

In the Khutbah I talked briefly on the five pillars of Islam and explained that these are the primary article of the Islamic faith, and also clearly a physical rituals that if it is performed by anyone, then this person is called a Muslim.

These primary articles of faith are very important, yet may not be a lone sufficient to enter us into heaven. (ألعمل ألسالغ) good deeds, must be paired with the five pillars of Islam to ensure going to heaven without prior purification.

Allah subhanahu wataala said in the Quran in Surat elkahf:


" (إن اللذین آمنوا وعملوا الصالحات كانت لهم جنّات ألفردوس نزلوا ) those who have Eeman (the five pillars of Islam, and the angels, and the books, and the prophets) and perform **Righteous deeds, shall enter the ferdous paradise for their entertainment.**

We Muslims nowadays we concentrate on accomplishing the physical rituals of Islam and heedless of the righteous deeds.

Ibn Hajar Al asqalani ameer al momeneen in the science of hadeeth (773h - 852h) commented on his tafseer sahih al bikhari, that this deen is anchored on four hadeeth. If we memorize these four hadeeth, implement then in our daily actions, then perfect them, along with the Eeman are sufficient to enter us into paradise.

١- عن عمر بن الخطاب

"إنما الأعمال بالنیات، وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى دنیا یصیبها، أو إلى امرأة ینکحها، فهجرته إلى ما هاجر إليه"

It is related from the Commander of the Believers Abu Hafs `Umar ibn al-Khattab -- may God be well pleased with him -- that he said: "I heard God's Messenger say  :

"Actions are only according to intentions, and to each only what he intended. Whoever emigrates towards God and His Messenger, his emigration is towards God and His Messenger; whoever emigrates for the attainment of a worldly goal or in order to marry a woman, then his emigration is only towards what he emigrated to."

(In our deen the intention is the foundation of every action.) every move and action we take in our daily lives, if we coupled it with the intention of performing this move or action for the sake of Allah paired with correctly performing this action as in accordance with the sunnah, then it shall be accepted and full reward shall be given.

٢- البشیر بن النعمان

"الحلال بینه والحرام بینه، و بین ذلك أمور متشابهاً، فمن استبرأهن فهو أسلم لدينه ولعرضه، ومن وقع بهن فیوثیک أن یقع فی الحرام، كالمرتع إلى جانب الحمى یوثیک أن یقع فیه"

**"Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know. He who guards against doubtful things keeps his religion and honour blameless, and he who indulges in**

doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his flock round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His preserves. Beware, in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart."

[Al-Bukhari & Muslim]

عن عائشة رضي الله عنها قالت،

"مَنْ أَحَدَّثَ فِي أَمْرِنَا مَا لَيْسَ فِيهِ - فَهُوَ رَدٌّ . وفي لفظٍ : قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : مَنْ صَنَعَ أَمْرًا عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ"

**On the authority of the Mother of the Faithful, Umm Abdullah, 'Aishah, who said that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,**

**"Whoever introduces into our matter (religion) that which is not a part of it, will have it (his innovation) rejected."**

Related by Al-Bukhari & Muslim

In another narration for this Hadith, the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

"Whoever commits an act which is not a part of our matter (religion), will have it (his act) rejected."

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### **The Status of this Hadith**

Ibn Hajar said, "This Hadith is considered one of the basis of Islam and a pillar of the religion." An-Nawawi said, "This Hadith deserves to be preserved, publicly announced and (firmly) implemented in rejecting the impermissible."

At-Turaqi said, "This is a Hadith that deserves to be called 'one half of the proofs of the religion.' This is because the proof (evidence, Text, etc.) is used to confirm or reject a rule, and this Hadith is a tremendous tool to confirm or reject all religious rulings."

In addition, ibn Rajab said "This Hadith is one of the major basis of Islam, just like the Hadith 'Actions are only considered according to the intentions...', which is the scale with which the actions, in both their hidden and apparent aspects, are weighed."

### **A Warning Against Innovating in the Religion**

The Prophet said, "Whoever introduces into our matter that which is not a part of it, will have it rejected." This indicates that whoever follows his desire and "invents" or "adds" to the religion of Allah what is not a part of the religion, or what is not in conformity with the general rules and basis of the religion, then this innovation is rejected and will not benefit its originator in his religion or life. This is a Hadith that lays down the firm foundation for this great rule of our religion, that is, all innovations in the religion are rejected, and is supported by many Texts in the Quran and the Sunnah, that which will take considerable space and time if we attempt to list them all.

الراوي: أنس بن مالك المحدث: البخاري

Anas relates that the Prophet (peace be upon him) said: "None of you truly believes until he loves for his brother what he loves for himself." [Sahîh al-Bukhârî and Sahîh Muslim]

**The importance of this hadith:**

"This hadith is one of the foundations of Islam."

This hadith is not saying that a person becomes an unbeliever for failing to hold in his heart such love for others. It is merely stating that his belief is deficient.

This is made clearer by a narration in Musnad Ahmad that reads: "A worshipper does not attain the truth of faith until he loves for the people what he loves for himself of good."

This hadith shows the humanity of Islam. A person cannot be considered to be fully a believer until he loves for others what he loves for himself. This meaning is not restricted to his fellow Muslims; it applies to all humanity. Indeed, the Prophet (peace be upon him) said: "Love for the people what you love for yourself and you will be a believer." [Sunan Ibn Mâjah]

At the forefront of what a Muslim should want for others is for them to be rightly guided. He should desire Islam for all humanity just as he desires it for himself. This should inspire him to call non-Muslims to Islam and to call his fellow Muslims to righteousness and piety.

It also includes treating other people the way one wishes to be treated. The Prophet (peace be upon him) said: "Whoever wishes to be kept away from the Fire and admitted to Paradise should have death overtake him while he believes in Allah and the Last Day and should treat people the way he wants them to treat him." [Sahîh Muslim]

According to imam Abu dawood the following hadeeth is interchangeable with the lest hadeeth.

روي الترمذي وابن ماجه عن أبي هريرة رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم (من حسن إسلام المرء تركه ما لا يعنيه) .

"The Messenger of Allah (Allah bless him and give him peace) said, "From the excellence of a man's Islam is leaving that which does not concern him."