

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 15 – Ihsaan is a Separate Pillar

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

*Transcribed on Jumada ath-Thaani 18, 1426 / July 24, 2005 by Abu Abdullah.*

The shaykh began with the Khutbatul Haajah.

### Review

1. Do actions and deeds enter into the fold of Eemaan? And what is the proof for this?

## **IHSAAN IS A SEPARATE PILLAR**

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:**

Then know that when the Messenger (صلى الله عليه وسلم) was asked by Jibreel (‘alayhis salaam) about Ihsaan, he said, “Al-Ihsaan is that you worship Allaah as if you see Him, for you do not see Him but He sees you.” (Bukhaari, Kitaab-ul-Eemaan 1/18, no. 50 and Muslim, Kitaab-ul-Eemaan 1/39-40, no. 9 and 10; narrated by Abu Hurayrah and ‘Umar, the wording is the hadeeth of ‘Umar found in Muslim).

From the book, *the Legal Collection of Legal Opinions of Shaykh Muhammad ibn Saalih al-Uthaymeen*, volume 3, pages 216 and 219, where Shaykh Uthaymeen said:

“Ihsaan is the opposite of offensiveness and unpleasantness and harmfulness. And it is the expending of ones efforts for good, and refraining from evil. So it is the expending of ones wealth, high rank, knowledge, and physical ability in doing good in the path of Allaah (subhaana wa ta’laa). As for wealth, then it is doing good by giving charity, and paying the zakaat. And the best of Ihsaan concerning wealth is zakaat, because it is one of the pillars of Islaam. And that a person’s deen is not perfected except by it. And that it is the most beloved of spending in front of Allaah. And after this is spending on those on whom it is waajib to spend on, from wife, mother, father, sons, daughters, and other than this. And next in rank is giving charity to the poor and other than them from those who deserve charity, for example, students of knowledge.

The second category of Ihsaan to the creation is through knowledge. And this is by expending his knowledge for the servants of Allaah by teaching them through general seatings and specific sittings, for the students of knowledge, even amongst those who are drinking coffee. For verily from the Ihsaan of knowledge is the teacher teaching the people even if they are in the company of general people. But wisdom must be used in this, so that one does not bore and chase the people away, by giving them a sermon or an admonition every time he sees them. For the Prophet (صلى الله عليه وسلم) used to admonition the people on certain times, by not being overburdening upon them. For if the

people get bored, then they get tired, and may even hate the good, due to the numerous amount of people who stand and give sermons and overburden them.

And for Ihsaan to the creation with a persons physical ability:

*Abu Hurayrab narrated that Allaah's Messenger said, "To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa."(Bukhaari, no. 2790).*

So the one who carries someone else's belongings, or helps him by guiding the way to his destination, and other than this, then this is all from Ihsaan to the creation.

As for Ihsaan in the worship of Allaah (subhaana wa ta'laa), then this is by worshipping Allaah as if you were to see Him. And this type of worship is the worship of wanting and great desire. And in this worship a person worships Allaah as if he is seeing Him due to the fact that he seeks and desires that which he loves. So he repents to Allaah and seeks to be close to Him.

And if you do not see Allaah, then He sees you. This is the worship of fearing and fleeing, and this is the second category of Ihsaan. Because if you not worshipping Allaah as if you are seeing Him, by seeking and desiring and motivating yourself in attaining His pleasure; then worship Him with the perspective that He is the one who sees you. So worship Him as the one who is fearful of Him, fleeing from His punishment. And this is lower in rank than the first (i.e. worshipping Allaah with the perspective that He sees you is lower in rank than worshipping Allaah as if you see Him).

And Ibnul Qayyim said regarding the worship of Allaah (azza wa jal): "And the worship of the Most Beneficent, is with utmost love for Him, along with submissiveness, and these are two pillars. And in love is seeking and desiring, and in submission is fear and fleeing. And if Allaah (subhaana wa ta'laa) is worshipped like this, then a person will be sincere to Allaah, not wanting by his worship of Allaah to show off, and to be heard off, or to be praised by the people; it being the same to him if people know about him or do not know about him. Then this is the one who practises Ihsaan in his worship, in all situations.""

#### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

Ihsaan falls into the category of Ibaadah. Allaah's statement:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْحَارِ ذِي  
الْقُرْبَىٰ وَالْحَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ

*Worship Allāh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. (An-Nisa 4:36)*

There are three categories of a neighbour:

1. A relative and Muslim: This neighbour has three rights, the right of Islaam, the right of kin, and the right of being a neighbour.
2. A Muslim: This neighbour has two rights, the right of Islaam and the right of being a neighbour.
3. A Non-Muslim: This neighbour has one right, the right of being a neighbour. And he has the right of your naseehah, and your sincere want for him to embrace Islaam. The neighbour who is a disbeliever has the right to be called to Islaam, and to be taught Islaam, and for Islaam to be explained to him.

*Whenever ‘Abdullaah ibn ‘Amr Al-‘Aas used to slaughter and eat meat, he would ask about his Jewish neighbour, and would order for some of the meat to be sent to his Jewish neighbour. And he said, “Verily I heard the Prophet (صلى الله عليه وسلم) say, ‘Jibreel kept giving me testimony concerning the neighbour until I believed that he would inherit from me.’” (Bukhaari and Muslim, also from the narration of Aa’isha and Ibn ‘Umar).*

These rights of the neighbours are through Ihsaan, and it goes back to Ihsaan. And the benefit of Ihsaan goes back to the person himself. Allaah’s statement:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ

*If you do good, you do good for your ownelves. (Al-Isra 17:7)*

Ihsaan is from the attributes of Allaah (subhaana wa ta’laa). Allaah’s statement:

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

*And do good as Allaah has been good to you. (Al-Qasas 28:77)*

Ihsaan is also an attribute of the believers. Allaah’s statement:

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

*Say (O Mubammad SAW): "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world. (Aḥ-Zumar 39:10)*

And Allaah’s statement:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

*And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (Fussilat 41:33)*

Allaah (subhaana wa ta’laa) has ordered the believers with Ihsaan. Allaah’s statement:

## إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

*Verily, Allāh enjoins Al-Adl (i.e. justice and worshipping none but Allāh Alone - Islāmic Monotheism) and Al-Ihsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to keith and kin (i.e. all that Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.). (An-Nabl 16:90)*

*From Shabbaaz ibn Anf, who said that the Prophet (صلى الله عليه وسلم) said, "Verily, Allaah (subhaana wa ta'laa) has decreed upon everything Ihsaan. So if you kill, then perfect the killing. And if you slaughter then perfect the slaughter."*

So Ihsaan enters into all issues of the deen and all issues of life. In issues of neighbours, in issues of animals, in being kind to the animals, in issues of parents and treating the parents and relatives with Ihsaan.

*And when a complaint was mentioned to the Prophet (صلى الله عليه وسلم), that someone was abusing a riding animal, the Prophet said, "Fear Allaah regarding these animals, and ride them in a proper way."*

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:**

"I say (Shaykh Uthaymeen): And the conclusion in summary is that Ihsaan is the opposite of offensiveness and unpleasantness and harmfulness. And it is two categories:

1. Ihsaan to the creation.
2. Ihsaan in the worship of the Creator.

And the first category occurs with one of four things:

1. With wealth,
2. With high rank and influence,
3. With knowledge,
4. With physical ability.

And Ihsaan in the worship of the Creator if of two types:

1. To worship Allaah (subhaana wa ta'laa) as if you are seeing Him. And this is the worship of seeking His mercy and forgiveness
2. And if you do not see Him, then He sees you. And this is the worship out of fear of His punishment and the Fire."

### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

Ihsaan contains everything in the believers' life, in issues of worship, and in issues of deeds and actions. And from the benefits of Ihsaan is that the Muhsin attains the love of Allaah (subhaana wa ta'laa). Allaah's statement:

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

*Truly, Allāh loves Al-Muhsinūn (the good-doers). (Al-Baqarah 2:195)*

And the reward for the Muhsinoon is Paradise. Allaah's statement:

وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

*And reward those who do good, with what is best (i.e. Paradise). (An-Najm 53:31)*

And Ihsaan is to be kept with the whole of creation, from parents, to relatives, to orphans, and even to the animals.

### **Q&A**

1. Is it permissible to initiate the salaams with a disbelieving neighbour?

**Ans:** No, this is not permissible.

*Abu Hurayrah reported that Allaah's Messenger said, "Do not greet the Jews and the Christians before they greet you." (Muslim, no. 5389).*

2. The shaykh mentioned that not everyone Muslim is a Mushin, because he has not reached that particular level of Eemaan. Therefore, what is the level of Eemaan that one has to reach in order to become a Muhsin?

**Ans:** The answer is found in the hadeeth:

*"Al-Ihsaan is that you worship Allaah as if you see Him, for you do not see Him but He sees you (Bukhaari, no. 50 and Muslim, no. 9 and 10).*

So when a believer worships Allaah as if he sees Him, and if he does not see him then he knows that Allaah sees him, then this is what it takes to reach the level of Ihsaan.