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A Short Compilation For Better Clarification 5 Questions and Answers Regarding the Fundamentals of Islam

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الأجوبة السديدة على الأسئلة الرشيدة لصاحب الفضيلة

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(حفظه الله تعالى)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَبِهِ نَسْتَعِينُ وَصَلَّى اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

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Translator's Note:

Please note that some of the footnotes were not translated either due to them being in the form of poetry or book references that have not been translated into English at the time of publication. Insha-Allah this serves as an encouragement for the English reading audience to continue to strive in mastering the Arabic language in order to maximize their benefit. I ask Allah to forgive me for any shortcomings and to put this effort in my scale of good deeds. All success is with Allah the Mighty and Majestic.

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Question One

Q: What is tawheed (monotheism), how many categories are there, and what is the reward for the one who realizes (and actualizes) it in this life and the next?

A: Tawheed is singling out Allah alone in worship and rejecting all types of shirk (or the association of partners with Allah), major and minor, meager and abundant, and being free from it and it's people as He said, glory be to Him the Most High,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

“Say (O Muhammad): ‘Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims’”¹.

And He said, glory be to Him,

﴿رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

“Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].”²

There are three categories of tawheed or monotheism in Islam: Tawheed al-Ulûhiyyah (godhead or worship), tawheed ar-rubûbiyyah (lordship), and tawheed al-asma' was-sifât (His names and attributes). Tawheed al-Ulûhiyyah or monotheism in Allah's godhead or worship is singling out Allah in every type of worship. Tawheed ar-Rubûbiyyah or monotheism in Allah's lordship is the confirmation that Allah is the Creator, the Provider, The One who gives life and death, The Handler of all affairs, and The Ruler of all the creation, who is not asked about what He does rather they (the creation) are asked. Tawheed Al-Asma' was-Sifât or monotheism in Allah's names and attributes is the certain belief that Allah has beautiful names and lofty attributes without distorting, neutralizing, comparing, adapting the meaning, nor making them like the creation in example. Rather we say as Allah has said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

¹ (Al-An`am 6:162-63)

² (At-Tawbah 9:65)

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”¹

The reward for tawheed in this life is the safeguarding of one’s blood (life), wealth, honor, and a safe tranquil life. The reward for tawheed in the next life is the favor of Allah, Paradise, salvation from His anger and the fire, and above all the delight of seeing Allah's noble face which is the greatest achievement.

Question Two

Q: What is Shirk, how many categories does it have, and what is the ruling of the one who dies associating partners with Allah the Most High?

A: Shirk is the worship of any other thing or deity besides Allah or the worship of something else along with Him (together) be it a person, tree, stone, the sun, the moon, the living or dead, or any other thing from the creation which was proceeded by non-existence and will eventually die or be destroyed, those whom do not possess for themselves nor their worshipers harm or benefit, life or death, or resurrection.

Shirk is of two types:

1) Major shirk or association of partners with Allah: This is the worship (regardless of its form or type) of anything other than Allah. The one who commits this type of shirk is eternally in the hellfire if he dies upon it as Allah the Mighty and Sublime has said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

“Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (everything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin”²

2) Minor shirk or association of partners with Allah: This is slight hypocrisy, to perform worship solely to be seen by the people, or making an oath by other than Allah such as ones trustworthiness, fathers, mothers, the kabah, honor, or nobleness.³ It is also what resembles the statement “what Allah has willed and so and so” and “if it wasn’t for Allah and so and so, such and such would have happened” knowing that these affairs could be major shirk according to the intention and belief of the one saying them, thusly we seek refuge with Allah from the major and minor shirk and we seek refuge with Allah from becoming it’s people.⁴ Allah the Mighty and Sublime has said,

¹ (Ash-Shûrah42:11)

² (An-Nisa 4:48)

³ Translator's Footnote: An example of this would be to say, "I swear on my mother's grave" etc.

⁴ Translator's Footnote: This is a reference to the word "and" which denotes equality between the two mentioned things, thus making Allah's will and so and so's will the equal which is minor shirk if said out of habit or custom and considered major shirk if said due to actual belief.

﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord”¹.

Question Three

Q: How many pillars of Islam are there, what is the meaning of every pillar, and what are their benefits?

A: There are five pillars of Islam; The testimony that none has the right to be worshipped except Allah and that Muhammad is the messenger of Allah, establishing the prayer, paying the (mandatory) charity, fasting (the month of) Ramadan, and making the pilgrimage to Allah’s sanctified house for those who are able.

The testimony that none has the right to be worshipped except Allah is the negation of all that is worshipped besides Allah and the affirmation that all forms of worship are for Allah alone, these two aspects i.e. the negation and affirmation are the pillars of ‘none has the right to be worshipped except Allah’². The meaning of the testimony³ that Muhammad is the messenger of Allah is (recognizing) his obedience in what he ordered, believing him in all of the affairs (which he conveyed), and the restricted following of this noble prophet as ordered by Allah in His statement, glory to Him,

﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ﴾

“Obey Allah, and obey the messenger; but if you turn away, then the duty of our messenger is only to convey (the message) clearly”⁴

¹ (Al-Kahf 18:110)

² Some have put this in poetry and said:

لكلمة الإخلاص ركنان هما النفي والاثبات فاحفظنهما

And it has seven conditions which are; knowledge, certainty, acceptance, submission, truthfulness, sincerity, and love.

³ It has four conditions which some have put into poetry and said:

شروطها أربعة مفصلة وفي الكتاب قد أتت منزلة

وفي الحديث هكذا قد وردت فافهم هديت واعلمن بما ثبت

طاعته في كل شيء قد أمر من قوله أو فعله نص الخبر

تصديقه في خبر قد علما عنه يقينا وبنص قد سما

كذا اجتناب كل ما عنه زجر ويعبد الباري بشرعة الأغر

⁴ (At-Taghabun 64:12)

Just as Allah has ordered us with his following in every single affair He has made it a source of guidance and deliverance and has said,

﴿وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

“and follow him so that you may be guided”¹

From the benefits of this great pillar:

- 1) Freeing of the heart and soul from the slavery (or servitude) to the creation and the following of other than the Muslim's guidance.
- 2) Happiness in this life and the next.

Linguistically the prayer (or As-Salat in Arabic) means supplication, just as found in Allah's statement,

﴿وَصَلِّ عَلَيْهِمْ﴾

“and invoke (pray to) Allah for them”²

Meaning, supplicate for them, and in the (Islamic) legislation it is a form of worship for Allah performed as was illustrated by the messenger of Allah (salla Allahu alaihi wa sallam) in both action and speech when he said “pray just as you see me praying”³ [reported by Al-Bukhari].

From the benefits of this great pillar:

- 1) Ease and comfort (found therein) like what has been reported is in his (salla Allahu alaihi wa sallam) statement to Bilal (radi Allahu anhu), “give us ease and comfort O Bilal with the prayer”⁴ [reported by Ahmad].
- 2) Delight of one's eye just as has been reported is in his (salla Allahu alaihi wa sallam) statement, “the delight of my eye has been made in the prayer”⁵ [reported by Ahmad].
- 3) A source of refraining from detestable and atrocious acts (sins, disobedience, and disbelief) just as the statement of Allah the Mighty and Majestic demonstrates,

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

“Verily, the prayer prevents from great sins and disbelief”⁶

¹ (Al-'Aaraf 7:158)

² (At-Tawbah 9:103)

³ رواه البخاري في كتاب الأذان والجماعة باب الأذان للمسافر ج 2 ص 107 عن مالك بن الحويرث.

⁴ رواه أحمد في المسند ج 5 ص 264 عن سالم بن أبي الجعد عن رجل من أسلم.

⁵ رواه أحمد في المسند ج 3 ص 123 عن أنس، والنسائي في كتاب عشرة النساء ج 7 ص 61 عن أنس.

⁶ (Al-Ankabut 29:45)

Linguistically the mandatory charity (or Az-Zakat in Arabic) means increase and purification, and in the (Islamic) legislation it is a form of worship for Allah by the (withdrawal and) issuance of a specific type wealth to a specific group at a time which has been specified by the wise legislator (salla Allahu alaihi wa sallam).

From the benefits of this pillar:

- 1) Purification of the self (soul) from the vices of stinginess and miserliness as they are two dispraised characteristics as has been mentioned in all of Allah's revealed legislations.
- 2) Support of Islam and fulfillment of the Muslim's needs.
- 3) Increase of one's wealth for wealth is not decreased from charity rather it increases!

Linguistically fasting (or As-Saum in Arabic) means refraining from something, and in the (Islamic) legislation it is refraining from that which breaks one's fast during the day of Ramadan as a form of worship for Allah and conformant to His command. It has a great benefit which is accustoming the self with sacrificing usual and loved things while seeking the pleasure of Allah and desiring the attainment of His reward on the Last Day.

As for the pilgrimage (or Al-Hajj in Arabic), linguistically it means intent (or purpose), and in the (Islamic) legislation it is the intent (to go to) the sanctified house of Allah to fulfill the rights of the pilgrimage and perform all of its rituals (and ceremonies). It has many benefits including:

- 1) Accustoming the self (or soul) with spending one's wealth for the sake of Allah as the pilgrimage is done solely for Allah.
- 2) Self-sacrifice in the obedience to Allah.

Subsequently, the actual application of these great principles in real life leads the nation of Muhammad (salla Allahu alaihi wa sallam) to not only success in the religious sense but in the worldly sense as well. The servant fears his Lord and actualizes these principles and as they are the fundamentals of the religion they preserve his/her blood, wealth, and honor and are the true key to his/her entering paradise whose width is that of the heavens and the earth prepared for those who believe in Allah and His messengers which is the favor of Allah the Possessor of great virtue who gives to whom He wills.

Question Four

Q: How many pillars of Iman (belief or faith) are there, what is the meaning of every pillar, what are their proofs and what are their benefits?

A: There are six pillars of Iman, they are to believe in Allah, in His angels, in His books, in His messengers, the Last Day, and to believe in the divine decree, its good and bad both being from Allah be He blessed and High.

The meaning of Iman in Allah the Mighty and Majestic is the belief in His presence, explicit affirmation in His lordship (Ar-Rubûbiyyah), public and private recognition of His godhood (Al-Ulûhiyyah), faith in the true understanding of His beautiful names and lofty attributes (Al-Asma' was-Sifât), and observing all of that in a practical workable manner in

this life just as Allah wants and His messenger (salla Allahu alaihi wa sallam) legislated. Allah, be He blessed and High said,

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

“Such is Allah, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over all things.”¹

And He said, glory to Him:

﴿وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

“And your Ilâh (God) is One Ilâh (God - Allah), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.”²

And He the Most High said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”³

The benefits of Iman in Allah include; freeing the self (or the soul) from the servitude of other than Allah and making it pure (sincere) and its actions for its creator the glorified resulting in the obtainment of happiness in this life and the hereafter.

The meaning of Iman in the angels is the belief in their presence, that they are from the great creations of Allah, that He fashioned them in His obedience leaving no way for them to violate His order, and that He has entrusted them with important jobs which they alone establish, and from them; he who is sent down with the revelation, he who manages the rain and vegetation, he who safeguards the children of Adam from evil and disliked things, and many others some of whom we know (by way of revelation) and many we know not.

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

“And none can know the hosts of your Lord but He.”⁴

¹ (Al-An'am 6:102)

² (Al-Baqarah 2:163)

³ (Ash-Shura 42:11)

⁴ (Al-Muddaththir 74:31)

﴿بَلْ عِبَادٌ مُّكْرَمُونَ. لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِه يَعْمَلُونَ﴾

“...are but honored slaves. They speak not until He has spoken, and they act on His Command.”¹

Faith in this pillar has great benefits such as:

- 1) Having knowledge of the greatness of the Creator the Glorified, His strength, and powerful reign as He created this creation which is innumerable.
- 2) The servants being grateful (and showing gratitude) to his Lord for what He has entrusted him with from general and specific fostering, care, and maturing as He has made serviceable for him (man) what is in heaven and what is on the earth and among those things are the angels, their variety of important jobs, and great rank.
- 3) Having love of the angels as they are the most sincere (and faithful) of creation from the believing worshippers of Allah as He the Most High said,

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. "And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy." And that is the supreme success.”²

Iman in the books is the decisive belief that they are all sent from Allah, he spoke them (they are His words), sent them down to His messengers as revelation, the people of faith believed in them via their messengers truthfully and honestly, and that Allah ordered all of the Muhammadian nation to declare its faith privately and publicly with what He sent to his previous prophets as He the Glorified said,

¹ (Al-Anbiya 21:26,27)

² (Ghafir 40:7-9)

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ﴾

“Say (O Muslims), ‘We believe in Allah and that which has been sent down to us and that which has been sent down to Abraham, Ishmael, Isaac, Jacob, and to the twelve sons of Jacob, and that which has been given to Moses and Jesus, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).’”¹

The meaning of Iman in the messengers is the belief, which contains no doubt, that Allah has sent messengers as preachers and warners so that mankind does not have an excuse with Allah (for not following the truth) after the messengers (conveyed it), the first of them being Noah (alaihis-Salaam) and the last of them Muhammad (salla Allahu alaihi wa sallam). So whoever follows their example and answers their call will be guided and whoever denies their message disbelieving in it then indeed they have gone astray and deviated from what is correct. The Most High said,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا﴾

“And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful.”²

Iman in the messengers has many great benefits such as:

- 1) Having absolute knowledge of the mercy of Allah the Mighty and Merciful who did not abandon the creation to their intellects (alone) rather He sent to them messengers and sent down to them books.
- 2) Holding their messages as a great blessing which Allah bestowed upon His servants in every era and place.
- 3) Having love of those noble messengers, the people of counsel, honesty, trustworthiness, and sincerity.

Iman in the last day is the belief, based on knowledge derived from Allah's book and the tradition of His messenger Muhammad (salla Allahu alaihi wa sallam) that Allah will resurrect the creation after their death, join them together for a day which there is no doubt therein, and will recompense both (parties, good and evil,) for their deeds,

¹ (Al-Baqarah 2:136)

² (An-Nisa 4:152)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

“So whosoever does good equal to the weight of an atom (or small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.”¹

The one who disbelieves in this day or anything contained therein, be in it the bridge, the scale, the pond, the paradise and hellfire, the reckoning according to actions, ect. From that which is mentioned in the legislation and known with certainty, has strayed from the straight path due to the validity of its occurrence being substantiated by The Book, the Sunnah, and the consensus of the Muslim scholars.

Iman in this pillar has many benefits, from them:

- 1) Being enthusiastic in doing good deeds and persistence with earning rewards from righteous statements, actions, and beliefs the cause of which is none other than hoping for their reward which has been promised in the Noble Qur'an and the true pure prophetic tradition.
- 2) Refraining from disobedience, its statements and actions those public and private as commitment of them is a cause for the punishment of Allah which has been promised for the sinners whom go beyond His boundaries, neglect His obligations, and turn away from that which the messengers came with which contains their rectification and success if they were to believe in it and be upright upon it.

Iman in the divine decree is the decisive belief that all of the creation; the lofty (heavenly) and lowly (earthly), in total and in part, its speaking and silent, its moving and stationary have been decreed by Allah and informed of before existence and that they will occur in their times and restricted places in the form of their specified characteristics according to what He has eternally ordained for them. There are many proofs for this great pillar in The Book and the Prophetic Tradition, none is displeased with them except the disbeliever and none misinterpret them except the ignorant or the heedless,

﴿خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

“and has measured it exactly according to its due measurements.”²

It has been authentically reported in Sahih Muslim³ on the authority of `Abdullah ibn `Amr ibn Al-`Aas (radi Allahu anhum) who said, “I heard the messenger of Allah (salla Allahu alaihi wa sallam) say, ‘Verily Allah has written the quantity of the created beings before He

¹ (Az-Zalzalah 99:7,8)

² (Al-Furqan 25:2)

³ Muslim: He is Abu Al-Hasn Muslim ibn Al-Hujjâj Al-Quraishy An-Naisâbüry author of As-Sahih and one of the Imams (who memorized by heart a vast number of hadeeth) and one of the great authorities of the Muhaditheen, he was born in the year 260 Hijrah and passed away in the year 315 Hijrah, he was 55 years old. (تقریرات التهذیب ج 2 ص 245).

created the heavens and the earth by 50,000 years”¹ and there are many other proofs similar to this.

From these explicit texts it becomes clear to the true believer and sincere in faith that every action of the creation, chosen and not chosen, is limited to the will of Allah the Blessed and Most High (not exceeding it), rather everything that happens in the heavens and earth such as life and death, health and sickness, poverty and wealth, long life and short, sending down the fixed time, its term, its place, its reason, unhappiness, happiness, hope, adversity, hardship, ease, disbelief, belief, good, and bad is all by the eternal decree of Allah written by the pen which He created and ordered to write the decrees of everything until the hour is established, therefore there is not a single affair nor event except that the pen has recorded it in that time until the last hour is established similar to what has occurred to you recently. This does not necessitate that the servants rely upon what has been written and leave acting (and performing deeds, falling into) weakness and deviation from the guidelines of the Noble Qur'an and advice of the truthful trustworthy messenger (salla Allahu alaihi wa sallam), therefore diligence and hard work are inevitable in earning good deeds and leaving evil deeds and is a reason for (gaining) the pleasure of the Lord of the heavens and earth, a substantial cause for entering the gardens, and ascension in its high beautiful levels. It has been reported in a tradition narrated by Ahmad² and others on the authority of `Umar ibn Al-Khattâb³ (radi Allahu anhu) that he said to the prophet (salla Allahu alaihi wa sallam), “Do you see what we are doing as a newly invented affair or beginning of what has become null and void? He said (salla Allahu alaihi wa sallam) it is from what has become void O ibn Al-Khattâb and all of it is made easy; as for the one who is from the people of happiness then he works for happiness and as for the one who is from the people of misery then he works for misery”⁴ and in a narration `Umar said, “now we will strive hard O messenger of Allah”.

From the benefits of Iman in the divine decree its good and bad or its sweet and bitter are as follows:

¹ رواه مسلم في كتاب القدر باب حجاج موسى وآدم عليهما السلام ج 16 ص 203 بشرح النووي عن عبد الله بن عمرو ابن العاص رضي الله عنه.

² Ahmad ibn Hanbal: He is the Imam of Ahlus-Sunnah of his era and the leader of the scholars of Hadeeth. Ahmad ibn Muhammad ibn Hanbal Ash-Shaibâny, born the month Rabea` Al-Awwal year 164 Hijrah in Baghdad, His father died when he was a child so his mother raised him with the best upbringing. He took knowledge from many scholars from many places; Iraq, Sham, and the Hijaz. He was firm in the days of the trial like an unshakable mountain despite the lengthy injury (and torture) which was no less than 16 years. He pasted away (may Allâh have mercy on him) in the year 241 Hijrah.

(صفة الصفوة ج 2 ص 236 وما بعدها، حلية الأولياء ج 9 ص 161 وما بعدها)

³ `Umar ibn Al-Khattâb: He is `Umar ibn Al-Khattab ibn Nufail ibn Abdil-`Izzi ibn Rabâh ibn Abdillâh ibn Qurt ibn Razâh ibn `Addy ibn K`ab ibn Lu`ay Al-Qurashy Al-`Adawi Abu Hafs. He was born after the (year of the) elephant by 13 years, he was appointed to the Khilâfah after (Abu Bakr) As-Siddiq, he was an inspired muhaddith as Allah made the truth come from his tongue and heart, the Qur'an agreed with him in numerous places, from his virtue and strong Imân the Shaitân would flee from him, he died a martyr by the hand of Abu Lu`luh Al-Majûsy Thursday with four nights remaining in Dhul Hijjah, year 24 Hijrah, his Khilâfah was 10 years, 5 months, and 21 days, his age (at death) was 63 according to what is correct.

⁴ رواه الترمذي في كتاب القدر باب ما جاء في الشقاء والسعادة ج 4 رقم 135 ص 445 عن عمر بن الخطاب.

- 1) Relying on Allah, entrusting all affairs in Him as He is the giver of life, reliever of needs, reliever of anguish, and dealer (ruler) of all His creation according to how and what He likes.
- 2) Being weary and cautious of falling into the disease of astonishment when a person acquires his religious or worldly desire, so that he feels (for sure) that obtainment of every loved thing and the repelling of every disliked thing is indeed a divine decreed blessing from a wise authority thusly praising Allah for it.

Question Five

Q: What is Ihsan and what is its proof from The Book and the Prophetic Tradition?

A: The prophet (salla Allahu alaihi wa sallam) explained the meaning of Ihsan when he said, “that you worship Allah as if you see Him and if you are unable to see Him then (know that) He sees you”. This meaning of worshipping your Lord while you are aware of His greatness and closeness to you and his overlooking you in every state, obligates fear (or reverence) and glorification for Him, because at that moment you do not neglect obedience and do not commit sin glorifying Allah and fearing Him who is Lofty in His supremeness. The proof for Ihsan is in His statement the Mighty and Sublime,

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

“and do good. Truly, Allah loves Al-Muhsinûn (the good-doers)”¹,

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers, - see the footnote of V.9:120 in the Noble Quran)”²,

and the statement of the prophet (salla Allahu alaihi wa sallam), “Verily Allah has written Ihsan for everything” to the end of the Hadeeth.³

وصلى الله وسلم على نبينا محمد

¹ (Al-Baqarah 2:195)

² (An-Nahl 16:128)

³ رواه الدارمي في سننه ج2 باب في حسن الذبيحة ص 82 و مسلم في باب الأمر بالإحسان في الذبيح وتحديد الشفرة ج12 ص106 عن شداد ابن أوس شرح النووي.