

# ARTICLES ON EEMAAN

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## Love of Allah

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Filed under: [Imaan](#) — Abu Muslim

### **Ibn ul Qayyim al Jawziyyah**

Ibn al-Qayyim mentioned ten causes that result in Allah's love for His slave and the slave's love for his Lord. [These ten are:]

First, reciting the Qur'an while pondering over its meanings and what is meant by it.

Second, getting closer to Allah by performing voluntary deeds after completing obligatory deeds. This is as is stated in a Hadith Qudsi: "My slave continues getting closer to Me by performing voluntary deeds until I love him." [al-Bukhari]

Third, continual remembrance of Allah under all circumstances, with one's tongue, heart and actions. The extent of one's love of Allah is determined by this.

Fourth, giving precedence to what He loves over what you love when you are overtaken by your desires.

Fifth, the heart being avid of Allah's Names, and Attributes and the heart roaming in that garden of knowledge.

Sixth, observing Allah's kindness, goodness and bounties, both hidden and open.

Seventh, and this is the most wonderful, the heart being soft, subdued and meek before Allah.

Eighth, being alone with Allah during the time when the Lord descends during the last portion of the night while reading His Book and ending that by asking for forgiveness and repenting.

Ninth, sitting with the beloved and sincere, benefitting from the most fruitful of their speech. And not to speak unless speaking is more beneficial and you know that it will improve your state and be beneficial to others.

Tenth, remaining away from every cause that comes between the heart and Allah.

These ten causes take the lovers to the station of true love and bring them to their Beloved.

## Types of Kufr

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Filed under: [Aqeedah & Tawheed, Imaan](#) — Abu Muslim

### **ibn Katheer**

Adapted from 'Tafseer ibn Katheer'

The following information was excerpted from the appendices to the English translation of TAFSEER IBN KATHEER.

The Qur'aan uses the word Kufr to denote people who cover up or hide realities. The Qur'aan uses this word to identify those who denied Allaah's favors by not accepting His Dominion and Authority. Kufr thus is an antonym for Iman or disbelief in Allaah and a Kaafir is a non-believer. This type of Kufr is called AL-KUFR UL AKBAR or major kufr. There are many types of Al-Kufr ul Akbar:

1. Kufrul-'Inaad: Disbelief out of stubbornness. This applies to someone who knows the truth and admits to knowing the truth and admits to knowing it with his tongue, but refuses to accept it and refrains from making a declaration. Allaah subhanahu wa ta'ala says: Throw into Hell every stubborn disbeliever [Soorah Qaaf (50), Ayah 24]
2. Kufrul-Inkaar: Disbelief out of denial. This applies to someone who denies with both heart and tongue. Allaah subhanahu wa ta'ala says: They recognize the favors of Allaah, yet they deny them. Most of them are disbelievers. [Soorah Nahl (16), Ayah 83]
3. Kufrul-Kibr: Disbelief out of arrogance and pride. The disbelief by the devils (Iblees) is an example of this type of Kufr.
4. Kufrul-Juhood: Disbelief out of rejection. This applies to someone who acknowledges the truth in his heart, but rejects it with his tongue. This types of kufr is applicable to those who calls themselves Muslims but who reject any necessary and accepted norms of Islam such as Salaat and Zakat. Allaah subhanahu wa ta'ala says: They denied them (OUR SIGNS) even though their hearts believed in them , out of spite and arrogance. [Soorah Naml (27), Ayah 14]

5. Kufrul-Nifaaq: Disbelief out of hypocrisy. This applies to someone who pretends to be a believer but conceals his disbelief. Such a person is called a MUNAFIQ or hypocrite. Allaah subhanahu wa ta'ala says: Verily the hypocrites will be in the lowest depths of Hell. You will find no one to help them. [Soorah An Nisaa (4), Ayah 145]

6. Kufrul-Istihhaal: Disbelief out of trying to make HARAM into HALAL. This applies to someone who accepts as lawful (Halal) that which Allaah has made unlawful (Haram) like alcohol or adultery. Only Allaah subhanahu wa ta'ala has the prerogative to make things Halal and Haram and those who seek to interfere with His right are like rivals to Him and therefore fall outside the boundaries of faith.

7. Kufrul-Kurh: Disbelief out of detesting any of Allaah's subhanahu wa ta'ala commands. Allaah subhanahu wa ta'ala says: Perdition (destruction) has been consigned to those who disbelieve and He will render their actions void. This is because they are averse to that which Allaah has revealed so He has made their actions fruitless. [Soorah Muhammed (47), Ayah 8-9]

8. Kufrul-Istihzaha: Disbelief due to mockery and derision. Allaah subhanahu wa ta'ala says: Say: Was it at Allaah, His signs and His apostles that you were mocking? Make no excuses. You have disbelieved after you have believed. [Soorah Taubah (9), ayah 65-66]

9. Kufrul-I'raadh: Disbelief due to avoidance. This applies to those who turn away and avoid the truth. Allaah subhanahu wa ta'ala says: And who is more unjust than he who is reminded of his Lord's signs but then turns away from them. Then he forgets what he has sent forward (for the Day of Judgement) [Soorah Kahf (18), Ayah 57]

10. Kufrul-Istibdaal: Disbelief because of trying to substitute Allaah's Laws. This could take the form of:

(a) Rejection of Allaah's law (Sharee'ah) without denying it

(b) Denial of Allaah's law and therefore rejecting it, or

(c) Substituting Allaah's laws with man-made laws. Allaah subhanahu wa ta'ala says: Or have they partners with Allaah who have instituted for

them a religion which Allaah has not allowed. [Soorah Shuraa(42), Ayah 8] Allaah subhanahu wa ta'ala says: Say not concerning that which your tongues put forth falsely (that) is lawful and this is forbidden so as to invent a lie against Allaah. Verily, those who invent a lie against Allaah will never prosper. [Soorah Nahl (16), Ayah 116]

## Dispraise of Hawaa

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Filed under: [Imaan](#) — Abu Muslim

### **Imam Ibn ul Qayyim al Jawziyyah**

Excerpted from "The Dispraise of Hawaa"

Translation: Dr. Saleh as-Saleh

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"Allaah will give shade to seven, on the Day when there will be no shade but His. (These seven persons are):

1. a just ruler,
2. a youth who has been brought up in the worship of Allaah (i.e. worships Allaah subhanahu wa ta`alaa sincerely from his childhood),
3. a man whose heart is attached to the mosques (i.e. he offers the five compulsory Salaat (prayers) in the mosques),
4. two persons who love each other only for Allaah's sake and they meet and part in Allaah's Cause only,
5. a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allaah,
6. a man who gives charitable gifts so Secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and
7. a person who remembers Allaah in seclusion and his eyes become flooded with tears."

[Reported by Al-Bukhaaree and Muslim. The text is that of Al-Bukhaaree: Saheeh Al-Bukhaaree, V.1, Hadeeth #629.]

If you contemplate about the seven whom Allaah will shade in the shade of His `Arsh wherein there is no shade but His, you will find that they deserved that shade because of their opposition to Al-Hawaa. Indeed the Imaam having authority and power will not be able to establish justice except by opposing his Hawaa. And with respect to the youth who prefers the sincere worship of Allaah over the urge of his youthfulness, had it not been for the opposition of his Hawaa, he would not be able to accomplish

this state of worship. As to the person whose heart is attached to the mosques, the thing that drove him to this condition is the opposition of Al-Hawaa which invites him to the places of lusts.

Concerning the person who gives charitable gifts secretly so that his left hand does not know what his right hand has given, had it not been for his subduing of his Hawaa, he would not have been able to attain this state. And the person who was invited by a charming woman of noble birth (to have illegal sexual intercourse with her), feared Allaah and opposed his Hawaa. As to the one who remembers Allaah in seclusion and his eyes become flooded with tears for fearing Him, the thing that made him reach this state is the opposing of his Hawaa. Consequently, they were saved from being affected by the intense heat of the Al-Mawqif on the Day of Resurrection and the sweating therein. The people (adhering to) Al-Hawaa will experience the utmost degree of intense heat and sweating while they are waiting to enter the "Prison of Al-Hawaa". Allaah subhanahu wa ta`aala is the One to be petitioned to grant us protection from the Ahwaa' (Sing. Hawaa) of ourselves which are inclined to evil, and that He makes our Hawaa in accordance with what He loves and is acceptable to Him. He has power over all things, and He is most worthy of answering our petition

## The Station of Fear

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Filed under: [Imaan](#) — Abu Muslim

### **ibn ul Qayyim al Jawziyyah**

From among the stations of worshipping Allah and seeking His help is the station of fear.

Fear is one of the most important stations on the path and most beneficial for the heart. Fear is an obligation upon everyone, Allah said, "So fear them not, and fear Me alone, if you are believers." [3:175] (The actual word used for fear in this verse is 'khawf.') Another verse says, "And Me alone you all should fear," [2:40] the actual word being a derivative of 'rahba.' And, "So do not fear people, but fear Me," [5:44] the actual word in Arabic being 'khashya.' Different connotations of these various terms in Arabic for fear will be discussed shortly.

Allah has praised those who possess the attribute of fear saying, "And such (are the believers) who are humbled by the fear of their Lord..." [23:57]

Fear (of Allah's displeasure or punishment) is not only for grave sinners, but also for the pious, observant believers, as in the following hadeeth: Aisha said, "O Messenger of Allah, is the verse "And those who dispense their charity while their hearts fear that to their Lord they must return" [23:60] referring to someone who commits fornication, drinks alcohol and steals and still fear Allah? The Prophet, sallallahu alayhe wa sallam, said, "No, O daughter of as-Siddiq, but it refers to one who fasts, perform salah and gives charity, and fears that it may not be accepted from him." (Tirmithi) Al-Hasan, commenting on this, said, "By Allah, they (the Companions) obeyed Him and strove hard in it, yet they feared it might be rejected. A believer combines righteousness with fear in his heart, while a hypocrite combines evil with impunity."

The terms 'wajal,' 'khawf,' 'khashya' and 'rahba,' are used in the Qur'an to refer to what we have translated as 'fear', but they are not synonyms. Abul-Qasim al-Junayd said, "Al-khawf is the anticipation of punishment."

Another scholar said, "Al-khawf is the moving of the heart upon the cognizance of that which is feared."

The word *khashya* is more specific than *khawf*, for it is specific to the true knowers of Allah – as Allah, *subhanahu wa ta'ala*, said, "Truly, those who fear Allah from among His servants are the knowers." [35:28] Hence, *khashya* is fear associated with the intimate knowledge (*ma'rifa*) of Allah – as the Prophet, *sallallahu alayhe wa sallam*, said, "I am most mindful of Allah among you, and most intense in fearing Him." (Bukhari, Muslim) *Khawf* is movement in its essence, while *khashya* is concentration, stillness, and holding of breath. For example, someone who sees a fierce enemy or a flood or something like that has two states: first, movement in order to flee from it, and this is the state of *khawf*. Second, his stillness in a place safe from the danger – and this is *khashya*.

*Ar-Rahba* means the urge to run away from the danger – which is the opposite of *ar-Ragha*, which means the urge of the heart to journey towards that which it likes.

*Al-Wajal* is the trembling of the heart upon the cognition or remembrance of someone whose power or punishment one fears.

*Al-Haybah* is fear associated with awe and glorification, and its greatest form is that which occurs in association with love and intimate knowledge (*ma'rifa*).

*Al-Khawf*, then, is for the common believers, while *al-khashya* is for the scholars with profound knowledge, while *at-haybah* is for those nearest to Allah. The extent of one's fear for Allah is proportional to one's knowledge, both formal and experiential, of Allah. As the Prophet, *sallallahu alayhe wa sallam*, said, "I am the most knowledgeable of Allah among you, and most intense in His *khashya*." In another narration of the same hadeeth, the word used is *khawf* instead of *khashya*. The Prophet, *sallallahu alayhe wa sallam*, also said, "if you knew what I know, you would laugh little and weep much, and would not enjoy intimacy with women, and would go out wandering in the wildernesses and praying to Allah." (Ahmad)

When faced with his object of fear, a man with khawf turns to fleeing and grabbing, while a man with khashya seeks the support of knowledge. For example, when a lay person is faced with an illness, he seeks to protect himself (and seeks someone who could help) while a skilled physician turns to investigating the illness and the cure.

Abu Hafs says, "Al-khawf is Allah's lash with which He straightens up those fleeing from His door." He also said, "Al-khawf is a lamp in the heart, with which the good and the evil inside of the heart can be seen- and everyone you fear from, you run away from him, except Allah-when you fear Him, you run towards Him for refuge."

Hence, the one who fears Allah is a refugee towards His Lord's [mercy] from his Lord's [displeasure].

Abu Suleiman said, "Whenever fear (of Allah) departs a heart, it is ruined." Ibraheem ibn Sufyan said, "When fear of Allah resides in hearts, it burns away the sources of lust and eradicates worldly attachments."

Thun-Noon said, "People will stay on the path so long as they have (Allah's) fear when this fear leaves them, they will go astray."

Fear, however, is not the end in itself, but a means towards an end. When that end, Allah's ultimate pleasure, is attained, there is no need for fear. As Allah says to the people of Paradise: "there is no fear upon them, nor do they grieve."

Fear is associated with actions, while love is connected with being and attributes. When the believers enter the Realm of Allah's eternal blessings, their love will multiply, while their fear will disappear. Hence, the place of love is higher and nobler than the place of fear.

The true and praiseworthy fear is that which stops a person from the prohibitions of Allah. But when fear exceeds this boundary, it may bring hopelessness and despair.

Abu Uthman said, "Sincerity of fear is vigilance from sins, open and secret." I also heard Shaykhul Islam Ibn Taymiyyah, may Allah honor his soul, say, "The praiseworthy fear is that which prevented you from the prohibitions of Allah."

The author of al-Manazil, Shaykh al-Harawi, said, "Al-khawf, or fear, is to do away with careless sense of security by envisioning the great news (of the Last Day)."

He further said, "The beginning of fear is the fear of punishment, and this kind of fear is sufficient to establish the soundness of one's faith. It is born out of one's affirmation of the warning (of Allah's punishment), recognition of one's transgressions and consideration of the punishment." Thus, fear is preceded by cognition and knowledge for a man cannot fear what he does not know.

Two more things are related to fear: the thing or occurrence that is feared, and the way that leads one to it. Lack of knowledge of either of these leads to a concomitant lack of fear. If one does not know that a certain act leads to a feared outcome or he knows so but does not know the value or might of that which he claims to fear, one does not really have true fear. Similarly, an active awareness of the punishment or loss that one fears, not just a passive and abstract knowledge of it, is an indication of the sincerity of fear and sound faith.

Another praiseworthy category of fear is to fear returning to the state of sinfulness and heedlessness after one has attained closeness to Allah and sincere fear of His displeasure-for if one feels unduly secure in one's state, it is likely that one will go back to the state of sinfulness.

#### Balancing Fear with Hope

The heart in its journey towards Allah, subhanahu wa ta'ala, is like a bird whose head is love, and hope and fear are its two wings. When the head and the two wings are sound and healthy the flight of the bird is good, but when the head is cut off, it immediately dies, and when either or both wings are deficient, the bird cannot properly fly and may become victim of any hunter or snare. The righteous predecessors preferred to strengthen the wing of fear during good times when heedlessness is feared, and to strengthen the wing of hope at times of calamity and when near death. Some have said that it is better to strengthen fear more than hope because when vain hopes overcome a person he is ruined. Others say

that the best of situations is a complete balance of hope and fear with overwhelming love, for love is composite, while hope is a sharpener and fear a driver.

## The Abandonment of Wrongdoing

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Filed under: Imaan — Abu Muslim

### **Ibn ul Qayyim al Jawziyyah**

Al-Fawaa'id, p. 302-303

Quoted in footnotes to "An Explanation of Riyadh as-Saliheen" by Sh. Ibn `Uthaymeen

Glory be to Allah, Lord of the Worlds. There is not in the abandonment of misdeeds and wrongdoing save

- \* the establishment of manhood;
- \* the protection of honor;
- \* the preservation of prestige;
- \* the conservation of wealth – [all matters] which Allah has placed as a foundation for the correction of the Dunya and the Hereafter – the love of creation [for him] and a statement of approval amongst them;
- \* a righteous substinence;
- \* a healthy body;
- \* strength of the heart;
- \* tranquillity of the soul;
- \* happiness of the heart;
- \* a state of pleasure and cheerfulness;
- \* safety from the perils of the sinners and wrongdoers, [and] an absence of purpose, grief, and sorrow;
- \* a sense of honor from the possibility of ignominy and disgrace;
- \* protection for the light of the heart from being extinguished by the darkness of transgression;
- \* the acquirement of an escape from [that matter] which has caused the sinners and transgressors to become depressed and dejected;
- \* the availability of sustenance [for him] from [an avenue] where it was not considered [possible];
- \* the facilitation of [that matter] which has become difficult for the masters of sin and transgression [to obtain];

- \* the facilitation of righteous deeds [for him];
  - \* the acquisition of knowledge and beautified praise amongst the people;
  - \* an abundant amount of supplication [for him];
  - \* a beautified countenance;
  - \* the veneration which is cast into the hearts of the people [for him];
  - \* their help and protection [for him] whenever he is hurt and oppressed;
  - \* their act of defending his honor whenever he is defamed and slandered;
  - \* a swift response to his supplication;
  - \* the removal of estrangement between [the individual] and Allah;
  - \* the proximity of the Angels [towards him];
  - \* the distancing of the Shayaateen from amongst the men and Jinn [from him];
  - \* a rivalry amongst the people to serve him and fulfil his needs;
  - \* their engagement for his love and companionship;
  - \* his absence of fear from death;
  - \* rather he rejoices in that [matter], for his arrival before His Lord and his encounter with Him [leads to] his fate amongst Him;
  - \* the insignificance of the Dunya in his heart;
  - \* the importance of the Hereafter amongst him;
  - \* his yearning for the Sublime Kingdom, and the lofty success therein;
  - \* the sweet taste of obedience;
  - \* the love for the sweetness of Imaan;
  - \* the supplication of those who carry the Throne, and whosoever surrounds Him from amongst His Angels;
  - \* the delight of the Scribes, and their continuous supplication for him;
  - \* an increase in intellect, understanding, faith, and comprehension;
  - \* his acquisition of the Love of Allah, and His [act] of Turning towards him;
  - \* [the attainment] of His Delight for his act of penitence;
- this [matter] rewards him with delight and happiness. For there is no connection for [the individual] to His Delight and Happiness by means of wrongdoing, [and] its various types.

Accordingly, these are some of these signs [actualized] by the abandonment of wrongdoing in this world.

When the individual dies, the Angels receive him, and convey upon him the glad tidings of Paradise from his Lord. In addition to [the good news] that no fear or sorrow shall be upon him. He will alter his residence from the prison of this Dunya and its confinement, to a garden from amongst the Gardens of Paradise. He shall experience its delights therein until the Day of Judgment.

When the Day of Judgment [arrives] the people shall be [in a state] of [extreme] heat and perspiration, [however] he shall be in the shade of a Throne. When they depart from before Allah, the Companions of the right-hand shall take him with His God-Fearing allies, and His Victorious Party. Indeed:

“That is the bounty of Allah. He confers it to upon whosoever He desires, and Allah is in possession of the Sublime Bounty.” [Surah al-Jumu`ah, Ayah 4]

## The Perfect Believer

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Filed under: [Imaan](#) — Abu Muslim

### **Imam Ibn ul Jawzee**

The believer is not one who performs the ordained religious duties superficially and avoids what is forbidden only, but he is one whose faith is absolute, with no objection whatsoever arising in his heart and no obsession dwelling in his soul. The more hardships he faces, the more his faith grows and the more his submission strengthens.

He could pray and not see a trace of an answer to his prayers, yet he does not change because he knows that he is owned by One who deals with him in whatever way He chooses. For if an objection was to arise in his heart, he then forsakes the role of the slave and takes on the role of a protester such as that of Iblees (the devil).

A strong faith unveils itself in strong hardships.

A believer sees in Yahya, son of Zakariyya, a fine example. He was killed by a tyrant who confronted him, yet He (subhanahu wa ta`ala), who made him a prophet, did not intervene nor defend him.

Similarly all the tyranny that befell the prophets and the believers was not held back from them. If one goes to think that Divinity cannot answer for them then one is an unbeliever. However if one believes that Divinity can answer for them but chooses not to, and that God (subhanahu wa ta`ala) can make the believers go hungry while infidels are full and inflict the believers with sickness and grant the infidels health, then one is only left with submission to the Owner even when tormented or scorched.

Jacob cried for eighty years when Joseph son of Jacob (peace be upon him) was gone, he never gave up; all he said when his other son was gone too is "May God bring all of them back to me".

Moses (peace be upon him) prayed against Pharaoh, who killed children and crucified magicians and cut their hands, for 40 years before he was answered.

In such submission the intense of one's strong faith is manifested not in mere rak`at (bowings in prayer).

So many of those who glorify Qadar were afflicted with tribulations and this did not increase them except in submission and pleasure (with their Lord), and there lies an explanation of the meaning of His words, "Allah is pleased with them" (Qur'an, 5:119 and elsewhere).

Al-Hasan Al-Basree said: people are the same in health but when hardship befalls they show distinction.

## Imaan, Arrogance and Jannah

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Filed under: [Imaan](#) — Abu Muslim

### **Ibn Taymiyyah**

Shaykhul Islam Ibn Taymiyyah (rahimahullah) was asked:

Regarding his statement,

“The one who possesses an iota of Kibr in his (spiritual) heart (intention, consciousness) shall not enter al-Jannah”

Is this hadîth specific only to the believers (Mu`minîn) or (is it specific only to the) unbelievers (Kufâr)? If we were to say that it is specific for the Believers then (is not) our statement trivial considering (the fact that) the believers shall enter al-Jannah (Paradise) due to their Imân . If, on the other hand, we were to say that the hadîth is specific for the unbelievers then what is the relevance of the statement (since it is already known that the unbelievers shall not gain admission to al-Jannah)?

He (rahimahullah) answered: (Another) authentically reported wording of (this particular version of the) Hadîth is,

“The one who possesses half of mustard seed of Kibr in his heart shall not be granted admission to Jannah; and the one who possesses half of a mustard seed of Imân shall not enter the (Eternal) Fire.” [1]

Kibr that openly opposes and negates Imân results in the banishment of its possessor from entering al-Jannah as is found in His (Allâh, the Most High) statement:

“And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn (Yastakbirûn – Have Kibr) My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!” Ghâfir 40:60

This is the Kibr of Iblîs (the Devil), Pharaoh and all the others who possessed Kibr that invalidated Imân . This is also the Kibr that the Jews possess and those whom Allâh has described to us by saying:

“Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.” Al-Baqarah 2: 87

Al-Kibr, in its entirety, openly opposes the essentials of al-Imân. As such he who has an iota of Kibr in his heart shall not act upon that which Allâh has prescribed, nor shall he abstain from that which Allâh has prohibited. Instead his Kibr shall result in his disavowal and rejection of the Haqq (Truth) and instill in him contempt of others. This, precisely, is the explanatory definition of al-Kibr provide by an-Nabi as is found in the complete version of the initial Hadîth

“The one who possesses an iota of Kibr in his heart shall not be granted admission to Jannah.”

He was (then asked), “[But] O Messenger of Allâh ! A man likes to have fine clothing and footwear. Is this included in Kibr?” He responded,

“No. Allâh is Beauty and loves Beauty. Kibr is the rejection of Truth (Battrul-Haqq) and condescension of others (wâ `ghâmттun-Nâs).”[2]

The statement Battarul-Haqq denotes distain and rejection of the Truth, while wâ ghâmттun-nâs implies contempt and condescension of others from amongst mankind.

Therefore the one who possesses half of a mustard seed of it (Kibr) rejects the Truth that he was ordered to accept and act upon. At the same time, the Kibr instills in him a sense of condescension that inculcates in the individual an oppressive demeanor producing transgression over the rights of others.

The one who neglects his obligations (due to his rejection of them) and is oppressive to others from amongst the creation is not to be amongst the people of Jannah (while in this state), or deserving of it. On the contrary, such an individual is to be counted amongst the people who are threatened with punishment (Ahlul Wâ`id)!

His statement, “The one who possesses an iota of Kibr in his heart shall not be granted admission to Jannah,” implies that the individual is not from its (Jannah) people and is not deserving of it. But if he repents, or

he possesses Hasânât (righteous deeds) that expiate his sins, or Allâh has given him Ibtillâh (trials and tests) in the form of calamities that have expunged his sins, or similar things; then for that individual the recompense of Kibr – which originally was a barrier for him to enter Jannah – is eliminated and he gains admission (to the Jannah). Similarly Allâh, due to Divine Grace, may forgive the individual (the sin of) Kibr.[3] None shall gain admission (to Paradise) while possessing an iota of Kibr. As a result, those (scholars) discussing this Hadîth, and other Hadîth that have a similar theme, have stated:

“Unconditional admission (to the Jannah) – that is not in conjunction with punishment (for the sin of Kibr) – is what is being negated in this Hadîth; not the admission to Jannah that is granted to those who enter the Fire (to be purified and cleansed) and then are allowed admission to Paradise thereafter. (On the other hand) if a Hadîth explicitly declares that a particular person is in Jannah or that a particular person is from the People of Jannah, it would then be understood that he would enter the Jannah and not enter the fire (beforehand).”

After this clarification we come to understand the true meaning of these narrations as being that the one who possesses an iota of Kibr in his heart is not from the people of Paradise (up to that point) and shall not gain admission into it without punishment (for his sin). Surely he deserves punishment – due to the enormity of the sin – similar to those who perform the Major (Kabâ’ir) sins. Allâh may punish him in the Fire as long as He wishes, but none from amongst the people of Tawhîd shall remain in the Fire eternally.

This is to be the way we understand all the Hadîth that have a similar meaning. This understanding is to be used when seeking the meaning of his statement:

“The one who severs the ties of the womb shall not enter Jannah. [4]

Or,

“You shall not enter Jannah until you believe. And you shall not believe until you love one another. Shall I inform you of something that if you do

you shall (truly) love each other? Spread the greetings of Salâm amongst yourselves.”

This is the understanding that we are to have when pondering over the Hadîth that contain Wâ'id – Threat of Punishment. In this way we understand that the hadîth is general and can be attributed to both the Kufâr (unbelievers) and Muslims.

If one was to say, “All the Muslims enter Jannah due to their Islâm.” The response is that not all Muslims enter Jannah without punishment. Surely the people who have been Threatened (with punishment in the Hereafter due to their sins) shall enter into the Fire to remain in it for the period that Allâh so wills even though they are not Kufâr. The individual who has some Imân coinciding with major sins may enter into the Fire and exit from it as a result of the Shafâ'ah (Intercession – permission from Allâh to intercede) of an-Nabi or by other reported means as he has articulated. He said:

“My Shafâ'ah is for (shall benefit) the people of the Majors Sins (who did not commit Shirk) from amongst my Ummah.”[5]

And he said as is reported in the Sahîh:

“I shall bring out of the Fire the one who possesses half of a mustard seed of Imân .”[6]

In this way we understand what is in store for those whom Allâh has threatened with punishment – the murderer, fornicator/adulterer, the one who consumes intoxicants, and the one who misappropriates the wealth of the orphans, the one who witnesses falsehood and others who perform the deeds of the people of major sins. They – even if they are not unbelievers – are not deserving of the Jannah that they are promised (as Muslims) without first being (cleansed and purged through) punishment. The Madh-hab (way and belief) of Ahlis-Sunnah wal-Jamâ'ah is that the Fûsâq (deviant sinners) from amongst the general body of Muslims are not going to be eternally punished in the Fire as has been stated by al-Khawârij [7] and al-Mu'tazilâh. [8]They are not complete in their religion (Dîn), Imân and obedience to Allâh[9]] They have Hasanât wa Sayyi'ât

(good and bad deeds) that necessitate a measure of punishment and reward. This is a concise dissertation regarding the issue.

Wa Allâhu a`lâm

[1] Translator: Reported by Imâm Muslim, Abu Dawûd, At-Tirmithi on the authority of Ibn Mas`ûd. See Islâh al-Masajid for Shaykh al-Albani rahimâhullâh.

[2] Translator: Reported by Imam Muslim (54), Ibn Khuzaymah, Abu Dawûd, At-Tirmithi, Ibn Sa`d on the authority of Ibn Mas`ûd. At-Tabrani reports it on the authority of `Abdullah bin Salâm

[3] Translator: Allâh the Most High says in Surat an-Nisâ' (4:48):  
"Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.."

[4] Translator: Reported by al-Imam Muslim (1765 – Mukhtasar) al-Hâkim, al-Bayhaqi, Abu Dawûd, and at-Tirmithi on the authority of Jubâyr bin Mut`âm.

[5] Translator: Turn to the Chapter of "Shafâ`ah for the People of Major Sins" (Pg. 61-108) in the highly beneficial book of the world-renowned Muhadith ash-Shaykh Muqbil bin Hâdî al-Wâdi`î (rahimahullâh) titled, "Ash-Shafâ`ah." In the chapter the Shaykh reports seventy-six (76) hadîth showing that those who perform Major sins are not excluded from the Shafâ`ah of Rasûl ul Allâh . This particular hadîth can be found in the book on page 85 – Hadîth number 56. Sh. Abi `Abdir-Rahmân Muqbil bin Hâdî reports that the Hadîth is collected by at-Tirmithi (Vol. 4, Pg. 45) on the authority of Anas and Jâbir. He then states: "And this Hadîth is Hasan Sahîh Gharîb (Good and Authentic yet Scarce in this mode). The Hadîth is reported by Ibn Khuzaymah (Pg. 270), Ibn Hibban as is in the Mawrid (Pg. 640), and al-Hâkim (Vol. 1, Pg. 69) said – This Hadîth is Authentic and meets the requirements set by Bukhari and Muslim even though they did not narrate it." Later on the Shaykh rahimâhullâh says, "al-Hâfidh Ibn Kathîr said in his Tafsîr (Vol. 1, Page 487) that its chain of Narration is

Sahîh and meets the requirements set by Bukhari and Muslim.” The Shaykh then takes us step by step through the Chain of narration and proves convincingly that the hadîth does not meet the requirements of Bukhari and Muslim due to the presence of Mu`âmar reporting from Thâbit. For further detailed analysis turn to Pg. 85-88. In Shaykh al-Albâni’s Sahîh al-Jâmi` he declares the Hadîth Sahîh on the authority of Jâbir, Ibn `Abbas, Ibn `Umar, Ka`b bin `Ajjah and Anas.

[6] Translator: This is a segment of the famous Hadîth of Shafâ`ah collected by Bukhari (Vol. 13, Pg. 472).

[7] Translator: Khawarij is the plural of Kharijî – They are those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

[8] Translator: Al-Mu`tazila deem the one who does not agree with their understanding of Tawhîd (7 false principles) is deemed a Mushrik. They believe that the sinners who are Muslim shall be in a place between Jannah and the Fire. Their beliefs are built on false logical deductions that led them to negate many of the Names and Attributes of Allâh. They were the deviant group who opposed Imam Ahlis-Sunnah Ahmed Ibn Hanbal by falsely claiming that the Qur`ân is created and not the Speech of Allâh.

[9] Translator: The Murji`ah believe that sins, major or minor, do not effect faith and that Imân neither increases nor decreases. They claim that actions are not part of faith and that people do not vary in faith.

## Creation is in Need of Allah

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Filed under: [Aqeedah & Tawheed, Imaan](#) — Abu Muslim

### **Ibn Qayyim al Jawziyyah**

“Man always looks for what benefits him and what protects him from harm. However, to accomplish this, man must be able to realize what is harmful. He must then know whom he should need, trust, and love so that he can attain what is beneficial as well as to feel good about his choice. He also must know the proper and good approach that would make him achieve this goal. This latter condition requires that man:

- a) Know about harm
- b) What ways can be used to drive harm away

Certainly, man can have no better guidance than that which comes from the One Who had perfected everything, and the One who Has no deficiency in Himself and in His Attributes. The One Who is Ever-Living and Who does not die. There can be no One better than the One Who Has no need for anything; the One Who is rich; the Giver; the One who, after all, controls man’s soul. Man is so poor to Him. He is Allah, the True and only God. Man can bring harm to himself if he seeks other than Allah for help. Allah is the One Who can help man drive away any harm for it cannot occur without His Will and His Power.

Allah (SW) sent down His Books and chose His Messengers to guide man to:

- a) Know His Lord as He (SW) had explained about Himself, and
- b) Seek Him Alone while living in accordance with His plan

Knowing Allah’s Names and Attributes liberates man from worshiping any form of creation because creation is weak and is in need of The Creator, Allah. The knowledge about Allah leads man to know that he is created to live according to Allah’s way as revealed to the last Messenger Muhammad (sallaallaahu `alaihi wa sallam). This Revelation contains a complete code of life. Everything that is beneficial or harmful is established so that man can center his life around this Revelation. If man

commits wrong and knows that Allah is Oft-Forgiving he would turn to Him and to Him alone seeking His forgiveness: "Know, therefore, that there is no God Who deserves to be worshiped except Allah; and ask forgiveness for your sins." (Qur'an, 47:19)

It is wrong to think or believe that Allah created other 'gods' besides Him so that man turns to them for help; loves them or fear them, etc. He is the same God of all nations. He does not order that people should make of stars, sun, fire, Jesus, Moses, etc. gods besides Him. He (Most Exalted) cannot be 'contradictory'. He has one way (religion) that calls man to surrender his will only to Him. He (SW) warned that if man (even Muhammad sallaallaahu `alaihi wa sallam) would take partners with Him, then his work will fail and will be among losers:

"And verily, it had been revealed to you (O Muhammad) as has been revealed to those before you. If you join others in worship with Allah (then) surely (all) your deeds will be in vain and you will certainly be among the losers. Nay! But worship Allah and be among grateful." (Qur'an, 39:65-66)

Let us know what Muhammad (sallaallaahu `alaihi wa sallam), the man-Prophet, who knew Allah best, used to say:

"O Allah, I seek refuge in You for Your Pleasure and against Your Wrath, and in Your Forgiveness and against Your Punishment and in You from You, I cannot Praise You as You can Praise Yourself." (Muslim, Abu Dawoud, at-Tirmidhi, ibn Majah)

"I have surrendered myself to You, I have directed my face to You, I have entrusted my affairs to You, I have compelled my back to refuge in You, in want and in fright of You, there is no resort nor survival from You except (in turning) to You. I have faith in Your book (i.e. the Qur'an) which You brought down and in the Prophet (Muhammad) you have sent." (Al-Bukhari, Muslim)

When we read in the Qur'an that:

“Whatever of Mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.” (Qur’an, 35:2)

And when we read that:

“If Allah touches you with hurt, there is none can remove it but He; and if He intends any good for you, there is none who can repel His favor which He causes it to reach whomsoever of His slaves He will, and He is the Oft-Forgiving, Most Merciful.” (Qur’an, 10:117)

We should be motivated to return to Him Alone at times of ease and at times of hardship.

And when we read that:

“If Allah helps you none can overcome you, and if He forsakes you, who is there, after Him, that can help you. And in Allah (alone) let believers put their trust.” (Qur’an, 3:160)

The Qur’an, therefore, leads man to a true liberation from any false attachment. It brings peace to the heart. It helps the believer against hypocrisy and all forms of dishonesty. Imagine, for example, a believer facing a problem at work. He sees wrong and faces unlawful practices. He does not fear rejecting what is wrong. He knows that the job is only a means to gain his sustenance. While he may be unable to correct what is wrong, he knows well that Allah is the One Who provides. If he leaves his job for the sake of Allah, Allah will give him a better one. Allah (SW) said: “And whosoever fears Allah and keeps his duty to Him. He will make a way for him to get out (from) every (difficulty), and He will provide him from (sources) he could never imagine.” (Qur’an, 65:2-3)

The above texts, necessitates that man must depend upon Allah (SW) asking Him Alone for assistance. It also requires that man must love Allah and worship Him Alone to gain His pleasure and His help. Is it not true that the people who consider this life as the “Final Goal” end up worshipping many things in it? You see them so careful about “having it all”. They torture themselves: pain, difficulty, constant worry, keeping their hands in the banks for loan after loan to keep up with the “demands

of development". They are under the constant threat of fore-closure. They constantly see poverty in front of their eyes. The Prophet (sallaallaahu `alaihi wa sallam) said:

"Allah says: Son of Adam: Fill your time with My worship and I will fill your heart with richness, and end off your poverty. But if you do not, I would make your hands fully busy (i.e. in worldly affairs) and I would not end off your poverty." (At-Tirmidhi said that it is a good hadeeth)

Our purpose of existence on earth is more meaningful than being slaves to worldly gains. There can be no meaningful life better than that prescribed by our Creator Allah. Every act done according to Allah's way is an act of worship. Man is the beneficiary and Allah is in no need:

"O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of All Praise." (Qur'an, 35:15)