

باب تفسير الإسلام

وقوله تعالى: ﴿فَإِنْ حَاجُّوكَ فَقُلْ أَسَلْتُ وَجْهَ اللَّهِ وَمِنْ أَتَّبَعَنَ﴾ الآية [آل عمران: ٢٠].

وفي الصحيح عن عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: «الإسلامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا»^(١).

تعليق سماحة الشيخ ابن باز رَحِمَهُ اللهُ:

وهذا جواب النبي ﷺ لجبرائيل - عليه السلام - لما سأله عن الإسلام أجاب بهذا الجواب، كما جاء من حديث عمر رَضِيَ اللهُ عَنْهُ وفيه «الإسلامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ وَتَحُجَّ» هذا تفسير للإسلام بأركانه والإسلام أعمّ يشمل كل ما أمر الله به ورسوله، وترك ما نهى الله عنه ورسوله، كما قال الله تعالى: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ [آل عمران: ١٩] ولكن هذه أركانه، فالشيء يفسر بأركانه، ويفسر بجميع أجزائه.

(١) جزء من حديث قصة جبريل عليه السلام الطويل المشهور في سؤاله للنبي ﷺ عن الإسلام والإيمان والإحسان وعلامات الساعة وقد أخرجه مسلم في كتاب الإيمان، باب بيان الإيمان والإسلام والإحسان برقم (٨).

CHAPTER 3: THE EXPLANATION OF ISLAM

Text: Shaikhul-Islām Muhammad bin Abdul-Wahhāb (رَحِمَهُ اللهُ) said:

Allah (سُبْحَانَهُ وَتَعَالَى) stated: **“So if they dispute with you O Prophet, say: ‘I have submitted myself to Allah in Islam and so have those who follow me.’”** (Āli ‘Imrān: 20)

Bukhāri reported from ‘Umar (رَضِيَ اللهُ عَنْهُ) that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Islam is that you testify that none has the right to be worshipped besides Allah and that Muhammad is the Messenger of Allah, and that you establish the Prayer, pay the Zakāh (charity), fast the month of Ramadān and perform Hajj when you are able to make the journey.”**¹

Comments: Imām Ibn Bāz (رَحِمَهُ اللهُ) said:

This was the answer of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to Jibreel (عَلَيْهِ السَّلَام) when he asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about Islam, so he answered as is reported in the narration of ‘Umar (رَضِيَ اللهُ عَنْهُ): **“Islam is that you testify that none has the right to be worshipped besides Allah and that Muhammad is the Messenger of Allah, and that you establish the Prayer, pay the Zakāh (charity), fast the month of Ramadān and perform Hajj when you are able to make the journey.”** This is the explanation of Islam in terms of its pillars —and in a more general sense, Islam is everything that Allah has commanded with, and likewise his Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and it is to avoid

¹ A portion of a longer hadīth wherein the Angel Jibreel (عَلَيْهِ السَّلَام) visited the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and asked him about Islam, Imān (faith), perfection in worship and the signs of the Hour. Reported by Al-Bukhāri in the Book of Imān (no. 8).

whatever Allah and His Messenger have prohibited, as Allah (تَبَارَكَ وَتَعَالَى) has stated: **“Indeed, the only religion with Allah is Islam.”** (Āli ‘Imrān: 20) However, in the narration of ‘Umar, only the five pillars of Islam are mentioned. Therefore, some narrations explain its pillars and others explain all of its parts.

Additional Comments:

As for the testification, “lā ilāha illallāh” then it means, **“there is no deity worthy of worship in truth except for Allah.”** The misguided sects such as the Mu’tazilah, Ashā’irah and Ahlul-Kalām interpreted the oneness of Allah’s worship (*Tawheed Al-Ulūhiyyah*) to mean oneness in Allah’s Lordship (*Tawheed Ar-Rubbūbiyyah*) so they said that “lā ilāha illallāh” means “there is no creator besides Allah.” Others such as the Khawārij of this age said that “lā ilāha illallāh” means, “there is no judge besides Allah.” All of these interpretations are false and deviated because the meaning of “lā ilāha illallāh” is, **“there is no deity worthy of worship in truth except for Allah.”**

For further reading on misinterpretations of Tawheed read:
<https://www.abukhadeejah.com/categories-of-tawheed-not-adding-hakimiyyah/>

قال المؤلف رَحِمَهُ اللهُ :

وفيه عن أبي هريرة رَضِيَ اللهُ عَنْهُ مرفوعاً قال: «المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»^(١).

عن بهز بن حكيم بن معاوية عن أبيه عن جده أنه سأل رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عن الإسلام؟ فقال: «الإسلام أن تُسَلِّمَ قَلْبُكَ لِلَّهِ تَعَالَى، وَأَنْ تُؤَلِّيَ وَجْهَكَ إِلَى اللَّهِ تَعَالَى، وَتُصَلِّيَ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ» رواه أحمد^(٢).

عن أبي قلابة عن رجل من أهل الشام عن أبيه أنه سأل رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ما الإسلام؟ قال: «أَنْ يَسْلِمَ قَلْبُكَ لِلَّهِ

(١) لعل عزو شيخ الإسلام رَحِمَهُ اللهُ حديث أبي هريرة رَضِيَ اللهُ عَنْهُ للصحيح سهو منه أو من الناسخ، فحديث أبي هريرة المذكور، رواه أحمد والترمذي والنسائي، وصححه ابن حبان والحاكم وتمامه «وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ» ينظر: أحمد في المسند (٢/٣٧٩)، والترمذي في أبواب الإيمان عن رسول الله رَضِيَ اللهُ عَنْهُ، باب ماجاء في أن المسلم من سلم المسلمون من لسانه ويده برقم (٢٦٢٧)، وقال: هذا حديث حسن صحيح، والنسائي في كتاب الإيمان، باب صفة المؤمن برقم (٤٩٩٨) وفي الكبرى (٥٣٠/٦) برقم (١١٧٢٦) وصححه ابن حبان في كتاب الإيمان، باب ذكر إطلاق اسم الإيمان على من آمنه الناس على أنفسهم وأموالهم (١/٤٠٦) برقم (١٨٠) والحاكم في المستدرک في كتاب الإيمان (١/١١) برقم (٢٢)، والجزء المستشهد به من الحديث أخرجه الشيخان من حديث عبد الله بن عمرو بن العاص رضي الله عنهما البخاري في كتاب الإيمان، باب المسلم من سلم المسلمون من لسانه ويده برقم (١٠) وفي كتاب الرقاق، باب الانتهاء عن المعاصي برقم (٦٤٨٤)، ومسلم في كتاب الإيمان، باب بيان تفاضل الإسلام وأي أموره أفضل برقم (٤٠)، كما أخرجاه أيضاً من حديث أبي موسى الأشعري، البخاري برقم (١١)، ومسلم برقم (٤٢).

(٢) أخرجه أحمد في المسند (٣/٥)، والطبراني في المعجم الكبير (١٩/٤٢٦) برقم (١٠٣٦)، وأورده ابن حبان في صحيحه برقم (١٦٠) وقال عنه الشيخ شعيب الأرناؤوط في تعليقه على المسند إسناده صحيح (٣٣/٢٢٦).

Text: Shaikhul-Islām Muhammad bin Abdul-Wahhāb (رَحْمَةُ اللَّهِ) said:

It reported from Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) from Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): **“A Muslim is one from whose speech and hand other Muslims are safe.”**²

Bahz bin Hakeem bin Mu’āwiyah narrated from his father from his grandfather that he asked Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about Islam. So, he replied, **“Islam is that you submit your heart to Allah the Most High, that you turn your face to Allah the Most High, that you pray the prescribed Prayers and you pay the obligatory charity (Zakāh).”** Reported by Ahmad.³

Abu Qilābah reported from a man from the people of Shām from his father that he asked Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), **“What is Islam?”** He replied, **“That you submit your heart to Allah the Mighty and Majestic and that the Muslims are safe from your tongue and hand.”** Then he asked, **“Which Islam is the best?”** The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, **“Al-Imān (Faith).”** He asked, **“And what is Al-Imān?”** The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) answered, **“That you believe in Allah, His Angels,**

² This wording is reported by Muslim in his *Saheeh* (no. 41) from Jābir bin Abdullāh. As for the hadeeth of Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ), then it is reported by Ahmad (2/379), At-Tirmidhi (2627, declared authentic by Al-Albāni), An-Nasā’ī (4998) and was authenticated by Ibn Hibbān and Al-Hākim with the wording: **“A believer is one whom the people feel safe as it relates to their lives and wealth.”**

³ A hasan hadeeth, Ahmad in *Al-Musnad* (5/3 no. 20022), At-Tabarāni in *Al-Kabeer* (19/426, no. 1036), Ibn Hibbān (160). It is hasan through Bahz bin Hakeem through other routes of transmission reported by Ahmad, An-Nasā’ī and Al-Hākim —see *As-Saheehah* of Al-Albāni (no. 369).

His Books, His Messengers and the Resurrection after death.”⁴

Comments: Imām Ibn Bāz (رَحْمَةُ اللَّهِ عَلَيْهِ) said:

These narrations prove something that Islam is general and encompassing—it includes the pillars and other matters. So, a true Muslim fulfils the pillars and whatever else that Allah has obligated upon him—and he withholds from oppressing the people and from transgressing the limits of Allah.

Additional Comments

Does Islam increase and decrease just as Imān increases and decreases? Shaikh Sālih Ālush-Shaikh said: “The majority of Ahlus-Sunnah hold that Islam is the same as Imān in that it is described with increasing and decreasing.” The following are important points to note in this discussion:

1. People differ with respect to their submission:

a) There is a submission to Allah (*istislām*) of Tawheed⁵ that is obligatory and binding—so whoever abandons it has disbelieved—or by refusing it, has not entered into Islam.

⁴ Reported by Abdur-Razzāq in *Al-Musannaf* (11/127, no. 20107), Ahmad in *Al-Musnad* from Abu Qilābah from ‘Amr bin ‘Abasah (4/114). There is an unknown narrator in the chain of narration, but the meaning of the hadeeth is saheeh due to narrations reported by Al-Bukhāri and Muslim with this meaning. Also, Al-Arnā’ūt in his checking of *Al-Musnad* of Imām Ahmad declared it to be saheeh (28/252).

⁵ Tawheed is to single out Allah alone with worship, Lordship and His Names and Attributes. The Prophets and Messengers were sent to call their people to establish the worship of Allah alone and

b) There is a submission to those aspects of Islam such that if a person abandons submission to them, then he is sinful or deficient—this is because he is deficient in the aspect of yielding to Allah with obedience (*al-inqiyādu lillāhi bit-tā'ah*).

2. As for the testification that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the slave and Messenger of Allah —then that encompasses:

- a) obeying his commands,
- b) avoiding what he had prohibited,
- c) and that one does not worship Allah except according to the way of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his legislation.

The people are of different levels in these three matters —indeed even in their belief in the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the people differ. So, all of this proves that Islam can be complete in some people, less than complete in other people and non-existent in others.

3. Islam has been explained as the five pillars which include the actions such as the Prayer, Zakāh, Fasting and Hajj. And there are further narrations that explain Islam with other affairs such as people being safe from the harm of one's tongue and hand and so on. So, in these matters too, the people are of different levels.

Imām Al-Ājurri (رَحْمَةُ اللَّهِ عَلَيْهِ) cited from Hasan a statement he made to Muhammad bin 'Ali (رَحْمَةُ اللَّهِ عَلَيْهِمَا) that: **"Imān increases and**

to abandon the worship of all the false deities. Read a more detailed discussion on Tawheed:

<https://www.abukhadeejah.com/the-fundamentals-of-tawheed-monotheism-part-1-quran/>

decreases —it increases with obedience and decreases with disobedience. As for Islam, it cannot be said that it increases and decreases.” Ibn Taymiyyah (d. 728H رَحْمَةُ اللَّهِ عَلَيْهِ) commented:

“This is based on the fact that Islam is a testification as is authentically reported from Az-Zuhri (d. 124H رَحْمَةُ اللَّهِ عَلَيْهِ), ‘Islam is a testification and Imān is actions.’ Meaning that to merely testify with the *shahādātayn* (i.e. “there is none worthy of worship except Allah and Muhammad is the Messenger of Allah”) a person takes the ruling of being a Muslim. So, in this there can be no increase or decrease. But if what is intended by Islam is to act on all of the outward obligations, then that is prone to increase and decrease just like Imān.”⁶

Islam and Imān when mentioned together and separately

Shaikh Al-Islam Ibn Taymiyyah (رَحْمَةُ اللَّهِ عَلَيْهِ) stated: When either Islam or Imān are mentioned [textually] on their own without the other, they carry the same meaning, but when they both appear together [in texts] they carry separate specific meanings. So, when Islam is mentioned on its own without Imān then what is intended is the whole of the Religion, the apparent and hidden deeds. And when Imān is mentioned on its own without Islam, then that too intends the whole of the Religion. But when the two of them are mentioned together, then they carry separate meanings. In that case, Islam means the outward acts alongside submission of the heart and its compliance —and Imān means the hidden deeds (i.e. belief and action of the heart).⁷

⁶ *Ash-Sharee’ah* of Al-Ājurri (2/593) with its commentary.

⁷ See *Kitāb Al-Imān* of Ibn Taymiyyah (p. 287).