

Imam Bayhaqi's "77 Branches of Imaan"



With running commentary as appended footnotes by
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77 Branches of Imaan

Introduction

The 77 Branches of Imaan form part of the core curriculums of Jaami'a Qur'ania Maftuhah (Qur'anic Open University International) as well as The Muslims of the America's Islamic Academy 'Alim course.

A special thanks and debt of gratitude goes out to His Eminence Hadhrat Muhyuddin El Imam Sheikh Sayyid Mubarik 'Ali Shah Jilani Hashimi Hassani wal Hussaini, through whose blessed hands and kind attention we have been taught our deen. It is through his kind attention that these notes have arrived in your hands. We are grateful to the Honorable Al Hajj 'Ali Abdur Rashid Sahib of Holy Islamville South Carolina for providing the original painstakingly hand written notes, taken in Jaami'a at the behest of His Eminence Hadhrat Muhyuddin Al Imam Sheikh Jilani Sahib. His notes are the basis for this booklet on the 77 Parts of Imam as explained by Mufti Ghulam Sarwar Qadiri and included as footnotes appended to the 77 parts of Imaan as presented herein.

This is an annotation of the 77 Branches of Iman as posted on the [Hanafi Fiqh group](#). Included in this presentation as running footnotes, are the 77 Branches of Imaan as elucidated in 1983 by Mufti Ghulam Sarwar Qadri at Jaami'a Ghausia Rizwia in Lahore Pakistan. Any mistakes are solely those of the compiler and not of the illustrious 'Ulema who covered the materials, providing us with an in-depth understanding of the 77 Branches of Iman.

We also thank our dear brother and beloved Elder Ahmar Navid Qadiri Sahib for sitting in and translating from Urdu into English as Mufti Sahib imparted the knowledge.

We hope sometime in the future to make available the complete Ilm ul Tafsir material, consisting in part of Tafsir Ahmadiyya by Sheikh Ahmad Jiwan Rahmatullah 'alaihi who's Tafsir is quite extensive.

May Allahu ta 'ala Allow us to all rise on Yawm ul Qiyaamah with true Iman in our Hearts by allowing us to love Him and Sayyidinaa Rasuli Akram Sall Allahu 'alaihi wa Sallim Ahli Bayt, Sahaabah Akram, the Awliyaa and all the Pious Saliheen, Ameen.

Ustadh Muhammad Sa'id Hunafa Qadiri-Jilani

77 Branches of Imaan

Rasulullah (Sallallahu alayhi wa Sallam) said: “There are over 70 things which are connected with Imaan, the highest of which is the Kalimah” la ilaha ill Allahu Muhammadur Rasulullah” and the lowest is the removal of a harmful object from the road. Modesty and hayaa is also a major part of imaan. “We will therefore mention these qualities.

THIRTY QUALITIES ARE CONNECTED TO THE HEART

1. Belief in ALLAH عَزَّوَجَلَّ¹
2. To believe that everything other than ALLAH عَزَّوَجَلَّ was non-existent. Thereafter, ALLAH عَزَّوَجَلَّ Ta'ala created these things and subsequently they came into existence.²
3. To believe in the existence of angels (Malaaikeh).³
4. To believe that all the heavenly books (Kutub) that were sent to the different prophets are true. However, apart from the Quran, all other books are not valid anymore.⁴
5. To believe that all the prophets are true. However, we are commanded to follow Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (Sallallahu alayhi wa Sallam) alone.⁵

¹ Hadhrat Abu Hurairah Rathi Allahu anhu relates that Rasulullah Sall Allahu ‘alaihi wa Sallim said; “Imaan has 70, the highest part being Laa ilaha ill Allah and the easiest is to remove something that will cause someone inconvenience or difficulty.

Imaan means to accept in your heart (Tasdiq Bil Qalb) and bear witness verbally (Iqrarun Bil Lisan). The highest part of Imaan is profession of Kalimah and this is what it means.

² To believe the entire universe is finite.

³ To believe in the Malaaikeh.

⁴ To believe in the Kutub of Allahu ta ‘ala

⁵ To believe in all the Ambiyaa and Mursaleen.

6. To believe that ALLAH عَزَّوَجَلَّ Ta'ala has knowledge of everything from before-hand and that only that which He sanctions or wishes will occur. ⁶
7. To believe that Qiyaamah will definitely occur. ⁷
8. To believe in the existence of Jannah. ⁸
9. To believe in the existence of Jahannam. ⁹
10. To have love for ALLAH عَزَّوَجَلَّ Ta'ala. ¹⁰
11. To have love for Rasulallah صلى الله عليه وسلم (Sallallahu alayhi wa Sallam) ¹¹
12. To love or hate someone solely because of ALLAH عَزَّوَجَلَّ. ¹²
13. To execute all actions with the intention of deen alone. ¹³
14. To regret and express remorse when a sin is committed. ¹⁴
15. To fear ALLAH عَزَّوَجَلَّ Ta'ala. ¹⁵
16. To hope for the mercy of ALLAH Ta'ala. ¹⁶

⁶ To believe in the Good and Bad that Allah Azza wa Jalla has pre-ordained.

⁷ About Qiyyamat it is meant that what will happen in the grave, the Sirat, Munkar and Nakir, Punishment and the Hisab.

⁸ To Accept without doubt that Allahu ta 'ala will fulfill His promise of Jannah. And that those who enter Jannah will be there forever (Khalideena Fihaa abadaa).

⁹ To believe that Jahannam is true for the Munafiqeen, the Murtadeen and the Kuffar who will enter Jahannam and remain there forever

¹⁰ To love Allahu ta 'ala

¹¹ To Love Rasulallah Sall Allahu 'alaihi wa Sallim which includes sending Darood (Salat 'alan Nabiyy) and practicing the Sunnah

¹² To Love someone for the sake of Allah, and hate for Allah. Included in this is the love of Sahaabah and Awliyaa and Ahl as Sunnah wal Jamaa'at, whose Aqidah is Sahih.

¹³ To do every good deed for Allah alone and not as a show for people.

¹⁴ To make Tawbah, which means that if one does something wrong one should feel sadness in the heart and then ask for forgiveness

¹⁵ To fear Allahu ta 'ala

¹⁶ To hope for the Mercy of Allah Azza wa Jalla.

17. To be modest. ¹⁷
18. To express gratitude over a bounty or favour. ¹⁸
19. To fulfill promises. ¹⁹
20. To exercise patience (Sabr). ²⁰
21. To consider yourself lower than others. ²¹
22. To have mercy on the creation. ²²
23. To be pleased with whatever you experience from ALLAH عَزَّوَجَلَّ Ta'ala. ²³
24. To place your trust in ALLAH عَزَّوَجَلَّ Ta'ala. ²⁴
25. Not to boast or brag over any quality that you possess. ²⁵
26. Not to have malice or hatred towards anybody. ²⁶
27. Not to be envious of anyone. ²⁷

¹⁷ To hope for His Maghfirah (forgiveness)

¹⁸ To make Shakir (be thankful to Allahu ta 'ala)

¹⁹ To fulfill your oath.

²⁰ To have Sabr

²¹ To be humble and respectful towards elders.

²² To be merciful towards the Creation of Allah. Included in this is that one should be merciful and considerate towards any creatures weaker than oneself. For example, women, children, sick, old and other creatures of Allah.

²³ To be happy and satisfied with your Taqdir (Measure)

²⁴ To have Tawakkul (reliance) on Allah.

²⁵ To refrain from pride (takkabur) which means one shouldn't praise oneself nor speak of his own good (boasting). There is a Mas'ala concerning this which is that it is ja'iz to reveal one's good if it will benefit others. So you may tell someone if you are an 'Alimul Deen. So they may come and learn from you.

²⁶ To refrain from Hasad

²⁷ One should not harbour feelings of malice toward another Muslim.

28. Not to become angry. ²⁸

29. Not to wish harm for anyone. ²⁹

30. Not to have love for the world. ³⁰

SEVEN QUALITIES ARE CONNECTED TO THE TONGUE

31. To recite the Kalimah with the tongue. ³¹

32. To recite the Quran. ³²

²⁸ One should never be angry with someone. Hadhrat Aisha Siddiqah Rathi Allahu ‘anha relates “If any person inconvenienced Rasulallah Sall Allahu ‘alaihi wa sallim and then apologized, Rasulallah Sall Allahu ‘alaihi wa sallim would immediately forgive them. However if a person did something contrary to Shari’ah than Rasulallah Sall Allahu ‘alaihi wa sallim would only excuse him after he made right what he had made wrong.

²⁹ One should not cheat or be deceitful. This includes, one should not slander. It is in Hadith Sharif that slander is haraam.

³⁰ One should not love this World (Hubbud Dunya). This includes that one should not have love for wealth, power or materialistic things or desire for worldly status. Mas’ala: If one lives in a country where people compete with each other for high status, it becomes necessary for the Muttaqeen and the Saadiqeen to get this status and help with improving the condition of the people. The story of Hazrat Yusuf Alaihi Salaam is an example during this time. The people were living under oppressive conditions, starvation etc. Hadhrat Yusuf Alaihi Salaam, after looking at the condition of the people asked the King to give him the position and power, that he could use it to improve the living conditions of the people. The point is he did not do this for worldly status. He did it for the compassion he felt for his people. At the time of Hadhrat Al Imam Abu Hanifah Rahimuhumullah, the Khalifa of Baghdad called together all of the ‘Ulama and asked each of them to accept the position of Chief Qadhi. All of them refused except Abu Yusuf Rahmatullah ‘alaihi (the student of Imam ul Adham Abu Hanifah Rahimuhumullah). He saw that he was the last ‘Alim left and thought that if he didn’t accept the position, the Khalifah would appoint an ignorant man to the position who would not be capable of doing a good job with no ‘ilm of justice, and that justice would not be possible. With this thought in mind, he accepted the position of Chief Justice. If one is living in a country where Muslims do not rule, then one should not allow a non-muslim to attain a position where he may bring harm to the Muslims, but instead one should take the position and use it for Islam.

³¹ One should proclaim Tawhid verbally as well as proclaim the Messengerhood of Rasulallah Sall Allahu ‘alaihi wa sallim.

33. To acquire knowledge.³³
34. To pass on Knowledge. ³⁴
35. To make dua. ³⁵
36. To make the zikr of ALLAH عزوجل Ta'ala. ³⁶
37. To abstain from the following: lies, gheebah, vulgar words, cursing, singing that is contrary to the Shariah. ³⁷

FORTY QUALITIES ARE CONNECTED TO THE ENTIRE BODY

38. To make wudhu, ghusl, and keep one's clothing clean. ³⁸
39. To be steadfast in offering Salaat. ³⁹
40. To pay zakaat and sadaqatul fitr. ⁴⁰

³² One should recite the Qur'an.

³³ One should gain knowledge of Qur'an and Sunnah.

³⁴ One should teach that knowledge that one has learned.

³⁵ To make dua'. Mas'ala: In hadith Sharif it is mentioned that immediately after doing the Fardh in Salaah if one makes dua', the dua' is accepted. The fardh of Salaatul janaazah is also included. For this reason, to make dua' after Salaatul Janaazah is Mustahhab.

³⁶ One should make dua' to Allahu ta 'ala and ask for His forgiveness.

³⁷ Avoid talking and doing nonsense.

³⁸ To keep oneself pure at all times. This means that one should keep body, clothes homes and anywhere you may be clean.

³⁹ One should be regular in Salaah. This means that if one's salaah is Qadhaa, he should still perform it. This includes your Sunnah Mu'akkadah. In "Fatawa Alamgiri" it is written that an 'Alimuddin who is fully occupied with the work of Deen, all of his sunnahs except for fajr are forgiven without question. (note: this does not mean that the 'Alim is exempt from performing Sunnatul Mu'akkadah. He may find himself running out of time to perform them before the fardh because he has been attending to the needs of the people such as assisting people from the community who come for help. It is under such circumstance that this consideration is taken).

⁴⁰ One should give Zakaat. Included in this is that one should give Sadaqah and Fitrana (Sadaqah Fitr). This means that one should be generous and feed the hungry and starving and honour the guest.

41. To fast. ⁴¹

42. To perform the Hajj.⁴²

43. To make i'tikaaf.⁴³

44. To move away or migrate from that place which is harmful for one's deen. ⁴⁴

⁴¹ To keep Fasting in Ramadhan and also the Nafil fasts. It is narrated in Hadith Sharif that Nabi Kareem Sall Allahu 'alaihi wa Sallim used to fast every month on the 13th, 14th and 15th. The nature of this is that during these three days the moon is complete and at its' highest point of illumination. The reason why he kept fasting during this time is he used to make dua' to Allahu ta 'ala "Yaa Allah Illuminate my entire body with Nur". Similarly he used to make the same dua' when he fast these three days. They are called Ayyam un Nur (The Days of Light).

⁴² To make Hajj or 'Umra, to take the opportunity to visit the Qabr of Rasulullah Sall Allahu 'alaihi wa Sallim either before or after Hajj. Nabi Sall Allahu 'alaihi wa Sallim has said in Hadith, that the person who makes Hajj and does not visit me has not fulfilled my right. Another Hadith states that Nabi Sall Allahu 'alaihi wa Sallim said; "For him who visits my Qabr my shifaa is wajib on him". The Wahhabi's say that one should not make niyyat to visit the tomb of Rasulullah Sall Allahu 'alaihi wa Sallim, but instead one should make niyyat for safar to Masjid un Nabawiyya. They say to make niyyat for safar to Nabi Sall Allahu 'alaihi wa Sallim is Haraam. The reason they cite is the hadith which says that Nabiyy Sall Allahu 'alaihi wa Sallim said that one should not go toward anyplace except Masjid Al Haraam (Ka'bah), Masjid un Nabawiyya, and Masjid Al Aqsa. The Ahl as Sunnah answer to the Wahhabis' is that they have misunderstood this hadith. The Ahl as Sunnah interpretation is that all three Masaajid are equal in status and where the thawaab is greater are Masjid Al Haraam, Masjid un Nabawiyya, and Masjid Al Aqsa respectively. Therefore this hadith has no connection with the tomb of Nabi Sall Allahu 'alaihi wa Sallim or any tomb for that matter. In fact in hadith it is reported that Nabiyy Sall Allahu 'alaihi wa Sallim used to visit the tombs of the Shuhadaah of Uhud every year. It is also in hadith that Hadhrat A'isha Siddiqah Rathi Allahu anha's brother was buried in Makka and she made safar from Madinah to Makkah to visit his tomb. For this reason Imam Ibn al Humam wrote in his book "Fath ul Qadir" in the chapter on Hajj that when a person is going for Hajj he should make niyyat to visit Masjid un Nabawiyya and a special niyyat to visit the mazar of Nabi Kareem Sall Allahu 'alaihi wa Sallim .

⁴³ To sit for I'tikaaf and to search for Lailat ul Qadr.

⁴⁴ To protect ones Deen from fitnah (sedition). For this reason one should not go to a place where ones' Imaan can be harmed. Therefore one should also avoid Wahhabis, Shia and all misguided and lost people. One should also void going to a place where evil is present. One should also avoid reading the literature of lost people. One should avoid being in their company or any friendship ties. If one is living in an environment where a lot of fitnah is taking place and one cannot do anything about it, than one should make hijrah to a better environment.

45. To fulfill the vows that have been made to ALLAH عَزَّوَجَلَّ. ⁴⁵

46. To fulfill the oaths that are not sinful. ⁴⁶

47. To pay the kaffarah for unfulfilled oaths. ⁴⁷

48. To cover those of the body that are fard to cover. ⁴⁸

49. To make qurbaani. ⁴⁹

50. To enshroud and bury the deceased. ⁵⁰

⁴⁵ If one makes a solemn vow or promise to Allahu ta 'ala, than one should fulfill it.

⁴⁶ To fulfill a Ja'iz oath

⁴⁷ To give compensation (kaffarah). Mas'ala: Kaffarah is necessary for 4 things:

1. The breaking of a fast (Sawm). If a person is sick and requires medicine one should put something un-enjoyable in his mouth.
2. The breaking of an oath (Nadhr).
3. If a man does Zihar (compares his wife with his mother or sister physically, like her face, shoulders or chest) his wife becomes haraam to him until he does kaffarah.
4. Kaffarah-i-Qatl. If a man kills another man or an animal he will have to pay diyat and Kaffarah. (Note: the kaffarah for breaking a fast is that one must feed 60 people of fast 60 days or free a slave.

The kaffarah for breaking an oath is a three day fast or feeding 10 persons. If one can't do any of the Kaffarah because of his weakness or financial position, he should make istighfar.

⁴⁸ One should keep the Satr (private) covered in and out of Salaah. Wearing tight clothes in Salaah is Makruh Tanzihi and against modesty. But it is Haraam to wear those kinds of clothes, where the form of the private can be seen. Only those who are modestly dressed can lead Salaah. For a woman the only regions that are allowed to be exposed are her fingertips to her wrist, from her toes to her ankles, and from her chin to her forehead, and the rest of her body has to be covered in and out of Salaah. This is Fardh; however it is permissible for a woman in her home to expose her leg, arms and her hair before her father, brother, uncle's sons, and whomever within the light of Shari'ah is prohibited for her to marry.

⁴⁹ To do Qurbaani, (sacrifice). Those who are in a financial position should make it but those who are not, don't have to. In this is included, that if one makes a vow to do Qurbaani he should do so.

⁵⁰ To perform Salaatul Janaazah of the Sahih Aqidah person. Included in this is that after performing the salaah one should also take part in going to the grave site and the burial. But one should not join the salaah of those who are Shia, Qadiani, Wahhabi and so forth. Concerning those who have gone astray, there is a hadith that says:

51. To fulfill your debts.⁵¹

52. To abstain from prohibited things when undertaking monetary transactions.⁵²

53. Not to conceal something true which you may have witnessed.⁵³

54. To get married when the Nafs desires to do so.⁵⁴

“If they are sick, do not visit them and if they die, do not attend their janaazah, not should one have your Sahbat (companionship). None of you should go to them for judgement or have a conversation with them or give them salaams first. “

This is a combination of three Ahadith from Hadhrat ‘Umar and Abdullah ibn ‘Umar Ridhwaan Allahu ‘alaihi ajma’een.

There is another hadith that someone came to ‘Abdullah bin ‘Umar and said that a certain person had changed his Aqidah. He then said, if that person did change his Aqidah, do not give him salaams. This hadith comes from Mishkat in the chapter entitled “Imaan Bil Qadr” Pg.23. Rasulullah Sall Allahu ‘alaihi wa Sallim mentioned the name of 2 groups who will go astray after his time, naming the Murjiyya and the Qaadiyya. Murjiyya are the sect that believes that man is helpless and Allah compels him to do everything and that he has no will including with Haraam things. It is also their belief that sin doesn’t harm a mu’min just as deeds don’t help a kafr. The Qaadiyya are those people who believe that there is no such thing as Taqdir.

It is the belief of Ahl as Sunnah that a man has his own will and he does whatever is within his power. If he does good he will but if any action is outside his control or power the he will be regarded as helpless. For example; if a man makes Salaah of his own freewill, he will be rewarded, but if a person is compelled to make Salaah not of his own freewill, he won’t be rewarded because he didn’t make it of his own freewill. Another example; If a Muslim is killed by a tyrant he won’t be responsible for his actions, he will be a Shahid (Martyr). For him will be no Ghusl, which means he will be buried in is soiled clothes and on Qiyaamah he will rise smelling like amber, however if he deliberately killed himself, he will be responsible for Ghunnah Kabeera (Major Sin).

⁵¹ To pay debts.

⁵² To do every action happily for Allahu ta ‘ala and His creations. One should not do something to show off.

⁵³ To give correct evidence and not to hide evidence.

⁵⁴ To make Nikah with the intention to be safe from committing sin and also with intention the Ummati Muhammadi will be increased. Also with the intention to make Nikah 2, 3, or 4 times is still good, if you have the means. Nabiyy Sall Allahu ‘alaihi wa Sallim performed Nikah 11 times and their blessed names are; Hadhrat Khadijah Radhi Allahu anha, Hadhrat Sauda Radhi Allahu anha, Hadhrat A’isha Siddiqah Radhi Allahu anha, Hadhrat Hafsa, Radhi Allahu anha , Hadhrat Umm Salmah Radhi Allahu anha, Hadhrat Umm Habibah Radhi Allahu anha, Hadhrat Bint Jahash Radhi Allahu anha,

55. To fulfill the rights of those who are under you. ⁵⁵

56. To provide comfort to one's parents. ⁵⁶

57. To rear children in the proper manner. ⁵⁷

58. Not to sever relations with one's friends and relatives. ⁵⁸

59. To obey one's master. ⁵⁹

60. To be just. ⁶⁰

61. Not to initiate any way that is contrary to that of the generality of the Muslims. ⁶¹

Hadhrat Zainab bint Khuzaimah Radhi Allahu anha, Hadhrat Maymunah Radhi Allahu anha, Hadhrat Juwariah Radhi Allahu anha, (a freed slave) from the Bani Mustanat. And from this tribe there were many slaves who went on to marry many Muslims. When Nabiyy Sall Allahu 'alaihi wa Sallim married her everyone freed their slaves in Madinah. Hadhrat Safiyya Radhi Allahu anha and a slave named Mariya. She gave birth to Ibrahim who was the son of Nabiyy Sall Allahu 'alaihi wa Sallim. He had permission to marry as many as he pleased, but only married 11 times. For the Ummah, Allah Azza wa Jalla has only give permission for Nikah 4 times. If a person does not marry and it is within their means financially or simply because they feel they cannot fulfill the rights of the wife (or husband), he is a sinner either male or female.

⁵⁵ To fulfill the rights of those in your care. Included in this is to take care of the rights of your servants as well as to be merciful to them.

⁵⁶ To serve one's parents fulfilling their needs. To fulfill every permissible order or wish they have. If ones parents are non-muslims than one should with tenderness bring them towards Al Haqq.

⁵⁷ One should care for one's children and give them guidance.

⁵⁸ To have blood ties with relatives, Muslim and non-muslims. If your relatives are non-muslims you should keep good relationship with them hoping for them to submit.

⁵⁹ If a Muslim is a servant of anyone he should serve his master in a permissible way. Included in this is that if one is paid to do work he should do it justly.

⁶⁰ If one is a Ruler he should with good rule and justice.

⁶¹ One should side with the Muslims when dealing with any issue. There is one condition wherein the 'Ulema cannot be in opposition to the majority (Ijmaa ul Ummah) If there is a difference of opinion in a mas'alah between the 'Ulema than one should follow the majority. However if it is found that the majority of the 'Ulama have less knowledge in comparison to the small minority, and then one should follow the minority. If there is a clear answer to the mas'alah in Qur'an, Hadith and Ijma, then one should look at this and not the majority or minority.

62. To obey the ruler, provided what he orders, is not contrary to the Shariah. ⁶²

63. To make peace between two warring groups or individuals. ⁶³

⁶² To obey the Ja'iz orders of the government. This includes obeying the orders of the Ahl as Sunnah 'Ulema. It is fard on the government to listen to and obey the 'Ulemas' guidance and suggestion because they are heirs of Rasulullah Sall Allahu 'alaihi wa Sallim.

⁶³ To reconcile two Muslims. If any sect that is against Islam such as the Khawaarij (Kharijites) makers trouble, than we have to make jihad against them. The Khawaarij were a sect during the time of Nabiyy Sall Allahu 'alaihi wa Sallim. They thought there were even better Muslims than Nabiyy Sall Allahu 'alaihi wa Sallim. They had no respect for Nabiyy Sall Allahu 'alaihi wa Sallim just as the Wahhabi's are today. They were Muslims and many tried to practice their religion in a more strict way than others. The leader of the group was named Dhu'l-Khuwaysira and one day when Nabiyy Sall Allahu 'alaihi wa Sallim was sitting with his Sahaabah distributing the Anfal (Spoils of war) he said to Nabiyy Sall Allahu 'alaihi wa Sallim "Ya Muhammad distribute the money justly as you are not doing so now." Nabiyy Sall Allahu 'alaihi wa Sallim scolded him saying "If I don't do justice in this world than who among the creation of Allah (Azza wa Jalla) will do so? Allah (Azza wa Jalla) has made me Al Amin and has made you Al Raibah (doubtful). Hadhrat 'Umar Al Farooq Radhi Allahu 'anhu became angry and wanted to cut off his head with his sword, but Nabiyy Sall Allahu 'alaihi wa Sallim stopped him and said he should leave him because if he killed him people would say Rasulullah Sall Allahu 'alaihi wa Sallim ordered it. And Rasulullah Sall Allahu 'alaihi wa Sallim said many like him will accompany him in the future and they will be present in every age and the last of them will appear with Dajjal and will join him. Nabiyy Sall Allahu 'alaihi wa Sallim said If they arise during my time, I would kill them off just as Allah killed the people of Ad. The Sahaabah asked Nabiyy Sall Allahu 'alaihi wa Sallim to show them the sign of these people and he said one sign is they will have bald heads, and they will make long salaah and they will keep a very good fast. They will read the Qur'an but it won't go past the throat. And they will seem very pious. They will enter the deen from one side and exit from the other side, just as the arrow passes through the hunted without a trace of blood on it and they will never return just as the arrow. And Nabiyy Sall Allahu 'alaihi wa Sallim said the Khawaarij are the dogs of Jahannam. Related by Ibn Majah Sahih

Also Ibn Majah relates whoever kills a Khawaarij will be greatly rewarded. Also in Sahih Bukhari Hadhrat 'Abdullah ibn 'Umar Radhi Allahu anh used to think of the Khawaarij as the most despicable creatures of Allah. He said one of the signs of the Khawaarij is that those Ayaat concerning Kuffar and Mushrikeen will be used against the Muslims and in vol.2 it mentions they will be stupid and another sign is the will befriend the Mushrikeen and together they will kill the Muslims. These Khawaarij will be the same as the ones who caused fitnah (sedition) during the time of Hadhrat 'Ali and Hadhrat Muawiyya Ridhwaan Allahu 'alahim ajma'een. Dhu'l-Khuwaysira came from the tribe Bani Tamim and this is the same tribe the ibn Abdul Wahhab came from.

64. To assist in noble tasks. ⁶⁴

65. To command the good and prohibit the evil (An Nahyi 'Anil Munkar).
⁶⁵

66. If it is the government, it should mete out punishments according to the Shariah.⁶⁶

67. To fight the enemies of deen whenever such an occasion presents itself. ⁶⁷

Similarly the Wahhabi call all the other Muslims Mushrik as the Khawaarij did. I Sahih Al Bukhari Nabiyy Sall Allahu 'alaihi wa Sallim once told Amr ibn Yassar Radhi Allah anhu during the battle of Khandaq (trench) that a group that had gone astray will kill you. Due to this hadith Imam Shamsuddin wrote in "Wafaa ul Wafaa" that the assassins of Hadhrat Amr couldn't be Sahaabah.

⁶⁴ To assist someone in doing good deed. If the deed doesn't cause harm or problem to someone i.e. usurp someone's' rights, then one should aid in such a deed. As an example; if someone wishes to extend the boundaries of the Masjid and in order to accomplish the task he has to remove a man's house causing him grief that this deed should not be done. On the contrary he should stop the deed from being done as it would cause grief.

⁶⁵ To Enjoin Right and Forbid Evil. However in order to do this one should have knowledge of Qur'an, Hadith and Fiqh.

⁶⁶ To bring Hudud into practice (those practices and punishments prescribed by Azza wa Jalla) where there is no increase or decrease. That increase or decrease is called Hadd. The plural is Hudud. There are four types of Hudud;

1. Hadd Shirqat (Theft),
2. Hadd Zinnaa (Adultery),
3. Hadd Khamr (Drunkenness),
4. Hadd Qazf (Falsely Accusing a lady of Adultery).

(Note: also included in this by some standards is: Riddat i.e. turning renegade)

Whenever the term Hadd is used Qisas is included. Hadd can only be applied in a country where there is Islamic Shari'ah, that is where the head of state is Muslim and he has the right to carry out Hadd.

⁶⁷ To do Jihad. It is necessary for the head of state to announce Jihad. The meaning of this Jihad is to fight against the Kuffar or the Murtadeen. However for Jihad bil Lisan or Jihad bil Qalam, the permission of the head of state is not necessary. There are three types of Jihad;

1. Jihad bi Saif (Jihad with the Sword) is carried out by everyone as Mujahideen against anyone they have been ordered to fight against (in light of Shari'ah)
2. Jihad bil Lisan is Jihad with the tongue (by refuting the anti-Islamic propaganda of the enemies of Islam and inviting non-muslims to Islam by explaining Islam to them.

68. To fulfill one's trusts (amaanah).⁶⁸

69. To give loans to those who are in need.⁶⁹

70. To see to the needs of one's neighbour.⁷⁰

71. To ensure that one's income is pure.⁷¹

72. To spend according to the Shariah.⁷²

73. To reply to one who has greeted you.⁷³

74. To say Yarhamukallah when anyone say Alhamdulillah after sneezing.⁷⁴

3. Jihad bil Qalam is Jihad with the pen. This means to write books and articles for the guidance of the people. The person who is not an 'Alimuddin should not write books and if he does, his books should not be read.

⁶⁸ To return that which one is entrusted. Included in this is to make salaah 5 times which has been given to us from Allah Azza wa Jalla as an amaanah.

⁶⁹ To give credit. Included in this is to return credit. It is a hadith of Rasulullah Sall Allahu 'alaihi wa Sallim that the person who has given credit, until the time that the money is returned to him he will be receiving the light of thawaab from Allah Azza wa Jalla.

⁷⁰ To respect ones neighbour if he is no a Murtad, even if he is non-muslim. A Murtad is a person who becomes muslim then rejects Islam.

⁷¹ To better or improve your relationship with others included in this it to earn Halal and to avoid Haraam earnings. Mas'alah; If a person lives in a place where non-muslims take ribaa from the Muslims, then the Muslims should use ribaa on non-muslims and use it on the people (but not on himself) without even telling them it is ribaa. If the Muslim don't take the interest, then the non-muslims would gather this money and use it to cause harm against the Muslims. So one should take this money as the spoils of war.

⁷² One should spend wealth in a Ja'iz manner. The meaning of unnecessary spending is to spend on those things that Shariah doesn't permit. It was the habit of Imam Hasan Radhi Allahu 'anhu to give money freely to the poor and enormous gifts to the 'Ulema who would visit him. Some wrote a letter to him saying, "Laa khair fil asraaf" which mean unnecessary spending is no good. Hadhrat Imam Hasan Radhi Allahu 'anhu turned the same word around and wrote "Laa asraaf fil khair" which means that there is no waste in good deeds.

⁷³ To return salaams.

⁷⁴ To answer the sneeze. If a person sneezes he should say Al Hamdulillah and the one hearing him should say Yarhamukallah. The sneezer should than say Yahdikumullah. It is in hadith that a sneeze is from Ar Rahman and a yawn is from Shaitaan. It is also said

75. Not to cause harm to anyone unjustly. ⁷⁵

76. To abstain from games and amusements that are contrary to the Shariah. ⁷⁶

77. To remove pebbles, stones, thorns, stick etc. from the road. ⁷⁷

Wa Sall Allahu ‘alaa Khayri Khalqihi Sayyidinaa Muhammadin wa ‘alaa Aalihi wa Sahbihi wa walidihish Sheikh Sayyid Abdul Qadiril Jilaani, wa walidihish Shaykh Sayyid Mubarik ‘Ali Jilaani wa Barik wa Sallim.

that one should suppress the sneeze and one should restrain oneself when the urge to yawn comes (close the mouth or cover it with the back of the left hand if possible). One should know that none of the Nabiyyeen ever yawned as it is from Shaitaan and Shaitaan has no power over Nabiyyeen

⁷⁵ To refrain from causing anyone harm.

⁷⁶ To avoid unnecessary words and conversation.

⁷⁷ To remove something from the road that will cause inconvenience to someone. And these are the 77 parts of Imaan