

# Chapter: Whoever says that faith is action (good deeds) [25]: narrated Abu Huraira radiyAllaahu`anhu:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ فَقَالَ  
" إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ "

Allah's Messenger (ﷺ) was asked, "What is the best deed?" He replied:

"To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform an accepted Hajj."

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Chapter: Whoever says that faith is action

i.e. all aspects of faith can be considered 'good actions'

Murji`ah – consider actions to be outside the term 'eemaan. (Eemaan is belief/affirmation only)

Ahl-us-Sunnah:

- Actions of the heart (examples of this?)
- Outward actions

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## Which action is best?

Actions are of various levels.

(Which Islam is best?)

“Emaan is seventy odd branches, the highest of them is the saying of “Laa ilaaha illAllaah” and the lowest of them is removal of that which is harmful from the path; and al-hayaa (a sense of shame) is a branch of eemaan.

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## **To believe in Allaah and His Messenger**

Shahaadataan – verbalizing and believing

Foundation of the religion

Hadith: Islam is built upon 5

Shahaadah / Eemaan in Allaah and His Messenger (both wordings)

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وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ

And what prevents their expenditures from being accepted from them but that they have disbelieved in Allāh and in His Messenger [9:54]

Must have foundation of belief (shahaadatain)

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## **To participate in Jihad (religious fighting) in Allah's Cause**

Uppermost part of / peak of Islam

“Shall I not inform you of the head of the matter, its pillar and its peak?” I said, “Yes, O Messenger of Allah.” He (peace and blessings of Allah be upon him) said, “The head of the matter is Islam, its pillar is the prayer and its peak is jihad.” [N29]

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## **An accepted Hajj**

Great status

(?)

Sincerely for Allaah

In accordance with the Sunnah





## Chapter: If one does not embrace Islam truly [26]: narrated Sa'd ibn Abi Waqqas radiyAllaahu`anhu:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا هُوَ  
أَعْجَبُهُمْ إِلَيَّ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فَلَانٍ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا. فَقَالَ " أَوْ مُسْلِمًا ". فَسَكَتُ قَلِيلًا، ثُمَّ  
غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي فَقُلْتُ مَا لَكَ عَنْ فَلَانٍ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا فَقَالَ " أَوْ مُسْلِمًا ". ثُمَّ غَلَبَنِي مَا  
أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي وَعَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا سَعْدُ، إِنِّي لَأَعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبَّ  
إِلَيَّ مِنْهُ، خَشْيَةً أَنْ يَكْبَهُ اللَّهُ فِي النَّارِ "

Allah's Messenger (ﷺ) distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Messenger (ﷺ) left a man whom I thought the best of the lot. I asked, "O Allah's Messenger (ﷺ)! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet (ﷺ) commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Messenger (ﷺ) "Why have you left so and so? By Allah! He is a faithful believer." The Prophet (ﷺ) again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet (ﷺ) said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

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Full chapter heading:

Chapter: If one does not embrace Islam truly but does so by compulsion or for fear of being killed (then that man is not a believer) due to His Most High's statement:

لِقَوْلِهِ تَعَالَى: {قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لِمَ تُؤْمِنُونَ وَلَكِنْ قُولُوا أَسْلَمْنَا}. فَإِذَا كَانَ عَلَى الْحَقِيقَةِ فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ: {إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}، {وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ}

“The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,'" [49:14]

Whereas if it is true Islam/submission then it is as He (glorified his mention) says:

“Indeed the religion with Allaah is Islam” [3:19] and “Whoever follows a religion other than Islam” [3:85]

Allah's Messenger (ﷺ) distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Messenger (ﷺ) left a man whom I thought the best of the lot. I asked, "O Allah's Messenger (ﷺ)! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet (ﷺ) commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Messenger (ﷺ) "Why have you left so and so? By Allah! He is a faithful believer." The Prophet (ﷺ) again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet (ﷺ) said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

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May miss the point Bukhari was trying to make

Sometimes the word 'Islam' may refer to someone submitting (externally) to Islam out of fear, not true Islam

True submission

vs.

Outwardly without believing internally (nifaaq)

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Bukhari: negation of Eemaan = no eemaan at all

i.e. munafiqoon

Submitted outwardly only

(ibn Marwazi)

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Most of the people of knowledge said:

Negation: not of eemaan completely but only of *part* of their eemaan

i.e. not munafiqoon, but new/weak believers

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Eemaan



Islam

Separate meaning:

Islam vs. Eemaan

(Bukhari considered them the same/interchangeable)

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Islam vs. Eemaan

Outward practice

Inward belief and faith

New/weak believers – Allaah corrected them. Haven't reached the level of eemaan yet.



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Firm eemaan – actions and Islam will automatically be correct.

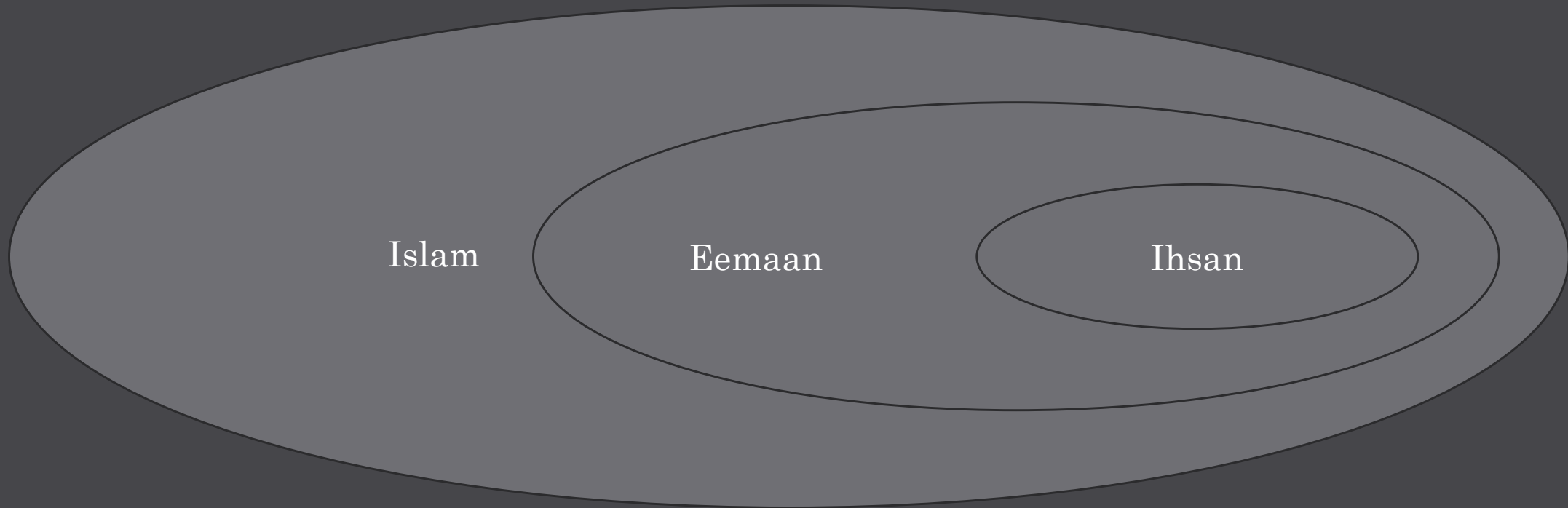
Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart. [N6]

Muslim – may not have reached the level of being a Mu'min



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Hadith of Sa`d:

“I regard him as a faithful believer”

“Or merely a Muslim”

Bukhari: the man was a munafiq

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“I regard him as a faithful believer”

But: can't tell what is in his heart

Can see his outward actions – i.e. his Islam

Can judge re: this

‘We hope he is a mu'min’

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"O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

The person who he gave to – had a lower level/weaker eemaan.

‘more beloved to me’ (i.e. not a munafiq).

