



باسمہ تعالیٰ

## Clarity in Times of Confusion

### Introduction:

Among the countless bounties which Allah Ta'ala has bestowed upon a person, none holds greater importance than imaan. It is the greatest gift a servant can ever receive, for its benefit is not confined to this temporary life but extends into the eternal life of the Aakhirah. The reason for its unmatched value is that imaan is the basis of salvation on the Day of Qiyaamah. On that day, when every person will stand before Allah Ta'ala alone, and when all worldly means would have been depleted, it is imaan that will determine a person's outcome i.e. whether he is granted eternal success and Allah Ta'ala's mercy or whether he is left with nothing. Without imaan, even the greatest of deeds carry no weight, whereas with imaan, even a life marked by shortcomings remains within the reach of Allah Ta'ala's forgiveness. Therefore, the value of imaan cannot be compared to anything in this world. It is not merely one aspect of a person's success; rather, it is the very reason for his ultimate salvation.

### Value of Imaan:

It is for this very reason that, on the Day of Qiyaamah, even if a disbeliever were to offer an earth full of gold as his ransom, it would never be accepted from him. On the other hand, a person may have lived as a pauper, possessing nothing of material value and having little to show outwardly. Yet, if he comes before Allah Ta'ala with imaan, he will have brought something of immeasurable value that will be a means of his eternal salvation.

Rasulullah (sallallahu 'alaihi wasallam) explained that on the Day of Qiyaamah, a man from this Ummah will be brought before all of creation. He will be shown ninety-nine registers of deeds, each stretching as far as the eye can see. (They will be filled with his sins and wrongs, leaving no room for denial or excuse.)

He will then be questioned by Allah Ta'ala, "Do you deny any of this? Have My recording angels wronged you in any way?" He will reply, "No, my Rabb." He will be asked again, "Do you have any excuse?" and he will answer, "No, my Rabb." It will then be said, "Indeed, you have one good deed with Us, and no injustice shall be done to you today."

A small piece of paper will then be brought forth. Written upon it will be:

أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله

The man will then be instructed to present it for weighing. He will exclaim, "My Rabb, what is this piece of paper compared to these registers?" It will be said to him again, "You will not be wronged."

The registers will then be placed on one side of the scale, and the piece of paper on the other. As the scales are set, the vast registers will become light, while the piece of paper will become so heavy that it outweighs them all. Thus, it will become manifest that nothing carries greater weight than the name of Allah.<sup>1</sup>

### The Reality Behind these Words:

These are the very words of imaan, the declaration that embodies true belief in Allah Ta'ala and His Rasul (sallallahu 'alaihi wasallam). If these words, when uttered with sincerity, can carry such immense weight on the Day of Qiyaamah, then one can only imagine the value of imaan that resides within the heart and gives these words their true meaning.

### The Most Integral Part:

Imaan, in its complete sense, is built upon two fundamental aspects: 'aqaa-id (beliefs) and aa'maal (actions). Although both form part of imaan, they are not equal in importance. The foundation and most integral component of imaan is correct 'aqeedah. It entails what a person believes in his heart regarding Allah Ta'ala, His Rasul (sallallahu 'alaihi wasallam) and the matters of the unseen. This is what gives imaan its reality and establishes its very basis.

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<sup>1</sup> عن عبد الله بن عمرو بن العاص رضي الله عنهما قال : سمعت رسول الله ﷺ يقول : « إن الله سيخلص رجلا من أمتي على رؤوس الخلائق يوم القيامة ، فينشر عليه تسعة وتسعين سجلا ، كل سجل مثل مد البصر ثم يقول : أتذكر من هذا شيئا ؟ أظلمك كتبتي الحافظون ؟ يقول : لا يا رب ، فيقول : أفلك عذر ؟ فيقول : لا يا رب ، فيقول : بلى ، إن لك عندنا حسنة ، فإنه لا ظلم عليك اليوم ، فتخرج بطاقة فيها : أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله ، فيقول : احضر وزنك ، فيقول : يا رب ، ما هذه البطاقة مع هذه السجلات ؟ فقال : إنك لا تظلم ، قال : فتوضع السجلات في كفة والبطاقة في كفة ، فطاشت السجلات وثقلت البطاقة ، ولا يتحمل مع اسم الله شيء » . ( « سنن الترمذي » ٢٦٣٩ )

When a person's 'aqeedah is correct, the structure of his imaan remains firm and his actions have meaning and acceptance. However, if the foundation is corrupted, then regardless of how many outward deeds are performed, the core itself is unstable. This is why the primary concern of every Nabi ('alaihis salaam) was to rectify people's beliefs before anything else, calling them to pure tawheed. Therefore, the greatest and most pressing obligation upon every person is to correct his beliefs and purify them from false and deviant ideologies.

### The Qadariyyah:

Two great muhadditheen, Yahya bin Ya'mar and Humaid bin 'Abdir Rahmaan al-Himyari (rahimahumallah), were confronted with the fitnah of a newly emerged sect known as the Qadariyyah. This deviant group denied taqdeer, claiming that Allah Ta'ala has no prior knowledge of events and only comes to know of them after they occur.

Despite the fact that these people appeared to be learned and deeply engaged in the pursuit of knowledge, Yahya and Humaid (rahimahumallah) were neither impressed nor swayed by them. Instead, they turned to their primary recourse — their seniors in Deen. At that time, the Sahaabah (radhiyallahu 'anhum) were still present, so they resolved that during their journey for hajj or 'umrah, they would seek out one of the Sahaabah (radhiyallahu 'anhum) and present the matter before him.

By the will of Allah Ta'ala, they met Sayyiduna 'Abdullah bin 'Umar (radhiyallahu 'anhuma). They approached him, each walking on one side of him, and informed him about the Qadariyyah. They explained that these people exerted themselves in acquiring knowledge and therefore appeared to be reliable and learned. They then explained their deviant belief regarding taqdeer.

### Total Disassociation:

When Sayyiduna 'Abdullah bin 'Umar (radhiyallahu 'anhuma) heard this, he completely disassociated himself from this deviant group and condemned their erroneous beliefs saying, "If you meet those people, then inform them that I am free from them and they are free from me." This highlights the need to completely distance oneself from deviant groups whose beliefs are fundamentally flawed.

### Importance of Correct Belief:

Sayyiduna 'Abdullah bin 'Umar (radhiyallahu 'anhuma) then went on to explain the importance of holding correct beliefs. Taking an oath, he said, "If one of them (this deviated group) were to spend gold equal to (Mount) Uhud, Allah will not accept it from him until he believes in taqdeer."<sup>2</sup>

### Yardstick of Imaan:

Sayyiduna 'Abdullah bin 'Amr bin 'Aas (radhiyallahu 'anhuma) reports that Rasulullah (sallallahu 'alaihi wasallam) said,

« ... وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً ، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً ، كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً »

*"... indeed, the Banu Israa-eel were divided into seventy-two sects. My Ummah will be divided into seventy-three. All of them will be in the fire besides one sect."*

The Sahaabah (radhiyallahu 'anhum) asked, "Who are they O Rasul of Allah?" Rasulullah (sallallahu 'alaihi wasallam) replied,

« مَا أَنَا عَلَيْهِ وَأَصْحَابِي »

*"(The one who follows) my way and the way of my Companions."<sup>3</sup>*

<sup>2</sup> عن يحيى بن يعمر قال : كان أول من قال في القدر بالبصرة معبد الجهني ، فانطلقت أنا وحيد بن عبد الرحمن الحميري حاجين أو معتمرين ، فقلنا : لو لقينا أحدا من أصحاب رسول الله ﷺ فسألناه عما يقول هؤلاء في القدر ، فوفق لنا عبد الله بن عمر بن الخطاب داخلا المسجد ، فاكتنفته أنا وصاحبي ، أحدنا عن يمينه والآخر عن شماله ، فظننت أن صاحبي سيكل الكلام إلي ، فقلت : يا أبا عبد الرحمن ! إنه قد ظهر قبلنا ناس يقرؤون القرآن ، ويتقفرون العلم ، وذكر من شأهم ، وأنهم يزعمون أن لا قدر ، وأن الأمر أنف ، قال : إذا لقيت أولئك ، فأخبرهم أنني بريء منهم ، وأنهم برآء مني ، والذي يخلف به عبد الله بن عمر ، لو أن لأحدهم مثل أحد ذهبا فأنفقه ، ما قبل الله منه حتى يؤمن بالقدر ... ( « صحيح مسلم » ٩٣ )

<sup>3</sup> عن عبد الله بن عمرو ؓ قال : قال رسول الله ﷺ : « ... وإن بني إسرائيل تفرقت على ثنتين وسبعين ملة ، وتفترق أمتي على ثلاث وسبعين ملة ، كلهم في النار إلا ملة واحدة » قالوا : ومن هي يا رسول الله ؟ قال : « ما أنا عليه وأصحابي » . ( « سنن الترمذي » ٢٦٤١ )

Similarly, Sayyiduna Mu'aawiyah (radhiyallahu 'anhu) reports that Rasulullah (sallallahu 'alaihi wasallam) said, "Behold! Those before you from the people of the book split into seventy-two sects. This Ummah will break into seventy-three. Seventy-two will be (deserving of being) in the fire, while one will be in Jannah. That is the group (who follow my way)."<sup>4</sup>

### Declaration of the Quraan Majeed:

In fact, Allah Ta'ala Himself has referred to the imaan of the Sahaabah (radhiyallahu 'anhum) in the Quraan Majeed as the criterion by which the imaan of others is measured:

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ

"And when it is said to them (i.e. the hypocrites), 'Believe as the people have believed'..." (Surah Baqarah v13)

The Mufasssireen explain that the word "people" in this aayah refers to the Sahaabah (radhiyallahu 'anhum). (Ma'aariful Quraan vol. 1, pg. 127)

Similarly, numerous aayaat of the Quraan Majeed testify to the lofty rank and position of the Sahaabah (radhiyallahu 'anhum).

If this is the honour that Allah Ta'ala Himself has bestowed upon them in the Quraan Majeed, then what can be said about the imaan of those who vilify and hurl abuse at them?

### Vilification of the Sahaabah (radhiyallahu 'anhum):

Among the many erroneous beliefs and ideologies propagated by the Shi'ah is their hatred for, and vilification of, the Sahaabah (radhiyallahu 'anhum).

While we have been encouraged in the Quraan Majeed to make du'aa for the Sahaabah (radhiyallahu 'anhum), these people actually encourage cursing them after every salaah. Mulla Baaqir Majlisi, one of their most prominent scholars, says, "One should say after each prayer: 'O Allah! Curse Abu Bakr, 'Umar, Uthmaan, Mu'awiyah, 'Aishah, Hafsah, Hind and Ummul Hakam.'" (Ainul Hayaat pg. vol. 2, pg. 498) (We seek Allah Ta'ala's protection from such statements.)

Our beloved mother, Sayyidah 'Aishah (radhiyallahu 'anha), has likewise been made the target of their slander. They repeat the very same false accusations that the hypocrites of Madeenah Munawwarah fabricated against her during the lifetime of Rasulullah (sallallahu 'alaihi wasallam), despite Allah Ta'ala having clearly exonerated her and declared her innocence in Surah Noor.

The Shi'ah believe that their Mahdi was born hundreds of years ago and had gone into hiding at a young age. Regarding him, Mulla Baaqir attributes a narration to Abu Ja'far which states, "Behold, when our Qaa-im (the title of their Mahdi) emerges, Humairaa (i.e. Sayyidah 'Aishah [radhiyallahu 'anha]) will be brought to him so that he may flog her with the hadd (prescribed punishment) and take revenge for the daughter of Muhammad, Faatimah." (Bihaarul Anwaar vol. 52, pg. 314) (We seek Allah Ta'ala's protection from such assertions.)

### Martyrdom of 'Umar (radhiyallahu 'anhu):

Sayyiduna 'Umar bin Khatthaab (radhiyallahu 'anhu) was the second khaleefah of Islam and one of the greatest companions of Rasulullah (sallallahu 'alaihi wasallam). Just as his life was an immense blessing for the Ummah, his martyrdom was one of the greatest tragedies to befall it.

The vile person who assassinated him was the Zoroastrian (Majoosi) slave of Sayyiduna Mugheerah bin Shu'bah (radhiyallahu 'anhu), Firoz Abu Lu-luah.<sup>5</sup> One morning, while Sayyiduna 'Umar (radhiyallahu 'anhu) was leading the

<sup>4</sup> عن معاوية بن أبي سفيان رضي الله عنه أنه قام فينا ، فقال : ألا إن رسول الله ﷺ قام فينا ، فقال : « ألا إن من قتلكم ، من أهل الكتاب ، افترقوا على ثنتين وسبعين ملة ، وإن هذِهِ المِلة ستَفترقُ على ثلاثِ وسبعين ، ثنَتانِ وسَبْعُونَ في النَّارِ ، ووَّاحِدَةٌ في الْجَنَّةِ ، وَهِيَ الْجَمَاعَةُ » . ( « سنن أبي داود » ٤٥٩٧ )

<sup>5</sup> عن أبي الحويرث قال : لما قدم غلام المغيرة بن شعبه ، ضرب عليه عشرين ومائة كل شهر ، أربعة دراهم كل يوم ... فلما قدم عمر رضي الله عنه من مكة ، جاء أبو لؤلؤة إلى عمر رضي الله عنه يريد ، فوجده غاديا إلى السوق وهو متكئ على يد عبد الله بن الزبير رضي الله عنه ، فقال : يا أمير المؤمنين ، إن سيدي المغيرة يكلفني ما لا أطيق من الضريبة ، قال عمر رضي الله عنه : وكم كلفك ؟ قال : أربعة دراهم كل يوم ، قال : وما تعمل ؟ قال : الأرحاء ، وسكت عن سائر أعماله فقال : في كم تعمل الرحي ، فأخبره ، قال : وبكم تبيعها ؟ فأخبره ، فقال : لقد كلفك سيرا ، انطلق فأعط مولاك ما سألك ، فلما ولى قال عمر رضي الله عنه : ألا تجعل لنا رحي ؟ قال : بلى ، أجعل لك رحي يتحدث بها أهل الأمصار ، ففرع عمر رضي الله عنه من كلمته ، قال : وعلي رضي الله عنه معه ، قال : ما تراه أراد ؟ قال : وعدك يا أمير المؤمنين ، قال عمر رضي الله عنه : يكفيناه الله ، قد ظننت أنه يريد بكلمته غورا . ( « تاريخ دمشق » ٤٠٩/٤٤ )

Fajr Salaah, Abu Lu-luah attacked and stabbed Sayyiduna 'Umar (radhiyallahu 'anhu). After stabbing him, Abu Lu-luah attempted to flee, stabbing thirteen others in the process, seven of whom attained martyrdom. Eventually, someone from the congregation threw a hooded cloak over him. When he realised that he was caught and there was no escape, he committed suicide by stabbing himself.<sup>6</sup> Sayyiduna 'Umar's (radhiyallahu 'anhu) wound was on his stomach and was extremely deep. Whenever he drank anything, it flowed out of his wound. A few days later, this great leader of Islam succumbed to his injuries and attained the lofty rank of martyrdom.<sup>7</sup>

#### **Celebration:**

Every believer who hears this incident feels profound anger towards the Majoosi murderer who ended the life of such a great leader of Islam and one of the most eminent Sahaabah of Rasulullah (sallallahu 'alaihi wasallam).

However, until recently, these people would celebrate the martyrdom of Sayyiduna 'Umar (radhiyallahu 'anhu) in Kashan (a city in central Iran) at a site they regard as the tomb of Firoz Abu Lu-luah. They revere him to such an extent that they call him "Baba Shujaa'uddeen" – The Brave Warrior of Deen. (<https://tiny.cc/kashan>)

#### **The Shi'ah and the Liberation of Aqsa:**

Currently, many people are falling into confusion regarding the ongoing genocide in Palestine. One of the most effective ways of understanding contemporary events is to examine them through the lens of history, for history often repeats itself.

The history of treachery committed by the Shi'ah against Muslims is extensive. However, we will focus on one particular aspect: their stance on Masjidul Aqsa. Have the Shi'ah ever genuinely sought to liberate it?

If we have to take a brief look at history, it becomes evidently clear that let alone the Shi'ah not being part of any struggle for the liberation of Masjidul Aqsa, they actually became major obstacles and impediments in this path.

#### **Sharafud Dawlah Mawdood and Aaq Sunqur Bursuqi (rahimahumallah):**

Masjidul Aqsa remained under Muslim rule from the time of Sayyiduna 'Umar (radhiyallahu 'anhu) until 492 A.H., when the Crusaders seized it. Thereafter, efforts began to reclaim it. Among the early leaders who rose to confront them was Sharafud Dawlah Mawdood (rahimahullah), followed by Aaq Sunqur Bursuqi (rahimahullah). They were quite successful in defeating the Crusaders and were working towards liberating Aqsa. However, just as they were gaining momentum, each of them was assassinated by the Shi'ah during his respective era.

#### **Nooruddeen Zangi and Salaahuddeen (rahimahumallah):**

Following the martyrdom of Aaq Sunqur Bursuqi (rahimahullah), Allah Ta'ala blessed the Ummah with another great leader, Nooruddeen Zangi (rahimahullah), who became the mentor of Salaahuddeen (rahimahullah).

Nooruddeen (rahimahullah) had a deep, burning desire to liberate Masjidul Aqsa. Although he made great efforts towards this objective, he faced major obstacles, among them the disunity of the Muslims and the treachery of the Shi'ah, particularly their presence and influence in Egypt. Even when progress was made and plans were set in motion, internal unrest and betrayal continued to hinder these efforts, preventing the mission from advancing as it should. Ultimately, Nooruddeen (rahimahullah) passed away before witnessing the fulfilment of his lifelong ambition.

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... فقال له عمر عليه السلام : اتق الله وأحسن إلى مولاك ، ومن نية عمر أن يلقي المغيرة فيكلمه فيخفف . فغضب العبد وقال : وسع الناس كلهم عدله غيري ، فأضمر على قتله فاصطنع خنجرا له رأسان ، وشحذه وسمه ... رواه أبو يعلى ورجاله رجال الصحيح . ( « مجمع الزوائد » ١٤٤٧٠ )

<sup>٦</sup> عن عمرو بن ميمون قال : ... إني لقائم ما بيني وبينه إلا عبد الله بن عباس غداة أصيب ، وكان إذا مر بين الصفيين قال : استوتوا ، حتى إذا لم ير فيهن خللا تقدم فكبر ، وربما قرأ بسورة يوسف أو النحل أو نحو ذلك في الركعة الأولى حتى يجتمع الناس ، فما هو إلا أن كبر فسمعتة يقول : قتلي أو أكلني الكلب ، حين طعنه ، فطار العليج بسكين ذات طرفين لا يمر على أحد يمينا ولا شمالا إلا طعنه ، حتى طعن ثلاثة عشر رجلا ، مات منهم سبعة . فلما رأى ذلك رجل من المسلمين ، طرح عليه برنسا ، فلما ظن العليج أنه مأخوذ نحر نفسه . وتناول عمر يد عبد الرحمن بن عوف فقدمه ، فمن يلي عمر فقد رأى الذي أرى ، وأما نواحي المسجد فإنهم لا يدرون ، غير أنهم قد فقدوا صوت عمر وهم يقولون : سبحان الله سبحان الله ، فصلى بهم عبد الرحمن صلاة خفيفة ... فاحتمل إلى بيته ... ( « صحيح البخاري » ٣٧٠٠ )

فأضمر على قتله فاصطنع خنجرا له رأسان ، وشحذه وسمه ... رواه أبو يعلى ورجاله رجال الصحيح . ( « مجمع الزوائد » ١٤٤٧٠ )

<sup>٧</sup> ... فانطلقنا معه وكان الناس لم تصبهم مصيبة قبل يومئذ ، فقاتل يقول : لا بأس . وقاتل يقول : أخاف عليه ، فأني بنبيذ فشربه فخرج من جوفه ، ثم أتى بلبن فشربه فخرج من جوفه ، فعلموا أنه ميت ... ( « صحيح البخاري » ٣٧٠٠ )

Thereafter, Salaahuddeen (rahimahullah) rose to continue this mission. However, he too was not spared. On two separate occasions, Shi'ah assassins were dispatched to kill him. During one attempt, the attackers succeeded in getting remarkably close to him, while on another occasion Salaahuddeen (rahimahullah) was actually wounded. Nevertheless, Allah Ta'ala protected him, and both assassination attempts ultimately failed.

#### Major obstacles:

These incidents clearly demonstrate that at every critical stage, whether it was the assassination of key leaders or direct attempts on their lives, the same elements repeatedly became serious obstacles in the path of those striving to liberate Masjidul Aqsa.

#### Current Situation:

Keeping this history before us, and without losing sight of the recent atrocities perpetrated in Syria and elsewhere, one wonders about the true motives behind the events unfolding currently.

Nevertheless, we should never forget that the difference between our beliefs and theirs remains fundamental. No form of support or assistance can justify or validate their beliefs.

#### All in Vain:

During the time of Rasulallah (sallallahu 'alaihi wasallam) there was a man by the name of Quzmaan. He was actually a hypocrite but had apparently accepted Islam. During one of the battles, he fought valiantly and did not spare any lone fighter from the disbelievers. Seeing his bravery and valour, someone remarked that nobody had served them better than he had. In fact, it is narrated in some narrations that he had killed seven or eight disbelievers and was eventually severely injured.

However, the Sahaabah (radhiyallahu 'anhum) were astonished as Rasulallah (sallallahu 'alaihi wasallam) had previously informed some of them that he is from the inhabitants of the Fire (of Jahannam). Thus, someone approached Rasulallah (sallallahu 'alaihi wasallam) and said, "O Rasul of Allah (sallallahu 'alaihi wasallam), do you know the person regarding whom you said that he was from the inhabitants of Jahannam, he fought fiercely in the path of Allah and sustained many wounds." Rasulallah (sallallahu 'alaihi wasallam) replied, "Behold, he is from the inhabitants of Jahannam."

Meanwhile, Quzmaan was unable to bear the pain of his injury any longer and decided to hasten his own death. He placed his sword on the ground and the tip between his chest. He then leaned on it and killed himself. A Sahaabi who had witnessed this unfolding went to Rasulallah (sallallahu 'alaihi wasallam) and proclaimed, "I bear witness that you are the Messenger of Allah." Rasulallah (sallallahu 'alaihi wasallam) enquired as to what was the reason for making this proclamation at that time. The Sahaabi then explained what had transpired.

Hearing this, Rasulallah (sallallahu 'alaihi wasallam) said, "A man (sometimes) carries out deeds which people think to be deeds of Jannah whereas he is actually an inhabitant of the Fire, and (sometimes) a man carries out deeds which people think to be deeds of Jahannam, whereas he is from the inhabitants of Jannah."

Thereafter, Rasulallah (sallallahu 'alaihi wasallam) instructed Sayyiduna Bilaal (radhiyallahu 'anhu) to announce, "No person will enter Jannah except a believer. And indeed Allah assists Deen with (even) a sinful person."<sup>8</sup>

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<sup>8</sup> عن أبي هريرة رضي الله عنه قال : شهدنا مع رسول الله ﷺ خيبر ، فقال رسول الله ﷺ لرجل ممن معه يدعي الإسلام : « هذا من أهل النار » فلما حضر القتال قاتل الرجل من أشد القتال وكثرت به الجراح فأثبته ، فجاء رجل من أصحاب النبي ﷺ فقال : يا رسول الله أ رأيت الذي تحدث أنه من أهل النار ، قد قاتل في سبيل الله من أشد القتال فكثرت به الجراح ، فقال النبي ﷺ : « أما إنه من أهل النار » فكاد بعض المسلمين يرتاب ، فبينما هو على ذلك إذ وجد الرجل ألم الجراح ، فأهوى بيده إلى كمانته فانتزع منها سهمًا فانتحر بها ، فاشتد رجال من المسلمين إلى رسول الله ﷺ ، فقالوا : يا رسول الله صدق الله حديثك ، قد انتحر فلان فقتل نفسه ، فقال رسول الله ﷺ : « يا بلال قم فأذن ، لا يدخل الجنة إلا مؤمن ، وإن الله ليؤيد هذا الدين بالرجل الفاجر » . ( « صحيح البخاري » ٦٦٠٦ ) واسمه قزمان وهو معدود في المنافقين . ( « عمدة القاري » )

عن سهل بن سعد الساعدي رضي الله عنه : أن رسول الله ﷺ التقى هو والمشركون فاقتتلوا ، فلما مال رسول الله ﷺ إلى عسكره ومال الآخرون إلى عسكرهم وفي أصحاب رسول الله ﷺ رجل لا يدع لهم شاذة ولا فاذة إلا اتبعها يضربها بسيفه فقال : ما أجزأنا اليوم أحدكمما أجزأ فلان ، فقال رسول الله ﷺ : « أما إنه من أهل النار » . فقال رجل من القوم : أنا صاحبه قال : فخرج معه كلما وقف وقف معه وإذا أسرع أسرع معه قال : فخرج الرجل جرحاً شديداً فاستعجل الموت فوضع نصل سيفه بالأرض وذبابه بين يديه ثم تحامل على سيفه فقتل نفسه فخرج الرجل إلى رسول الله ﷺ فقال : أشهد أنك رسول الله قال : « وما ذاك » قال : الرجل الذي ذكرت آنفاً أنه من أهل النار فأعظم الناس ذلك فقلت أنا لكم به فخرجت في طلبه ثم جرح جرحاً شديداً فاستعجل الموت فوضع نصل سيفه في الأرض وذبابه بين يديه ثم تحامل عليه فقتل نفسه فقال رسول الله ﷺ عند ذلك : « إن الرجل ليعمل عمل أهل الجنة فيما يبدو للناس وهو من أهل النار وإن الرجل ليعمل عمل أهل النار فيما يبدو للناس وهو من أهل الجنة » . ( « صحيح البخاري » ٢٨٩٨ ) فلما كان يوم أحد قتل وحده ثمانية أو سبعة من المشركين وكان ذا بأس . ( « سير أعلام النبلاء » ٤٢٤/١ )

Despite rendering tremendous assistance to Islam and the Muslims, fighting with great courage and sacrificing himself on the battlefield, Quzman was still a disbeliever and from the inhabitants of Jahannam. This clearly shows that merely assisting, defending or supporting Islam does not make a person a Muslim. True salvation depends upon genuine imaan in the heart, not outward actions alone, no matter how impressive they may appear to people.

**Protection of Imaan:**

During this time of fitnah and confusion, it is of utmost important that a person safeguards and protects his most prized possession i.e. his imaan. Among the many methods of protecting one's imaan, some are:

1. Reciting the kalimah abundantly.
2. Making ta'leem daily at home.
3. Reciting the Quraan Majeed daily.
4. Reciting the Masnoon du'aas in which the protection of imaan is sought.
5. Remaining in the company of the pious.
6. Being particular about consuming halaal.