

# **Imam Nawawi's Forty Ahadith**

Adjunct 1 Curriculum

MAC Tarbiyah

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## Commentaries on Imam Nawawi's Forty Hadith

The collection of Forty Hadith by al-Imam al-Nawawi (or Imam Nawawi) has been known, accepted and appreciated by Muslim scholars for the last seven centuries.

Its significance lay in the fact that these selected forty hadiths comprise the main essential and fundamental concepts of Islam which, in turn, construct the minimum level of required revealed knowledge for every single Muslim. Since having good knowledge of the various fundamental aspects of the religion is key to a Muslim's practice and application of Islam, this web site attempts to provide simple and practical commentaries to the collection of Imam Nawawi's Forty Hadith.

Various principles are contained in these hadiths, such as belief, Muslim ethics and *fiqh*. As such, it is very important to have a good understanding of these hadiths based on scholarly interpretations. In addition, these commentaries also try to offer discussions on related contemporary issues pertaining to certain concepts mentioned in these hadiths.

# imam nawawi

Imam Nawawi had a very short life but during this short period, he had written a large number of books on different subjects. Every work has been recognised as a valuable treasure of knowledge. Among them are: -

- *Riyad al-Salihin*
- *Sharh Sahih Muslim*
- *Sharh Sunan Abi Dawud*
- *Kitab-ur-Raudah*
- *Tahdhib-ul-Asma was-Sifat*
- *Arba'een*
- *Mukhtasar At-Tirmidhi*
- *Tabaqat Ash Shafi'iyah*
- *Muhimmatul-Ahkam*
- *al-Adhkar*
- *al-Tibyan fi adab hamalat al-Qur'an*
- *al-Irshad wa'l-Taqrif fi 'Ulum al-Hadith*
- *al-Minhaj*

His *Sharh Sahih Muslim* is a standard text book for the study of Hadith while his *al-Minhaj* is used for the study of Fiqh.

Imam Muhyi al-Din Abu Zakariya Yahya bin Sharaf al-Nawawi, for short Imam Nawawi, was born in the village of Nawa in the vicinity of Damascus in 631 A.H. (1233 A.D.). He grew up in Nawa and at the age of nineteen went to study in Damascus which was considered the center of learning and scholarship.

During his stay at Damascus, Imam Nawawi studied from more than twenty celebrated teachers, regarded as masters and authorities of their fields and disciplines. He studied Hadith, Islamic jurisprudence and principles, syntax and Etymology from great scholars such as Abu Ibrahim Ishaq bin Ahmad Al-Maghribi, Abu Muhammad Abdur-Rahman bin Ibrahim Al-Fazari, Radiyuddin Abu Ishaq Ibrahim bin Abu Hafs Umar bin Mudar Al-Mudari, Abu Ishaq Ibrahim bin Isa Al-Muradi, Abul-Baqa Khalid bin Yusuf An-Nablusi, and Abul-Abbas Ahmad bin Salim Al-Misri.

Imam Nawawi had endless thirst for knowledge. He used to read twelve lessons daily and wrote commentaries on every lesson. Whatever books he read, he would write marginal notes and explanations on each book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. Allah had also conferred upon him the gift of fast memorisation and depth of thought. Imam Nawawi made full benefit of his God given qualities and potentialities and earned the highest degree of honor.

Imam Nawawi led a life of singular piety, righteousness and simplicity. After over 20 years, he returned to his hometown. Soon after his arrival at Nawa, he fell ill and died in 676 A.H. (1278 AD).

# the hadiths

## introduction

[Translation of Imam Nawawi's original introduction in *Matan al-Arba'in*]

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Lord of the worlds, eternal Guardian of the heavens and the earths, Ruler over all creatures, who sent to responsible beings the Messengers - upon whom be His blessings and peace - that they might bring them guidance and make clear to them the Shari'ah (Law). Him do I praise for all His favours, and from Him do I beg increase of His kindness and His generosity. Also I bear witness that our Master Muhammad is His servant and His Messenger, His Beloved and His friend, the most excellent of created beings, who was honoured by being given the mighty Qur'an, and by being given the Sunnah (right practices) which enlighten those who seek to be directed in the right way, who is distinguished for the all-embracing wisdom of his discourse, and for his perseverance in the worship of Allah. May Allah's blessing and peace be upon him, and upon the rest of the Prophets and Messengers, upon the families of them all, and upon all the believers.

To proceed: It has been transmitted to us on the authority of Ali bin Abi Talib, Abdullah bin Masud, Muadh bin Jabal, Abu al-Darda, Ibn 'Umar, Ibn Abbas, Anas bin Malik, Abu Hurairah and Abu Sa'id al-Khudri, may Allah be pleased with them all, through many chains of authorities and in various versions, that the Messenger of Allah, *sallallahu 'alayhi wasallam*, said:

"Whosoever memorises and preserves for my community forty hadith concerning matters of this religion, Allah will resurrect him on the Day of Judgment in the company of jurists and religious scholars."

In another version, this Hadith reads:

"Allah will resurrect him as a jurist and religious scholar."

In the version of Abu al-Darda, it reads:

"On the Day of Judgment I shall be an intercessor and a witness for him."

In the version of Ibn Mas'ud, it reads:

"It will be said to him: Enter the Garden (paradise) by whichever gate you wish."

In the version of Ibn 'Umar, it reads:

"He will be recorded in the company of the religious scholars and will be resurrected in the company of the martyrs."

Scholars of Hadith are agreed that it is a weak hadith despite its many lines of transmission.

The religious scholars, may Allah be pleased with them, have composed innumerable works in this field. The first one I knew of who did so was Abdullah bin al-Mubarak, followed by Ibn Aslam al-Tusi, one who was devoted to his Lord, then al-Hasan bin Sufiyan al-Nasai, Abu Bakr al-Ajurri, Abu-Bakr Mubammad bin Ibrahim al-Asfihani, al-Daraqutni, al-Hakim, Abu Nuaim, Abu Abd al-Rahman al-Sulami, Abu Saeed al-Malini, Abu Uthman al-Saboni, Abdullah bin Muhammed al-Ansari, Abu Bakr al-Baihaqi, and countless others, both ancient and modern.

I have asked Allah Almighty for guidance in bringing together forty hadith in emulation of those eminent religious leaders and guardians of Islam. Religious scholars are agreed it is permissible to put into practice a weak hadith if virtuous deeds are concerned; despite this, I do not rely on this hadith but on the Prophet, *sallallahu 'alayhi wasallam*, having said the sound hadith:

"Let him who was a witness among you inform him who was absent"

and on his, *sallallahu 'alayhi wasallam*, having said:

"May Allah make radiant [the face of] someone who has heard what I have said, has learnt it by heart and has transmitted it as he heard it".

Furthermore, there were some religious scholars who brought together forty hadith on the basic rules of religion, on subsidiary matters, or on jihad, while others did so on asceticism, on rules of conduct or on sermons. All these are godly aims - may Allah be pleased with those who pursued them. I, however, considered it best to bring together forty hadith more important than all of these, being forty hadith which would incorporate all of these, each hadith being one of the great precepts of religion, described by religious scholars as being "the axis of Islam " or "the half of Islam" or "the third of it ", or the like, and to make it a rule that these forty hadith be [classified as] sound and that the majority of them be in the *sahih*s of Al-Bukhari and Muslim. I give them without the chains of authorities so as to make it easier to memorise them and to make them of wider benefit if Allah Almighty wills, and I append to them a section explaining abstruse expressions.

Note: Every person wishing to attain the Hereafter should know these hadith because of the important matters they contain and the directions they give in respect of all forms of obedience, this being obvious to anyone who has reflected upon it. On Allah do I rely and depend and to Him do I entrust myself; to Him be praise and grace, and with Him is success and immunity [to errors].

## Complete Hadith Topics Index:

| hadith | topic   |
|--------|---|
| 1      | Actions are judged by intentions  |
| 2      | Islam, <i>Iman</i> , <i>Ihsan</i> , <i>Qadar</i>                              |
| 3      | The five pillars of Islam   |
| 4      | Creation of human being; <i>Al-Qadar</i>                                      |
| 5      | <i>Ibadah &amp; Bida'ah</i> (Innovation)                                      |
| 6      | <i>Purification of the heart</i>  |
| 7      | <i>Nasihah</i>  |
| 8      | <i>The concept of Jihad</i>   |
| 9      | <i>How are obligations to be fulfilled?</i>                                   |
| 10     | <i>Being pure (at-Tayyib)</i>   |
| 11     | <i>Avoiding doubtful acts</i>   |
| 12     | <i>Being concerned with beneficial matters</i>                                |
| 13     | <i>The obligation of loving all Muslims</i>                                   |
| 14     | <i>The value of human life</i>  |
| 15     | <i>Good manners in speech; behaviour of Muslims towards neighbours/guests</i> |
| 16     | <i>Restraining oneself from anger</i>   |
| 17     | <i>The concept of Ihsan</i>   |
| 18     | <i>The concept of Taqwa</i>   |
| 19     | <i>Allah's Protection</i>   |
| 20     | <i>The concept of Al-Haya' (modesty)</i>                                      |
| 21     | <i>The concept of Istiqamah</i>   |
| 22     | <i>Deeds that lead to Paradise I</i>  |
| 23     | <i>How to free oneself</i>  |
| 24     | <i>Prohibition of injustice and oppression; seeking Allah's Guidance</i>      |
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| 28     | <i>Adhering to the Sunnah</i>   |
| 29     | <i>Deeds that lead to Paradise II</i>   |
| 30     | <i>Transgressing the limits</i>   |
| 31     | <i>The concept of Al-Zuhd (asceticism) in Islam</i>                           |
| 32     | <i>Not causing harm</i>   |

- 33 *The plaintiff and the defendant*
- 34 *The concept of Al-Amr bil-Ma'ruf wan-Nahiu 'anil-Munkar (Enjoining what is good and discouraging what is evil)*
- 35 *Evil acts that spoil brotherhood*
- 36 *The significance of fulfilling the needs of a Muslim*
- 37 *How deeds are recorded*
- 38 *The concept of Wilayah (the closer servants of Allah)*
- 39 *What is pardoned for this ummah*
- 40 *The Muslim's attitude towards the worldly life*
- 41 *Desires to be subservient to Revelation*
- 42 *Seeking Allah's Forgiveness*

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ  
مَنْوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى  
اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ  
يَنْكِحُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ  
أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةَ ابْنِ  
بَرْدِزْبَةَ الْبُخَارِيُّ وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ  
مُسْلِمِ الْقَشِيرِيِّ النَّيْسَابُورِيِّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا  
أَصْحُ الْكُتُبِ الْمُصَنَّفَةِ.

It is narrated on the authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab, *radiyallahu 'anhu*, who said: I heard the Messenger of Allah, *sallallahu 'alayhi wasallam*, say:

**"Actions are (judged) by motives (*niyyah*), so each man will have what he intended. Thus, he whose migration (*hijrah*) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."**

[Al-Bukhari & Muslim]

## background

This *hadith* was said by the Prophet, *sallallahu 'alayhi wasallam*, at the time when a man emigrated from Makkah to Madinah during the Hijrah for the sake of marrying someone and not for the sake of Islam.

It is considered to be one of the greatest *hadiths* in Islam.

Al-Imam al-Shafie said: This Hadith is one third of the knowledge of Islam; related to about 70 topics of Fiqh.

Al-Imam Ahmad (with reference to al-Imam al-Shafie's statement) said: Islam is based on three fundamentals (all are among the 40 *hadiths*):

- i. Hadith 1: which is stated above.
- ii. Hadith 5: "Whosoever introduces into this affair of ours (i.e. Islam) something that does not belong to it, it is to be rejected."
- iii. Hadith 6: "Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know....."

These three *hadiths* are agreed upon by Al-Bukhari and Muslim.

These *hadiths* can be seen as three criteria to help Muslims evaluate and judge what they do and say "as an *ibadah*" in their daily life:

- i. Hadith 1 - To evaluate and judge our internal actions (actions of the heart).
- ii. Hadith 5 - To evaluate and judge our external actions (actions of the limbs).
- iii. Hadith 6 - To evaluate and judge our dealings "*mu'amalat*" (interaction between people).



*Niyyah* (intention) has two meanings:

- i. The intention before an *ibadah* (e.g. prayer)
- ii. The willingness

The second meaning (ii.) is what is meant in this *hadith*.

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## lessons

The Prophet, *sallallahu 'alayhi wasallam*, starts the *hadith* with the principle ("Actions are judged by intentions") and then gives three examples. This is the methodology of the Prophet, *sallallahu 'alayhi wasallam*. The examples help illustrate the principle so that it is easier for people to understand and they can apply the principle to other similar situations.

The three examples consist of one of good intention (migration for the sake of Allah and His Messenger) and two of bad intentions (migration for the sake of worldly gains or for marriage).



This *hadith* emphasises ***ikhlas*** (sincerity - to be truthful and honest to Allah alone, performing an act solely for Allah's sake whereby no other witness except Allah is sought). *Ikhlas* is one of the conditions of accepting good deeds. The other condition is that the actions must be done in accordance with the Shariah as it will be explained in the fifth *hadith*.

This can be seen in the *shahadah* :

- "I bear witness that there is no god but Allah" is the *ikhlas* - ensuring that we do things for the sake of Allah and Allah alone.
- "I bear witness that Mohammed is the Messenger of Allah" - the Sunnah is the manifestation of the Quran - the Prophet, *sallallahu 'alayhi wasallam*, is our example, our best model to follow. Following his Sunnah in our *ibadah*, *Akhlaq* (ethics), and *Muamalat* (dealings) ensures that we are acting in accordance with the Shariah.

Thus, the *shahadah* shows us the conditions for accepting a deed or performing an action: (a) it should be for the sake of Allah because He is the only One we worship, and (b) it should be in accordance with the Shariah.



To achieve *ikhlas*, we have to avoid *shirk* (associating others with Allah, which causes insincerity). Al-Imam al-Harawi said the root cause for insincerity (or *shirk*) is self-desire (*al-hawa*). Therefore no action should be done because of self-desire.

Imam al-Harawi states that there are 7 types of self-desires: -

- i. To make oneself appear good in the hearts of others
- ii. To seek the praises of others
- iii. To avoid being blamed by others
- iv. To seek the glorification of others
- v. To seek the wealth/money of others
- vi. To seek the services or love of others
- vii. To seek the help of others for oneself



Ways to obtain *ikhlas*:

- Do righteous deeds - the more good deeds we do and hence get closer to Allah, the more sincere we will be.
- Before we do any deed we should firstly seek knowledge (*ilm*) - our actions/deeds should be guided by knowledge so that we do them in accordance to the Shariah.
- Do not give false impressions - do not make others believe that an action we did was good when it was not.
- Al-Imam Ahmad said: Before you do anything, check your intention (*niyyah*) - ask yourself before performing an action: "Is it for the sake of Allah?"



Ibnu al-Qayyim says: Any action we do is subject to three defects:

- i. Being conscious that others are observing our actions
- ii. Seeking a return (benefit/reward) for the action
- iii. Being satisfied with the action

Examples:

- If we go to the *masjid* for the *salah* and we are early, arriving before the Imam and finding a place in the first *saff*, we should not be proud of ourselves and think of ourselves being better than others. We should praise Allah for enabling us to go to the *masjid* and for being able to perform the *salah* without any difficulties.
- After every *salah*, we should tell ourselves that we could have performed it better and try to improve in our next *salah*.



What happens if we were to change our *niyyah* while performing an action? Ibn Rajab says according to the *ulama'* if the *niyyah* at the end of the action matches the beginning (i.e. doing the action for the sake of Allah), then any changes in the middle of the action will be forgiven or does not matter, insha Allah. However, if the *niyyah* at the end does not match the beginning, i.e. we do the action for other than the sake of Allah, then we must repent (*taubah*).



There are four things that contradict *ikhlas*:

- i. *Ma'siat* - committing sins - this will weaken our *ikhlas*
- ii. *Shirk* - associating others with Allah
- iii. *Riya'* - performing an *ibadah* with the intention of showing off to others
- iv. *Nifaq* - hypocrisy

Even though we must always make sure that our actions do not deviate from *ikhlas*, there are actions, which are automatically considered that of good intentions. For example, seeking knowledge in Islam, helping the community, doing *da'wah*, etc.



Some rulings (*ahkam*) which scholars derived from this *hadith*:

- When people 'swear by Allah' by saying "Wallahi" every now and then, their intention is not that they actually swear by Allah. They say it simply out of habit - it readily rolls off their tongue. Hence, it is harmless. However a Muslim should do his/her best to minimize it.
- When someone is asked to give an oath, what is judged is his intention when he gives the oath.
- There can be a combination of intentions between performing an *ibadah* and teaching others - we perform an *ibadah* for the sake of Allah, but we also do it with the intention of teaching others. e.g. when the Prophet, *sallallahu 'alayhi wasallam*, performed the Hajj, he did it for the sake of Allah as well as

for teaching the Sahabah (his companions, may Allah be pleased with them all).

- A man may go through the process of divorcing his wife, verbally or in court, but it is his intention which counts.
- What could be seen as *ghibah* (backbiting - talking bad, but true, things about a person behind his back) could simply be a joke or a *dua*. If someone talks bad about someone else, it is his intentions, which determines whether it is *ghibah* or not.

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## conclusion

Our actions are undermined by our intentions - whether they are good intentions or bad intentions. Therefore we should always check our intentions before we do or say anything. We must make sure that the action is for the sake of Allah so that it is accepted by Allah and that we will be rewarded for it, *insha Allah*.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحِجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ 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 الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ - رَوَاهُ مُسْلِمٌ.

Also on the authority of 'Umar, *radiyallahu 'anhu*, who said:

**"While we were one day sitting with the Messenger of Allah, *sallallahu 'alayhi wasallam*, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him.**

**He sat down close by the Prophet, *sallallahu 'alayhi wasallam*, rested his knee against his thighs, and said, O Muhammad! Inform me about Islam." Said the Messenger of Allah, *sallallahu 'alayhi wasallam*, "Islam is that you should testify that there is no deity save Allah and that Muhammad is His Messenger, that you should perform *salah* (ritual prayer), pay the *zakah*, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." Said he (the man), "You have spoken truly."**

**We were astonished at his thus questioning him and telling him that he was right, but he went on to say, "Inform me about iman (faith)." He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (*qadar*), both in its good and in its evil aspects." He said, "You have spoken truly."**

**Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof (i.e. of its coming)." Said he, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off.**

**I waited a while, and then he (the Messenger of Allah) said, "O 'Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion.""**

[Muslim]

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## background

Al-Imam Muslim says: Towards the end of his life, Abdullah bin 'Umar (the son of 'Umar bin al-Khattab) was told by two people that a new Islamic sect had emerged from Iraq. They were called Al-Qadariyah and they denied *al-qadar* (fate). Thus Abdullah bin 'Umar narrated this *hadith* which mentions *qadar* as one of the pillars of Iman to refute the misconception of this sect.

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## lessons

This *hadith* teaches the *adab* (ethics) of seeking knowledge:

- We should be clean and wear clean clothes.
- We should sit properly and closer to the speaker.
- Asking questions for better understanding.
- Seek knowledge from the right source/authority.

The method of seeking knowledge is through asking questions:

- The type of questions we ask should be meaningful - questions that will lead to valuable knowledge and good action.
- Asking good questions will result in better learning as well as teaching. Those who are present when the questions are asked will also learn from the answers - thus, the questioner is teaching the others.
- When Ibn Abbas, one of the greatest Scholars among the Sahabahs, was asked how he obtained all his knowledge, he replied: "with an inquisitive tongue (i.e. he always asked questions) and a contemplating heart".
- In many *hadiths* the Prophet, *sallallahu 'alayhi wasallam*, himself will start by asking questions before he imparts with knowledge. Asking questions will prepare the mind/heart so that it will be ready for the answers/knowledge - ready to absorb and learn. In this hadith he calls Jibril "the questioner" which implies full appreciation and encouragement of asking questions specially the ones that will lead to gaining more knowledge.
- In the Quran itself there are more than 1,200 questions - to serve different purposes - to provoke the mind of the reader and force it to indulge in thinking about what he/she reads.



Scholars say that *qadar* can be seen at two levels:

- i. We believe that Allah knew, with His ultimate knowledge, what all His creations will do, even before the creations took place. Allah recorded all this knowledge in Al-Lauhulmahfudz - the preserved tablet.
- ii. We believe that it is the will of Allah that these things will take place, whether they are good or bad.

Allah created our willingness and our ability of doing things - we can only do something if we are willing and able to do it. However, we are responsible for the choices we make.



### Misconceptions about *Qadar*

Many Muslims believe that what they are going to do is **caused** by what has already been written in Al-Lauhulmahfudz - they confuse 'causation' with 'association'. In

truth what we have is association, not causation. What we do is not caused by what is written by Allah. Allah with His ultimate knowledge knew what we are going to do. He could easily have put the good-doers into Jannah and the evil-doers into the Hellfire. But Allah is Adil (Just) so He created us in this life as to test us which way to go. What we are going to do will match what has already been written but it's not a matter of causation - what we do is out of our own willingness and ability and we do have full responsibility on whatever choice we make.

Looking at guidance and misguidance, guidance (*hidayah*) is a gift (*rahmah*) from Allah. It is Allah who created us and gave us the mind so we can distinguish between right and wrong to a certain capacity. It is Allah who equipped us with ***fitrah*** to like the truth and good and to dislike the wrong and evil. It is Allah who gave us the ability and power to do things and it is Allah who sent the Messenger with the Message to guide us in things, which are beyond the reach of our conception. So when it comes to guidance it is a bounty from Allah.

But when it comes to misguidance, it has to do with us. When we do bad deeds, it is from our own willingness and ability.

Those who turn away from guidance do so because they want to turn away, i.e. they choose not to be guided. They have been misguided because they are arrogant - they refuse to listen.

And so when they swerved from the right way, Allah let their hearts swerve from the truth.

[Surah As-Saff (61): ayat 5]

Nevertheless there are people who have not received the Message of Islam/guidance at all or the Message has not reached them in the clearest form, i.e. it is incomplete or distorted. These people are called Ahlul Fatrah and will be excused and not be punished, even though there are misguided.



There are certain situations where we can do something about our *qadar*. For example:

- Illness/sickness is *qadar* - but we have been commanded by the Prophet, *sallallahu 'alayhi wasallam*, to look for a cure should we become ill. Finding a cure is also *qadar*. Thus, a *qadar* could be dealt with through another *qadar*.
- If something unfortunate happens to us, e.g. if we lost our job, we don't just say that it's *qadar* and do nothing about it. We look for another job, the consequence of which is another *qadar*.

'Umar bin al-Khattab was traveling with a group of Sahabahs during his Khilafah (leadership). They were coming to a town when they heard that it had a contagious/infectious disease, i.e. cholera. 'Umar asked his group whether they should proceed or go back (to Madinah). The majority of the Sahabahs said they should go back but some said they should proceed. Then one Sahabi said he knew a *hadith* where the Prophet, *sallallahu 'alayhi wasallam*, said, "If you hear that this disease exists in a country, don't travel to that country." So 'Umar decided that they should go back. Another Sahabi (it seems from the second group) asked him

whether he was running away from a *qadar*. 'Umar replied that they were moving away from one *qadar* to another *qadar*.

Thus, whenever there is a problem, a challenge or any hardship which we can remove, overcome, solve or minimize, it is a must that we do so. Some scholars like al-Imam al-Jilani use the term: "overcoming *qadar*" in this regard.

In one *hadith*, the Prophet, *sallallahu 'alayhi wasallam*, said, "Be keen for whatever is beneficial for you. Seek the help of Allah. And don't be reckless." This *hadith* implies we must make the effort. **The right concept of *qadar* is: we are responsible for whatever we do.**

For example: If we were to drive recklessly and caused an accident where someone died or was injured, we cannot simply say that it is *qadar*, abusing the concept to justify our mistakes. It is *qadar* that the incident took place because it is by the permission of Allah. But we are responsible for the death because it is through our willingness and ability that it happened. That's why in the courts we will be found guilty. If *qadar* can be used as an excuse, then many crimes will go unpunished - a thief can simply claim that his stealing was *qadar*!



Those who abuse the concept of *qadar* are those who fail to be responsible. They abuse it to justify their failure. The correct way of using *qadar* as an excuse is: if someone exerts himself to do his best to fulfil an obligation but due to an unavoidable circumstance, which was out of his control, he could not achieve that obligation - then he might be excused. For example, a student has studied hard for an exam but on the day of the exam he falls sick and does poorly or cannot even attend the exam, then he can say that it is *qadar* and that it is the will of Allah.

When it comes to religious obligations, the matter is the same. We cannot blame *qadar* for committing sins or failing to do a *wajib* as some Muslims might do. We have to know that we are responsible. We might get into a weak status of Iman in doing a sin or delaying a *wajib*. Islam is such a practical religion that it gives us room for repentance and getting back to the right path.



In the above *hadith* the Prophet, *sallallahu 'alayhi wasallam*, defines Al-Islam, i.e. the five pillars, as the outward actions of the limbs, Al-Iman as being associated with belief - the inner actions of the heart, and Al-Ihsan as the highest level to attain. But the first two definitions can be interchanged with each other - sometimes Islam can be used to describe internal actions and Iman can mean external actions. There are a few *hadiths* which The Prophet, *sallallahu 'alayhi wasallam*, mentions that there are more than seventy actions which are considered as Iman.

If the term Islam is used on its own, it means the whole thing - Al-Islam, Al-Iman and Al-Ihsan. Similarly, when Iman is used on its own it means Al-Iman, Al-Islam and Al-Ihsan. The Prophet, *sallallahu 'alayhi wasallam*, mentions at the end of this *hadith* that the *deen* consists of these three things.



If the Iman is weak it will affect Al-Islam (good deeds/actions). According to Imam Abu Hanifa: Even though Al-Iman and Al-Islam are different, Al-Iman necessitates the actions (Al-Islam).

Some Scholars say the Muslims are considered strangers among the Disbelievers; and the Mua'minin are considered strangers among the Muslims; and the Muhsinin are considered strangers among the Mua'minin.



Al-Ihsan (the highest level of Iman where we worship Allah as if we see Him or if we don't see Him we know He sees us) is about fearing Allah and glorifying Him. This will lead us to strive for our best in performing our *ibadah* - we will be more sincere in our *ibadah*. Thus Al-Ihsan is also about the best actions of the heart. The actions that will lead to Al-Ihsan: to love Allah the most, to fear Allah the most, to seek the help of Allah, to have hope in Allah that He will give us mercy and guide us, to trust Allah wholly.



When Jibril, *aliyyhi as-Salam*, asks the Prophet, *sallallahu 'alayhi wasallam*, about the Hour (the Day of Judgement), the Prophet, *sallallahu 'alayhi wasallam*, replies that neither he nor Jibril knows the answer. This is an example set by the Prophet, *sallallahu 'alayhi wasallam*, where even someone with vast knowledge like himself does not know everything and admits so.

Al-Imam Malik was asked forty questions by someone and to most of them he answered "I don't know - Allah knows better". The man was surprised that the great Imam Malik didn't know the answers. Seeing the man surprised, Imam Malik told him that when he goes back to his town, to tell the people that he met and asked al-Imam Malik questions and Imam Malik said he didn't know the answers. Al-Imam Malik didn't want to be accountable for giving wrong answers. Thus, if we are to become an educator or a scholar, we should have the courage to admit what we do not know. We should not give an answer which may contain incorrect information.



The signs of Akhirah mentioned in this *hadith* are minor signs, as opposed to major ones. We believe in these signs but we should not worry about them too much - we should not worry about when these signs will occur. We should actually be careful as some of these signs are bad deeds and we must steer away from these bad deeds.

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## conclusion

This *hadith* contains everything about Islam: the five pillars of Islam, the beliefs that make up Iman (including the belief of fate or *qadar*), the attainment of the highest level of Iman which is Ihsan, the *adab* of seeking knowledge and of teaching.

## 3 The five pillars of Islam

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ  
إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ  
الزَّكَاةِ وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ. رَوَاهُ الْبُخَارِيُّ  
وَمُسْلِمٌ.

On the authority of Abu 'Abd al-Rahman 'Abdullah bin 'Umar bin al-Khattab, *radiyallahu 'anhuma*, who said: I heard the Messenger of Allah, *sallallahu 'alayhi wasallam*, say:

**"Islam has been built upon five things - on testifying that there is no god save Allah, and that Muhammad is His Messenger; on performing *salah*; on giving the *zakah*; on Hajj to the House; and on fasting during Ramadhan."**

[Al-Bukhari & Muslim]

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## background

This *hadith* is part of the previous Hadith (2). Most Scholars say that the reason why al-Imam al-Nawawi included this *hadith* in his collection, even though it seems that it repeats some portions of Hadith 2, is because of the importance of the 5 pillars of Islam.

This Hadith stresses the fundamental aspects of the outward submission to Allah. This submission is based on some pillars, similar to a structure. If a person fulfills these aspects, he has laid a solid foundation for his *deen* as a 'home'.

The other acts of Islam, which are not mentioned in this *hadith*, can be taken as fine touches to complete this structure.

If a person fails to fulfill these obligations (building the pillars), then the entire structure of his *deen/iman* may be threatened. This depends on how much is being violated - e.g. violation of the *shahadah* is the most dangerous.

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# lessons

## The use of metaphors and similes

This *hadith* uses a metaphor (i.e. the image of the structure of a building) to affirm certain important meanings. This use of metaphors and similes can be found in many Surahs in the Quran and in many other *hadiths*. For example:

- In Surah At-Taubah (9): ayat 109, a similar metaphor is used - the structure of the Mua'min's deen/iman is based on a sound foundation, whereas the structure of the deen of the Munafiq is based on weak ground which may lead to the collapse of the structure, resulting in the Munafik entering the Hellfire.
- Surah An-Nur (24): ayat 35, uses the metaphor of light as the light of guidance in the heart of the Mua'min.
- A metaphor used to condemn those who fail to fulfill the *amanah* (i.e. religious obligations) can be found in Surah Al-Jumu'ah (62): ayat 5. The Bani Israel, having failed to obey Allah's commandments in the Taurah, are described as a donkey which is burdened with heavy books on its back but doesn't understand anything from them. Scholars have said that this metaphor also applies to other nations, which fail to fulfill their *amanah*.
- In one *hadith* the Prophet, *sallallahu 'alayhi wasallam*, divided the status of his *ummah* into three categories: those who benefit from the Message, those who benefit partially and those who fail to benefit at all. He, *sallallahu 'alayhi wasallam*, used the metaphor of rain (as the Message) falling down on different types of land, producing different results.

Using metaphors to convey the Message is a very important 'tool' and it is the methodology used in the Quran and by the Prophet, *sallallahu 'alayhi wasallam*. There are many modes of expression used in the Quran and Hadith and they are used for different purposes. E.g. Dealing with the misconceptions and false assumptions of the disbelievers, the Quran and Hadith use rational thinking. When describing Jannah and the Hellfire, the style used by the Quran and Hadith is the visual mode of expression - they are described in such detail that it is like we can actually visualize Jannah or the Hellfire in front of us.

One of the Sahabahs said that he had already seen Jannah and the Hellfire. The other Sahabahs were puzzled and asked him how this could be so as nobody is able to see them until the Hereafter. He replied, "I saw them through the eyes of the Prophet, *sallallahu 'alayhi wasallam*. If I were to be given the chance to see Jannah and the Hellfire with my own eyes, I would not trust my sight. I trust the eyes of the Prophet, *sallallahu 'alayhi wasallam*, more than I trust my own eyes." Here we can conclude that if we read and understand the Quran and the Hadiths we too can visualize the paradise and the Hellfire.

These modes of expression (thinking styles) used by the Quran and Hadith should be well understood and used by Muslims today to convey the Message of Islam when doing *da'wah* as it is the most effective way. Different styles should be used to

reach/convince different people - some people are more emotional, some are more rational, etc.



## First Pillar : The Shahadah

The first part of the Shahadah is testifying that there is none worthy of worship except Allah.

There are seven conditions of the Shahadah:

- Knowledge - to understand what it means
- Certainty - to have no doubt about anything confirmed in the Quran or Sunnah
- Acceptance - by the tongue and the heart of whatever the Shahadah implies
- Submission/compliance - the actual physical enactment by deeds
- Truthfulness - to say the Shahadah sincerely, with honesty, to actually mean it
- Sincerity - to do it solely for the sake of Allah
- Love - to love the Shahadah and to love its implications and requirements and what it stands for

The Shahadah is not simply saying it with our tongue. We need to adhere to these conditions. If we say the Shahadah sincerely and with honesty, we will not do anything which contradicts with or violates the Shahadah.

The second part of the Shahadah carries the following conditions:

- To believe in the Prophet, *sallallahu 'alayhi wasallam*, and in whatever he told us and conveyed to us
- To obey him in whatever he commanded us to do
- To stay away from or avoid whatever he commanded us not to do
- To follow or emulate him in our *ibadah*, *akhlaq* and way of life
- To love him more than we love ourselves, our family and anything else in this world
- To understand, practice and promote his Sunnah in the best way possible, without creating any chaos, enmity or harm



## Second Pillar : Establishing the Prayers (Salah)

Some interpretations of this *hadith* translate "*iqamatus salah*" as 'performing' the salah. "*iqamatus salah*" is a broader concept than what the term 'performing' means. The Scholars say "*iqamatus salah*" implies:

- Doing the *wudu* in the proper way

- To do the salah in its time
- To do it in congregation (*jama'ah*) - where the reward is 27 times than praying alone
- To fulfill the six conditions of *salah*
- To observe the proper manners (*adab*) of doing it such as submission and humility
- To follow preferable actions (*sunnan*) in our *salah*

It is important that we follow these conditions and not violate them if we want to truly fulfill the second pillar of Islam i.e. "*iqamatus salah*". We should remember that Allah initially commanded us to pray fifty times a day and it was eventually reduced to five times (with the reward of fifty) - the prayer times are very reasonably spread out throughout the day - it can even help us to manage our time - it can help us to manage our affairs, allowing the Muslim community to meet during congregation and care for and help each other which will lead in turn to solidarity. Thus, the prayers should not be seen as a burden as some Muslims might regard them today.



### Third Pillar : Zakat

The giving of Zakat has been pointed out by the Prophet, *sallallahu 'alayhi wasallam*, for certain things and in certain ways or percentages and under certain conditions. The Scholars say that knowing the details of Zakat only becomes an obligation when a person owns the type of property or thing which requires him to give Zakat for. E.g. Farmers or traders or property owners need to know the conditions and percentages of Zakat that they are obligated to give.



### Fourth Pillar : Hajj

Pilgrimage (Hajj) to the House (Kaabah) is an obligation that we need to do only once in our lifetime - only if we meet certain conditions, e.g. if we have the financial means, a way of travelling peacefully, etc. If we meet these conditions then we should perform the Hajj as soon as possible and not to delay it.

Some Scholars say that if we have the means to perform the Hajj several times, then it is better to use this money to help others to fulfill their obligations - we will be rewarded for their pilgrimage or to use the money for the betterment of the community.

For each of these Pillars there are conditions, *sunnan*, ethics (*adab*), etc., which should be observed when we perform these *ibadahs*. Why do we always hear that every year hundreds of Muslims lose their lives or get injured during Hajj? Most of these incidents are due to the negligence of the *adab* or violation of the *sunnan*. For example, the throwing of stones at the Jamrat:

- Even though we are supposed to use small stones, people tend to use big ones and throw recklessly from a far distance, causing injuries to others.

- People do not follow the specified directions when they move, causing many to get crushed by the 'human waves' moving in different directions.
- People insist on going to pray at the peak times, i.e. the busiest part of the day. The elderly, women and handicapped should be reminded to go when it is less crowded.

Thus, it is important that we observe the adab.



## Fifth Pillar : Fasting

Ramadhan is a training program for all Muslims to go through, performing good deeds to become better Muslims. However, we should continue with these good deeds outside of Ramadhan - praying in the mosque, Tahajjud, Qiamu alil, reciting the Qur'an, helping and caring for others etc.

The Prophet, *sallallahu 'alayhi wasallam*, when asked what the best way is to finish reading the whole Qur'an, said to do it in one month, i.e. one Juzuk per day. This is something we should practice all the time and not have to wait for Ramadhan to do it. If we cannot achieve this, at least try to read one or two pages a day (a quarter of a *hizb*).

Similarly we should try to do the night prayers (*tahajjud*), be it only two raka'at and not everyday, outside of Ramadhan.

We should not make personal commitments in performing these preferable actions where the Shariah has not made this itself. This might lead us to giving up on our commitment and hence, the good deed. The best way is to do it on ease and convenience aiming at the continuity of these good deeds.

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## conclusion

All the Pillars of Islam have rulings, conditions and mannerisms (*ahkam wa adab*) applied to them. It is important that we know these *ahkam* and *adab* and regularly remind ourselves, especially before Ramadan or before performing the Hajj, so that we perform the Pillars properly and according to the Shariah.

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ  
الصَّادِقُ الْمُصَدِّقُ. 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 يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيَّ  
أَوْ سَعِيدٌ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ  
أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ إِلَيْهِ  
الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ  
لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا  
ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ  
فَيَدْخُلُهَا - رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Abu 'Abd al-Rahman 'Abdullah bin Mas'ud, *radiyallahu 'anhu*, reported: The Messenger of Allah, *sallallahu 'alayhi wasallam*, the most truthful, the most trusted, told us:

"Verily the creation of any one of you takes place when he is assembled in his mother's womb; for forty days he is as a drop of fluid, then it becomes a clot for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. Then an angel is sent to him, who breathes the *ruh* (spirit) into him. This Angel is commanded to write Four decrees: that he writes down his provision (*rizq*), his life span, his deeds, and whether he will be among the wretched or the blessed.

I swear by Allah - there is no God but He - one of you may perform the deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an

arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein."

[Al-Bukhari & Muslim]

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## background

This *hadith* was not only recorded by Al-Bukhari and Muslim but by other Scholars as well. Apart from 'Abdullah bin Mas'ud, this *hadith* was also narrated by many other companions (Sahabahs).

This narration by 'Abdullah bin Mas'ud was recorded with different versions where some words/terms conflicted with each other, resulting in different versions having different meanings regarding Creation. The conflicts are as follows:

### 1. The addition of the word "*nutfah*" (the drop of a fluid)

This word is not mentioned in Bukhari neither Muslim's narration. However it was added to other narrations including the one chosen by al-Imam al-Nawawi to provide a better interpretation or explanation but instead it gave two conflicting views of the creation of mankind in terms of stages of the fetus:

#### First View:

The three stages of the fetus consist of forty days each, equaling to a total of 120 days for the stages to complete. It is only after this 120 days that the *ruh* (spirit) is breathed into the fetus, as well as the recording of the fetus' provision life span, deeds and destiny. This view, the inclusion of the word "*nutfah*", is the view held by the majority of the Scholars.

One problem with this view is that the stages of the fetus as interpreted in this *hadith* contradict the facts proven by science today.

Another problem concerns the Fatwa on abortion. Scholars say that abortion is allowed (provided there is a very good reason - e.g. the woman's life is in danger) only before the *ruh* is breathed into the fetus, i.e. before 120 days - as opposed to 40 days if the second view is to be taken (see below).

#### Second View:

The word "*nutfah*" does not belong to the text of the *hadith*. This changes the meaning of the *hadith* which interprets the three stages of the fetus as taking place in the first forty days. This view correlates with scientific facts. And this means that the *ruh* is breathed into the fetus after forty days, and not 120 days. Consequently the Fatwa on abortion states that abortion is allowed only before forty days.

### 2. The authenticity of the last section of the Hadith

Some Scholars say that the last section of the *hadith* (i.e. "By Allah...") is not part of the text of the Prophet, *sallallahu 'alayhi wasallam*, but the words of 'Abdullah bin Mas'ud. But since the issue in this *hadith* is related to matters which we cannot perceive with our limited human perception, this last section is accepted and included here because 'Abdullah bin Mas'ud may have derived the meaning from another *hadith* of the Prophet, *sallallahu 'alayhi wasallam*, to explain this *hadith* better.

There are other *hadiths* collected by Al-Bukhari and Muslim, which touch on the same issue. But there are some differences between the texts of those *hadiths* and this one. Those *hadiths* narrate the Prophet, *sallallahu 'alayhi wasallam*, as saying: One of you will perform the acts of the people of the Paradise (Ahlul Jannah) **as it appears in the eyes of the people.**

This is like the Munafiqin or hypocrites - they do the acts of the Mua'minin. They appear, in our eyes, to be doing the acts of the Ahlul Jannah but Allah knows best. Their end will be a disaster - by being Munafiqin they are actually denying the message of God in their deep hearts as Allah mentioned in the Qur'an and their end will be in the Hellfire since they do not submit to Allah in their hearts. This explanation of the other *hadiths* is important in the understanding of this *hadith*.

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## lessons

The Scholars say when we do a research on a concept or an issue mentioned in *hadiths*, we shouldn't depend on only one *hadith* - we need to search for other similar *hadiths*, which deal with the same issue/matter. We must remember that some narrators will narrate a *hadith* by its meaning, and not exactly as it was said by the Prophet, *sallallahu 'alayhi wasallam*. This is because being human, some of them may forget some of the exact words/terms used by the Prophet, *sallallahu 'alayhi wasallam* - but they still understand the actual meaning of what was said.

Then we need to compare the different texts of *hadiths* on the same issue with each other in order to have a more complete interpretation and better understanding of the issue/matter at hand.



Some people, on hearing this *hadith* as it is and without further explanation, might feel despair, fearing that they fall into the bad group of people mentioned. This will lead to determination (*jabriah*) - they may think that no matter what they do, if their end has already been written, then why should they bother to do good deeds. This is the wrong attitude to have as it is based on a wrong perception. Allah is Just. We should trust Allah. If we are good to Allah and trust Him, He will be good to us. We should be optimistic and not pessimistic. We follow Allah's commands and make the effort to be good Muslims and we should not despair.

During one of the battles, a companion (Sahabi) said to the Prophet, *sallallahu 'alayhi wasallam*, that he was following him, *sallallahu 'alayhi wasallam*, to fight in the hope that an arrow will be shot through his (the Sahabi's) neck, coming in from

the front and going out the back. The Prophet, *sallallahu 'alayhi wasallam*, said, "If you are honest with Allah, Allah will be honest with you." The Sahabi died exactly as he hoped to.

The Prophet's, *sallallahu 'alayhi wasallam*, words here are generic and can be used for all situations. If we are honest with Allah, Allah will not leave us - He will help us - He will guide us, etc. The closer we are to Allah, the more He will help us and guide us. Thus, the last section of this *hadith* is an exception and applies only to few people such as the Munafiqin.



But this, on the other hand, does not mean that we live in hope alone. The Scholars say that we must combine hope with fear - when we worship Allah, we should have hope as well as fear of Him. Fearing Allah is a positive thing. The more we fear Allah, the closer we get to Him. The more we fear Allah, the more calm and at peace we will be. This is unlike the natural 'fear' where if we fear something, e.g. a fire or a dangerous animal, we will try to get away from it.

Scholars say that we should have an equal amount of hope to the amount of fear. This is so we will have a better status of Iman (faith) - there is no despair and at the same time there is no excessive hope (over-confidence) which could lead to laziness and the non-fulfillment of our obligations. This is why we need to combine hope and fear, as well as love Allah the most and have trust in Him.



This above *hadith* is about Allah's Creation and Qadar. The statement: "that which has been written will overtake him" should be understood in the positive sense and not negatively. Allah with His ultimate knowledge knows what will happen as it has been explained in the previous *hadith*.

Al-Qadar can be categorized as:

1. Al-Qadar al-Kulli - the general *qadar* which has been recorded by Allah in Al-Lauhulmahfudz or the Preserved Tablet.
2. Al-Qadar al-Sanawi - the annual *qadar* which takes place once a year (Lailatul qadar) - where it matches what has been written in Al-Lauhulmahfudz.

What has been written in Al-Lauhulmahfudz is only known to Allah. It is not revealed to us - we don't know about our destiny, what our *rizq* is, where we'll end up, etc. To us it is *ghaib* and unknown. The translation of this *hadith* using the word "overtake" may not give the true meaning if it were to be understood that whatever has been recorded by the angels will be "imposed" on a person's life. We are simply being told about Ilmu Allah or the ultimate knowledge of Allah. What has been written does not cause us to do what we do. It is not a cause and affect situation, as believed by many Muslims. Many Muslims believe that as it has already been written, therefore this will cause us to do whatever has been written. The truth is even though it has been written and even though we will do it, we will not do it because it has been written. It is actually an association, or a matching. What we are going to do matches the knowledge of Allah, because Allah's knowledge is ultimate. In other words, what we are going to do matches what has been written. This shows the glory of Allah, the ultimate knowledge of Allah. So we should not have the understanding

that things are imposed on us. Otherwise this will nullify the whole concept of *iman* (faith) and the whole concept of Creation and all other related concepts.



We are responsible for what we choose and for what we do. Referring to the last section of this *hadith* where a person's final destiny changes at the last minute and he ends up not as expected, there are examples in the Sirahs where some people embrace Islam in the last minute - e.g. they embrace Islam and go into battle and die, some of them not having done a single good deed. There are also many examples today where non-practicing Muslims or those doing bad deeds, having reached the last stages of their lives (at the age of 50 or 60), will repent and turn into a good Muslim. The same applies for thousands of new converts every year. These people, according to the will of Allah, will be forgiven and enter Paradise.

For the other scenario where a person performs good deeds most of his/her life and at the end of his/her life perform bad deeds deserving to enter the Hellfire (as mentioned in the *hadith*), this situation affects only a limited number of people compared to the first one. And it is because of the person himself, such as in the case of hypocrites.



To have the correct understanding of the concept of *qadar*, we need to know more about the creation of the human being. What is mentioned in this Hadith is actually a miracle. It describes the stages of the fetus and the creation of man 1,400 years before science and technology confirm it as fact. (This description of the stages of the fetus can also be found in the Quran but without the mention of the periods of times.) In other words, scientists were only able to observe this phenomenon in the last few decades whereas it was already mentioned in the Qur'an and Hadith hundreds of years ago.

A conference regarding the Creation was held in Europe several years ago and some Muslim Scholars were invited to attend. When these Scholars gave the Islamic perspective regarding the stages of the fetus, showing that this was documented in the Quran and the Hadith, some of the people who attended the conference embraced Islam - they were convinced that it is a Divine revelation.



We also need to understand the components of the human being in order to help us understand *qadar* in the positive way. The human being consists of the following components: -

- The intellect (Al-Aql) - this allows us, to a certain extent, to distinguish between good and evil. The intellect is part of us, part of the creation of Allah. Based on this, a person is regarded as *mukallaf*, responsible to understand and accept the message of Allah if he is sane. If someone is mentally disturbed or insane, then he is not *mukallaf*.
- The natural disposition or innate (Al-Fitrah) - we are created with this innate which enables us to love what is good and what is right and to hate what is evil and what is wrong. It consists of love and hate. Even though we are

created with this *fitrah*, it is subject to change due to the environment, to our parents, upbringing, etc. Therefore there are people who might love what is bad due to a spoiled or a corrupted *fitrah*. The Scholars say the original *fitrah* is still there within these people - if we try to 'awaken' the *fitrah*, these people will come back to loving good and hating bad.

- The commitment that we make, at the time of our pre-creation, to worship only Allah. This is related to the *fitrah* - it causes us to have this natural disposition or innate towards loving what is good and hating what is bad.
- The willingness (Al-Iradah) and Power (Qudrah): Allah provided us with willingness and power/ability. An action cannot take place without this willingness and power - we do something only if we are willing and we have the power to do it. But this willingness and power are neutral and can be manipulated and used in either good or bad ways.
- We have also been created with desires (*shahawat*) and the existence of these desires within us can manipulate our willingness or power towards good or bad.

Desires are part of what is known as the internal challenges - things which influence our willingness and ability. The internal challenges consist of:

- Shahawat/Hawa (self desires)
- Nafs, of which there are three different aspects:
  - i. The *nafs* which encourages us to do bad deeds
  - ii. The *nafs* which blames us for our bad deeds or thoughts of bad deeds (if we have *iman* and knowledge) - e.g. our *nafs* says "Aren't you ashamed of yourself for thinking about drinking alcohol?"
  - iii. The peaceful *nafs* (al-Mutma'inah)

We can be dealing with these three different aspects of the *nafs* in a short period of time, e.g. within less than an hour, where (i) we start in thinking about doing a bad deed, caused by *al-nafsu ammarah bi sua'* which is the first aspect of *nafs*, but due to our faith (ii) the blaming self prevents us from performing that bad deed, leading us to (iii) the aspect of the peaceful self.

There are also external challenges (which attract the internal challenges):

- The existing *muharamat* (prohibitions) - e.g. the first aspect of *nafs* will activate the *hawa* and the *hawa* will push us to think about and do the bad deeds.
- The insinuation/whispering (*waswasa*) of Satan. All that Satan can do is to insinuate. He will try to convince us to do bad deeds by promoting evil and making it appear nice and acceptable to us, or convince us to delay doing good deeds. E.g. if we are good Muslims Satan will try to make us delay performing the prayer or giving the *sadaqah* by making it appear as a bad thing to do because giving *sadaqah* will result in a financial burden for us. As we can see, both cases are done through coloring our perception.



We can see that some of the components of the human being help us while some are challenges. For example, the Fitrah and Aql are strong components which direct us to do good. However there is a limit to our intellect and for this Allah sent us the Messengers with the revelations to guide us. Allah's Guidance helps us by telling us what is good and what is bad, in what forms the insinuation of Satan can come in, etc. When we recite the Qur'an with contemplation, we will attain the insight (*basirah*) which will activate the blaming-self and the *nafs ul mutma' inah*.



The Qur'an tells us that we have been created to be tested: (Allah) Who has created death and life that He may test you which of you is best in deed. [Surah Al-Mulk (67): ayat 2]

Allah tells us what we are being tested on and the scenarios mentioned above describe the nature of the test. This is the mercy of Allah - He equips us with the power, the will, the *fitrah*, the *aql*, the Message/guidance, etc. But He warns us that our will is going to be tested by internal and external challenges. The power and willingness is neutral but it can be influenced/directed to go either way, good or bad. If we have the insight (*basirah*), if we recite the Quran, if we are close to Allah, if we have the wisdom (*hikmah*), then what will be activated is the sound mind and the *shahawat* (selfdesires) will be controlled and we will not be misled by them. Satan will not come close to us because he knows that if he does so he will not be able to influence us. If we look at it this way, our life is a challenge - it's a real test that we have to go through.



Even with all these components Allah has equipped us with, we still need Tawfiqul Allah (guidance from Allah). Without *tawfiq* we might be misled by our desires or by the insinuation of Satan. Thus we need to be closer to Allah. We need to do *du'a* to Allah (calling on Him) all the time and to devote our hearts to Him so that we are constantly seeking His help, His refuge, His Hidayah (guidance). That's why at least 17 times a day we say "Guide us to the Straight Way" - we need Allah's guidance again and again. The guidance is not only to the path but it is also within the path. These are the two types of guidance (*hidayah*) - (i) to the path is becoming a Muslim and (ii) within the path is increasing our *S*. The Scholars say we need guidance within the path every second of the day - we need Allah's guidance more than we need to breathe.



It is narrated by the Prophet, *sallallahu 'alayhi wasallam*, in one Hadith that Allah created a man on an island where he was the only person there. Allah gave the man *rizq* by providing fruits on which he survived. For 70 years the man lived and worshipped only Allah, as there were no challenges there. When the time came for the man to die, Allah commanded the angel to bring his soul to Him. Allah asked the man, "O My servant, to Paradise or to Hellfire?" The man replied, "O Allah, Almighty, to Paradise." Allah said, "O My servant, is it because of My Mercy or is it because of your *amal* (good deeds)?" The man replied, "O Allah, it is because of my *amal*. For 70 years I worshipped you. I have done nothing bad, only good deeds worshipping you." Then Allah commanded his angel to take the bounty of sight and put it on one

scale. He then commanded the angel to put the man's 70 years' worth of good deeds on the other scale. The bounty of sight weighed heavier than the deeds of 70 years.

In summary, if for 70 years we were to worship Allah and do good deeds and refrain from bad deeds, we will still not be able to repay Allah for one of His bounties. The Scholars say if you want to know Allah's bounty on you, close your eyes. If we close our eyes and imagine that we can no longer see and try to picture how our life would be, only then can we truly appreciate and value the mercy of Allah.

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## **conclusion**

The *hadiths* are the sources of our *iman* (faith), knowledge, and guidance as we are taught by the Prophet, *sallallahu 'alayhi wasallam*. Studying and understanding the Hadiths will activate our insight (*basirah*), enlighten our hearts, and uplift our souls. This will by the help of Allah, lead us and keep us on the right path to the end, *insha Allah*.

# 5

## Ibadah & Bida'ah (Innovation)

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْدَثَ  
فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ - رَوَاهُ الْبُخَارِيُّ  
وَمُسْلِمٌ. وَفِي رِوَايَةٍ لِمُسْلِمٍ مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ  
أَمْرُنَا فَهُوَ رَدٌّ.

It is narrated on the authority of the Mother of the Believers, Umm 'Abdullah 'Aishah, *radiyallahu 'anha*, that the Messenger of Allah, *sallallahu 'alayhi wasallam*, said:

**"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected."**

[Al-Bukhari & Muslim]

According to the version in Muslim, (it reads): "Whosoever works a work which has for it no command of ours is to be rejected."

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## background

Like Hadith 1, this *hadith* is one of the most important *hadiths*. Imam Nawawi said it should be memorised by every Muslim.



This *hadith* is used as a criterion for judging external actions or performance of Ibadah. If an action is not done in accordance with the Shariah or the Sunnah of the Prophet, *sallallahu 'alayhi wasallam*, it will be rejected and not accepted by Allah based on text of this *hadith*. This *hadith* complements Hadith 1, which was a criterion for judging the intentions or the internal actions of the heart. The Scholars say that the acceptance of actions of Ibadah is based on the above two conditions:

- i. The intention - the action should be done with sincerity, for the sake of only Allah.
- ii. It should be done in accordance with the Sunnah of the Prophet, *sallallahu 'alayhi wasallam*.

Apart from Hadith 1 and Hadith 5, the acceptance of actions can also be found in Surah Al-Kahf (18): ayat 110:

Whoever looks forward to meeting his Sustainer (on Day of Judgement), let him do righteous deeds, and let him not ascribe unto anyone or anything a share in the worship due to his Sustainer.

Emulating and following the Prophet, *sallallahu 'alayhi wasallam*, is a Qur'anic obligation. Allah, the Almighty says:

Verily, in the apostle of God you have the best example to emulate for everyone who looks forward (with hope and awe) to Allah and the Last Day, and remembers Allah unceasingly. [Surah Al-Ahzab (33): ayat 21].

Say (O Prophet): "If you love Allah, follow me, (and) Allah will love you and forgive you your sins.

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## lessons

This *hadith* is related to a very important concept which is following the Sunnah and violating this concept will lead to *bida'ah* [which will be discussed in detail, insha Allah, in Hadith 28].

Scholars classify actions of the Prophet, *sallallahu 'alayhi wasallam*, into actions done for the purpose of Ibadah (worshiping Allah) and actions which are not done for that purpose (i.e. customs, actions done haphazardly, etc.). There are clear indicators for actions done for the purpose of Ibadah such as commands to do or not to do something, warnings for not doing something, etc.

Muslims are only obliged to follow the first kind of Sunnah.



Looking at it in a positive way, the actions (i.e. forms of *ibadah*) that we do should be done in accordance with the Shariah or the Sunnah of the Prophet, *sallallahu 'alayhi wasallam*, and to ensure this there is a criterion consisting of five aspects that will keep our actions in check:

- i. **Time**  
Any *ibadah* that we do has to be done in its designated or specified time. E.g. There are fixed times in the day for the five prayers. For fasting, the month for fasting is Ramadhan. The period that we can fast is from *fajr* to sunset. Similarly, there is a specific time in the year when we can perform the Hajj - from the 8 to the 12 Zulhijjah.
- ii. **Place**  
The Shariah has specified that certain *ibadahs* have to be performed in designated places. E.g. The places for performing the Hajj, I'tikaf, doing Ihram for Hajj have been fixed by the Shariah and this is something which is

sometimes violated by Muslims, e.g. doing the Ihram (starting *talbiyyah* and *niyyah* for Hajj) in Jeddah is incorrect.

iii. **Quantity**

For most of the *ibadahs* the Shariah has specified a certain number of times that the *ibadahs* or their components need to be performed. E.g. For prayers, there are specified number of *rakaahs* and *sujud* and for Tawaf there is a fixed number of rounds (7), etc. We should not violate these rules intentionally. To violate intentionally may make the *ibadah* subject to be rejected.

iv. **Way**

Every *ibadah* was described or shown to us by the Prophet, *sallallahu 'alayhi wasallam* - being our best model to follow and emulate. The way that the *ibadahs* are performed by him have to be followed - it should not be violated. E.g. There are different ways of performing different prayers - Salat ul-Janazah has no *ruku'* or *sujud*. Even the size of the stones used for throwing at the Jamrat has been specified by the Prophet, *sallallahu 'alayhi wasallam*, as not to be too big.

Before we perform any *ibadah*, we should know and learn the way the Prophet, *sallallahu 'alayhi wasallam*, performed it and we should do it in the right way as he did it. The Prophet, *sallallahu 'alayhi wasallam*, said, "Pray as you have seen me praying." Many Muslims today violate the way *ibadahs* are performed, because of ignorance or because they do not bother to learn, and they end up doing the *ibadah* in the wrong way.

v. **Type**

If the Shariah has specified a type of *ibadah*, then we should stick to that type. E.g. Al-Udhiah (sacrifice) - the type of animal to be sacrificed has been specified by the Shariah and this should not be violated. Recently a Sheikh in one of the Muslim countries made a *fatwa* that Muslims can use chicken as sacrifice - this is a violation of the type. If a Muslim cannot afford to offer a sacrifice, then they don't have to do it as it is not a *wajib* (i.e. an obligation). In certain years, some of the Sahabahs (companions) purposely did not perform the sacrifice so that the people did not think that it was a *wajib*.



A clear distinction should be made about the actions of the Prophet, *sallallahu 'alayhi wasallam* - whether they were done only from time to time or whether they were done continuously on a regular basis. For example, some of the *nawafil* are things which he, *sallallahu 'alayhi wasallam*, would do from time to time. We should observe this. E.g. Certain Surahs being recited on certain days - it is narrated that the Prophet, *sallallahu 'alayhi wasallam*, would sometimes recite Surah As-Sajdah (32) and Surah Al-Insan (76) on Fridays. But some Muslims would recite these two Surahs every Friday. We should be aware of this because if we do something regularly people will think that it is *wajib* even though it is not.

If the Prophet, *sallallahu 'alayhi wasallam*, did something only from time to time, then we too should do it from time to time, especially when we do it in congregation.



As it has been mentioned above, the actions of the Prophet, *sallallahu 'alayhi wasallam*, were done for different purposes. There were actions which he, *sallallahu 'alayhi wasallam*, would do haphazardly. There are things he, *sallallahu 'alayhi wasallam*, would do because of the custom of that time. These actions were not done by the Prophet, *sallallahu 'alayhi wasallam*, for the purpose of *ibadah*. We too should not do these actions for *ibadah* - our intentions should match the intentions of the Prophet, *sallallahu 'alayhi wasallam*. The following are some examples:

- At the time of the Prophet, *sallallahu 'alayhi wasallam*, the men used to have long hair - it was not done for the purpose of *ibadah*. So if anyone wants to keep long hair today, it should not be done for *ibadah*.
- The Prophet, *sallallahu 'alayhi wasallam*, used to open the top buttons of his shirt - this was because it was hot and not because for the purpose of *ibadah*.
- The turban, at the time of the Prophet, *sallallahu 'alayhi wasallam*, was worn because it was the custom then.
- Some *hadiths* mention the Prophet, *sallallahu 'alayhi wasallam*, using a stick. Again this was not done for the purpose of *ibadah*.

We should not follow these examples of the Prophet, *sallallahu 'alayhi wasallam*, for the purpose of *ibadah*.

How do we differentiate between the actions of the Prophet, *sallallahu 'alayhi wasallam*, which were done for the purpose of *ibadah* and those which were not? The Scholars say if the Prophet, *sallallahu 'alayhi wasallam*, commanded us to do an action or commanded us not to do something, then this is considered an *ibadah*. Or if the Prophet, *sallallahu 'alayhi wasallam*, mentioned that the doer will receive certain rewards if an action is done, then it is an *ibadah*. Or if the failure for doing a certain action would result in punishment, then the action is an *ibadah*.



This issue of introducing something which doesn't belong to the Shariah is associated with the concept that Islam is a complete religion [Surah Al-Ma'idah (5): ayat 3]:

Today have I perfected your religion for you, and have bestowed upon you the full measure of My blessings, and willed that Islam shall be your Religion.

Since it is complete, there is no need for additions or deletions to the religion. Therefore to introduce some new matter into Islam or to delete/omit something from it is an affront to Allah and the Prophet, *sallallahu 'alayhi wasallam*.



Al-Imam al-Shatibi mentions that if certain actions are taken as *ibadah* where in reality they are not, this will lead to *bid'ah*. There is a *hadith* which tells the story of three men who only wanted to do 'good deeds' all the time - one said he will not get married, the second one said he will pray all night and not sleep, and the third said he will fast every day. When the Prophet, *sallallahu 'alayhi wasallam*, heard this, he said that he, *sallallahu 'alayhi wasallam*, was the most pious and righteous amongst the people and yet he did not do the things the way the men wanted to do them. This shows that the actions that the three men thought were *ibadah* would have resulted in *bid'ah* as they weren't practiced by the Prophet, *sallallahu 'alayhi wasallam*.



Al-Shatibi also mentions that avoiding eating certain types of food for the purpose of *ibadah* should not be done. We can avoid these foods for health or other good reasons but not for the purpose of *ibadah*.



He also says that if there are two ways of fulfilling an obligation, we should follow the easier way. E.g. If the weather is cold and if we have the choice of using warm or cold water (for *wudu*), we should use warm water. We shouldn't use cold water and inflict discomfort on ourselves, trying to show that we are stronger Muslims and hoping for extra rewards. Or if there is choice of going to two *masjids* (mosques) of different distances, we should go to the nearer one.

The Prophet, *sallallahu 'alayhi wasallam*, was passing through a place when he noticed someone standing in the middle of the street in the sun. The Prophet, *sallallahu 'alayhi wasallam*, asked the Sahabahs what this man was doing. They said that he made a commitment to fast while standing in the sun. The Prophet, *sallallahu 'alayhi wasallam*, told them to tell the man to continue his fasting (because this was a good thing to do anyway and fulfilling a commitment is an obligation) but to get out of the sun.

Scholars deduce that we should not attach any hardship to our *ibadah* hoping that it will make it more rewardable. Shariah is based on ease. Therefore we should always choose the easier way when performing an *ibadah* because this will enable us to do it properly - if we were to choose the difficult route then we may, after a while, find difficulty in keeping to our commitment in performing this *ibadah*. An attached hardship to an *ibadah*, which has not been specified by the Shariah, should be avoided - we should not place any hardship in performing any *ibadah*.



The Scholars say if someone violates the Shariah by adding something new to an *ibadah*, the *ibadah* is rejected depending on what kind of violation has been done. For example, in prayer if someone violates its conditions, then his *ibadah* will definitely not be accepted.

If an action is any kind of *bid'ah*, then it is subject to being rejected and the person who performed that action will be asked about it and might be subject to be punished. But if there is a valid excuse for doing that action, the action will not be rewarded but the person may be excused and not punished by Allah.

In worldly dealings and transactions (e.g. Al-Mu'amalat), if someone changes/modifies the principles of the dealings and this violates the Shariah law, then that dealing or transaction is rejected. E.g. changing trading based on *haram* principles, etc.



Ibnu Rajab mentions that there are certain actions, which violate the Shariah, but the Scholars have differing views about them. For example, if a man wears natural

silk while performing his prayer, is his prayer acceptable? Or if someone prays in a house which is stolen, taken by force from the owner. Most Scholars say the action is acceptable but the person will be asked about his wrongdoing (wearing silk, praying in a stolen place).

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## **conclusion**

These *hadiths* selected by al-Imam al-Nawawi are more of principles and criteria that help the Muslim practice easily and fulfil his/her daily religious obligations.

Hadith 5 sets a criterion for the Muslim by which he can assess and evaluate his actions to ensure their rightness and acceptability.

# glossary

## A

|   |   |
|---|---|
| <b>Adab</b>                                     | Manners / ethics.   |
| <b>Adhan</b>                                    | The call for prayers.   |
| <b>Adil</b>                                     | Just.   |
| <b>Ahkam</b>                                    | Rulings.  |
| <b>Ahlul Fatrah</b>                             | The people who have not received the Message of Islam (i.e. guidance) at all; or the Message has not reached them in the clearest form, i.e. it is incomplete or distorted. These people will be excused and not be punished.                             |
| <b>Ahlul Kitab</b>                              | The people of the revealed Books.   |
| <b>Akhirah</b>                                  | The Day of Judgement.   |
| <b>Akhlaq</b>                                   | Ethics.   |
| <b>Al-Amr bil-Ma'ruf wan-Nahiu 'anil-Munkar</b> | Enjoining what is good and discouraging what is evil.   |
| <b>Al-Khulafa al -Rashidun</b>                  | The Rightly-Guided Caliphs.   |
| <b>Al-Lauhulmahfudz</b>                         | The Preserved Tablet.   |
| <b>Amanah</b>                                   | Religious obligations.  |
| <b>Aql</b>                                      | Intellect.  |
| <b>At-Tayyib</b>                                | Literally, it means 'something good'. Ibn Rajab interprets the word as " <i>at-tahir</i> ", or pure. " <i>At-Tayyib</i> " is used in the Qur'an and Sunnah to describe actions, good deeds, people, things, speech, etc. This term is used as adjectives. |
| <b>Awam</b>                                     | General public.   |
| <b>Awliya'</b>                                  | Closer servants (of Allah).   |
| <b>Ayah</b>                                     | A verse from the Qur'an. (plural: <i>ayat</i> )   |

---

## B

|                |            |
|----------------|------------|
| <b>Barakah</b> | Blessings. |
| <b>Basirah</b> | Insight.   |
| <b>Bid'ah</b>  | Heresy.    |

**Burhan** Proof.

---

## D

**Da'wah** Preaching or disseminating the Message of Islam.  
**Deen** Religion / way of life.  
**Dhikr (or zikr)** Remembrance of Allah.  
**Dua'** Supplication.  
**Dunia** This worldly life.

---

## E

**Eyla'** Disassociating with one's wife.

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## F

**Fa'izun** The most successful people.  
**Fara'ed** Inheritance.  
**Fard-a'yn** An individual obligation.  
**Fard-kifayah** Community-wide collective obligations.  
**Faqih** Jurist.  
**Fiqh** Jurisprudence.  
**Fitan** Trials.  
**Fitrah** Natural disposition / innate

---

## G

**Ghaib** What is beyond the reach of human perception.  
**Ghibah** Backbiting.

**Ghibtah** To have the desire to achieve the good qualities that others have.

---

## H

**Hadith** The sayings and traditions of Prophet Muhammad, *sallallahu 'alayhi wasallam*.

**Hajat alwadaa'** The farewell sermon of the Prophet, *sallallahu 'alayhi wasallam*.

**Hajj** Pilgrimage to the House (Kaabah) in Makkah, Saudi Arabia.

**Halal** Lawful.

**Haram** Prohibited.

**Hasad** Envy.

**Hawa** Self-desire.

**Haya'** Modesty, shame, shyness or bashfulness. The word "*haya'*" is derived from the word "*al-hayah*", which means 'life', as if the person who has no *haya'* (modesty) is like a dead person.

**Hidayah** Guidance.

**Hikmah** Wisdom.

**Hilm** Forbearance.

---

## I

**Ibadah** Forms of worship / good deeds.

**'Iffah** Chastity.

**Ihsan** A comprehensive concept which denotes doing things completely, nicely and in a tasteful manner.

**Ikhlas** Sincerity.

**Ikrah** Duress.

**'Ilm** Knowledge.

**Iman** Faith.

**Insha Allah** "If Allah Wills".

**Iqamatus salah** Implies:

- Doing the *wudu'* in the proper way

- To perform the *salah* in its time
- To perform the *salah* in congregation (*jama'ah*) - where the reward is 27 times than praying alone
- To fulfill the six conditions of *salah*
- To observe the proper manners (*adab*) of doing it such as submission and humility
- To follow preferable actions (*sunnan*) in our *salah*.

**Iradah** Willingness.

**Istighfar** Seeking Allah's forgiveness.

**Istiqamah** Literally means: to go straight into the right direction, acting rightly, allowing no deviation. It is derived from the stem "*Qiyam*", which implies the continuity of doing something, following up with it and making sure that it is done in the right way and there is neither deviation nor swerving.

## J

**Jama'ah** Congregation.

**Jannah** Paradise.

**Jawareh** Limbs.

**Jihad** Striving for the sake of Allah. This includes *da'wah*, disseminating knowledge and educating others, maximizing the good and minimizing the evil, reconciling clashes and conflicts between Muslims, striving for the betterment of community.

**Jizziya** Compensation.

## K

**Kafir** Disbeliever.

**Kaffarah** Expiation of sins.

**Karam** Generosity.

**Khayr** Goodness.

**Khilafah** Early Islamic leadership (Caliph).

**Kufr** Disbelief.

---

## M

|                   |   |
|-------------------|---|
| <b>Madhab</b>     | A school of jurisprudence or a school of thought.                         |
| <b>Makruhah</b>   | Non-preferable actions.   |
| <b>Mandub</b>     | Preferable acts/ good actions that are not compulsory but are encouraged. |
| <b>Ma'siat</b>    | Committing sins.  |
| <b>Masjid</b>     | Mosque.   |
| <b>Muamalat</b>   | Dealings.   |
| <b>Mua'minin</b>  | Believers.  |
| <b>Mubah</b>      | Permissible actions.  |
| <b>Muhadithun</b> | Scholars of Hadith.   |
| <b>Muharamat</b>  | Prohibitions .  |
| <b>Muhasabah</b>  | Self accountability.  |
| <b>Mujahadah</b>  | To make continuous efforts to do good deeds.                              |
| <b>Mukallaf</b>   | Responsible.  |
| <b>Muraqabah</b>  | Self reckoning.   |
| <b>Musharatah</b> | Commitment.   |
| <b>Mutab'ah</b>   | By following the Prophet, <i>sallallahu 'alayhi wasallam</i> .            |

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## N

|                           |  |
|---------------------------|--|
| <b>Najash</b>             | The act of trading where a person offers a high price for a certain item not for the sake of buying it but for the sake of raising the price of the item so that in the end it is sold for more than its actual price/worth. |
| <b>Naru Jahanam</b>       | Hellfire.  |
| <b>Nasihah</b>            | "Truly seeking the best, in terms of intention and action, for the one whom a person is making <i>nasihah</i> to".   |
| <b>Nawafil al-salawat</b> | The preferable prayers that the Prophet, <i>sallallahu 'alayhi wasallam</i> , used to perform every day.   |
| <b>Nazr</b>               | Vow .  |
| <b>Nifaq</b>              | Hypocrisy.   |
| <b>Niyyah</b>             | Intention.   |

**Nutfah** The drop of a fluid.

---

## Q

**Qadar** Fate.

**Qudrah** Power.

**Qudwah** To set a good example.

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## R

**Ramadhan** The month of fasting (the 9th month of the Islamic calendar).

**Riba'** Profit.

**Rifq** Gentleness.

**Riya'** Performing an *ibadah* with the intention of showing off to others; or doing things for self-interest and to please others and not for the sake of Allah.

**Rizq** Provision.

**Ruh** Spirit.

---

## S

**Sabab al-wurud** Reasons and background of a *hadith*.

**Sabr** Patience.

**Sadaqah** Preferable / encouraged charity.

**Sahabi** A companion of the Prophet, *sallallahu 'alayhi wasallam*.

**Sahabah** The Prophet's, *sallallahu 'alayhi wasallam*, companions, may Allah be pleased with them all.

**Salaf** The early scholars.

**Salah** Prayers.

**Salameh** Small bone/joint.

**Sanad** Chain of narrators of a saying of the Prophet, *sallallahu 'alayhi wasallam*.

|                        |   |
|------------------------|---|
| <b>Shafa'ah</b>        | Intercession.   |
| <b>Shahadah</b>        | The declaration of the Oneness of Allah;<br><i>Shahadah</i> of the <i>ummah</i> : being witnesses of the Truth. |
| <b>Shahawat</b>        | Desires.  |
| <b>Shaitan</b>         | Satan.  |
| <b>Shari'ah</b>        | Islamic Law.  |
| <b>Shirk</b>           | Associating others with Allah.  |
| <b>Sunnah (sunnan)</b> | Practice, usages, utterances, actions and tacit approvals of the Prophet, <i>sallallahu 'alayhi wasallam</i> .  |
| <b>Surah</b>           | A chapter from the Qur'an.  |

---

## T

|                                |  |
|--------------------------------|--|
| <b>Tadarruj</b>                | Being gradual.   |
| <b>Tahajjud</b>                | Praying optional preferable prayers at night.  |
| <b>Taqiyah</b>                 | To say or do something which you do not believe in and are not satisfied with.   |
| <b>Taqwa</b>                   | Piety or righteousness or fearing Allah - one of the most important and comprehensive Islamic concepts. The term is derived from its root " <i>waqayya</i> " which means 'to protect'. <i>Taqwa</i> therefore means to protect one own self from the severe punishment of Allah by following His guidance. |
| <b>Taubah</b>                  | Repentance.  |
| <b>Tawaadu'</b>                | Humility.  |
| <b>Tawakul</b>                 | Relying on Allah alone.  |
| <b>Tawfiqul Allah</b>          | Guidance and support from Allah.   |
| <b>Tawhid</b>                  | To submit to the will of Allah and to worship only Allah.  |
| <b>Tayammum</b>                | Ablution without using water.  |
| <b>Tazkiyah &amp; tarbiyah</b> | Spiritual training and education.  |

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## U

|                  |                    |
|------------------|--------------------|
| <b>'Ubudiyah</b> | Worshipping Allah. |
| <b>Ulama'</b>    | Scholars.          |

**Ummah** The nation or collective body of Muslims.

---

## W

**Wajibat** Religious obligations.

**Wala'** A comprehensive concept that encompasses four sub-concepts: love, care, help and protection.

**Wali** A closer servant to Allah.

**Wasiyyah** Will.

**Waswasah** Insinuation / whispering of Satan.

**Wudu'** Ablution.

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## Z

**Zakat** Compulsory charity.

**Zina'** Committing adultery.

**Zuhd** Asceticism.