

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Muḥaddith Muḥammad Nāsir al-Dīn al-Albānī on Actions being from *al-Imān*
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IN HIS CHECKING of al-Nawawī's *Riyāḍ al-Ṣāliḥīn*, *al-Muḥaddith* Muḥammad Nāsir al-Dīn al-Albānī (رَحِمَهُ اللَّهُ) states: “Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) relates that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

((إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ))

‘Indeed Allāh does not look at your bodies or your forms; rather, he looks at your hearts.’

Muslim and others added the wording:

((وَ أَعْمَالِكُمْ ...))

‘...and your actions.’

It is collected in *Ghāyah al-Marām fī Takhīj al-Ḥalāl wa al-Ḥarām* (410). And this addition is vital because without it many people misunderstand the ḥadīth. So if you instruct them with the commandments of the sound Legislation from the growing of the beard, abandoning imitation of the disbelievers, and other obligatory matters, they would respond that what is important is what is found in the heart and evince their claim with this ḥadīth, unaware of the authentic addition, which indicates that Allāh also looks at their actions. If they are good, He will accept them; if not, He will reject them, as proven in a number of texts, such as the [the Prophet's] statement:

((مَنْ أَخَذَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ))

‘Whoever innovates anything in this affair of ours that which is not from it, it is rejected.’¹

¹ Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 2498)

In reality, it is impossible to imagine good hearts except with good actions or good actions except from good hearts. This was beautifully explained by the Messenger of Allāh (ﷺ) in the ḥadīth related by al-Nu'mān ibn Bashīr (رضي الله عنه):

((أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ))

‘Indeed in the body, there is a piece of flesh. If that piece of flesh is sound, the whole body will be sound. If it is corrupt, the whole of the body will be corrupt. Indeed it is the heart.’²

Also, in his (ﷺ) statement:

((لَتَسُوْنَنَّ صُفُوْفُكُمْ، أَوْ لَيُخَالِقَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ))

‘You will either straighten your rows, or Allāh will separate your faces (i.e. divide your hearts).’³

And his (ﷺ) statement:

((إِنَّ اللَّهَ جَمِيْلٌ يُحِبُّ الْجَمَالَ))

‘Verily Allāh is Beautiful, and He loves beauty.’⁴

This narration was related concerning legislated material beauty, as opposed to what many may think.

So if you were aware of this, then from the most egregious of errors I saw in every copy of this book I came across, whether published or in manuscript form, was that the aforementioned addition was emended by the author (i.e. al-Nawawī) under ḥadīth no. 1578; however, his pen—or the pen of his scribe—inverted it and distorted the meaning. So it was worded: ‘He does not look at your forms or your actions...’ This misled all of the printers, editors, and annotators, and I do not exclude from this the editors of the *al-Miriyyah al-Makkiyyah* print and other than it. Rather, this misled Ibn ‘Allān in his explanation; thus, he explained it with the inverted wording. He said: ‘Allāh does not base reward on a body’s grandeur, a beautiful form, or an

² Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 50) and Muslim (no. 2988)

³ Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 717) and Muslim in his *Ṣaḥīḥ* (no. 127).

⁴ Collected by Muslim in his *Ṣaḥīḥ* (no. 147).

abundance of deeds.’ And the falsehood of this explanation is not hidden, because along with it contradicting the correct wording of the ḥadīth, it also contradicts numerous texts from the Book and the *Sunnah* which establish that the precedence given to worshippers in Paradise is related to their righteous deeds—few or many. From [those texts] is Allāh’s Statement:

﴿وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا﴾ (١٣٢)

“For all there will be degrees (or ranks) according to what they did.”
[*al-An’ām* 6:132]

Also, His (عَزَّوَجَلَّ) Statement in the *Ḥadīth al-Qudsī*:

((يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُخْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا، فَلْيَحْمَدِ اللَّهَ))

‘O my servants, it is but your deeds that I reckon for you and then recompense you for them; whoever finds good, let him praise Allāh...’⁵

So how is it conceivable that Allāh (عَزَّوَجَلَّ) would not look at actions—like bodies and forms—when [deeds] are the foundation of entry to Paradise after belief, as Allāh (عَزَّوَجَلَّ) says:

﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (٣٢)

‘Enter Paradise because of (the good) which you used to do [in the world].’ [*al-Nahl* 16:32]

So consider how far *al-Taqlīd* has distanced its followers from the truth and landed them in a place of great error. This is due entirely to their aversion to the study of the *Sunnah* from its reliable sources.”⁶



⁵ Collected by Muslim in his *Ṣaḥīḥ* (no. 4652)

⁶ Refer to *Shaykh* al-Albani’s checking of *Riyāḍ al-Ṣāliḥīn* (p. 21-23).

If one closely examines this profound statement of *Imām* al-Albānī (رَحِمَهُ اللَّهُ), he will discover an unassailable refutation on those who falsely attribute *al-Irjā* to this great *Muḥaddith*. In truth, the affair is as *Imām* al-‘Uthaymīn (رَحِمَهُ اللَّهُ) said regarding those who label al-Albānī as *Murjī*: “Whoever accuses al-Albānī of *al-Irjā*, he either does not know al-Albānī, or he does not know *al-Irjā*.”