

To pay *Al-Khumus* (one-fifth of the war booty to be given in Allah's Cause) is a part of faith  
[49]: narrated ibn `Abbaas radiyAllaahu`anhu:


When the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet (ﷺ) asked them, "Who are the people (i.e. you)? (Or) who are the delegate?"

They replied, "We are from the tribe of Rabi'a."


Then the Prophet (ﷺ) said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret."

They said, "O Allah's Messenger (ﷺ)! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)."

Then they asked about drinks (what is legal and what is illegal).



The Prophet (ﷺ) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)
  2. To offer prayers perfectly
  3. To pay the Zakat (obligatory charity)
  4. To observe fast during the month of Ramadan.
  5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).
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Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet ﷺ mentioned the container of wine and he meant the wine itself).

The Prophet ﷺ further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."



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## Branch of Emaan – paying the ‘khumus’

(war booty)

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ ﴿٤١﴾

And know that anything you obtain of war booty - then indeed, for Allāh is one fifth of it  
[8:41]

(or 5 pillars??)



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Delegation - blessed group of people

One of the first delegations which came to Madinah

Couldn't come easily because of an intervening tribe of disbelievers

Had to wait until Rajab (sacred month)

When the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet (ﷺ) asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet (ﷺ) said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (ﷺ)! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal).

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They had a great desire to come and visit the Prophet (ﷺ).

He (ﷺ) asked who they are/where are they from. (Sunnah to ask).

14 people in total (from tribe of Rabi`a)

“Welcome O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret.” – (warm welcome; feel at home/ease)

When the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet (ﷺ) asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet (ﷺ) said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (ﷺ)! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal).

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“Neither will you have disgrace nor will you regret.” – past and future good

Beneficial journeys – e.g....

vs. journeys which are not beneficial ...

Tribe were already Muslim. Very early on (first tribe) – 1<sup>st</sup> Jumu`ah outside Madinah.

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Could only come in the sacred month (Rajab) because of the other tribe

Other sacred months?

Disbelievers did honour these months.

Look for safe time / route etc.



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“So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).”

They benefit themselves and benefit others (the rest of their tribe).

Good intention in seeking knowledge:

- removing ignorance from oneself / rectifying oneself
- and others

Imam Ahmad – “there is nothing as good as (seeking/conveying knowledge), so long as your intention is correct ... that you seek to remove ignorance from yourself and others”

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...and that we may enter Paradise (by acting on them).”

Correct knowledge → acting upon that → Jannah

`Ali radiyAllaahu`anhu “the goal of knowledge is to act upon it; if you don’t then it will be lost”

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Then they asked about drinks (containers)



The Prophet (ﷺ) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "It means: 1) To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ) 2) To offer prayers perfectly 3) To pay the Zakat (obligatory charity) 4) To observe fast during the month of Ramadan 5) And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

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Mentioning a specific number – helps to remember

Believing in Allaah alone

The Prophet (ﷺ) asked...

“Allaah and His Messenger (ﷺ) know best”

- They didn't answer (explaining it linguistically etc.)
- They didn't try to work out an understanding themselves using their own intellects

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Importance of *wahy* (revelation):

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ  
مِّنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path  
[42:52]

(Qur'an and Sunnah)

vs. "I think this.... I dreamt that.... I experienced such and such.... Philosophy....

(different sects)



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`Aqeedahs (creeds/belief systems):

1. 'naazilah' – based on revelation

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

And indeed, it [i.e., the Qur'ān] is the revelation of the Lord of the worlds.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

The Trustworthy Spirit [i.e., Gabriel] has brought it down

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

Upon your heart, [O Muḥammad] - that you may be of the warners -

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

In a clear Arabic language. [26:192-5]

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2. 'naabitah' – grows/cultured from the earth (people come up with these) – false

Prophets (‘alaihimusSalaam) would refute the false belief systems – by stating that these are not based on revelation – e.g. Yusuf:

يَا صَاحِبَي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

O [my] two companions of prison, are separate lords better or Allāh, the One, the Prevailing?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ؕ

You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allāh has sent down no evidence. [12:39-40]

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أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

So have you considered al-Lāt and al-‘Uzzā?

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

And Manāt, the third - the other one?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ

Is the male for you and for Him the female?

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ

That, then, is an unjust division.

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ؕ

They are not but [mere] names you have named them - you and your forefathers - for which Allāh has sent down no authority. [53:19-25]

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False belief systems ... based on other sources (besides revelation)

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To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)

Tawhid of Allaah (‘mursil’)

- Making the religion purely for him; worshipping Him alone; staying away from shirk

Tawhid of the Messenger in terms of following him (ﷺ) (‘mursal’)

- Obeying him (ﷺ)
- Believing what he (ﷺ) informed us of
- Avoid what he (ﷺ) prohibited
- Only worship Allaah in the manner in which he (ﷺ) taught us