

Lesson 21

Summary Notes

Islām and Īmān

Islām and Īmān (I)

"We name the people of our Qiblah : Muslims, believers, as long as they acknowledge that which the Prophet (ﷺ) brought, and [as long as they [give accede and assent to him in all that he said and informed." [54]

"We do not excommunicate any of the **People of the Qiblah** on account of a sin, as long as he did not deem it lawful. Nor do we say that a sin is of no detriment to the doer [if committed] with faith." [58]

"We hope for the good people among the believers that He will pardon them, and [that He will] enter them into Heaven by His mercy, but we do not consider them to be secure, nor do we testify about their [being in] Heaven. We seek forgiveness for their bad people, and fear for them, but we do not make them despair." [59]

"Faith is affirmation by the tongue and acquiescence by the heart." [62]

"And, all that has been authenticated from the Messenger of Allāh (ﷺ) by way of legislation and clarification - all of it is true." [63]

"Faith is one, and its adherents are equal in its basis. The distinction between them is [established] by fear, piety, contradiction of caprice, and pursuit of the more appropriate. All the believers are **awliya' of Allāh**, and the noblest of them before Allāh is the most obedient of them, and he among them who follows the Qur'ān closest." [64-65]

"Faith is belief in Allāh, His angels, His Books, His messengers, the Last Day, and Destiny - that the good of it and the bad of it, the sweet of it and the bitter of it - all of it is from Allāh." [66]

"We are believers in all of that. We do not make distinction amongst any of His prophets, and we corroborate them all upon that which they brought.." [67]

"The people of enormities from among the Ummah of Muhammad (ﷺ) shall not remain eternally in the Fire, provided they died as monotheists, even if they did not repent, after they meet Allāh as affirming believers. They are subject to His will and verdict : if He wills He will forgive them, and pardon them by His grace, as He, the Mighty the Majestic, has mentioned in His book , "And He forgives anything beneath that to whom He wills" Qur'ān [4:48], or if He wills He will punish them in the Fire

out of His justice, then He will bring them out of it by His mercy and by the intercession of intercessors from among those who obeyed Him, and then He will raise them into Heaven. That is because Allāh has undertaken [to deliver] those who recognize Him, and does not treat them, in both worlds, like those who deny Him - those who have despaired of His guidance and have not attained [any] of His protection. O Allāh, Protector of Islām and its people! Keep us firm upon Islām until we meet You with it!" [68]

The Gabriel hadith

Islām : to testify that there is no god but Allāh that Muhammad is the messenger of Allāh, to perform Ṣalāh and to give Zakāh, to fast Ramadan and to perform the Hajj (for those who are able).

Īman : to believe in Allāh, His angels, His Books, His Messengers, the Last Day and Destiny.

Ihsān : to worship Allāh as if you see Him, but since you do not see Him, then know that He is seeing you.

Difference between the words in the Sharī'ah and linguistic contexts

In the Sharī'ah, every Muslim is a Mu'min and vice-versa.

"Then, We removed from it (the town of Prophet Lot) whoever therein was among the **believers**. But, We did not find therein other than a single house of **Muslims**." Qur'ān [51:35-36]

"The desert Arabs said, 'We **believe**.' Say, 'You have not believed, but rather say, 'We have **submitted**', for faith has not yet entered your hearts.'" Qur'ān [49:14]

"Then, when they both had **submitted**, and he (Abraham) laid (his son) down on his forehead." Qur'ān [37:103]

"**Īmān** is affirmation and confirmation, . . . and **Islām** is surrender and submission to the commands of Allāh, the Exalted. Linguistically, there is a difference between **īmān** and **Islām**, but (in the Sharī'ah) there is no **īmān** without **Islām**, nor does there exist **Islām** without **īmān**, the two being [inseparable] like the inside and outside [of something]." [Abū Ḥanīfah, Al-Fiqh al-Akbar]

Definition of Īmān

It includes profession by the tongue and affirmation by the heart, by consensus.

Deeds and faith

"Do you not see how Allāh sets forth a parable : A good word is like a good tree,

whose root is well-established and whose branches are in the sky; it gives forth its produce at every season by the leave of its Lord." Qur'ān [14:24-25]

Salvation and Deviant Sects

1. **Murji'ites** said that sin is of no detriment if committed by one having faith.
2. **Mu'tazilites** said that a believer who commits a major sin may no longer be considered a believer, nor is he a disbeliever. They termed him a **fāsiq** (transgressor), who is between the two stations of belief and unbelief (*al manzilu bayn al-manzilatayn*), and who will remain eternally in Hell.
3. **Khawārij** said that a Muslim who commits a sin deliberately becomes a disbeliever, and will remain forever in Hell.
4. **Ahlu's-Sunnah wa'l-Jamā'ah** : a Muslim who has committed a sin is still a Muslim, not a disbeliever, although his faith is imperfect. he will not remain forever in Hell.

"Whoever does an atom's weight of good shall see it." Qur'ān [99:7]

"Whoever says **Lā ilāha illallāh** will enter heaven, even if he steals and even if he commits adultery."

"Whoever said **Lā ilāha illallāh** and had a mustard-seed's weight of faith shall emerge from the Fire." [Bukhārī, Muslim]

The aḥādith of bay'ah.

Danger of becoming complacent with faith:

"Narrate to them the story of him to whom We gave Our signs, but he withdrew himself from them, so Satan overtook him and he then became one of the deluded. If We had willed, We would have exalted him thereby, but he clung to the earth and followed his desires. So, his likeness is the likeness of a dog; if you provoke it, it will loll out its tongue at you, and if you leave it alone, it will (still) loll out its tongue at you. That is the parable of those who reject Our signs, so relate the narrative in order that they might reflect." Qur'ān [7:176]

"I shall turn away from My signs those who are unjustly proud upon the earth, and if they see the way of rectitude, they will do not take it as a way, and if they see the way of error, they take it as a way; that is because they rejected Our signs and were unheeding of them." Qur'ān [7:146]