

**Part 1:**  
**Religion & Worldly Life**

*Kitāb ut-Tawḥeed*  
(The Book of Monotheism)

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## 9. *The Basis of Islam and its Essential Pillars*

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In tandem with the nature of our present book, it carries this intended meaning, to be an exposition upon the basis of Islam and the reality of *Tawḥeed*. In other words, with the meaning of what the testimony of faith is – that there is no god/deity but Allah and that Muḥammad is the Messenger of Allah. The abridgement of what is commonly referred to by many people as being the ‘Five Pillars of Islam’ is a good parlance. Yet it is necessary to correct some of the errors that have arisen therein, as well as dispelling some of the confusions that have become quite common place. In particular, the word ‘Pillar’ (*rukn*, pl. *Arkān*) is notably absent from the *Sharī’ah* texts, although it has been used extensively by previous scholars. It has largely been taken from the famous *ḥadith* of Abdullah ibn Umar al-Khaṭṭāb (may Allah be pleased with him), as has been reported in the *Ṣaḥīḥ* of Imām Bukhārī:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرَمَةَ بْنِ خَالِدٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ

‘Ubaidallah bin Musa narrated to us he said Ḥandthala bin Abi Sufyān reported to us from ‘Ikrima bin Khālīd from Ibn Umar (may Allah be pleased with him) he said: the Prophet (peace be upon him) said: *Islam is built upon five – to testify that there is no deity but Allah and that Muḥammad is the messenger of Allah; to establish Ṣalāh, to pay Zakāt, Ḥajj and the fast of Ramaḍān.*

The *ḥadīth* is widely reported such as in *Ṣaḥīḥ* Muslim,<sup>1</sup> in the *Sunan* of Nasā'i,<sup>2</sup> as well in *Ṣaḥīḥ* Ibn Ḥibbān.<sup>3</sup> Following this citation, the Imām Abu Ḥātim Ibn Ḥibbān furnishes us with a very important and lucid comment,<sup>4</sup> he writes:

These two reports have both come to address (matters) according to (or based upon) the given situation, because he (peace be upon him) mentioned *al- 'Imān* then enumerated four qualities, then he mentioned al-Islam and enumerated five qualities. And this is what we say in our book, because when the Arabs mention something known in their language which has such enumeration, it doesn't mean that the listed number of matters is to the exclusion of all others. Of what behind it he did not intend with his speech (peace be upon him) that *al- 'Imān* is not (only) what was counted in the report of Ibn 'Abbās because he (peace be upon him) mentioned in other reports a great number of things regarding *al- 'Imān* which are not mentioned in either of the reports which both Ibn 'Abbās and Ibn Umar have conveyed.

A considerable number of scholars of *ḥadīth* have cited this tradition in their respective works.<sup>5</sup> Elsewhere in his *Ṣaḥīḥ*, Imām Bukhārī has a fuller explanation of the narrative, albeit in *mawqūf* form:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ رَجُلَانِ فِي فِتْنَةٍ ابْنُ الرَّبِيعِ فَقَالَ إِنَّ النَّاسَ صَنَعُوا وَأَنْتَ ابْنُ عُمَرَ وَصَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا يَمْنَعُكَ أَنْ تَخْرُجَ فَقَالَ يَمْنَعُنِي أَنَّ اللَّهَ حَرَّمَ دَمَ أَخِي فَقَالَ أَلَمْ يَقُلْ اللَّهُ (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ) فَقَالَ قَاتَلْنَا حَتَّى لَمْ تَكُنْ فِتْنَةٌ وَكَانَ الدِّينُ لِلَّهِ وَأَنْتُمْ تَرِيدُونَ أَنْ تَقَاتِلُوا حَتَّى تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِغَيْرِ اللَّهِ وَرَادَ عُثْمَانُ بْنُ صَالِحٍ عَنْ ابْنِ وَهْبٍ قَالَ أَخْبَرَنِي فُلَانٌ وَحْيُوهُ بْنُ شُرَيْحٍ عَنْ بَكْرِ بْنِ عَمْرٍو الْمَعَاذِرِيِّ أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ عَنْ نَافِعٍ

<sup>1</sup> *Ṣaḥīḥ* Muslim Vol. 1 sec. 45 & 46, no. 16

<sup>2</sup> *Sunan* Nasā'i Vol. 8 sec. 108, no. 5001

<sup>3</sup> *Ṣaḥīḥ* Ibn Ḥibbān Vol. 1 sec. 375, no. 158 and Vol. 4 sec. 295, no. 1446

<sup>4</sup> Appearing after citing the *ḥadīth* of Ibn Umar at Vol. 1 sec. 375, no. 158 in the *Ṣaḥīḥ*

<sup>5</sup> The listed references are: *Ṣaḥīḥ* Ibn Khuzayma Vol. 1 sec. 159, no. 308; Vol. 1 sec. 160, no. 309, Vol. 3 sec. 187, no. 1880 and Vol. 4 sec. 128, no. 2505, *Musnad* Imām Aḥmad bin Ḥanbal Vol. 2 sec. 120, no. 6015 and Vol. 2 sec. 143, no. 6301, *Musnad* Humaydi Vol. 2 sec. 308, no. 703, *Musnad* Abu Ya'la Vol. 10 sec. 166, no. 5788, Ṭabarānī *Mu'jam Kabir* Vol. 12 sec. 309, no. 13,203 and Vol. 12 sec. 412, no. 13,518, Ṭabarānī *Mu'jam al-Awsaṭ* Vol. 6 sec. 230, no. 0; Vol. 6 sec. 230, no. 6264 and Vol. 7 sec. 34, no. 6770, Imām Nasā'i *Sunan al-Kubra* Vol. 6 sec. 531, no. 11,732, *Sunan* Nasā'i Vol. 6 sec. 531, no. 11,732, *Sunan* Tirmidhi Vol. 5 sec. 6, no. 2609 and Bayhaqy *Sunan al-Kubra* Vol. 1 sec. 358, no. 1561; Vol. 4 sec. 81, no. 7013 and Vol. 4 sec. 199, no. 7680.

أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا حَمَلَكَ عَلَى أَنْ تَحُجَّ عَامًا وَتَعْتَمِرَ عَامًا وَتَتْرَكَ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَقَدْ عَلِمْتَ مَا رَغِبَ اللَّهُ فِيهِ قَالَ يَا ابْنَ أَخِي بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ إِيْمَانٍ بِاللَّهِ وَرَسُولِهِ وَالصَّلَاةِ الْخَمْسِ وَصِيَامِ رَمَضَانَ وَأَدَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ قَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ أَلَا تَسْمَعُ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ)، (فَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ)، قَالَ: فَعَلْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ الْإِسْلَامُ قَلِيلًا فَكَانَ الرَّجُلُ يُفْتَنُ فِي دِينِهِ إِمَّا قَتْلُهُ وَإِمَّا يُعَذِّبُونَهُ حَتَّى كَثُرَ الْإِسْلَامُ فَلَمْ تَكُنْ فِتْنَةٌ قَالَ فَمَا قَوْلُكَ فِي عَلِيٍّ وَعُثْمَانَ قَالَ أَمَّا عُثْمَانُ فَكَانَ اللَّهُ عَفَا عَنْهُ وَأَمَّا أَنْتُمْ فَكُفَرْتُمْ أَنْ تَعْفُوا عَنْهُ وَأَمَّا عَلِيٌّ فَأَبْنُ عَمِّ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحَتْنُهُ وَأَشَارَ بِيَدِهِ فَقَالَ هَذَا بَيْنُهُ حَيْثُ تَرَوْنَ

Muḥammad bin Bashār narrated to us Abdal-Wahāb narrated to us ‘Ubaidallah narrated to us from Nāfi’ from Ibn Umar, may Allah be pleased with him: During the affliction of Ibn az-Zubayr, two men came to Ibn Umar and said: ‘The people are lost, and you are the son of Umar, and the companion of the Prophet, so what forbids you from coming out?’ He said: ‘What forbids me is that Allah has prohibited the shedding of my brother's blood.’ They both said: ‘Didn't Allah say: *And fight then until there is no more affliction?*’ He said: ‘We fought until there was no more affliction and the *Deen* is for Allah, while you want to fight until there is affliction and until the *Deen* becomes for other than Allah.’

And (from) Uthmān bin Ṣāliḥ from Ibn Wahb he said, Ḥaywa bin Shurayḥ and so and so reported to me from Bakr bin Amr al-Ma’āfirī that Bukeer bin Abdullah narrated to him from Nāfi’ (the following) is added: that a man came to Ibn Umar and said: ‘O Abu Abdar-Raḥman! What made you perform *Hajj* in one year and *Umra* in another and leave the *Jihād* in the path of Allah, though you know how much Allah recommends it?’ Ibn Umar replied: ‘O son of my brother! Islam is founded upon five: ‘Imān in Allah and his messenger; the five-prayers, the fasting of *Ramadhān*; rendering of *Zakāt* and pilgrimage (*Hajj*) to the house.

The man said: ‘O Abu Abdar-Raḥman! Won't you listen to why Allah has mentioned in his book: *If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight against the one that transgresses; and fight them till there is no more affliction.*’ Ibn Umar said: We did it, during the lifetime of Allah's Messenger (peace be upon him) when Islam had only a few followers. A man would be put to trial because of his *Deen*; he would either be killed or tortured. But when the Muslims increased, there was no more affliction or oppression.’ The man said: ‘What is your opinion about Uthmān and ‘Ali?’ Ibn Umar said: ‘As for Uthmān, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for Ali, he is the cousin of Allah's Messenger (peace be upon

him) and his son-in-law.’ Then he pointed with his hand and said, ‘That is his house which you see.’

Imām Aḥmad also cites similarly in his *Musnad* again in *mawquf* form:

حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ يَزِيدَ بْنِ بِشْرِ عَنْ ابْنِ عُمَرَ قَالَ بَيْنِي الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ قَالَ فَقَالَ لَهُ رَجُلٌ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ ابْنُ عُمَرَ الْجِهَادُ حَسَنٌ هَكَذَا حَدَّثَنَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Waki’ narrated to us from Sufyān from Manṣūr from Sālīm bin Abi al-Ja’d from Yazeed bin Bishr from Ibn Umar, he said: Islam is built upon five: testifying that there is no deity but Allah; establishing the prayer, paying the *Zakat*; pilgrimage to the house and the fast of *Ramaḍān*. A man said to him: And *Jihād* in the way of Allah? Ibn Umar said – *Jihād* is good, thus as the Prophet (peace be upon him) narrated to us.

I would submit that there is great difference in the narrative as set out on multiple occasions and shown by these various *aḥādith* that have been reported. Yet in none of the narratives presented thus far, is there an explicit mention of hearing this directly from the Prophet (peace be upon him) by Ibn Umar. What he does mention is – ‘he said, the Prophet said;’ ‘from the Prophet, he said,’ or ‘the Prophet narrated to us.’ It is something which strengthens the contention that it would appear to be a deduction (*istinbāʿ*) that has been made by Abdullah ibn Umar bin al-Khaṭṭāb from the famous *ḥadith* of Jibreel, which he took from his father Umar; more pertinently, he was not a direct eyewitness to that event. In any case, it is a continuously recurrent tradition (*mutawātir*) from Ibn Umar, as it has been reported by the majority of trustworthy narrators from the *Tābi’een*.

Within the *Musnad* of Imām Aḥmad the following is reported upon the authority of Jarir ibn Abdullah:

حَدَّثَنَا هَاشِمٌ حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ عَنْ عَامِرٍ عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَيْنَى الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ

Hāshim narrated to us Isrā'il narrated to us from Jābir from 'Aāmir from Jarir he said the Messenger of Allah (peace be upon him) said: *Islam is built upon five; testifying that there is no deity but Allah, establishing the Ṣalāh, paying the Zakāt, pilgrimage to the house and the fast of Ramaḍān.*

Ṭabarāni also reports this in *Mu'jam al-Kabir*,<sup>6</sup> as does Abu Ya'la in his *Musnad*,<sup>7</sup> as well as other than them. Next, Imām Aḥmad has recorded the following, again in his *Musnad*:

حَدَّثَنَا مَكِّيُّ حَدَّثَنَا دَاوُدُ بْنُ يَزِيدَ الْأَوْدِيُّ عَنْ عَامِرٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصِيَامُ رَمَضَانَ

Makki narrated to us Dāwud bin Yazeed al-Awdi narrated to us from 'Aāmir from Jarir bin Abdallah he said I heard the Prophet (peace be upon him) saying: *Islam is built upon five; testifying that there is no deity but Allah, establishing the Ṣalāh, paying the Zakāt, pilgrimage to the house and the fast of Ramaḍān.*

As with the above, Ṭabarāni also reports this in *Mu'jam al-Kabir*<sup>8</sup> as does Abu Ya'la in his *Musnad*,<sup>9</sup> amongst others. The following narration has been cited by Ṭabarāni in his *Mu'jam al-Kabir*:

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيلٍ الْغَزَوِيُّ حَدَّثَنَا أَبُو كَرِيبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ حَدَّثَنَا شَيْبَانُ عَنْ جَابِرٍ عَنِ الشَّعْبِيِّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصِيَامُ رَمَضَانَ

Al-Ḥasan bin 'Aleel al-Ghazi narrated to us Abu Kareeb narrated to us Mu'āwiya bin Hishām narrated to us Shaybān narrated to us from Jābir from ash-Sha'bi from Jarir he

<sup>6</sup> Ṭabarāni *Mu'jam al-Kabir*, Vol. 2 sec. 326, no. 2363

<sup>7</sup> *Musnad* Abu Ya'la Vol. 13 sec. 490, no. 7502

<sup>8</sup> Ṭabarāni *Mu'jam al-Kabir*, Vol. 2 sec. 326, no. 2364

<sup>9</sup> *Musnad* Abu Ya'la Vol. 13 sec. 497, no. 7507

said: Islam is built upon five; testifying that there is no deity but Allah, establishing the *Ṣalāh*, paying the *Zakāt*, pilgrimage to the house and the fast of *Ramaḍān*.

Again, Ṭabarāni has the next narration, albeit recorded in his *Mu'jam Ṣaghir*:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَمَّادٍ أَبُو بَشِيرٍ الدُّوَلَابِيُّ، بِمِصْرَ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَشْعَثُ، عَنْ عَطَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحُجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ

Muḥammad bin Aḥmad bin Ḥammād Abu Bishr al-Dawlābi narrated to us in Egypt my father narrated to us Ash'ath narrated to us from 'Aṭāf from Abdallah bin Ḥabeeb bin Abi Thābit from ash-Sha'bi from Jarir bin Abdullah al-Bajili from the Prophet (peace be upon him) he said: *Islam is built upon five; testifying that there is no deity but Allah, establishing the Ṣalāh, paying the Zakāt, pilgrimage to the house and the fast of Ramaḍān.*

Following each of these narrations, I would submit that there is some divergence in the reporting routes concerning this from Jarir bin Abdullah and its *mawquf* and 'an-an' formats. Also, there is a distinct lack of explicit mention of hearing this directly from the Prophet (peace be upon him), in a similar manner to the aforementioned narratives from Ibn Umar. Perhaps it is also an *ijtihād* that is being transmitted from Jarir bin Abdallah al-Bajili may Allah be pleased with him.

Ṭabarāni has the next narration, this time in *Mu'jam al-Kabir*:

حدثنا أبو يزيد القراطيسي حدثنا أسد بن موسى حدثنا مؤمل بن إسماعيل عن حماد بن زيد عن عمرو بن مالك عن أبي الجوزاء عن بن عباس رضي الله عنهما ولا أعلمه إلا رفعه إلى النبي، صلى الله عليه وسلم، قال بني الإسلام على خمس شهادة أن لا إله إلا الله والصلاة وصيام رمضان فمن ترك واحدة منهم كان كافرا حلال الدم

Abu Yazeed al-Qarāṭisi narrated to us Asad bin Musa narrated to us Muwamil bin Ismā'il narrated to us from Ḥammād bin Zayd from Amr bin Mālik from Abul'Jawza' from Ibn 'Abbās may Allah be pleased with them and I don't know of it except that it is raised to



the Prophet (peace be upon him) he said: Islam is built upon five; testifying that there is no deity but Allah, the *Ṣalāh* and the fast of *Ramaḍān* and whoever leaves one from amongst them he is a *kāfir* whose blood is lawful.

Consequently, this narration with its slanderous addition is rejected both in terms of its transmission and reported text. Moreover, it is from the vagaries of Muwamil bin Ismā'il and he is not *thiqa*.

All the narratives considered thus far represent what al-Islam is being built and constructed upon; to reiterate again, it is noteworthy that the word 'pillar' is not used originally in any reports. The word doesn't appear in any of the reported texts. Such an inaccuracy begins with the first listed, as the testimony, *al-Shahāda*, being a pillar from amongst the pillars upon which Islam is built. Nay, it is more important than that and it is of the upmost importance. It is the solid base of Islam; it is the basis and foundation of Islam itself upon which all pillars and columns are built from. But the texts that have been outlined thus far make 'al-Islam' to be '*al-Shahāda*' by itself; other texts make 'al-Islam' to be *al-'Imān*, of which this will be cited shortly. One will therefore discern that without any doubt whatsoever, that the 'Pillars of Islam' are in fact more numerous than the famous five. And with that the unusual observation which was made by Imām Abu Ḥātim Muḥammad ibn Ḥibbān as cited previously where he said:

These two reports have both come to address (matters) according to (or based upon) the given situation, because he (peace be upon him) mentioned *al-'Imān* then enumerated four qualities, then he mentioned al-Islam and enumerated five qualities. And this is what we say in our book, because when the Arabs mention something known in their language which has such enumeration, it doesn't mean that the listed number of matters is to the exclusion of all others. Of what behind it he did not intend with his speech (peace be upon him) that *al-'Imān* is not (only) what was counted in the report of Ibn 'Abbās because he (peace be upon him) mentioned in other reports a great number of things regarding *al-'Imān* which are not mentioned in either of the reports which both Ibn 'Abbās and Ibn Umar have conveyed.

It has not been received upon the qualities of Islam not from Imām Ibn Ḥibbān by himself and not from other than him, with that at present we have here that it is not greatly different from the qualities of *al-‘Imān*. As has been reported in the *Sunan* of Imām Tirmidhi:<sup>10</sup>

Muḥammad ibn Ismā’il narrated to us Musa ibn Ismā’il narrated to us ‘Abbān bin Yazeed narrated to us Yahya bin Abi Kathir narrated to us from Yazeed bin Salām that Abu Salām narrated to him that al-Ḥārith al-Ash’ari narrated to him that the Prophet (peace be upon him) said: *Indeed, Allah commanded Yahya bin Zakariyya with five commandments to abide by, and to command the Children of Israel to abide by them. But he was slow in doing so. So Esa said: Indeed, Allah commanded you with five commandments to abide by and to command the Children of Israel to abide by. Either you command them, or I shall command them. So Yahya said: ‘I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.’ So he gathered the people in Jerusalem, and they filled (the masjid) and sat upon its balconies. So he said: Indeed Allah has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allah and not associate anything with him. The parable of the one who associates others with Allah is that of a man who buys a servant with his own gold or silver, then he says to him: ‘This is my home and this is my business so take care of it and give me the profits.’ So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that?*

*And Allah commands you to perform Ṣalāh, and when you perform Ṣalāh then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a sachet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allah than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: I can ransom myself from you with a little or a lot so he ransoms himself from them. And He commands you to remember Allah. For indeed the parable of that, is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from the Shayṭān except by the remembrance of Allah. The Prophet (peace be upon him) said: And I command you with five that Allah commanded me: Listening and obeying, Jihād, Hijrah, and the Jamā’ah.*

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<sup>10</sup> The Arabic text of the narration has been omitted given its considerable size.

*For indeed whoever parts from the Jamā'ah the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of Jāhiliyyah then he is from the coals of Hell. A man said: O Messenger of Allah! Even if he performs Ṣalāh and fasts? So he (peace be upon him) said: Even if he performs Ṣalāh and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers of Allah.*

After citing this tradition, Abu Esa at-Tirmidhi makes the following comment:

This *ḥadith* is *ḥasan Ṣaḥīḥ ghareeb* (strange). Muḥammad ibn Ismā'il has said: 'al-Ḥārith al-Ash'ari he has companionship and he has other than this *ḥadith*.' Muḥammad bin Bashār narrated to us Abu Dāwud at-Ṭayālisi narrated to us 'Abbān bin Yazeed narrated to us from Yaḥya bin Abi Kathir from Yazeed bin Salām from Abi Salām from al-Ḥārith al-Ash'ari from the Prophet peace be upon him, (mentioning) about it, with us. Abu Esa said: This *ḥadith* is *ḥasan Ṣaḥīḥ ghareeb* (strange). And (of) Abu Salām al-Ḥabashi, his name is Mamṭur and he reports from Ali bin al-Mubārak from Yaḥya bin Abi Kathir.

Muḥammad ibn Ismā'il is none other than Abu Abdullah al-Bukhārī, the famed Imām of the *dunya* and the companion of what is termed as authentic, *Ṣaḥīḥ*. The *ḥadith* is reported widely, cited in many notable collections.<sup>11</sup> It is also reported by Imām an-Nasā'i in his *Sunan al-Kubra*, albeit, only the last paragraph:

أخبرنا هشام بن عمار قال حدثنا محمد بن شعيب قال أخبرني معاوية بن سلام أن أخاه زيد بن سلام أخبره عن جده أبي سلام أنه أخبره قال أخبرني الحارث الأشعري عن رسول الله، صلى الله عليه وسلم، قال: من دعا بدعوة جاهلية فإنه من جثى جهنم! ، فقال رجل: (يا رسول الله وإن صام وصلى؟!)، قال: نعم وإن صام وصلى - فادعوا بدعوة الله التي سماكم الله بها: المسلمين، المؤمنين، عباد الله

<sup>11</sup> The listed references are: *Ṣaḥīḥ Ibn Hibbān* Vol. 14 sec. 128, no. 6233, *Ṣaḥīḥ Ibn Khuzayma* Vol. 1 sec. 244 no. 483; Vol. 2 sec. 65, no. 930 and Vol. 3 sec. 196, no. 1895, *Musnad Aḥmad* Vol. 4 sec. 130, no. 17,209; Vol. 4 sec. 202, no. 17,833, *Mustadrak* of al-Ḥākim Vol. 1 sec. 204, no. 405; Vol. 1 sec. 205, no. 406; Vol. 1 sec. 362, no. 863 and Vol. 1 sec. 583, no. 1534, *Musnad Ṭayālisi* Vol. 1 sec. 159, no. 1161, Ṭabarāni *Mu'jam al-Kabir* Vol. 3 sec. 287, no. 3427; Vol. 3 sec. 287, no. 3428; Vol. 3 sec. 289, no. 3430, Ṭabarāni *Mu'jam ash-Shāmiyān* Vol. 4 sec. 112, no. 2870, Bayhaqy *Sunan al-Kubra* Vol. 2 sec. 282, no. 3348, and *Musnad Abu Ya'la* Vol. 3 sec. 143, no. 1571.

Hishām ibn ‘Ammār reported to us he said Muḥammad bin Shu’ayb narrated to us he said Mu’āwiya bin Salām reported to me that his brother Yazeed bin Salām reported to him from his grandfather Abu Salām that he reported to him, he said al-Ḥārith al-Ash’ari reported to me from the Prophet (peace be upon him): *And whoever calls with the call of Jāhiliyyah then he is from the coals of Hell!* A man said: O Messenger of Allah, (even if) he prays and fasts? He (the Prophet) said: *Yes, (even if) he prays and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers of Allah.*

I would submit, there is no mention in this of the pilgrimage - *Ḥajj*. Instead there comes that of the ‘remembrance of Allah.’ There is also the addition in relation to the five also, here being: listening and obeying, *Jihād*, *Hijrah* and al-*Jamā’ah* (the community). Also, it appears in the *Muṣṣanaḥ* of Abu Bakr ibn Abi Shayba with a very authentic channel of transmission:

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ وَفَدَ عَبْدُ الْقَيْسِ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ الْوَفْدُ، أَوْ مِنَ الْقَوْمِ، قَالُوا: رِبِيعَةٌ، قَالَ: مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ غَيْرَ خَزَائِيَا، وَلَا نَدَامَى، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نَأْتِيكَ مِنْ شَقَّةٍ بَعِيدَةٍ، وَإِنْ بَيْنُنَا وَبَيْنَكَ هَذَا الْحَيَّ مِنْ كُفَّارٍ مُضَرٍّ، وَإِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمَرْنَا بِأَمْرِ فَصَلِّ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا نَدْخُلُ بِهِ الْجَنَّةَ، قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، وَقَالَ: هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ، قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ، وَأَنْ تُغَطُّوا الْخُمْسَ مِنَ الْمَغْنَمِ، فَقَالَ: احْفَظُوهُ وَأَخْبِرُوا بِهِ مَنْ وَرَاءَكُمْ

Ghundar narrated to us from Shu’ba from Abu Jamrah from Ibn ‘Abbās: that a delegation from Abd’il Qays came to the Prophet (peace be upon him). So the Prophet (peace be upon him) said: Who are the people? (or) who are the delegates? They replied: We are from the tribe of Rabi’ah. He (the Prophet) said: *Welcome O delegation - or delegates - neither you will have disgrace, nor you will regret.* They said: O Messenger of Allah We have come to you from a distant place and there is the tribe of the *kuffar* of Muḍar intervening between you and us and we cannot come to you except in the sacred month, so please order us to do something good and that we may also inform our people whom we have left behind (at home) and that we may enter paradise. He (the Prophet) said: *I command you with four and prohibit you from four: I command you all to believe in Allah alone.* And he (the Prophet) said: *Do you know what is meant by believing in Allah alone?* They replied - Allah and His Messenger know best. He (the Prophet) said: *To testify that there is no deity except Allah and that Muḥammad is the Messenger of Allah; to establish*

*the ṣalāh, to render the zakāt, to fast in Ramaḍān and that you give the fifth from the booty.*

He (the Prophet also further) said: *Memorise them and tell them to the people whom you have left behind.*

I would submit that here again there is no mention of *Hajj* within the narrative. It is likely that this may have been before the obligation of *Hajj* because Abd'il Qays are from the older period of Islam; although, the narration does contain the addition of giving a fifth from the booty. Abu Bakr ibn Abi Shayba also cites the following in his *Muṣṣanaḥ*:

حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا غُلَامَ بَنِي عَبْدِ الْمُطَّلِبِ، فَقَالَ: وَعَلَيْكَ، فَقَالَ: إِنِّي رَجُلٌ مِنْ أَخَوَالِكَ مِنْ بَنِي سَعْدِ بْنِ بَكْرٍ وَأَنَا رَسُولُ قَوْمِي إِلَيْكَ وَوَافِدُهُمْ وَأَنَا سَأَلْتُكَ فَمُسْتَدَّةٌ مَسْأَلَتِي إِيَّاكَ، وَمُنَاشِدُكَ فَمُسْتَدَّةٌ مُنَاشِدَتِي إِيَّاكَ، قَالَ: خُذْ يَا أَخَا بَنِي سَعْدٍ، قَالَ: مَنْ خَلَقَكَ وَهُوَ خَالِقُ مَنْ قَبْلَكَ وَهُوَ خَالِقُ مَنْ بَعْدَكَ؟ قَالَ: اللَّهُ، قَالَ: نَشِدْتُكَ بِذَلِكَ أَهْوَأُ أَرْسَلْتُكَ؟ قَالَ: نَعَمْ، قَالَ: مَنْ خَلَقَ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ وَأَجْرَى بَيْنَهُنَّ الرِّزْقَ؟ قَالَ: اللَّهُ، قَالَ: نَشِدْتُكَ بِذَلِكَ أَهْوَأُ أَرْسَلْتُكَ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّا وَجَدْنَا فِي كِتَابِكَ وَأَمَرْنَا رُسُلَكَ أَنْ نُصَلِّيَ فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ صَلَوَاتٍ لِمَوَاقِيَّتِهَا فَنَشِدْتُكَ بِذَلِكَ أَهْوَأُ أَمَرَكَ بِهِ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّا وَجَدْنَا فِي كِتَابِكَ وَأَمَرْنَا رُسُلَكَ أَنْ نَأْخُذَ مِنْ حَوَاشِي أَمْوَالِنَا فَنَرُدَّهَا عَلَى فُقَرَائِنَا فَنَشِدْتُكَ بِذَلِكَ أَهْوَأُ أَمَرَكَ بِذَلِكَ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: أَمَّا الْخَامِسَةُ فَلَسْتُ سَأَلْتُكَ عَنْهَا، وَلَا أَرَبَ لِي فِيهَا، قَالَ: ثُمَّ قَالَ: أَمَّا الَّذِي بَعَثَكَ بِالْحَقِّ لِأَعْمَلَنَّ بِهَا وَمَنْ أَطَاعَنِي مِنْ قَوْمِي، ثُمَّ رَجَعَ فَضَجَّكَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى بَدَتْ نَوَاجِدُهُ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ

Ibn Fuḍeel narrated to us from ‘Aṭā bin as-Sā’ib from Sālim bin Abi al-Ja’d from Ibn ‘Abbās he said: an Arab came to the Prophet (peace be upon him) and he said – Peace be upon you oh boy from Bani Abdal-Muṭṭalib. Then he said: *and upon you*. Then he replied: I am a man from the maternal uncles of Bani Sa’d bin Bakr and I am the Messenger of this people sent unto you, and delegated unto you. I am going to ask you questions about issues, being harsh in enquiry. And implore you strongly that you (respond) to my appeal. He said: *O my brother of Bani Sa’d, take*. He said: Who created you and who is the creator; it is the creator of you after you. He said: *Allah*. I implore you with that, is it he that sent you? He replied: *yes*. He said: who has created the seven heavens and the worlds, providing therein provision? He said: *Allah*. He said: I adjure you, did he send you with that? He said: *Yes*. He said: and indeed, we find in your book that, that your Prophets ordered us with five-prayers in a day and a night at its fixed times. I adjure you, has he ordered you with that? He replied: *yes*. He said: And we find in your book that, that your

Prophets ordered us that we take from the source of our margins of our wealth so that a tribute of that may be passed on to our poor, I adjure you, has he ordered you with that? He replied: yes. Then he said: As for the fifth, you are not asked from it and no Arab to have from it. Then he said: By him who has sent you with the truth whoever acts upon that and whomsoever obeys me from my nation. Then the Prophet reverted laughing until his teeth were visible, thereafter he said: *By him in whose hand my soul he has spoken the truth and will enter heaven.*

Once again, as has been collected in the *Muṣṣanaḥ* of Abu Bakr ibn Abi Shayba:

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ الْحَكَمِ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ النَّزَّالِ يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْ عُرْوَةَ تَبُوكَ، فَلَمَّا رَأَيْتَهُ خَالِيًا قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، فَقَالَ: بَخٍ، لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَهُوَ يَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ وَتُلْقَى اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، أَوْ لَا أَذْكَكَ عَلَى رَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ أَمَّا رَأْسُ الْأَمْرِ فَالْإِسْلَامُ مَنْ أَسْلَمَ سَلِمَ، وَأَمَّا عَمُودُهُ فَالصَّلَاةُ، وَأَمَّا ذِرْوَتُهُ وَسَنَامُهُ فَالْجِهَادُ فِي سَبِيلِ اللَّهِ

Ghundar narrated to us from Shu'ba from al-Hakam he said I heard 'Urwa bin an-Nazzāl narrate from Mu'ādh bin Jabal he said: We came back with the Messenger of Allah (peace be upon him) from the expedition (*ghazwa*) of Tabuk. When I saw him free I said: O Messenger of Allah, direct me to a deed which will admit me to paradise. *Bravo, verily you have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy; to offer the obligatory prayer, to render the obligatory zakāt and to meet Allah without associating anything with him whatsoever. Shall I not guide you upon the head of the matter, its column and its apex? As for the head of the matter, it is Islam, whoever accepts and submits. And as for its column, it's the Ṣalāh, as for its apex it is Jihād in the path of Allah.*

Once more, there is another narration from the *Muṣṣanaḥ* of Abu Bakr ibn Abi Shayba:

حَدَّثَنَا عُبَيْدُ بْنُ حُمَيْدٍ عَنْ الْحَكَمِ عَنْ الْأَعْمَشِ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عُرْوَةَ تَبُوكَ... ثُمَّ ذَكَرَ نَحْوَهُ

‘Abeeda bin Ḥumayd narrated to us from al-Ḥakam from al-‘Amash from Maymoon bin Abu Shabeeb from Mu’ādh bin Jabal he said: We set out with the Messenger of Allah (peace be upon him) to the *Ghazwa* of Tabuk (then mentioned the remainder).

Here I would submit, that this was at the end of the ninth year, after which the obligations of pilgrimage and fasting have already taken effect, and neither are mentioned. There is mention though of *Jihād* in the path of Allah as being the apex and pinnacle. Imām Ṭayālisi has the next tradition recorded in his *Musnad* from the wording reported by Ḥudhayfah. The *isnād* is exceptionally authentic and is upon the conditions of Bukhārī and Muslim:

حدثنا شعبة عن أبي إسحاق قال سمعت صلة بن زفر يحدث عن حذيفة قال: الإسلام ثمانية أسهم: الإسلام سهم، والصلاة سهم، والزكاة سهم، والحج سهم، والجهاد في سبيل الله سهم، وصوم رمضان سهم، والأمر بالمعروف والنهي عن المنكر سهم، وقد خاب من لا سهم له

Shu’ba narrated to us from Abu Ishāq he said I heard Ṣilah bin Zufar narrate from Ḥudhayfah, he said: al-Islam is made of eight-shares: al-Islam is a share; *ṣalāh* is a share, *zakāt* is a share, *Ḥajj* is a share; *Jihād* in the way of Allah is a share, fasting in *Ramaḍān* is a share and commanding the good and forbidding the evil is a share. And indeed, one who has no share therein has lost.

I would submit, that that he has given the description of ‘Islam being a share,’ that is to say, the testimonial that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah. That is shown in the next narration which was collected by the Imām Abdar-Razzāq in his *Muṣṣanaf*:

عن معمر والثوري عن أبي إسحاق عن صلة بن زفر عن حذيفة قال: (بني الاسلام على ثمانية أسهم شهادة أن لا إله الا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وحج البيت وصوم شهر رمضان والجهاد والأمر بالمعروف والنهي عن المنكر وقد خاب من لا سهم له

From Ma’mar and ath-Thawri from Abu Ishāq from Ṣilah bin Zufah from Ḥudhayfah, he said: Islam is build upon eight-shares: testifying that there is no deity except Allah and that Muḥammad is the Messenger of Allah; establishing the *ṣalāh*, rendering the *zakāt*,

pilgrimage to the house, fasting the month of *Ramaḍān*, *Jihād*, commanding the good and forbidding the evil. And indeed, one who has no share therein has lost.

Similar is also found in *mawdu* form in his *Muṣṣanaf*,<sup>12</sup> but the wording of *Jihād* being a share is omitted from the text. Imām Abu Bakr ibn Abi Shayba has also cited the narration in two places in his *Muṣṣanaf*.<sup>13</sup> Imām Abu Ya'la cites the next narration in his *Musnad*:

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا حَبِيبُ بْنُ حَبِيبٍ - أَخُو حَمْزَةَ الزِّيَّاتِ - عَنْ أَبِي إِسْحَاقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْإِسْلَامُ ثَمَانِيَةٌ أَسْهُمٌ: الْإِسْلَامُ سَهْمٌ، وَالصَّلَاةُ سَهْمٌ، وَالزَّكَاةُ سَهْمٌ، وَالْحَجُّ سَهْمٌ، وَالْجِهَادُ سَهْمٌ، وَصَوْمُ رَمَضَانَ سَهْمٌ، وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ، وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ، وَخَابَ مَنْ لَا سَهْمَ لَهُ

Suwayd bin Sa'eed narrated to us Ḥabeeb bin Ḥabeeb – brother of Ḥamza az-Zayyāt – narrated to us from Abu Ishāq from al-Ḥārith from Ali (may Allah be pleased with him) from the Prophet (peace be upon him) he said: *al-Islam is eight-shares – Islam is a share; ṣalāh is a share, zakāt is a share, Ḥajj is a share; Jihād is a share, fasting in Ramaḍān is a share and commanding the good is a share and forbidding the evil is a share. And indeed, one who has no share therein has lost.*

Essentially the *ḥadith* is the same as the former, albeit here with Ḥabeeb bin Ḥabeeb az-Zayyāt and it is a weak tradition in grading (*ḍa'ef*); in its *isnād* it is attributed to being from al-Ḥārith from Ali as *marfu'*. Perhaps it is a defect from Suwayd bin Sa'eed given that he is much greater in age and his uncle and consequently had defects. It is also in the *Sunnah* of Abu Bakr bin Khilāl (as per the *Shāmila*):

حدثنا أبو عبد الله قال: حدثنا وكيع قال: حدثنا أبي وإسرائيل وعلي بن صالح عن أبي إسحاق عن صلة بن زفر العبسي عن حذيفة، قال: الإسلام ثمانية أسهم: الإسلام سهم، والصلاة سهم، والزكاة سهم، والحج سهم، ورمضان سهم، والجهاد سهم، والأمر بالمعروف سهم، والنهي عن المنكر سهم، وقد خاب من لا سهم له

<sup>12</sup> *Muṣṣanaf* Abdar-Razzāq Vol. 5 sec. 173, no. 9280

<sup>13</sup> *Muṣṣanaf* Ibn Abi Shayba Vol. 4 sec. 230, no. 19,561 and Vol. 6 sec. 158, no. 30,313



Abu Abdullah narrated to us he said Waki' narrated to us he said my father, Isrā'il and Ali bin Šālīḥ narrated to us from Abu Ishāq from Šillah bin Zufar al-'Absi (who) narrated to us from Ḥudhayfah he said: Al-Islam is eight-shares; Islam is a share and *ṣalāh* is a share; *zakāt* is a share, *Ḥajj* is a share; *Ramaḍān* is a share and commanding the good is a share and forbidding the evil is a share. And indeed, one who has no share therein has lost.

Furthermore, as has been reported by al-Bazzār in his *Musnad*:

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ الشُّتْرِيُّ، قَالَ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْخَضْرَمِيُّ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ عَطَاءٍ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ صِلَةَ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْإِسْلَامُ ثَمَانِيَّةُ أَشْهُمٍ الْإِسْلَامُ سَهْمٌ، وَالصَّلَاةُ سَهْمٌ، وَالزَّكَاةُ سَهْمٌ، وَحُجُّ الْبَيْتِ سَهْمٌ، وَالصِّيَامُ سَهْمٌ، وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ، وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ سَهْمٌ، وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ؛ وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: الْإِسْلَامُ ثَمَانِيَّةُ أَشْهُمٍ ثُمَّ ذَكَرَ مِثْلَهُ وَلَمْ يُسَيِّدْهُ

Muḥammad bin Sa'eed bin Yazeed bin Ibrāhim at-Tastari narrated to us he said Ya'qub bin Ishāq al-Ḥaḍrami reported to us he said Yazeed bin 'Aṭā reported to us he said Abu Ishāq reported to us from Šilla from Ḥudhayfah may Allah be pleased with him from the Prophet (peace be upon him) he said: *Islam is made from eight-shares. The first share, is believing in Islam, performing Ṣalāh is one share; paying zakāt is a share; pilgrimage to the house is a share, fasting is a share, commanding the good is a share, forbidding the evil is a share as is Jihād in the path of Allah. Verily (there is) failure for one who has no share in it.* And Muḥammad bin al-Muthanna reported it he said Muḥammad bin Ja'far reported to us he said Shu'ba reported to us from Abu Ishāq from Šilla bin Zufar from Ḥudhayfah may Allah be pleased with him, that he said: al-Islam is eight-shares, then mentioned the remainder without its channel.

Thereafter al-Bazzār commented: 'And this *ḥadīth* we do not know of it by this *isnād*, that is to say, it is raised, except by way of Yazeed bin 'Aṭā from Abu Ishāq.' Imām at-Ṭabarānī has the next narration in both *Mu'jam al-Kabir* and *Mu'jam al-Awsaṭ*:

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْمَدٍ الْمَرْوَزِيُّ حَدَّثَنَا حَامِدُ بْنُ أَدَمَ حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ عَشْرَةٌ أَشْهُمٌ، وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَهِيَ الْمِلَّةُ، وَالثَّانِيَةُ الصَّلَاةُ وَهِيَ الْفِطْرَةُ، وَالثَّالِثَةُ الزَّكَاةُ وَهِيَ الطَّهُّورُ، وَالرَّابِعَةُ الصَّوْمُ وَهِيَ الْجَنَّةُ، وَالْخَامِسَةُ الْحَجُّ وَهِيَ الشَّرِيعَةُ، وَالسَّادِسَةُ الْجِهَادُ وَهِيَ الْعُرْوَةُ، وَالسَّابِعَةُ الْأَمْرُ بِالْمَعْرُوفِ وَهُوَ الْوَفَاءُ، وَالثَّامِنَةُ النَّهْيُ عَنِ الْمُنْكَرِ وَهِيَ الْحُجَّةُ، وَالتَّاسِعَةُ الْجَمَاعَةُ وَهِيَ الْأُلْفَةُ، وَالْعَاشِرَةُ الطَّاعَةُ وَهِيَ الْعِصْمَةُ

Muḥammad bin Muḥammad al-Marwazi narrated to us Ḥāmid ibn Adam narrated to us Ali bin ‘Aāṣim narrated to us Khālīd bin al-Ḥadth’a narrated to us from ‘Ikrima from Ibn ‘Abbās he said that the Messenger of Allah (peace be upon him) said: Al-Islam is ten-shares and indeed one who has no share therein has lost. Testifying that there is no deity except Allah, and it is the millah; secondly, the prayer, it is the fiṭra, thirdly the zakāt and it is the Ṭahur (purity). Fourth, the fast and it is the shield. Fifth, al-Ḥajj and it is the Shari’ah. Sixth, al-Jihād and it is adherence. Seventh, commanding the good and it is a debt. Eight, forbidding the evil and it is the proof. Ninth, the community (al-Jamā’ah) and it is the affinity. And tenth, obedience and it is the listening.

In *al-Awsaṭ*, he then writes: ‘This *ḥadīth* isn’t recited from Khālīd bin al-Ḥadth’a except by way of Ali bin ‘Aāṣim and Ḥāmid bin Adam individually.’ I would submit that Ḥāmid bin Adam bin Muslim al-Azdi al-Tiliyānī al-Marwazi is different in it. Ibn ‘Adī has said: ‘I didn’t see in his *ḥadīth* if he narrated from a trustworthy narrator anything that is *munkar*, but if that happened then his narration is considered weak.’ He mentioned the comment of Ibn Ḥibbān in *ath-Thiqāt*, ‘Maybe (he has) mistakes,’ and al-Khalīlī said in *al-Irshād*, ‘Ḥāmid bin Adam al-Marwazi is *thiqa*, he narrates from several scholars and Muḥammad bin Ḥamdawī Abu Rajā’ and other than him; he heard from Abu Ghānim Yunus bin Nāfi and other than him.’ But some of them have accused him of lying, which would seem to suggest that this charge has been unfairly put, as it has been mentioned elsewhere, in explaining the sentences like the saying from these two testimonials: ‘it is the *milla*’ except where its saying from ‘Aṭā; ‘and it is infallible’, something from the strangers. Perhaps subsumed from the words of Ibn ‘Abbās or those without narrators. As for the texts, they are words of truth from Ḥudhayfah with the additions of ‘the community’ (*al-Jamā’ah*) ‘and obedience’ (*aṭ-Ṭā’a*) and this is stemming from the *ḥadīth* of al-Ḥārith al-Ash’ari and all of it is established from the truth of the Qur’ān as well as the continuously recurrent *aḥādīth*.

Imām aṭ-Ṭabarānī furnishes us with the next narration that is in the *Musnad Shāmiyān*:

حدثنا محمد بن عمرو بن خالد الحراني حدثنا أبي عن عيسى بن يونس عن ثور بن يزيد عن خالد بن معدان عن أبي هريرة أن رسول الله، صلى الله عليه وسلم، قال: إن للإسلام صوى ومنازا كمنار الطريق من ذلك: أن يعبد الله لا يشرك به شيئا، وتقام الصلاة، وتؤتى الزكاة، ويحج البيت، ويصام رمضان، والأمر بالمعروف، والنهي عن المنكر، وتسليمك على أهل بيتك إذا دخلت عليهم، وتسليمك على بني آدم إذا لقيتهم فإن ردوا عليك ردت عليهم الملائكة وإن لم يردوا عليك ردت عليك الملائكة ولعنتمهم أو سكتت عنهم؛ ومن انتقص منهن شيئا فهو سهم من الإسلام تركه؛ ومن نبذهن فقد ولى الإسلام ظهره

Muḥammad bin ‘Amr bin Khālīd al-Ḥarānī narrated to us my father narrated to us from Esa bin Yunus from Thawr bin Yazeed from Khālīd bin Ma’dān from Abu Hurayrah that the Messenger of Allah (peace be upon him) said: *Verily like roads, Islam has a guidepost and a lighthouse. From that, that you worship Allah and do not associate anything with him; to establish the Ṣalāh, render the zakāt, to make pilgrimage to the house and to fast in Ramaḍān. To enjoin the good and forbid the evil, to give your salam (the greeting of) to the people of your house when you enter upon them and to give your salam upon Bani Adam whence you encounter them. If the respondents don’t reply, the angels will receive the salam and respond in kind despite their silence. And whosoever leaves anything from these shares of Islam it would be incomplete, and whomsoever would have their Islam would be ostracized by this.*

Similar is also found in the *Ta’dtheem Qadra al-Ṣalāt* of Muḥammad bin Naṣr al-Marwazi, the *isnād* of which contains narrators who are the authentic:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلْإِسْلَامِ صَوًى وَمَنَارًا كَمَنَارِ الطَّرِيقِ، مِنْ ذَلِكَ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَأَنْ تُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَتُسَلِّمُكَ عَلَى بَنِي آدَمَ إِذَا لَقَيْتَهُمْ، فَإِنْ رَدُّوا عَلَيْكَ رَدَّتْ عَلَيْكَ الْمَلَائِكَةُ، وَإِنْ لَمْ يَرُدُّوا عَلَيْكَ رَدَّتْ عَلَيْكَ الْمَلَائِكَةُ، وَلَعَنَتْهُمْ أَوْ سَكَتَتْ عَنْهُمْ، وَتُسَلِّمُكَ عَلَى أَهْلِ بَيْتِكَ إِذَا دَخَلْتَ عَلَيْهِمْ، فَمَنْ انْتَقَصَ مِنْهُنَّ شَيْئًا فَهُوَ سَهْمٌ مِنَ الْإِسْلَامِ تَرَكَهُ، وَمَنْ تَرَكَهُنَّ فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ

Muḥammad bin Bashār narrated to us Ruḥ bin ‘Ubāda narrated to us Thawr bin Yazeed narrated to us from Khālīd bin Ma’dān from Abu Hurayrah he said the Messenger of Allah (peace be upon him) said: *Verily like roads, Islam has a guidepost and a lighthouse. From that, that you worship Allah and do not associate anything with him. And that you*

*establish the Ṣalāh, render the zakāt, fast in Ramaḍān; enjoin the good and forbid the evil. To send your salam upon mankind when you encounter them and if they do not respond the angels will do so and either curse them or remain silent upon them. To send your salam upon the people of your household when you enter upon them. Whoever leaves anything from them will be incomplete as these are the shares of Islam; leaving them will be leaving Islam behind ones back.*

In the *Mustadrak* al-Ḥākim collected the following narration:

حدثنا أبو بكر بن إسحاق حدثنا عبيد بن عبد الواحد حدثنا محمد بن أبي السري حدثنا الوليد بن مسلم عن ثور بن يزيد عن خالد بن معدان عن أبي هريرة، رضي الله عنه، عن النبي، صلى الله عليه وسلم، قال: الإسلام أن تعبد الله لا تشرك به شيئاً وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت والأمر بالمعروف والنهي عن المنكر وتسليمك على أهلك؛ فمن انتقص شيئاً منهن فهو سهم من الإسلام يدعه ومن تركهن كلهن فقد ولي الإسلام ظهره

Abu Bakr bin Ishāq narrated to us ‘Ubaid bin Abdal-Wāhid narrated to us Muḥammad bin Abul’as-Sarri narrated to us al-Waleed bin Muslim narrated to us from Thawr bin Yazeed from Khālīd bin Ma’dān from Abu Hurayrah may Allah be pleased with him from the Prophet (peace be upon him), he said: *Al-Islam is that you worship Allah and do not associate anything (whatsoever) with him; to establish the prayer to render the zakāt, to fast in Ramaḍān; to make pilgrimage to the house and commanding the good and forbidding the evil; to send your greetings upon your family. Whoever leaves anything from them will be incomplete as these are the shares of Islam; leaving them in totality would be to leave Islam altogether.*

Thereafter al-Ḥākim writes: ‘This *ḥadith* is like the first in uprightness (*al-Istiḳāmah*).’ I would submit here that there is no fear from *tadlees* occurring in relation to the narrator al-Waleed bin Muslim as it testified by the channel that appears in the *Musnad ash-Shāmiyān*,<sup>14</sup> given the omission of the sentence that relates to ‘*To send your salam upon mankind when you encounter them and if they do not respond the angels will do so and either curse them or remain silent*

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<sup>14</sup> *Musnad ash-Shāmiyān* Vol. 1 sec. 243, no. 429

*upon them.*’ It may have been cut short due to the ignorance of one of the narrators regarding this, despite its great reward that has been attested to.

The narration also appears in the work of *Commanding the Good* (‘*Amr bil-Ma’rouf*’) by Abdal-Ghani al-Maqdisi:

أخبرنا أبو طاهر أحمد بن محمد بن أحمد بن محمد بن إبراهيم السلفي الأصبهاني بالإسكندرية وأبو الفتح محمد بن عبد الباقي بن أحمد بن سلمان ببغداد قالاً: أخبرنا أبو بكر أحمد بن علي بن الحسين بن زكريا الطريثي أخبرنا أبو القاسم هبة الله بن الحسن بن منصور الطبري الحافظ أخبرنا محمد بن عبد الرحمن بن العباس إجازة أخبرنا سعيد بن محمد بن الراحبان حدثنا نصر بن داود بن طوق قال: قال أبو عبيد حدثني يحيى بن سعيد القطان عن ثور بن يزيد عن خالد بن معدان عن رجل عن أبي هريرة، عن النبي، صلى الله عليه وسلم، أنه قال: إن للإسلام صوى ومنازاً كمنار الطريق منها أن تؤمنوا بالله ولا تشرك به شيئاً وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت وأن تسلم على أهلك إذا دخلت عليهم وأن تسلم على القوم إذا مررت بهم فمن ترك شيئاً من ذلك فقد ترك سهماً من الإسلام ومن نبذ ذلك فقد ولى الإسلام ظهره

Abu Ṭāhir Aḥmad bin Muḥammad bin Aḥmad bin Muḥammad bin Ibrāhīm al-Salfi al-Aṣbahānī in Alexandria and Abu al-Faṭḥ Muḥammad bin Abdal-Bāqī bin Aḥmad bin Salmān in Baghdad reported to us, they both said: Abu Bakr Aḥmad bin Ali bin al-Ḥussein bin Zakariyā aṭ-Ṭareeshshee reported to us Abul’ Qāsim Habat-Allah bin al-Ḥasan bin Maṣṣūr aṭ-Ṭabari al-Ḥāfiẓ reported to us Muḥammad bin Abdur-Raḥmān bin al-Abbās Ijāza reported to us Sa’eed bin Muḥammad bin ar-Raḥbān reported to us Naṣr bin Dāwūd bin Ṭawq narrated to us he said that Abu Ubaid said Yaḥya bin Sa’eed al-Qaḥṭān narrated it to me from Thawr bin Yazeed from Khālīd bin Ma’dān from a man from Abu Hurayrah from the Prophet (peace be upon him) that he said: *Verily like roads, Islam has a guidepost and a lighthouse from that; that you believe in Allah and do not associate anything with him. To establish the Ṣalāh, render the zakāt, fast in Ramaḍān; make pilgrimage to the house and that you send your salam about your people when you enter upon them and that you give salam upon your people when you encounter them. Whoever leaves anything from that has left a share of Islam and that is a rejection of Islam.*

Following this citation Abdal-Ghani writes: ‘It is reported by al-Ḥāfiẓ Ṭabari in the book of *Sunnah* like that.’ Additionally, the narration is found in *al-‘Imān* of al-Qāsim bin Salām:

وَمَنْ النَّسْعُ حَدِيثُ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِنَّ لِلْإِسْلَامِ صُؤْيَ وَمَنَارًا كَمَنَارِ الطَّرِيقِ» - قَالَ أَبُو عُبَيْدٍ: صُؤْيٌ هِيَ مَا غَلِظَ وَارْتَفَعَ مِنَ الْأَرْضِ، وَاجْدَتْهَا صُؤَةٌ - «مِنْهَا: أَنْ تُؤْمِنَ بِاللَّهِ، وَلَا تُشْرِكَ بِهِ شَيْئًا، وَإِقَامَةُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَأَنْ تُسَلِّمَ عَلَى أَهْلِكَ إِذَا دَخَلْتَ عَلَيْهِمْ، وَأَنْ تُسَلِّمَ عَلَى الْقَوْمِ إِذَا مَرَرْتَ بِهِمْ، فَمَنْ تَرَكَ مِنْ ذَلِكَ شَيْئًا فَقَدْ تَرَكَ سَهْمًا مِنَ الْإِسْلَامِ، وَمَنْ تَرَكَهُنَّ فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ

And from the ninth *ḥadith* of Abu Hurayrah from the Prophet (peace be upon him) that he said: ‘Verily like roads, Islam has a guidepost and a lighthouse.’ Abu ‘Ubaid said: the guideposts are what has been thickened and arisen from the earth. What is thickened and rose from the ground ‘From it that you that you worship Allah and do not associate anything with him. And that you establish the *Ṣalāh*, render the *zakāt*, fast in *Ramaḍān*; make pilgrimage to the house and enjoin the good and forbid the evil. And that you send your salam upon your people when you enter upon them and that you send your salam upon people when you encounter them. Whoever leaves anything from that has left a share of Islam and that is a rejection of Islam.’

Abu ‘Ubaid then says:

Yahya bin Sa’eed al-Attar narrated it to him from Thawr bin Yazeed from Khālid bin Ma’dān from a man from Abu Hurayrah from the Prophet (peace be upon him). That is how it is originally ‘al-Atṭār’ but it is (in actuality) al-Qahtān, Yahya bin Sa’eed al-Qahtān, the reputable Imām; al-Ḥāfiz, firmly established as a proof may Allah be pleased with him. And he commented and said: some from the ignorant thought that these *aḥādith* contradict each other and they traced it back to the differences in its (reported) number. But, praise be to Allah, it is far and away from being in contradiction to each other. The matter of its variance is because, as you know, the principle obligations of faith (*al-‘Imān*) were revealed separately. So, whenever a new matter would arise, the Prophet (peace be upon him) added it to the previous commandments. Then, as Allah sent a new one, he (peace be upon him) added it at once. That is why the *aḥādith* that are mentioned exceed that of over seventy.

And lastly from the words of Khālid bin Ma’dān in the works of Ibn Bishrān we have the following:

وَأَخْبَرَنَا جَعْفَرُ أُنْبَا جَعْفَرٍ حَدَّثَنَا أَبُو عُبَيْدٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ نُورِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، قَالَ: إِنَّ لِلْإِسْلَامِ صُورًا وَمَنَارًا كَمَنَارِ الطَّرِيقِ، فَمِنْهَا أَنْ تُؤْمِنَ بِاللَّهِ عَزَّ وَجَلَّ لَا تُشْرِكُ بِهِ شَيْئًا، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمَ رَمَضَانَ، وَحُجَّ الْبَيْتِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَأَنْ تُسَلِّمَ عَلَى أَهْلِكَ إِذَا دَخَلْتَ عَلَيْهِمْ، وَأَنْ تُسَلِّمَ عَلَى قَوْمٍ إِذَا مَرَرْتَ بِهِمْ، فَمَنْ تَرَكَ مِنْ ذَلِكَ شَيْئًا فَقَدْ تَرَكَ سَهْمًا مِنَ الْإِسْلَامِ، وَمَنْ تَرَكَهُمْ فَقَدْ وَلَّى لِلْإِسْلَامِ ظَهْرَهُ

Ja'far reported to us Ja'far reports: Abu 'Ubaid narrated to us Yahya bin Sa'eed narrated to us from Thawr bin Yazeed from Khālid bin Ma'dān he said: Verily like roads, Islam has a guidepost and a lighthouse. That you worship Allah the exalted and do not associate anything with him. And that you establish the *Ṣalāh*, render the *zakāt*, fast in *Ramaḍān*; make pilgrimage to the house and enjoin the good and forbid the evil. And that you send your *salam* upon your people when you enter upon them and that you send your *salam* upon people when you encounter them. Whoever leaves anything from that has left a share of Islam and that is a rejection of Islam.

Firstly, it would appear apparent from the narrations of Abu 'Ubaid and Abdal-Ghani al-Maqdisi that concerning Khālid bin Ma'dān, he has taken the narrative from an unknown man from Abu Hurayrah. If this man was truthful and recorded the *ḥadith* in an appropriate way, then the channel of transmission would be considered authentic (*isnād Ṣaḥīḥ*). As for the *matn* (text) of the report, it is one of uprightness, because he just mentioned these adjectives as a beacon, exactly like the lighthouse which distinguishes it, or the lighthouse which sailors use to navigate away from the danger of rocks. The word *Ṣuwa* are stones that are erected amidst a wasteland of an empty desert, evidenced by the signs on the road. The singular form is '*Ṣwa*', in the same rhyme of this word as '*Quwa*', also its called '*Al-Rajoom*' or '*al-Rijām*' and its singular form is '*rijm*'. The narrator has conveyed that Islam has a special appearance and signs, in which proves its existence; some of these signs are like pillars or markers, others not, by necessity.

Secondly, that the commentary of Imām Ibn Ḥibbān has been given greater precedence over that asserted by Imām Abu Ubaid. What this shows is that there is several different viewpoints when it comes to discussing these matters in relation to the pillars, guideposts and shares of Islam. When it comes to talking about the different aspects of faith (*al-ʿImān*), the numerous accolades that the Prophet (peace be upon him) has over the previous prophets; the

nature of the major sins (*kabā'ir*) and the like, items are mentioned according to the relevant situation and the circumstances of the recipients. It is not necessary that all aspects are detailed and mentioned in one sitting, but rather mentioning a short number to facilitate easy understanding and memorisation.

In *Musnad Shāmiyān* Imām Ṭabarānī cites the following:

حَدَّثَنَا بَكْرُ بْنُ سَهْلٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الرَّاهِرِيِّ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ لِلْإِسْلَامِ صُورَ وَعَلَامَاتٍ كَمَنَارِ الطَّرِيقِ، فَرَأْسُهَا وَجَمَالُهَا شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَتَمَامُ الْوُضُوءِ، وَالْحُكْمُ بِكِتَابِ اللَّهِ، وَسُنَّةِ نَبِيِّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَطَاعَةُ وَلَاةِ الْأَمْرِ، وَتَسْلِيمُكُمْ عَلَى أَنْفُسِكُمْ، وَتَسْلِيمُكُمْ إِذَا دَخَلْتُمْ بُيُوتَكُمْ، وَتَسْلِيمُكُمْ عَلَى بَنِي آدَمَ إِذَا لَقِيتُمُوهُمْ

Bakr bin Sahl narrated to us Abdullah bin Ṣāliḥ narrated to us Mu'āwiyah bin Ṣāliḥ narrated to me from Abu az-Zāhiriyyah from Abu Darda' from the Prophet (peace be upon him) that *Verily like roads, Islam has a signpost and a lighthouse. Its pinnacle and beauty is the testimony that there is no god/deity except Allah and that Muḥammad is his slave and messenger. To establish the Ṣalāh, render the zakāt, and complete the wuḍu and the ḥukm of the book of Allah and the Sunnah of his Prophet (peace be upon him) and to obey the rulers and to send your salam upon all and your salam upon the people of your house when you enter and to send your salam upon all of mankind.*

Following this, Ḥamdi bin Abdal-Majeed as-Salafī has a comment regarding this in his *Tahqeeq (Nashr Ma'soosa ar-Risāla)* saying: 'And Ibn Daust narrated it in al-Amāli from the channel of Abdallah bin Ṣāliḥ from Mu'āwiyah with him and it is observed here that these two channels are together considered good (*ḥasan*).' Here it has been narrated with the wording '*its beauty*' perhaps because additional sources have it saying: '*and its group*.' Regarding this I would submit that improvement of Ḥamdi bin Abdal-Majeed as-Salafī with his collection of channels is not *ḥasan*. This is because there is a break in the channel between Abu az-Zāhiriyyah Ḥadeer bin Kureeb and Abu Darda' that is still listed. But it may be the case that it would provide an improvement of the *ḥadith* of Abu Hurayrah in this regard, as both being a testimony to one another. There is some disagreement concerning the wording '*has a signpost and a*



*lighthouse*’ but also because of the unknown narrator between Abu az-Zāhiriyyah and Abu Darda’ and that is not the unknown narrator in relation to the *ḥadith* of Abu Hurayrah.

There is also the report that is in the *Muṣṣanaf* of Abu Bakr ibn Abi Shayba:

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ قَالَ عُمَرُ: عَرَى الْإِيمَانَ أَرْبَعٌ: الصَّلَاةُ وَالزَّكَاةُ وَالْجِهَادُ وَالْأَمَانَةُ

Muḥammad bin Fuḍeel narrated to us from Umārah from Abu Zur’a he said Umar mentioned four (things regarding) *al-‘Imān*: the *Ṣalāh*, the *zakāt*, the *Jihād* and trusts (*amānah*).

Imām Ṭabarāni has the next narration in his *Mu’jam*:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ حَدَّثَنَا صَالِحُ بْنُ مَالِكٍ الْخَوَارِزْمِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ أَبِي الْمَسَاوِرِ حَدَّثَنِي عَامِرُ الشَّعْبِيُّ قَالَ: قَدِمَ عَدِيُّ بْنُ حَاتِمٍ الطَّائِيُّ الْكُوفَةَ، فَأَتَيْتُهُ فِي أَنْاسٍ مِنْ أَهْلِ الْكُوفَةِ، فَقُلْنَا لَهُ حَدِّثْنَا بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: بُعِثَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِالْبُيُوتَةِ، وَلَا أَعْلَمُ أَحَدًا مِنَ الْعَرَبِ كَانَ أَشَدَّ لَهُ بُغْضًا، وَلَا أَشَدَّ لَهُ كَرَاهِيَةً مِنِّي، حَتَّى لَحِقْتُ بِالرُّومِ، فَتَنَصَّرْتُ فِيهِمْ، فَلَمَّا بَلَغَنِي مَا يَدْعُو إِلَيْهِ مِنَ الْأَخْلَاقِ الْحَسَنَةِ، وَمَا قَدْ اجْتَمَعَ إِلَيْهِ مِنَ النَّاسِ ارْتَحَلْتُ حَتَّى أَتَيْتُهُ، فَوَقَفْتُ عَلَيْهِ، وَعِنْدَهُ صُهِيبٌ وَبِلَالٌ وَسَلْمَانٌ، فَقَالَ: يَا عَدِيُّ بْنُ حَاتِمٍ، أَسْلِمْتَ تَسْلَمَ، فَقُلْتُ: أَيْ أَيْ، فَأَنْخَسْتُ، وَجَلَسْتُ، وَالزَّفْتُ رُكْبَتِي بِرُكْبَتِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلَامُ؟ قَالَ: تُؤْمِنُ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَتُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، وَخُلُوهُ وَمَرْءِهِ؛ يَا عَدِيُّ بْنُ حَاتِمٍ: لَا تَقُومُ السَّاعَةُ حَتَّى تُفْتَحَ خَزَائِنُ كِسْرَى وَقَيْصَرَ؛ يَا عَدِيُّ بْنُ حَاتِمٍ: لَا تَقُومُ السَّاعَةُ حَتَّى تَأْتِيَ الطَّعِينَةُ مِنَ الْحِيرَةِ، وَلَمْ يَكُنْ يَوْمَئِذٍ كُوفَةً، حَتَّى تَطُوفَ بِهَذِهِ الْكَعْبَةِ بِغَيْرِ خَفِيرٍ، يَا عَدِيُّ بْنُ حَاتِمٍ، لَا تَقُومُ السَّاعَةُ حَتَّى تَطُوفَ جِرَابُ الْمَالِ، فَتَطُوفَ بِهِ وَلَا تَجِدُ لَهُ أَحَدًا يَقْبَلُهُ، فَتَضْرِبَ بِهِ الْأَرْضَ، فَقُولَ: لَيْتَكَ لَمْ تَكُنْ، لَيْتَكَ كُنْتَ نَرَابًا

Abdullah bin Muḥammad bin Abdul-Aziz al-Baghawi narrated to us Ṣāliḥ bin Mālik al-Khawārizmi narrated to us Abdal-‘Ala bin Abul’Musāwir narrated to us ‘Aāmir ash-Sha’bi narrated to me he said ‘Adi bin Ḥātim at-Ṭā’ie came to Kufa and came upon the people of Kufa. We said narrate to us some *ḥadith* that you heard from the Messenger of Allah (peace be upon him). He replied the messenger of Allah (peace be upon him) was sent with Prophethood and none from among the Arabs disliked it more so than I, until my encounter with Rome. When I had heard that the call was to mannerisms and the good.

And I came upon a group from amongst the people until I arrived upon them. I stood before them and they were Ṣuhayb, Bilāl and Salmān. He said: *O ‘Adi bin Ḥātim, enter Islam and you will be safe.* So, I said: brother, brother. I thus purified myself and I sat down on the ground, my knees next to his knees. Thereafter I said O Messenger of Allah, what is Islam? He replied: To believe in Allah, his angels, his books, his messengers and to believe in al-Qadr, the good or bad, its sweetness or bitterness. O ‘Adi bin Ḥātim the hour will not be established until the treasures of Kisra and Qayṣar are opened.<sup>15</sup> O ‘Adi bin Ḥātim the hour will not be established until the lady from al-Ḥira comes, and not that day from Kufa, to perform circumambulation of the Ka’ba and fears none. O ‘Adi bin Ḥātim, the hour will not be established until circumambulation is undertaken for money, and in that it won’t be acceptable to anyone and the striking of the earth, until it’s said: I wish it wasn’t; I wish you were dust.

Here there isn’t a great deal in general, the pathway saying ‘*testifying that there is no god/deity except Allah and that Muḥammad is the messenger of Allah.*’ Some have abbreviated this only to ‘*testifying that there is no god/deity except Allah*’. Others have expressed this as ‘*the oneness of Allah,*’ or ‘*that you worship Allah and disbelieve in anything besides him.*’ Alternatively, there is also ‘*al-‘Imān in Allah and his Messenger,*’ which is surmised or detailed as being ‘*to believe in Allah, his angels, his books, his messengers and to believe in al-Qadr, its good, bad, its sweetness and its bitterness.*’

Imām Muslim cites the following two narrations in his collection:

حدثنا محمد بن عبد الله بن نمير الهمداني حدثنا أبو خالد يعني سليمان بن حيان الأحمر عن أبي مالك الأشجعي عن سعد بن عبيدة عن بن عمر عن النبي، صلى الله عليه وسلم، قال بني الإسلام على خمسة على أن يوجد الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان والحج فقال رجل الحج وصيام رمضان قال لا صيام رمضان والحج هكذا سمعته من رسول الله، صلى الله عليه وسلم

Muḥammad bin Numayr al-Hamdāni narrated to us Abu Khālid, that is to say, Sulaymān bin Ḥayyān al-Aḥmar narrated to us from Abu Mālīk al-Ashja’ee from Sa’d bin ‘Ubadah from Ibn Umar from the Prophet (peace be upon him), he said: *Al-Islam is raised upon five: upon the oneness of Allah, the establishment of prayer, payment of Zakāt, the fast of Ramaḍān and Ḥajj.* A person said: Which of the two precedes the other - Ḥajj or the fast

<sup>15</sup> The titles that were given to the rulers of Persia and Rome – Khosrau and Caesar

of *Ramaḍān*? He (Ibn Umar) replied: No - the fast of *Ramaḍān* and (then) *Hajj* as it has been heard from the Messenger of Allah (peace be upon him).

وحدثنا سهل بن عثمان العسكري حدثنا يحيى بن زكريا حدثنا سعد بن طارق قال حدثني سعد بن عبيدة السلمي عن ابن عمر عن النبي، صلى الله عليه وسلم، قال بني الإسلام على خمس على أن يعبد الله ويكفر بما دونه وإقام الصلاة وإيتاء الزكاة وحج البيت وصوم رمضان

And Sahl bin Uthmān al-‘Askari narrated to us Yahya bin Zakariyā narrated to us Sa’d bin Ṭāriq narrated to us he said Sa’d bin ‘Ubadah as-Salami narrated to me from Ibn Umar from the Prophet (peace be upon him), he said: *Al-Islam is built upon five: that Allah alone should be worshipped and to disbelieve all others besides him; the establishment of prayer, the payment of Zakāt, Hajj to the house, and the fast of Ramaḍān.*

Regarding the nature of this important topic, a study relating to the pillars of Islam, the starting point should necessarily should be the Qur’ān. Then for consistency, the authentic established *Sunnah* which by necessity explains and expounds upon the entire Qur’ān. Perhaps there are other points that can be marshalled which would provide further restriction upon the absolute statements and further specify the general. Regrettably such efforts diminished after the period of the rightly guided *Khulafā’* (caliphs), after which began the onset of the ‘era of interpretation’ (*aṣr at-Tā’weel*) inaugurated by the usurpation of the *Khilafah* by Mu’āwiya bin Abu Sufyān. The situation worsened immensely at the hands of the hypocritical scholars associated with the rulers with a small distortion becoming much bigger. Divine texts were disregarded in favour of accumulated interpretation, ushering in an era of what can be considered outright change, in order at times, to suit the whims of rulers. While such methods were often very subtle during that era, they have become magnified in the present era where such distortion is brazen and explicit. Documenting such matters would in fact require an entire separate detailed study. Returning to the original question in relation to the pillars of Islam, it is necessary to consider the words of Allah the exalted at this juncture where he has stated the following:

فَمَا أَوْتِيتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

*So, whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.*

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

*And those who shun the great sins and indecencies, and whenever they are angry they forgive.*

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*And those who respond to their Lord and keep up prayer, and their rule is to make consultation among themselves, and who spend out of what We have given them.*

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

*And those who, when great wrong afflicts them, defend themselves.*

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةً مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

*And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely, He does not love the unjust*

وَلَمَنْ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

*And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame)*

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

*The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.*

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

*And whoever is patient and forgiving, these most surely are actions due to courage.*<sup>16</sup>

Here the verses cited from the Qur'ān are Meccan. Coupled with this are the words of the exalted in the verse revealed to his Prophet in Medina:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*Thus, it is due to mercy from Allah that you deal with them gently and had you been rough, hard hearted, they would certainly have dispersed from being around you; pardon them therefore and ask pardon for them and consult with them in the affair so when you have decided, then place your trust in Allah – surely Allah loves those who trust.*<sup>17</sup>

From the aforementioned verse, Allah has mentioned ‘ash-Shu’ra’ after establishing the *ṣalāh* and before the obligatory spending - which includes payment of the *zakāt*, giving a fifth from the booty – all of which is deemed as an obligation. Consultation, ‘ash-Shura’ necessarily is from the pillars of Islam, similar to *ṣalāh* and *zakāt* without any difference or distinction. Yet these we do not find enumerated as being from amongst the essential pillars of Islam?! Nay, they are not even mentioned as being from amongst the essential obligations like you would find it in the pages of debates being devalued, where it is asked: Is ‘ash-Shura’ a binding requisite or merely something suggested – glory be to Allah!

Therefore, to sum up: that the basis of Islam is:

- ❖ *To testify that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah*

<sup>16</sup> Qur'ān, 42: 36/43

<sup>17</sup> Qur'ān, 3: 159

Or to say in an abridged and concise form only:

- ❖ *Testifying that there is no god/deity except Allah*

Or alternatively saying:

- ❖ *That you worship Allah and disbelieve in all else beside him*

And perhaps with the intended meaning that it relates to the oneness of Allah –

- ❖ That it is to worship Allah and to disbelieve in whatever is worshipped besides him and has the expression from which *al-‘Imān* stems, namely ‘*Imān* in Allah and his Messenger, which is the *mujmal*.
- ❖ Or as *mufaṣṣil*: ‘*Imān* in Allah, his angels, books and his Messengers and ‘*Imān* in al-Qadr, the good and bad of it as well as its sweetness and bitterness.

Indeed, this is the solid basis and solid foundation upon which everything is to be based upon. Concerning the pillars (*arkān*) they are greater than the five-pillars which are the most well-known, for indeed they are in total, greater than ten:

1. The *ṣalāh* with its accompanying conditions and the importance of the prerequisite of complete *ṭahāra*
2. The *zakāt*
3. Payment of a fifth from the booty
4. Performance of *Ḥajj* (and also the *Umrah*)
5. Fasting during the month of *Ramaḍān*
6. *Jihād* in the path of Allah (and it is the pinnacle or apex of Islam)
7. Enjoining the good and forbidding the evil (and its most important aspect of accounting the oppressive rulers and forbidding their evil of their rule. Indeed, it is from amongst the divisions of *Jihād* and indeed it is from its pinnacle and apex of both *Jihād* and Islam)

8. *Hijrah* (migration)
9. *Shu'ra* (consultation)
10. *al-Jamā'ah* (the community)
11. To listen and obey the lawfully instituted rulers and governors
12. To send *salam* upon your family when entering upon them
13. To send *salam* upon mankind (Bani Adam) when passing them by

Regarding no. 13, sending *salam* upon mankind (Bani Adam) when passing them by, this doesn't only relate to the utterance of words. But rather it also extends to safety and security; providing reassurance to establish long-term relationships as well as disseminating cordial relations, affection and harmony amongst mankind.

By no means is this now the complete picture in totality. It would not be correct to say that until the remaining nullifiers (*nawāqid*) of Islam have been detailed. They further provide important elucidation particularly in relation to what actually constitutes disbelief (*kufr*) and polytheism (*shirk*), which the remainder of this present work is intended to set out. Some of the serious sins (*mubiqāt*) involve leaving a pillar from amongst the main pillars, such as leaving the prayer, not paying the *zakāt*, consuming the *khums* etc. Also within this rubric comes a significant number of matters, such as taking a life that Allah has prohibited without due process of law; consuming the wealth of an orphan, consuming interest (*ribā*), inappropriately taking public wealth, fleeing from the battlefield and casting malicious unsolicited accusations against chaste believing women. There is also repudiating one's effort after making migration in Allah's cause, thus making a renunciation of one's Islamic citizenship after securing it; disobeying one's parents, providing false witness/testimony and / or perjury. To despair of the hope of Allah or his mercy; to commit adultery, incest or fornication; to repudiate one's pledge of allegiance by raising arms unjustly against the community of Muslims, and to partake in brigandage. There are other sins which fall within the rubric or category of being major sins (*kabā'ir*); we ask Allah and beseech him for refuge from all of them, including any action that would bring his wrath and result us being considered from amongst the inmates of hell.