

Will Allah (swt) Accept Our Fasting the Siyam of Ramadan, and Our Standing for Salah at Night?

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(Translated)

Allah (swt) has determined, within His Shariah Law, criteria by which our affairs must be measured. Allah (swt) has prioritized the Shariah obligation (fard) over the recommended (nafilah). This is to the extent that Ibn Hajr Al-Asqalani said that the 'ulema have said, مَنْ شَغَلَهُ الْفَرَضُ عَنِ النَّفْلِ فَهُوَ مَعْرُورٌ، وَمَنْ شَغَلَهُ النَّفْلُ عَنِ الْفَرَضِ فَهُوَ مَغْدُورٌ “Whoever is distracted by a fard act, from a nafilah, is excused. However, whoever is distracted by a nafilah, from a fard, is deluded.”

And it has been narrated from Sayiduna Abu Bakr al-Siddiq (ra) that he (ra) said, «أَنَّ اللَّهَ لَا يَقْبَلُ النَّافِلَةَ حَتَّى تُوَدَّى الْفَرِيضَةُ» **“Allah (swt) does not accept a nafilah, until the fard is performed.”** [Sharh Hadith Jibraeel by ibn Tamiyah]

Allah (swt) prioritizes the performance of a Shariah obligation that has a time-bound limitation, over a Shariah obligation that does not. Allah (swt) has also prioritized within Shariah obligations, when they conflict. Allah (swt) has permitted those who are preoccupied with saving the life of a protected person, to delay their praying Salah, out of this Shariah necessity. The Prophet (saw) and his Companions (ra) delayed praying the prayer, during the siege of Hudaibiyyah, when the onslaught of the kuffar intensified. Therefore, it is incumbent upon a Muslim to consider the righteous deeds he performs, and prioritize them according to the Shariah commands, not according to his personal whims and desires.

Comparatively, sins and transgressions have levels. Among them are minor sins that nullify the ablution of Wudu and the praying of Salah. Among them are major sins and destructive transgressions. Moreover, amongst sins are those that nullify the reward for good deeds, and deprive their perpetrator from having his supplicated Dua answered.

It is narrated on the authority of Abu Hurairah (ra) on the authority of the Prophet (saw) who said, the Messenger of Allah (saw) said, «إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! يَا رَبِّ! «**Allah (swt) is Good and accepts only that which is good. Indeed, Allah (swt) has commanded the believers to do that which He has commanded the Messengers. So Allah (swt) has said, “O you Messengers! Eat of the permitted good and perform righteous deeds.” [TMQ 23:51] and Allah (swt) has said, “O you who believe! Eat of the permitted good that We have provided you.” [TMQ 2:172]”** Then he (saw) mentioned the case of a man who, having journeyed far, is disheveled and dusty, and who then spreads out his hands to the sky in Dua, saying, “O Lord! O Lord!” This is whilst his food is Haram, his drink is haram, his clothing is haram, and he has been nourished with haram. So how can his Dua be answered?” [Muslim]

Regarding the sin of abandoning salah (prayer), Al-Bukhari narrated in his Sahih, from the hadith of Buraydah, who said, «بِكْرُوا بِصَلَاةِ الْعَصْرِ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ» **“Pray the Salah of Asr early, as the Prophet (saw) said, “Whoever abandons the Salah of Asr, his good deeds will be annulled.”**”

«أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ، فَإِنْ صَلَحَتْ، فَإِنْ صَلَحَتْ، «The first thing for which the servant will be held accountable on the Day of Resurrection is the praying of Salah. If the Salah is sound, the rest of his deeds will be sound. However, if the Salah is corrupted, the rest of his deeds will be corrupted.» [At-Tabarani in Al-Awsat]

One of the greatest sins, for which one fears being deprived of the reward for good deeds, no matter how many, is the sin of abandoning one of the greatest Shariah obligations, which is working to establish the Shariah of Allah (swt), by establishing a ruling Imam around whom the Ummah can unify, thus become a jamaah (community) with an Imam.

Muslim narrated on the authority of ‘Abdullah bin Umar (ra), who said, سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لِقَائِي اللَّهِ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً» «I heard the Messenger of Allah (saw) say, ‘One who withdraws from obedience to the Imam will have no excuse when he stands before Allah (swt) on the Day of Judgment. One who dies without having bound himself to a Bayah to an Imam will die the death of one in the days of Jahillyya (ignorance).’

In the hadith there is a great warning against violating a great obligation, which is the gathering of the entire Ummah behind an Imam, as a jamaa’ah (community). Abandoning the Bayah to the ruling Imam, after it has been contracted upon him and its right conferred, is a crime that leaves its perpetrator with no excuse before Allah (swt), to save him on the Day of Resurrection, unless Allah (swt) has mercy on him.

The command (amr) of obedience of an Imam and contracting Bayah upon him, is a command to establish him. Since the intended fard is disrupted by disobedience of the Imam, and withdrawing from obeying him, it is completely non-existent in the absence of the Imam. Whoever abandons the obligation of establishing the Imam, after his absence, and dies in that disobedience, then his death is the death of jahilliya (ignorance), a kinayah (metaphor) evidencing a huge sin.

Among the sins that nullify good deeds, is abandoning the oppressed, and not doing what is necessary to support them. It was stated in the Prophetic athar (tradition) that some of the authenticators have deemed as Hassan, «لَا يَقْفَنَ أَحَدُكُمْ مَوْقِفًا، فَإِنَّ اللَّعْنَةَ تَنْزِلُ عَلَى مَنْ حَضَرَ حِينَ لَمْ يَدْفَعُوا عَنْهُ، وَلَا يَقْفَنَ أَحَدٌ مِنْكُمْ مَوْقِفًا يُضْرَبُ فِيهِ أَحَدٌ ظُلْمًا، فَإِنَّ اللَّعْنَةَ تَنْزِلُ عَلَى مَنْ حَضَرَهُ حِينَ لَمْ يَدْفَعُوا عَنْهُ» «Let none of you stand still in a situation where a man is being unjustly killed, for the curse descends upon those present who do not defend him. Let none of you stand still in a situation where a man is being unjustly beaten, for the curse descends upon those present who do not defend him.»

Imam Ahmad and Abu Dawood narrated on the authority of Jabir ibn Abdullah and Abu Talha ibn Sahl al-Ansari that they said, the Messenger of Allah (saw) said, «مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ تُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عَرَضِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ، وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عَرَضِهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نُصْرَتَهُ» «No Muslim man abandons a Muslim in a place, where his respect is violated and his honor attacked, without Allah (swt) abandoning him in a place here he wants His (swt) help. No Muslim man helps a Muslim in a place, where his honor is attacked and his respect violated, without Allah (swt) helping him in a place where he wants His (swt) help.»

Considering our situation today, we must warn all Muslims against underestimating the abandoning of great Shariah obligations, such as establishing a complete Islamic state, and helping Muslims whose blood is being shed, and who are

being oppressed throughout the world. After abandoning these obligations, we become content with performing obligations that are easy to perform physically and financially, deluding ourselves that by doing so, we will attain higher ranks and become closer to Allah (swt).

Will Allah (swt) truly accept our fasting the siyam (fast) of Ramadan, standing at night for salah, and ritual worships, when we have let down His Deen, His Shariah Law and the commandment of His Prophet (saw), by abandoning working to establish His state, except for those upon whom Allah (swt) has mercy?

Will Allah (swt) accept our fasting the siyam of Ramadan, standing at night for Salah, when we have abandoned oppressed Muslim brothers everywhere, and have been content with supplicated Dua, and watching scenes of bombing, displacement and genocide?

Didn't the Prophet (saw) say, **«رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ، وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهْرُ»** **“There are people who fast siyam and achieve nothing from their siyam except hunger. There are those who pray Salah at night, and achieve nothing from their Salah but a sleepless night.”** [Ibn Majah]?

Didn't the Prophet (saw) warn against the sins that eliminate the reward of fasting siyam, saying, **«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»** **“Whoever does not give up falsified speech and evil actions, Allah (swt) is not in need of his leaving his food and drink.”** [Bukhari]

What falsehood is greater than being satisfied with our current situation, justifying our failure towards the Muslims, and abandoning the resumption of the Islamic life by establishing the Khilafah Rashidah (Rightly-Guided Caliphate)?

What falsehood is greater than tampering with the priorities within Shariah obligations, and the levels of Shariah prohibitions, such that the shortsighted advocate being preoccupied with the furoo' (branches) of the Deen rather than the usool (fundamentals), and being preoccupied with the trivial rather than the vital, life and death issues?

What falsehood is greater than legislating a ruling upon other than what Allah (swt) has revealed, through false fatwas about necessity, stages, and gradualism?

So beware, O Muslim, of coming on the Day of Resurrection empty-handed, with no excuse before Allah (swt), while you thought that you were doing good deeds, and piling up mountains of good deeds.

O Ummah of Islam, let us return to the Shariah criteria of Islamic Law, and measure and prioritize our actions according to them. May Allah (swt) accept good deeds from us and from you. All-Praise is to Allah (swt), Lord of all Humanity.

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