

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَبِهِ نَسْتَعِیْنُ

باب فضل الإسلام

وقول اللّٰهِ تعالیٰ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمْتَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣] وقوله تعالیٰ: ﴿قُلْ يَأَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتُوفَّقِكُمْ﴾ الآية يونس: ١٠٤.

وقوله تعالیٰ: ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرِسُوْلِهِ يُوْزِكُمْ كِفْلَيْنِ مِّن رَّحْمَتِهِ وَيَجْعَلْ لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُوْرٌ رَّحِيْمٌ﴾ [الحديد: ٢٨].

وفي الصحيح عن ابن عمر رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: «مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابَيْنِ، كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أَجْرَاءً، فَقَالَ: مَنْ يَعْمَلْ لِي مِنْ عُدُوَّةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيْرَاطٍ؟ فَعَمِلْتُ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلْ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيْرَاطٍ؟ فَعَمِلْتُ النَّصَارَى، ثُمَّ قَالَ: مَنْ يَعْمَلْ لِي مِنْ الْعَصْرِ إِلَى أَنْ تَغِيْبَ الشَّمْسُ عَلَى قِيْرَاطَيْنِ؟ فَأَنْتُمْ هُمْ، فَغَضِبْتُ الْيَهُودَ وَالنَّصَارَى، فَقَالُوا: مَا لَنَا أَكْثَرُ عَمَلًا وَأَقَلُّ أَجْرًا، قَالَ: هَلْ نَقَضْتُمْ مِنْ حَقِّكُمْ؟ قَالُوا: لَا. قَالَ: فَذَلِكَ فَضْلِي أُوتِيَهُ مِنْ أَسَاءٍ»^(١).

وفيه أيضًا عن أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ: رَسُوْلُ اللّٰهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «أَضَلَّ اللّٰهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللّٰهُ بِنَا، فَهَدَانَا اللّٰهُ لِيَوْمِ

(١) أخرجه البخاري في كتاب الإجارة، باب الإجارة إلى نصف النهار برقم (٢٢٦٨)، وفيه بدل لفظ: «أجراً» عطاء، وإن كان لفظ: «أجراً» أخرجه بسند ولفظ آخر يقول فيه: «إِنَّمَا بَقَاؤُكُمْ فِيمَنْ سَلَفَتْ مِنَ الْأُمَّمِ» أورده برقم (٤٧٦٧، ٧٥٣٣)، أما لفظ النص أعلاه ففيه «عطاء».

The Excellence of **Islam**

Allah, the Most High, said: **“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”**¹ And He, the Most High, said: **“Say (O Muhammad): O mankind! If you are in doubt as to my religion, then know that I will never worship those whom you worship besides Allah. But I worship Allah, the one who causes you to die...”**² And He, the Most said, **“O you who have believed, fear Allah and believe in His Messenger. Allah will then give you a double portion of His mercy and make for you a light by which you will walk and He will forgive you. And Allah is Forgiving and Merciful.”**³ It is reported in the Sahīh from Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: Your example and the example of the people of the Jews and Christians is like the example of a man who employed some labourers and asked them, **“Who will work for me from morning till midday for a measure of gold?”** So, the Jews accepted and carried out the work. He then asked, **“Who will work for me from midday up to the ‘Asr prayer for a measure of gold?”** So, the Christians accepted and fulfilled the work. He then said, **“Who will work for me from ‘Asr till sunset for two measures of gold?”** So, you Muslims accepted the offer. The Jews and the Christians got angry and said, **“Why should we work more and get lesser wages?”** Allah said, **“Have I withheld any part of your right?”** They replied, **“No.”** He said, **“Then, it is My bounty, and I bestow it upon whomever I will.”**⁴ Regarding this there is the narration of Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) who said that Allah’s Messenger said (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

1 Al-Mā’idah: 3

2 Yūnus: 104

3 Al-Hadīd: 28

4 Bukhāri, no. 2268.

الْجُمُعَةِ، وَكَذَلِكَ هُمْ تَبِعُ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ..»^(١).

وفيه تعليقاً عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: «أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ»^(٢) انتهى.

وعن أبي بن كعب رَضِيَ اللهُ عَنْهُ قال: «عليكم بالسَّبِيلِ والسَّنَةِ، فَإِنَّهُ لَيْسَ مِنْ عَبْدِ عَلَى سَبِيلٍ وَسُنَّةٍ ذَكَرَ الرَّحْمَنُ ففَضَّتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ فتمسسه النَّارُ، وَلَيْسَ مِنْ عَبْدِ عَلَى سَبِيلٍ وَسُنَّةٍ ذَكَرَ الرَّحْمَنُ، فَاقشعر جلدُه مِنْ خَشْيَةِ اللَّهِ إِلَّا كَانَ مِثْلَهُ كَمِثْلِ شَجَرَةٍ يَبِسَ وَرَقُهَا، فَهِيَ كَذَلِكَ إِذْ أَصَابَتْهَا رِيحٌ فَتَحَاتْ عَنْهَا وَرَقُهَا إِلَّا تَحَاتْ عَنْهُ ذَنْوِبُهُ كَمَا تَحَاتْ عَنْ هَذِهِ الشَّجَرَةِ وَرَقُهَا، وَإِنَّ اقْتِصَادًا فِي سَبِيلٍ وَسُنَّةٍ خَيْرٌ مِنْ اجْتِهَادٍ فِي خِلَافِ سُنَّةٍ وَسَبِيلٍ»^(٣).

(١) متفق عليه من حديث أبي هريرة رَضِيَ اللهُ عَنْهُ أخرجه البخاري بغير هذا اللفظ في كتاب الجمعة، باب فروض الجمعة برقم (٨٧٦)، ومسلم عن أبي هريرة وحذيفة رضي الله عنهما وتامامه عنده: «الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ» وَفِي رِوَايَةٍ: «الْمَقْضِيُّ بَيْنَهُمْ» أخرجه في كتاب الجمعة، باب هداية هذه الأمة ليوم الجمعة برقم (٨٥٦)، واللفظ المذكور له.

(٢) الحديث علقه البخاري في صحيحه بصيغة الجزم في كتاب الإيمان، عنوان باب الدين يسر بين رقمي (٣٨ و٣٩)، قال الحافظ ابن حجر: في تعليق التعليق (٩٩/١) وصله البخاري في كتاب الأدب المفرد برقم (٢٨٧) عن ابن عباس رضي الله عنهما، والإمام أحمد في المسند (٢٣٦/١)، والطبراني في المعجم الكبير (٢٢٧/١١) برقم (١١٥٧٢)، [وفيه محمد بن إسحاق ولم أراه من حديثه إلا معنعناً، وله شاهد مرسل صحيح، يعني: مرسل عن عمر بن عبدالعزيز]، كذلك قال الهيثمي في مجمع الزوائد (٦٠/١) رواه أحمد والطبراني والبخاري وفيه محمد بن إسحاق وهو مدلس، ولم يصرح بالسماع، وقد حكم الألباني وشعيب الأرنؤوط بأنه حسن لغیره، واللفظ المذكور في المتن يعينه أخرجه الطبراني عن أبي هريرة رَضِيَ اللهُ عَنْهُ في المعجم الأوسط برقم (٧٣٥١) (٧/٢٢٩).

(٣) أخرجه ابن أبي شعبة في مصنفه برقم (٣٥٥٢٦) (٧/٢٢٤) واللالكائي في إعتقاد أهل السنة برقم (١٠) (١/٥٤) وابن أبي عاصم في كتاب الزهد (١/١٩٧، ١٩٦) وابن المبارك في الزهد =

“Allah caused Friday to be lost to those who came before us. For the Jews, there was Saturday and for the Christians, there was Sunday. Then Allah brought us forth and He guided us to Friday. Likewise, they will follow after us on the Day of Resurrection. We were the last nation to come forth, but we will be the foremost on the Day of Resurrection.”⁵

Bukhari reported in disconnected form from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said, **“The most beloved Religion to Allah is the easy-going sincere worship of Allah alone.”⁶**

Ubayy Bin Ka’ab (رَضِيَ اللهُ عَنْهُ), **“Cling to the Straight Path and the Sunnah for indeed the Fire will not touch a person who follows the Straight Path and the Sunnah, who remembers the Most Merciful, and then weeps out of the fear of Allah. And there is not a person upon the Straight Path and Sunnah who remembers the Most Merciful and his skin quivers from the fear of Allah except that his likeness is like a tree with dried leaves. So when the wind blows, the leaves fall away from it. So his sins fall away from him just as the leaves fall away from that tree. Verily, exerting small effort on the Straight Path and Sunnah is better than striving hard in opposition to the Straight Path and Sunnah.”⁷**

⁵ See Bukhāri, no. 876, Muslim, no. 856.

⁶ Bukhāri, no. 38, and with a connected chain of narration from Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) in Al-Adab Al-Mufrad, no. 287. Its was declared authentic by Al-Albāni.

⁷ Ibn Abī Shaybah in Al-Musannaf, no. 35526; Al-Lālikā’ī in Sharh Usūl I’tiqād Ahlis-Sunnah,, no. 10, and others.

وعن أبي الدرداء رَضِيَ اللهُ عَنْهُ قَالَ: «يا حبذا نوم الأكياس وإفطارهم كيف يغبنون سهر الحمقى، وصومهم، ولمثقال ذرة من برٍّ مع تقوى ويقين أعظم، وأفضل وأرجح من أمثال الجبال عبادة من المغترين»^(١).
تعليق سماحة الشيخ ابن باز رَحِمَهُ اللهُ :

المقصود: من هذا أَنَّ اللهَ جعل، هذا الإسلام هو أفضل الأديان، وهو دين الله الَّذِي به السعادة والنجاة، وَأَنَّ العبد لو تمسك به واستقام عليه له الجنة والكرامة، وَأَنَّ اجتهادات العبد في صلاة أو صوم أو غير ذلك على غير السُنَّة لا ينفعه: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣]، ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

فالواجب على جميع المكلفين التمسك بالإسلام والاجتهاد في طاعة الله، هذا هو طريق النجاة، وهذا هو طريق السعادة، فالإقتصاد في الإسلام والسير عليه بالقليل خير من اجتهاد فيه بالكثير في غير إسلام وفي غير سنَّة، ولا حول ولا قوة إلا بالله.



= برقم (٨٩) (٢٢/١) وعبدالله بن أحمد في زوائده على كتاب الزهد لأبيه برقم (١٠٩١) وابن الجوزي في صفوة الصفوة (٤٧٦/١) وتمامه: «فانظروا أعمالكم، فإن كان اجتهاد واقتصاد، فليكن عل منهاج الأنبياء وستتهم عليهم السلام».

(١) رواه الإمام أحمد في الزهد برقم (٧٣٧)، ومن طريقه أخرجه أبي نعيم في الحلية (٢١١، ٦٣٠/١)، والدليل في الفردوس بمأثور الخطاب (٢٦٩/٥) برقم ٨١٥١ وابن الجوزي في صفوة الصفوة (١/٦٣٠).

Abu Dardā' (رَحِمَهُ اللهُ) stated, **“O seeker of excellence! How is sleeping at night and withholding from [voluntary] fasts of the astute and discerning ones superior to the night-prayer and fasting of the of the foolish ones? An atom’s weight of piety alongside the fear of Allah and certainty [yaqeen] is greater, better and preferable than the like of mountains of worship performed by those who have been deceived.”**⁸

Comments of the eminent Shaykh Ibn Bāz (رَحِمَهُ اللهُ)

The intent of this chapter is that Allah made Islam the best of all religions. It is the religion through which happiness and salvation is attained. If the servant was to hold fast to it, and remain steadfast upon it, then he would attain Paradise and honour. The striving of a person in Prayer or Fasting or other matters does not benefit him if it is upon other than the Sunnah. Allah, the Most High, stated: **“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”**⁹ And He said: **“And whoever desires a religion other than Islam, then it will never be accepted from him.”**¹⁰

So, it is incumbent upon every sane adult to cling to Islam and strive in the obedience of Allah. That is the path to salvation, the path to happiness. Moderation in Islam and to traverse upon it with little is better than striving hard with much that is not from Islam, and not from the Sunnah. And there is no movement or power except with Allah.

End.

⁸ Imām Ahmad in Az-Zuhd, no. 737; Abu Nu’aym in Al-Hilyah 1/630, 211 and others.

⁹ Al-Mā'idah: 3

¹⁰ Āli 'Imrān: 85

Further comments:

Ubayy Bin Ka'ab (رَضِيَ اللهُ عَنْهُ) said, **"Cling to the Straight Path and the Sunnah..."** The intent of the path is the Path of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللهُ عَنْهُمْ). And that is mentioned in the saying of Allah, the Most High:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

"This is My Path, it is straight, so follow it. And do not follow the other paths, for you will be separated from His Path. This has He instructed you that you may become righteous." (Al-An'ām: 153)

So in this verse, Allah made the path singular, that there is only one path. It is this one path that gathers the affairs of the Religion in detail, and the affairs of the Sunnah in detail. As for the other paths and desires, then upon each of those paths there is devil that calls the people to it. They are paths of deviation and innovation.

Ubayy (رَضِيَ اللهُ عَنْهُ) continued, **"Indeed the Fire will not touch a person who follows the Straight Path and the Sunnah, who remembers the Most Merciful, and then weeps out of the fear of Allah..."**

Ubayy explained that the one who acquires this virtue is the one who is upon the Straight Path and the Sunnah. As for the one who cries, while he is upon bid'ah (innovation), then his crying, humility and fear does not benefit him. There are many among the Christians, the grave-worshippers and innovators who cry but it does not benefit them in front of Allah. The affair is not about crying and humility. Rather, what matters is what a person is upon. Is he following the Straight Path and Sunnah? If so, he is rewarded. But if he is upon bid'ah and misguidance, then his weeping and humility does not benefit him. Ubayy said, **"And there is not a person upon the Straight Path and Sunnah who remembers the Most Merciful and his skin quivers from the fear of Allah except that his likeness is like a tree with dried leaves. So when the wind**

blows, the leaves fall away from it. So his sins fall away from him just as the leaves fall away from that tree.” So if he upon the Path and Sunnah, his sins will fall away just as dry leaves fall away from a tree. This is just as it is reported in a hadīth Qudsi: **“O son of Adam! If you were to come to Me with sins that fill the earth, and then you met Me without associating partners with Me in worship, I would surely come to you with its like of forgiveness.”**¹¹ This proves the tremendous station of holding fast to the methodology (Manhaj) of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). That is the Path and Sunnah that he and his Companions (رَحِمَهُ اللهُ عَلَيْهِمْ) were upon. So, whoever wants salvation, let him turn his sight, his knowledge and his heart to that time that was present before the appearance of these sects and desires. That was the era in which the Muslims were united in the Creed (‘Aqīdah), the Methodology and the Sunnah. That was the time of the Companions (رَحِمَهُ اللهُ عَلَيْهِمْ) before the differing came about. There was no one among the Companions who innovated into Allah’s Religion. Rather, Allah saved them from innovations. Ubayy said, **“Moderation on the Straight Path and Sunnah is better than striving hard upon opposition to the Straight Path and Sunnah.”** That is because Allah blesses a small amount of deeds that are in accordance to the Path and Sunnah that agree with the Revealed texts.

Actions that are done upon other the Path and Sunnah are in opposition to the truth, they are newly introduced and innovations. So, a person who acts in that manner is disobedient to Allah, the Most High and follows other than the Path of the believers regardless of whether his deeds are numerous. He is not upon guidance and is not rewarded for those deeds.

¹¹ Sahīh Sunan At-Tirmidhi, no. 2805.

Abu Dardā (رَحِمَهُ اللهُ) said¹², **“An atom’s weight of piety alongside the fear of Allah and certainty [yaqeen] is greater, better and preferable than the like of mountains of worship performed by those who have been deceived.”** This narration shows the importance of ikhlās (sincerity) of the heart, and being truthful in one’s conduct with the Lord. The people are of different levels in this affair. And Abu Bakr (رَحِمَهُ اللهُ) excelled the whole Ummah in this regard. Imām Ahmad reported in Fadā’il As-Sahābah (118) with an authentic chain of narration to Bakr Ibn Abdillāh Al-Muzani that he said: **“Abu Bakr did not excel the people in that he prayed more than them or fasted more than them. Rather, he excelled them with an affair that was in his heart.”** And this is the meaning of the saying of Abu Dardā (رَحِمَهُ اللهُ), along with adhering to the Straight Path.

It is of paramount importance that the deeds are in accordance to the Sunnah, the Methodology and the Straight Path. It is not about *how much* one worships, or strives, or gives da’wah. Rather, what really matters is whether these actions are in agreement with the Sunnah and the Straight Path, alongside taqwa and yaqeen (fear of Allah and certainty in belief). Imām Al-Hasan Al-Basri was asked, **“Why were the Sahābah the best of people even though some of the Tābi’een had more acts of worship than them?”** He responded, **“The Sahābah worshipped and the Hereafter was in their hearts. These [who came after them] worshipped and the world was in their hearts.”**

We ask Allah, the Most High, for well-being and safety.

¹² Athar reported by Imām Ahmad in Az-Zuhd (737); Abu Nu’aym in Al-Hilyah (1/211). Though there maybe some unknown narrators in the chain from Abu Dardā, it is nevertheless supported by the texts of the Quran and Sunnah.