dusty, who raised his hands to the sky (saying): 'O Lord, O Lord...'; while his food is (from the) forbidden, his drink is (from the) forbidden, his clothing are (from the) forbidden and he is nourished from that which is prohibited; how can such be answered?!" Collected by Muslim.

COMMENTARY

His saying: "Allah is pure and He accepts only that which is pure": in this *Hadith*, he (ﷺ) described Allah – the Mighty and Sublime – as *Tayyib* (Pure). So, He – Glorious is He and Exalted – is *Tayyib*, meaning that He is free from defects and imperfections. He is *Tayyib* in His Essence and in His Names and Attributes, in His orders and prohibitions. He is free of blemish in all aspects – Glorious is He and Exalted. No deficiency touches on Him.

Consequently, He will not accept deeds, actions and intentions except that which is pure. So He will not accept foul speech, bad actions, and wrong intentions: He only accepts that which is pure as He – the Exalted - said:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾ فاطر: ١٠

"To Him ascend (all) the goodly words." (Al-Fāṭir: 10)

He will only accept good words and noble deeds; He will not accept giving charity except that from a pure earning. As for something impure He will not accept it whether its uncleanness is due to its being bad as He said:

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ﴾ البقرة: ٢٦٧

"And do not aim at that which is bad to spend from it." (Al-Baqarah: 267)

Or that it is bad in its essence such as the animal that drops dead, alcohol, pork or something that is bad due to the manner it was earned such as usury, bribery, gambling and so on. Something is bad either by its nature or in the manner it was earned or attained. Whatever a person spends from a bad earning, Allah will not accept it.

Likewise, He will not accept an action except it is pure; that is, that it is done to seek Allah's Face – the Mighty and Sublime – without joining partners with Allah in it or showing off, and it should be in conformity with the *Sunnah* of Allah's Messenger (ﷺ), without any innovation or fable: it should only be in line with the *Sunnah*. This is the pure deed which Allah – Glorious is He and the Exalted – accepts.

Also from good utterance is Remembrance of Allah such as the *Tasbīḥ* (*Subḥānallāh*), *Tahlīl* (*Lā ilāha illallāh*), the *Takbīr* (*Allāhu Akbar*), and to order good and forbid evil, inviting unto Allah and giving sincere counsels. All these are from the good sayings which Allah – Glorious is He and Exalted - accepts and raises. He says:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾ فاطر: ١٠

"To Him ascend (all) the goodly words." (Al-Fāṭir: 10)

As for the bad utterances, Allah rejects it and dislikes it; lies, backbiting, slandering, abuse, perjury and all evil utterances including (statements of) *Shirk* and disbelief. They are all evil utterances, they will not be raised unto Allah – the Mighty and Sublime – and they will not be accepted.

His saying: **"He accepts only that which is pure..."** that which is pure of everything. That excludes what is dirty; Allah – the Mighty and Sublime – rejects it and will not accept it.

Then he (ﷺ) said: **"And Allah ordered the believers what He ordered the Messengers"**: this points to the fact that the

Messengers and believers are given commands and prohibitions; it is not that they act or say something from themselves or what they consider good in their own intellects. They only act upon what they are ordered and refrain from what they are prohibited. Allah – the Exalted – says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ﴾
الحشر: ٧

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear Allah." (Al-Hashr: 7)

They are given orders and prohibitions by Allah – the Mighty and Sublime – because they are all His servants. Thus, they will not precede Him with a saying or advance before Allah and His Messenger with a statement or action. They only follow orders; they carry out only what Allah orders and will only refrain from what Allah has prohibited because they are servants. The Messengers are servants and so are the angels; even when they occupy a great station and lofty rank, they are still servants who follow the commands of Allah – Glorious is He and Exalted.

He ﷺ said: "...Allah ordered the believers what He ordered the Messengers" then he mentioned the point of reference and evidence that corroborates it; Allah ordered the Messengers by His saying:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ...﴾ المؤمنون: ٥١

'O (you) Messengers! Eat of the Ṭayyibāt [all kinds of (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)], and do righteous deeds... '

His saying: **"Eat of the Ṭayyibāt"** meaning, from the permissible things; the **Ṭayyib** is that which is permissible; and the impure is that which is prohibited and Allah has ordered eating from the **Ṭayyibāt** i.e. from that which is permissible, and prohibited eating from that which is forbidden and bad. Then He mentioned

what stems from eating things that are permissible, He said: "...and do righteous deeds".

So, consuming what is permissible aids towards acting upon good deeds and makes the good deed acceptable. As for consuming what is prohibited, it brings about depression, laziness and it disgraces one. As such, you find those who consume prohibited things and earn from prohibited sources most distant from good deeds and acts of devotion. You find that they are the laziest about the prayers because the forbidden weighs down their stomach and their hearts and gets them lazy about good deeds. This is not the case with those who consume the permissible and refrain from what is forbidden; that helps them upon obedience to Allah, softens their hearts and soothes them.¹²⁵

His saying – the Exalted -: ***"I am Well-Acquainted with what you do"***; this contains warning that one should keep his deeds private and not make the deeds to be seen while his heart is bereft of sincerity for Allah – the Exalted – is all-Aware of what he is doing. He can never be betrayed by embellishment and falsehood, nor can He ever be tricked with the apparent while the secret is impure. This is only possible regarding humans who only know what is apparent; as for the secret, no one knows it except Allah – Glorious is He and Exalted.

His saying: ***"I am Well-Acquainted with what you do"*** involves two things; **the first:** man should not be scared of missing any deed and neither will Allah ever forget it or abandon it. So, all good and evil deeds are known to Allah – the most High -, He takes account of them, records them for the doer whether it is a good or bad deed.

The second: that Allah – the Mighty and Sublime – is never deceived by the apparent falsity and decoration; He – Glorious is He – certainly knows the reality of things.

He said: With regard to the believers, He – the Exalted – said:

¹²⁵ See: *Jāmi' al-'Ulūm wal-Hikam* (p. 102), *al-Majmū'* by an-Nawawī (6/234), *al-Furū'* by Ibn Mufliḥ (6/394)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ البقرة: ١٦٢

'O you who believe, Eat of the lawful things that We have provided you with...'

This is an order from Allah – the Mighty and Sublime – to eat from the pure things; that is, the permissible things: pure in its essence and pure regarding how it was acquired and means. So, His saying: "Eat" is an order from Allah – the Mighty and Sublime – showing the permissibility of the pure things for us. He – the Exalted – said:

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ﴾ الأعراف: ١٥٧

"He allows them as lawful all good things and prohibits them as unlawful, all evil things". (Al-A'raf: 157)

Therefore, His saying: "Eat of the lawful things that We have provided you with..." includes the prohibition from consuming impure things.

This contains refutation for those who prohibit pure things claiming that doing so is from worship and thinking that there is reward for avoiding them such as the *Sūfis* and those who take to ascetics. This is from overburdening oneself because Allah has ordered the eating of pure and delicious things. Pure things here, includes the pure things which are the opposites of the impure ones and the pure which is delicious including the various kinds of meat, fruits and the sorts of lovely and delightful things, of women and legitimate fun. So one takes from them and does not deny himself, but without wastage.

The one who seeks nearness to Allah by leaving the permissible things and the pure things is unnecessarily stringent. The Prophet (ﷺ) used to eat from what Allah makes easy for him; he would eat meat and fruits. He (ﷺ) would marry women, wear perfume and use pure things – peace and blessings be upon him.

He said: **"...and do righteous deeds"**: as He said to the Messengers in view of the fact that He ordered them two things: eating pure things and carrying out good deeds because eating pure things aids towards obedience to Allah – the Exalted – with pious deeds since the body is given pure nourishment and comes alive. It does not mean that one should eat whatever he desires becoming lazy to carry out good deeds; this is the way of the beasts; man eats and gives thanks to Allah – the Mighty and Sublime. So, His saying: **"...and do righteous deeds"** this is from giving thanks for Allah's mercy – the Mighty and Sublime.

Thereafter, the Prophet (ﷺ) gave an illustration about the one who consumes forbidden things and supplicates to Allah – the Mighty and Sublime –, in a worn-out condition; a condition which should necessitate that his supplication is granted. He had means by which supplications are answered, but he had hinderances that will also prevent the acceptance of supplications! As for the means:

The first is: **"he raised his hands"** and raising the hands during supplications is from the means of acceptance, **"...he raised his hands to the sky..."** Why has he raised his hands to the sky? It points to Allah's *'Uluww* – Glorious is He and Exalted –, because Allah – the Mighty and Sublime – is above the heavens. This also points to the legitimacy of raising the hands during supplications. The basic thing is to raise the hands during supplications except where evidence shows that one should not raise the hands; then one does not.

The second; **"(saying): 'O Lord, O Lord...'"** he was seeking closeness to Allah by His Lordship, and this is from the approved forms of making *Tawassul*. Making *Tawassul* to Allah by His Names and Attributes and His Lordship is from the means by which supplications are granted.

The third is that he is **"disheveled and dusty..."**, in an untidy condition, without arrogance. As for the arrogant, his arrogance prevents the acceptance of his supplication. So, this man had means by which prayers are answered: he was lowly, had traveled long distance – and the supplication of the traveler is more likely

answered. So, because he is in the condition of shortage, he had means of acceptance. However, the hindrance which got in his way vitiated the working of these means and they did not bring any benefit.

He said: "...while his food is (from the) forbidden, his drink is (from the) forbidden, his clothing are (from the) forbidden and he is nourished from that which is prohibited; how can he be granted his supplications?!" Meaning, that he is answered is remote because he has these hindrances. Therefore, supplications are not granted except when the means of acceptance are fulfilled and the hindrances are absent. This warns against acting upon prohibitions, and that is from the issues understood from His saying: "*Eat of the lawful things...*"

What is forbidden should not be consumed, and what is impure should not be consumed; Allah – the Mighty and Sublime – has made pure things permissible for us and forbidden us from impure things. So the one who supplicates to Allah should act upon the means of acceptance of prayers and abstain from the things that hinder the acceptance. It is not intended that you only supplicate; one must act upon the means of acceptance as he supplicates and abstain from the means of denial. This is the main thing.

Thus, this *Hadīth* points to highly beneficial lessons:

The first point of benefit: that the servants are all given orders – the Prophets, the angels, the Messengers and the believers. Every creature is given orders and prohibitions. So, no one should ever invent something in Allah's *Dīn* from himself; Allah will not accept all such things.

The second point of benefit: the *Hadīth* contains evidence for the legitimacy (of consuming) pure things; the permissible things and the delicious things which Allah – Glorious is He and Exalted – has made permissible for His servants. Thus, no one should come and say: it is from worship to leave legitimate things and deny the soul. We say to him in response: this is not devotion to Allah – the Mighty and Sublime – because the Messenger (ﷺ) used to

eat pure and delicious things; fruits and meat of different kinds, he used to marry women, he used to sleep and he would take what Allah has made legal for him and leave what He prohibits him and he is the model – may Allah's peace and blessings be upon him.

So, it contains refutation for whosoever claims that *Zuhd* means leaving pure things; *Zuhd* rather means abstaining from the forbidden and leaving the excess things that the individual is not in need of. As for what one needs, leaving it is not from *Zuhd*; *Zuhd* is not denial of the soul of what Allah has made legitimate for it.

The third benefit: it contains evidence that supplications are not granted until the means of acceptance are fulfilled by the supplicant and the hindrances are absent.

The forth benefit: it proves that (taking) forbidden things corrupt the body because it becomes nourished with impurities. So it corrupts the body spiritually and physically as well. This is because these forbidden things have harms and bodily diseases, and Allah – Glorious is He and Exalted – has not prohibited them except for the reason that they contain harm.

For example, consider the animal that drops dead (without been slaughtered); Allah – the Exalted – has prohibited its consumption for the harm and diseases that it contains. Likewise alcohol, the hard-drugs, cigarette and hemp; they are all harmful to the body and *Dīn*, and it does not benefit the servants in any way.

Except when one is constrained out of dire necessity fearing death therefrom, then he could take what will keep him alive from the meat of the animal that drops dead. In such a situation, it will be permissible by concession within the limits of the necessity. In such a condition, if he eats from the animal that drops dead, it will not cause him harm; but if he eats it while not in dire necessity, it will cause him harm spiritually and physically.

Summarily: the *Ḥadīth* is a great one and a path upon which the Muslim should thread in his life.



الحديث الحادي عشر

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، سِبْطِ رَسُولِ اللَّهِ ﷺ وَرِيعَانَيْهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: "دَعْ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ" رَوَاهُ التِّرْمِذِيُّ وَالتَّسَانِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADITH ELEVEN

Abū Muḥammad, Al-Ḥasan bin 'Alī bin Abī Ṭālib, the grand-child of Allah's Messenger ﷺ from his daughter, and his heart-felt – may Allah be pleased with them both – said: I committed to memory from Allah's Messenger ﷺ: "Leave that which makes you doubt for that which does not make you doubt". Collected by At-Tirmidhī and An-Nasā'ī; and At-Tirmidhī said: *A Ḥasan Ṣaḥīḥ Hadīth*.

COMMENTARY

This *Hadīth* is from al-Ḥasan bin 'Alī bin Abī Ṭālib – may Allah be pleased with them both. Al-Ḥasan and al-Ḥusayn are two sons of Fāṭimah, the daughter of the Messenger ﷺ; so it was said regarding him, "the grand-child of Allah's Messenger ﷺ". *As-Sibt* means the son from the daughter while *Ḥafīd* is the son from the son.

His saying: "and his heart-felt" i.e. the heart-felt of the Messenger ﷺ. *Ar-Rayḥānah* is the flower with pleasant scent.¹²⁶ This qualification is for al-Ḥasan (رضي الله عنه) because he is admirable – Allah – the Mighty and Sublime – has granted him much beauty in his nature and character – may Allah be pleased with him. And with regard to him, the Prophet ﷺ said:

إِنَّ ابْنِي هَذَا سَيِّدٌ، وَسَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُؤْمِنِينَ

¹²⁶ See: *Lisān al-'Arab* (2/460)

"This son of mine is a leader, and Allah will soon grant him reconciliation between two parties amongst the believers."¹²⁷

He described him as a leader, i.e. a head, an esteemed, eminent and high ranking; and he is like that because he is from the household of prophethood, and because he is admirable in his person, character, and his *Dīn*. He is of good character.

And from his virtues is what he did as foretold by the Messenger (ﷺ) of preserving the blood of the Muslims when he was given allegiance to be the caliph after the killing of his father, 'Alī (رضي الله عنه). Mu'āwiyah (رضي الله عنه) was with the people of Shām (ancient Syria) in a battle with 'Alī and those with him. So a battle ensued between two great armies amongst the Muslims - an army led by 'Alī (رضي الله عنه) and the other led by Mu'āwiyah (رضي الله عنه) – consequent upon the killing of 'Uthmān bin Affan (رضي الله عنه). The killing of 'Uthmān (رضي الله عنه) opened a door to the Muslims which the Muslims continue to suffer from, and that was the door of Tribulation – and the refuge is with Allah.

When al-Ḥasan (رضي الله عنه) saw how the matter was and that there was war between Muslims, he stepped-down for Mu'āwiyah (رضي الله عنه) to prevent bloodshed amongst the Muslims. That year is called, The Year of *Jamā'ah* because the Muslims unified in it. This was out of Allah's favor, and then by the virtue of al-Ḥasan (رضي الله عنه); and as such, the Messenger's glad-tiding was fulfilled.

He said: I committed to memory from Allah's Messenger (ﷺ): "Leave that which makes you doubt for that which does not make you doubt". "Leave" i.e. avoid "that which makes you doubt (*yareebuka*)" that is, what you are unsure of; taken from the word, *Rayb*, doubt. "...for that which does not make you doubt" for that which does not involve doubt. If you have two things, one of which is doubtful and the other does not involve doubt you should take that in which there is no doubt. This is similar to his

¹²⁷ Collected by al-Bukhārī (2704), (3629), (3746), (7109) from the *Hadīth* of Abū Bakrah (رضي الله عنه).

saying which had preceded: **"So, whoever refrains from the ambiguous matters has protected his religion and honor..."**¹²⁸

So, his saying: **"Leave that which makes you doubt"** means: avoid what you are unsure of **"...for that which does not make you doubt"**: what does not include doubt so that your mind can find rest and you can keep away from the doubt. If you choose that which is doubted, your mind will be in apprehension and confusion; but if you choose what is free of doubts, your mind finds tranquility and rests.

If you are in doubt about some money - whether it is forbidden or permissible; and there is another about which you are sure that it is permissible, take that which is sure and leave the doubtful. Similarly, when a particular food is confusing to you whether it is lawful and another precludes any doubt regarding its lawfulness, you should eat the clearly lawful and leave the doubtful. If the matter regarding a woman becomes unclear to you whether she is unlawful to you for marriage by breastfeeding or not? You should leave her, and get married to the one about which there is no doubt. This is a great fundamental principle among the principles of the *Dīn*.



¹²⁸ Its reference had preceded.

الحديث الثاني عشر

عن أبي هريرة (رضي الله عنه) قال: قال رسول الله (ﷺ): "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ". حديث حسن ، رواه الترمذي وغيره هكذا .

HADĪTH TWELVE

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"From the perfection of the religion of a man is that he leaves what concerns him not"**. A *Ḥasan Ḥadīth* collected by At-Tirmidhī and others too like this.

COMMENTARY

This *Ḥadīth* is collected by At-Tirmidhī and others, and he said: it is *Ḥasan*. A *Ḥasan Ḥadīth* is that which is lesser than the *Ṣaḥīḥ* in grade. Some of the scholars even include it among the *Ṣaḥīḥ*, from the narrations upon which judgment is based. However, the *Ṣaḥīḥ Ḥadīth* is of a higher grade from the aspects of the retentivity of the reporter. As for the *Ḥasan Ḥadīth*, its reporter could have lesser retentivity which makes it lesser in grade than that which is *Ṣaḥīḥ*; otherwise, it is from the forms of *Ṣaḥīḥ*. And that which comes after it (in grade) is the *Da'īf* (Weak).

His saying: **"From the perfection of the religion of a man..."** that is, from the completeness of his religion. It points to the fact that the religion (of a person) could be perfect or defective based on the actions of the person, and that the Muslim should make efforts to perfect his religion and beware of what blemishes it.

His saying: **"...he leaves what concerns him not"**: from the things that blemish the religion of a person is that he interferes in what is not of his concerns and specialization, something which has not been assigned to him whether from the angle of the *Sharee'ah* or in the general order of things. What is appropriate for everyone is to pay attention to his religion and neither face

something bereft of any benefit or something he has not been given the responsibility to find out. By that, he will rest and leave the people to rest too. If people were to follow this great path, there will be rapport, harmony and mutual love.

But some of the busybodies meddle into affairs which are not their specializations or that which they have not been authorized to find out. So he asks too many unnecessary questions; for example, finding out about events and occurrences while he is incompetent or unauthorized to do so. He is probably incompetent to understand its rulings and goals or competent but unauthorized to do it; something which only the people of eminence and knowledge have been authorized to do.

From that also is what goes on amongst the youth and many of the people in gatherings about dealing with occurrences that require due consideration by those in Authority and the Scholars and specialists. Then the quack meddles into it while he has not been authorized to do so, and his meddling into it brings about confusion and misunderstanding. It could also spread misdemeanor amongst people which ought to be concealed as Allah – the Exalted – says:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ﴾ النساء: ٨٣

"When there comes to them some matter touching (public) safety or fear, they make it known (among the people)..." (An-Nisā': 83)

That is, they spread it

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ

"...if only they had referred it to the Messenger "

Referring it to the Messenger during his lifetime is to consult him personally; but after his death, reference is to his *Sunnah*, and this is from the concerns of the scholars. They are those who have the know-how to consult the Messenger (i.e. his *Sunnah*).

وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ

"Or to those charged with authority among them..."

among the scholars and the rulers and the administrators who are experts in these matters. So their intervention will be beneficial and helpful.

As for the ordinary person who is incompetent or unauthorized, his interference will spoil the matter and create mistrust amongst the people regarding the sayings of the scholars and the councilors. He could even engage the people of knowledge and the rulers and claim that they do not have the know-how and that they are such-and-such as is the case today. This is from the blemish in the religion of such a person.

It follows that one must fear for his religion and not meddle into something without any benefit, neither for him nor for any other; that will rather bring evil. The Muslim should necessarily remember this *Hadith* and make it a way of life. Whatsoever is of concern to him which he is charged with and about which he is knowledgeable and skillful and his intervention will bring about benefit, then he should intervene. But that regarding which he is not skillful or his intervention is not necessary and he is neither charged with attending to it nor is it from his concerns, he should rather avoid it. If he intends any good, he should inform those in charge and the scholars about what has happened and how to find the way out. As such, he would have given *Nasīḥah* to Allah, His Books, His Messengers and the Leaders of the Muslims and their rank and file. He would have referred the matter to its people. Allah – the Exalted – said:

﴿وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ

يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ﴾ النساء: ٨٣

"...if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)." (An-Nisā': 83)

So, he refers the matter to its people; as for him, he does not meddle in it by giving a ruling which is not from his duties and his interference is bereft of any benefit.

This is a great *Hadīth* and a sound path which will bring about tremendous good if it were followed by every Muslim; it will resolve problems, bring hearts together and the Muslims will cooperate regarding their concerns. But if the matters become muddled up, and everyone begins to interfere in what does not concern him, then there will be corruption and evil, difference of opinion, non-reliance upon eminent people and those at the helm of affairs and then, commotion will spread among the people.

This is the condition of many of the people today. You find that even regarding the difficult issues of knowledge that are only well grasped by the major and leading scholars, the young students of knowledge and those who only feign to be learning interfere in it. They legitimize and prohibit, and give religious rulings without knowledge and full comprehension (of the matter).

Therefore, it is important to consider this *Hadīth* as an approach and a way for every Muslim, both the student or ignorant.



الحديث الثالث عشر

عن أبي حمزة أنس بن مالك (رضي الله عنه) — خادم رسول الله (ﷺ) — عن النبي ﷺ قال : " لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه ". رواه البخاري ومسلم .

HADĪTH THIRTEEN

Abū Ḥamzah, Anas bin Mālik, the servant of the Messenger of Allah (ﷺ) — said: "None of you truly believes, unless he loves for his brother what he loves for himself". Collected by Al-Bukhārī and Muslim.

COMMENTARY

His saying: **From Abū Ḥamzah, Anas bin Mālik, the servant of the Prophet (ﷺ):** Anas bin Mālik al-Anṣārī, (is referred to as) the servant of the Prophet (ﷺ) because when the Prophet (ﷺ) arrived Madīnah, Mālik, the father of Anas fled Madīnah as he used to hate the Prophet (ﷺ). So he ran away to Ancient Syria and died there as a disbeliever. At the time, Anas was still a child. Hence, his mother brought him to Allah's Messenger (ﷺ) and said: "This is Anas, he will be serving you." The Prophet (ﷺ) accepted him and trained him, and supplicated for him that:

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ

"O Allah, increase his wealth and children and bless him in what You grant him."¹²⁹

¹²⁹ Collected by al-Bukhārī (1982) (6334) (6344) and Muslim (2480) (2481) from the *Hadīth* of Anas and his mother, Umm Sulaym (رضي الله عنهما).