

Atee ullaaha wa Atee-ul-Rasoola

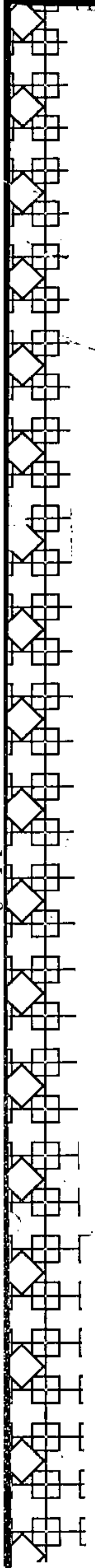
Obey Allah and His Messenger

By

Sayed Waqar Hassan Geelani

Prof. Dr. Mahmood-ul-Hassan Arif

Al-Kitab Trust, Lahore



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Obey Allah Obey His Messengers

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Obey Allah Obey His Messengers

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Obey Allah Obey His Messenger

A Prelude

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

All praise and thanks to Allah, Who created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others equal to their Lord. [7:6:1]

To blindly follow is to make knowledge ineffective, the real function of the intellect is to think, ponder, mediate and dig up hidden points and the significance of ideas.

The intellect is a light for the guidance of life; Allah has bestowed this light upon every human being, but very few use this, most put off this light and walk in darkness.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And Obey Allah and the Messenger that you may obtain mercy. [4:3:132]

The religion of Islam, the religion of Muslims is based on only one teaching, In other words there is only one true Islam. There is no such thing as different versions of Islam, or different types or classes of this religion. The true path is only one way which lies in the belief of Allah and his Messenger صلى الله عليه وسلم under the shade of the

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Qur'aan, and the Sunnah and the understanding of the Companions.

Ever since people innovated the tenets of shirk [joining others in worship along with Allah] Allah has been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allah.

The aim and the objectives of sending these Prophets and Messengers to men and jinn alike was only that they should worship Allah Alone.

Allah states: "And I created not the jinn and men kind except that they should worship Me Alone." [27:51:56]

To worship Allah means to obey him and to do all that he has instructed and ordained, as in the glorious Qur'aan, for those who will obey Allah, will be rewarded in Paradise while those who disobey him will be punished in Hell fire.

Allah states: "And verily, We have sent among every *Ummah* a Messenger [proclaiming]; Worship Allah and avoid *Taghut*." [14:16:36]

[Taghut] any thing worshipped other than Allah, it may be Satan, Sun, Stars, Idols, Saints, Graves, {growing practice of present time} also false Judge who gives false rulings and unjust Rulers]

Every Prophet was sent unto his own nation, but the final Messenger of Allah Muhammad صلى الله عليه وسلم was sent to the entire mankind and jinn.

Allah states in the Qur'aan:

"Say [O Muhammad صلى الله عليه وسلم] O mankind! "Verily, I am sent to you all as the Messenger of Allah." [9:7:158]

It is an established fact that Allah's love is attained by following of the Messenger of Allah ﷺ as Allah states:

“And whatever the Messenger gives you take it and whatever he forbids you abstain from it.” [Qur'aan]

The Source of Islam is Allah the All Mighty, Who has taught us about Islam via two mediums, The *Qur'aan* and *Sunnah* both the Qur'aan and Sunnah were transmitted to mankind through Allah's Messenger. Muhammad bin Abdullah, ﷺ may peace and blessings of Allah be upon him.

الرَّكِيبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

The *Qur'aan* is a book containing the literal word of Allah, It was transmitted from Allah through his trust worthy Angel Jibrael, to the Messenger of Allah ﷺ who then with complete authority explained and conveyed it to us with each and every minute detail making it easy for us to comprehend and follow its commands accordingly.

"Alif Laam Ra. A book which we have revealed to you (Muhammad ﷺ) so that you may lead the people from out of the darkness into the light by their Lord's leave to the path of the All-Mighty, the Praiseworthy" [13:14:1]

If Allah wants to do good to a person, He makes him understand the religion [the perceptive of Qur'aan and the Sunnah of the Prophet ﷺ].

Narrated Mu'awiyya رضي الله عنه in a khutbah [religious talk] I heard the Allah's Messenger صلى الله عليه وسلم saying [as above] I am just a distributor, but the grant is from Allah. [And remember] that this nation {true Muslims, real followers of Islamic monotheism} will remain obedient to Allah's Orders (i.e. following strictly Allah's Book the Qur'aan and the prophets Sunnah) and they will not be harmed by anyone who will oppose them going on a different path till Allah's Order for the day of judgment is established. [Sahih - Bukhari]

The Qur'aan covers a wide variety of topics, stories of earlier generations, rules and information about the here after.

The rules for the humanity come in form of Allah's Commands and prohibitions which the Muslims are required to obey and follow.

The Sunnah is the term used to describe how the Messenger of Allah صلى الله عليه وسلم lived his life which is an example for all Muslims to follow.

What ever the Allah's Messenger صلى الله عليه وسلم did, say or approved of is a source of Islam just as much as the Qur'aan. The Messenger Muhammad صلى الله عليه وسلم did not add or subtract to Islam anything according to his own personal whim or desire. The Messengers life was dictated by what the Creator Desired or Ordered.

Thus Qur'aan and Sunnah are the only two mediums by which Allah has directly taught us about Islam; accordingly Allah's Love is attained by following His Messenger صلى الله عليه وسلم

Allah States:

Say O Muhammad صلى الله عليه وسلم. To mankind if you really love me love Allah then follow me i.e. accept Islamic Monotheism, follow the Qur'aan and Sunnah, Allah will love you and forgive you of your sins. And Allah is oft Forgiving, Most Merciful. [3:3:31]

As such, referring matters to other than the Qur'aan and Sunnah for judgment is not the characteristic of a Muslim. This leads us to one simple yet critical conclusion:

“Any man or woman engaged in a belief or act which is contradictory to the teachings of the Qur'aan [Word of Allah] or Sunnah[Word of the Messenger], then that belief or action cannot be thought or judged as Islamic and any addition or deletion to the Sunnah is termed as Bid'aah [Innovation].”

“The only good Sunnah is a revived Sunnah, not a newly invented one....

A'isha رضى الله عنها may Allah be pleased with her said; The Allah's Messenger صلى الله عليه وسلم did something as an example in order to make things easier for people but still some people refrained from doing it. When the Prophet صلى الله عليه وسلم heard about that, He praised Allah and said,

“What do you think of people who refrain from any thing that I myself do? By Allah, I am the greatest of them in knowledge of Allah and the strongest of them in fear of Allah.”

Narrated A'isha رضى الله عنها Allah's Messenger صلى الله عليه وسلم said: “If somebody innovates something which is not-in harmony with the principles of our religion, that thing is rejected” [Sahih-Muslim]

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Contrary to this belief, instead of refraining from doing what Allah and His Messenger ﷺ prohibited and following to what was said and taught to us, today people weak in faith have divided themselves in different sect each believing that he is more correct and more knowledgeable than the other, people adhere to acts contradictory and not permissible in Islam by believing and following in matters what an ordinary self claimed scholar of Islam has taught them rather than referring these to Qur'aan and Sunnah.

All Praise is to Allah Almighty, Cherisher and Sustainer of the Universe. May the peace and blessings of Allah be upon Muhammad ﷺ, the Seal of the Prophets, who said:

“The best among you is he who learns and teaches the Qur'aan”

It is the duty of every Muslim to read the Qur'aan and to understand it, according to one's ability. If any Muslim attains some knowledge or understanding of the Qur'aan it becomes his duty to instruct others and share with them the joy of his knowledge.

After our first endeavor of, “O! You who believe” which was very well received, In an unpretentious effort we have now grouped and compiled this volume using mostly the Qur'aan, and Ahadith literature, to cover Allah's Commands in respects to the Obedience of Allah and his Messenger Muhammad ﷺ. This self-effacing effort is merely to facilitate the present generation in understanding the fundamentals, which would make us from those who obey Allah and His Messenger ﷺ and profess his religion where in there is salvation and to be those who avoid Taghut.

Also incorporated are a few interrelated subjects in which we get regularly drawn in, these are matters that have great influence in our daily life, areas where most of us generally differ not knowing the actual bearing it has in religion and have formed our own different opinions between their actual interpretation, understanding and their practice, as against the teachings of Allah and His Prophet صلى الله عليه وسلم that lead's us to ignore and over look the simple mandatory rules as laid down in the Qur'aan and Sunnah.

Narrated Abu Hurraira رضي الله عنه the Prophet صلى الله عليه وسلم said:

“Religion is very easy and who ever over burdens himself in his religion will not be able to continue in that way. So do not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded.”
[Sahih -Bukhari]

The Qur'aan contains all the guidance that is necessary for Muslims and there is practically no aspect of life which it does not cover. It is considered as the supreme standard of eloquence as such it should be read and understood in its totality.

Volumes have been written by the elite scholars on the various subject matter of this book where emphasis has been laid for Muslim to abide by both the Qur'aan and Sunnah, consequently not following these correctly could lead to trouble in the here after.

This simple exercise although does not render justice to the depth of the comprehensive explanation offered in its complete text, this merely presents an undemanding and easy reading for practicing religion in synchronization towards the Commands of Allah with regards to the Obedience of His Messenger Muhammad صلى الله عليه وسلم,

The Qur'aan is the message from Allah Almighty for the whole of the mankind, it is to be read not only with our tongue, eyes or voice but with the best radiance our intelligence can supply and even more, with the purest light our heart and conscience can give, it is with this spirit that one should approach the Qur'aan.

According to Imam Abu Hanifah "The Qur'aan is eternal in its original essence. He says, The Qur'aan is the Word of Allah and is His inspired Word and Revelation. It is a necessary attribute [Sifah] of Allah. It is not Allah but is still inseparable from Him.

It is written in a volume it is read in a language, it is remembered in the heart, and its letters and its vowel points and its writing are all created, for these are the works of man, but Allah's word is uncreated [Ghair'l-makhlūq] its words, its writing, its letters and its verses are for the necessities of mankind, for its meaning is arrived at by their use, but the Word of Allah is fixed in the essence [Zat] of Allah, and he who says that the word of Allah is created is an infidel."

[Kitabu'l Wasiyah page-77]

As the language of Qur'aan is Arabic, there becomes a language barrier for those who do not know Arabic therefore the use of a translation is required in order to facilitate the understanding.

One should however, be aware that any translation how so ever accurate it may be could fall short in its text and meaning as it reflects, how the translator has understood.

In conclusion, I would like to thank all those whose original work I have referred or used some of their extracts in this compilation. May Allah bless and reward them abundantly for their effort.

I also seek Allah's forgiveness in case of any unintentional error, my knowledge is limited but my intent is virtuous and Allah knows best. Accordingly I would also like to request all those readers upon whom Allah has blessed with knowledge to inform me in case of any inadvertent omissions, errors or misprints. Or, if they would like to make any suggestion or additions related to the topic which Inshaallah would be incorporated in ensuing prints.

Allahumma fe-mun hidayat

You're Brother in Islam

Syed Waqar Hassan Gillani

Lahore

Chapter 1

Obey Allah Obey His Messenger صلى الله عليه وسلم

مُحَمَّدٌ رَسُوْلُ اللهِ

"Muhammad is the Messenger of Allah." [26:8:29]

All praise is to the One to whom all Dignity, Respect, Honor and Glory is due, The Unique with Perfect attributes. Peace and Blessings of Allah be upon all the Prophets and Messengers, especially on Muhammad صلى الله عليه وسلم the last of the Prophets and on who follow him in righteousness until the Day of Recompense.

Obeying the Messenger is part of obeying Allah. Since Allah commands that he is to be obeyed. True obedience is obedience to the commands of Allah and therefore to his Prophet. صلى الله عليه وسلم

To believe in the Prophet is to confirm his prophet hood and Allah's message to him and to support him in all that he brought and said, corresponding to the confirmation of the heart is the testimony with the tongue which is the Confession of every Muslim.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

La ilaha illallah, Muhammad ur Rasul-Allah

None has the right to be worshipped but Allah and Muhammad صلى الله عليه وسلم Is the Mesenger of Allah

“O Allah!” I testify that Muhammad ﷺ is your Messenger and that none has the right to be followed after Allah, but Prophet Muhammad ﷺ as he is the last of his Messengers.

Allah states:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad ﷺ. Is not the father of any man among you, but he is the Messenger of Allah and the last of the prophets and Allah is Ever All Aware of Every thing.” [22:33:40]

As for those other than Muhammad ﷺ their statements are to be taken or rejected as to whether these are in accordance with Allah’s Book [Qur’aan] and with the Sunnah [legal ways, orders, acts of worship and statements] of the Prophet ﷺ or not, as the divine revelations have stopped after the death of the Prophet Muhammad ﷺ.

Qur’aan in a large number of verses gives the Muslims a mandatory command to obey Allah’s Messenger ﷺ. While doing so, the Qur’aan has used two different terms namely Ittaah [to obey] and ittibah [to follow] the first term refers to his orders and sayings while the other relates to his acts and practice.

The Qur’aan has also made it clear that, the obedience of the prophet is not a new principle, nor is it limited to prophet Muhammad, ﷺ but the same principle were applied to all the former prophets and Messenger’s who came before him, beginning from prophet Nuh عليه السلام who was the first Messenger sent by Allah to the people of earth after they started to

Obey Allah Obey His Messengers

worship idols. Allah sent him and subsequently other messengers and prophets, namely, Hud, Salih, Lut and Shu'aib عليه السلام to warn their respective nations of the consequences of idol worship.

[There are many prophets and Messengers of Allah; {Allah Knows Best of their exact number} about twenty five of them are mentioned in the Qur'aan from these five were of strong will: namely Muhammad صلى الله عليه وسلم, Nuh (Noah), Ibrahim (Abraham), Musa (Moses) and Issa (Jesus) son of Maryam (Mary).] All of them with a common objective to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allah and the worship of creatures

Quoted next are excerpts from the Qur'aan where Allah commands us towards his obedience and to the obedience of His Messenger صلى الله عليه وسلم.

(Narrations and reports which are included have been used for additional information and explanation, and may not necessarily be related to that particular citation).

Allah's love is attained by following the Messenger Muhammad صلى الله عليه وسلم

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Qul in kuntum tuhibbuunallaaha fattabi-unni Yuhhib kumullaahu wa yagfirlakum zunuubakum wallaahu Ghafurrur Rahim.* Qul atii ullaaha war Raasul fa-in tawallaw, fa-innallaaha laa uhibul kaafiriin.

Say: {O, Muhammad صلى الله عليه وسلم to mankind} if you do love Allah, follow me, Allah will love you and forgive you your sins: For Allah is Oft. Forgiving Most Merciful!

[3: 3:31-32]

Say: Obey Allah and His Messenger صلى الله عليه وسلم but if they turn back Allah Loves not those who reject faith.

These honorable Ayahs's adjudicate against those who claim that they love Allah, but yet do not follow the ways of Muhammad صلى الله عليه وسلم

Such people are not true in their claims until they follow the sharii'ah [Law] of Muhammad صلى الله عليه وسلم and his religion in all his statements, action and condition.

Defying the Messengers way constitutes Kufr, Indeed Allah does not like who ever does this, even though a person may claim that he loves and seeks a mean to approach Him, unless and until he follows the unlettered Prophet, The final Messenger صلى الله عليه وسلم from Allah to the two generations, mankind and Jinn.

This is a prophet صلى الله عليه وسلم who, if the previous prophets and mighty messengers were to have been alive during his time would not have had any choice but to follow him, obey him and to abide by his law.

Narrated Abu Hurraira رضي الله عنه Allah's Messenger صلى الله عليه وسلم said: "By him [Allah] in Whose Hand Muhammad's صلى الله عليه وسلم soul is, there is none from amongst the Jews and the Christians [Of present nations] who hears about me and then dies without believing in the Message with which I have been sent [Islamic Monotheism] but he will be from the dwellers of Hell Fire. [Sahih -Bukhari]

Recorded in the Hadith that Allah's Messenger صلى الله عليه وسلم Said:

Whoever commits an act that does not conform to our matter [religion], then it will be rejected of him"

Ibn Aun رضي الله عنه said, "(There are) three things which I love for myself and for my brothers, i.e., this Sunnah (the legal way of the Prophet صلى الله عليه وسلم) which they should learn and ask about; the Qur'aan which they should understand and ask the people about; and that they should call the people except when intending to do good (for them)." [Sahih -Bukhari]

Interest [Ribaa] is prohibited

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Wa atii-ullah war Rasuula la-allakum Turhabuun

And Obey Allah and the Messenger that you may obtain mercy. [4:3:132]

Allah says:” O you who believe! Do not consume Rib’aa doubled and multiplied, but fear Allah that you may be successful.”

Allah also threatens them: “and fear the fire, which is prepared for the disbelievers, and Obey Allah and the Messenger that you may obtain mercy. [4:3:130-131]

Rib’aa [Usury] is of two major kinds.

a) Rib’aa An-Nasi’a i.e. interest on lent money.

b) Rib’aa Al-Fadi i.e. taking of a superior thing of the same goods by giving more of the same kind but of inferior quality.

Allah states: Those who eat Rib’aa will not stand (on the day of resurrection) except like a standing of a person beaten by Satan leading him to insanity. That is because they say: “Trading is only like usury” where as Allah has permitted trading and forbidden usury. So who so ever receives admonition from his Lord and stops eating Rib’aa shall not be punished for the past; his case is for Allah[to judge] but who ever returns [to Rib’aa] such are the dwellers of Fire they will abide in. [3:2:275]

Narrated Aun bin Abu Juhaifah ؓ that his father had bought a slave who practised the profession of cupping [My father broke the slave’s instrument of cupping]; I asked my father why he had done so he replied, Allah’s

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Messenger ﷺ forbade the acceptance of the price of a dog or blood and also forbade the profession of tattooing or getting tattooed and receiving of or giving Rib'aa [usury] and cursed the picture maker.

[Sahih -Bukhari]

Narrated Abu Hurraira رضي الله عنه Allah's Messenger said: A man used to give loans to the people and used to say to his servant, 'If the debtor is poor forgive him so that Allah may forgive us'. So when he met Allah [after his death] Allah forgave him. [Sahih -Bukhari]

From other Tradition Prophet Muhammad ﷺ is related to have said:

"Cursed be to the taker of usury, the giver of usury, the writer of usury, and the witness of usury, for they are all equal."

"Verily the wealth that is gained in usury, although it be great is of small advantage." [Sahih-Muslim]

Narrated Abu Sa'id Al-Khudri once Bilal brought Barni [kind of dates] dates to the Prophet ﷺ and the Prophet ﷺ asked him, from where have you brought these?" Bilal replied, "I had some inferior kind of dates and exchanged two Sa of it for one Sa of Barni dates, in order to give it to the Prophet ﷺ to eat." Thereupon the Prophet ﷺ said, "Beware! Beware! This is definitely Rib'aa (usury)! This is definitely Rib'aa (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the interior kind of dates for money and then, buy the superior kind of dates with that money." [Sahih-Bukhari]

Warning against Transgressing Inheritance Limits

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

Tilka Huduudullaah Wa ma'ny-yuti illah Wa Rasuulahuu yudkhillhu Jannatin Tajri min tahtihal anhaaru Khaalidina fiihaa wa zaalikal-fawzul aaziim.

[4:4:13]

These are the limits set by Allah [As regards to the inheritance explained in the earlier verses] and whosoever Obeys Allah and His Messenger will be admitted to Gardens [Paradise] under which rivers flow to abide there in, and that will be the great success.

Warning Against Transgressing Inheritance Limits

In the earlier verses Allah has set the limits of inheritance. These include what Allah has allotted for the heirs, according to the degree of relation they had with the deceased, and their degree of dependency on him.

Therefore do not transgress or violate by any means the limits set by Allah, by adding or decreasing the fixed share. And who so ever³ disobeys Allah and his Messenger صلى الله عليه وسلم and transgresses the set limits, He will cast him into fire, to abide therein, and he shall have a disgraceful torment.

Allah has commanded to observe justice with your children. The people of Jahiliyyah used to give the males, but not the females, a share in inheritance. Therefore Allah commands that both males and females take a share in the inheritance although the share of the male is twice as much as that of the female.

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(The information and commands on inheritance are quite substantial as such, "Learning the various shares of the Inheritance is strongly encouraged")

Allah States:

It is prescribed for you when death approaches any of you, if he leaves wealth that he makes a bequest to parents and next of kin according to [This is] a duty upon you Al-Muttaqun (the pious)

{2:2:180}

Imam Ahmad recorded that Abu Hurraira رضي الله عنه said that the Messenger of Allah said:

"A man might perform the actions of a righteous person for seventy years, but when it is the time to compile his will, he commits injustice, so his final work would be the worst and he thus enters the Fire. While a person might perform the deed of evil people for seventy years, yet he is fair in his will. So his final work will be the best and he thus enters paradise.

The Messenger of Allah صلى الله عليه وسلم said: You better leave your inheritors wealthy rather than leaving them poor, begging from others."

The Necessity of Obeying the Rulers in Obedience to Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Yaa-a-ayyuhallaziina amanuu Atiullah wa atiiu-Rasuula wa-ulil amri Minkum Fa in taanaazaatum fii-shay Infarudduhu illalaahi war-Rasuuli in kuntum tu minutunaa billahi wal yawmill Aakhir Zaalikaa khairunwa ahsanu ta-wiilaa. [5:4:59]

O' you who believe! Obey Allah and obey His Messenger, and those of you are in authority, if you differ in any thing among yourselves, refer it to Allah and His messenger, if you believe in Allah and in the last day. This is better and more suitable for final determination.

The necessity of referring to Qur'aan and Sunnah for judgment:

Mujahid and several others among the Salaf said that the *Ayah* means, refer to the Book of Allah and the Sunnah of His Messenger. This is a command from Allah that whatever areas the people dispute about matters of religion, they are required to refer to the Qur'aan and Sunnah for judgment.

And those who do not refer to the Qur'aan and Sunnah for judgment in their disputes are not believers in Allah or the Last day. And referring it as Allah ordains is better and carries a better reward.

Abdullah bin Umar رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم Said:

The Muslim is required to hear and obey in that which he likes or dislikes, unless he was commanded to sin. When

he is commanded to sin, then there is no hearing or obeying. [Abu Daud]

Narrated Anas رضي الله عنه that the Messenger of Allah said: "Hear and obey [your leaders] even if an Ethiopian slave whose head is like a raisin, is made your chief."

This is why Allah Said;

Attii ullah, Wa Attii ur Rasuula, Wa ullil amrii Minkum

[Qur'aan]

Obey Allah, adhere to His book, and obey the Messenger, adhere to his Sunnah and those of you who are in authority.

[Al Bukhari recorded that Ibn Abbas said that the above Ayah was revealed about Abdullah bin Hudhafah bin Qays binAdi, who the Messenger of Allah sent on a military expedition.] Fath Al-Bari

Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allah and His Messenger Muhammad صلى الله عليه وسلم become dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake
3. Who hates to revert to disbelief (atheism) after Allah has brought him out (saved him) from it, as he hates to be thrown in fire."

Whoever Obeys Allah and His Messenger
 صلى الله عليه وسلم will be honored By Allah:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
 وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

Wa ma'ny yuti illahaa war Rasuulaa Fa-ulaaa-iika
 maallaziina 'an-amallahu Alayhim-Nabiiyiina was
 Siddiqiina Wash-Shuhaddaaa-e was Saali-hiin: Wa
 hasuna ulaaa-ika Rafiqaa. [5:4:69]

All those who Obey Allah and the Prophet صلى الله عليه وسلم
 are in the company of those upon whom is Grace of Allah,
 of the Prophet [who teach] the sincere [lovers of truth]
 the witnesses [Who testify] and the righteous [who do
 good] Ah! What a beautiful fellowship.

Accordingly, whosoever implements what Allah and His
 Messenger صلى الله عليه وسلم have commanded him and
 avoids what Allah and His Messenger صلى الله عليه وسلم
 have prohibited, then Allah will grant him a dwelling in
 the residence of Honor. There Allah will place him in the
 company of the Prophets and those who are lesser in
 grade, the true believers, then the martyrs and then the
 righteous and Allah then praised this company, "Wa
 husna ulaaikaa Rafiqaa."

[And how excellent these companions are]

Ibn Jarrar رضي الله عنه recorded that Sa'id bin Jubayr رضي الله عنه said, an
 Ansari man came to the Messenger of
 Allah صلى الله عليه وسلم while feeling sad.

The Prophet صلى الله عليه وسلم said to him, why I see you sad.
 He said O Allah's Prophet! I was contemplating about
 something.

The Prophet صلى الله عليه وسلم asked what is it?

The Ansari said, we come to you day and night, looking at your face and sitting by you, tomorrow, you will be raised with the Prophets and we will not be able to see you. The Allah's Prophet ﷺ did not say anything, but later Jibril came down to him with this Ayah [As above] and the Prophet ﷺ sent the good news to the Ansari man.

In another narration Anas رضي الله عنه said, I love the Messenger of Allah, Abu Bakr and Umar and I hope that Allah will resurrect me with them, even though I did not perform actions similar to theirs;

Allah States: Zalikal-Fadhlu min-Allah.....[Such is the bounty from Allah]...meaning, from Allah by his mercy, for it is He who made them suitable for this ,not their deeds.

Wakkafah billahii aleemaa...[and Allah is sufficient and all Knower] He alone knows who deserve guidance and success.

Obeying the Messenger صلى الله عليه وسلم Is Obeying Allah.

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Ma'ny-yuti ir Rasuula faqqad ataa-allah: Wa mun tawallaa fama ar-sulnakaa Alayhim-hafiizaa. [5:4:80]

He who obeys the Messenger صلى الله عليه وسلم has indeed obeyed Allah but he who turns away, then we have not sent you as a watcher over them:

Allah states that whoever obeys His Messenger Muhammad صلى الله عليه وسلم Obeys Allah and whoever disobeys him disobeys Allah.

Verily whatever the Messenger صلى الله عليه وسلم utters is not of his own desire, but a revelation inspired to him.

Narrated Jabir bin Abdullah رضي الله عنه some angels came to Prophet صلى الله عليه وسلم while he was sleeping. Some of them said, "He is sleeping". Others said, "His eyes are sleeping but his heart is awake". Then they said "There is an example for this companion of yours". One of them said, "Then set forth an example for him." "Some of them said "He is sleeping." "The others said" His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered there in a banquet and sent an inviter to invite the people. So who ever accepted the invitation of the inviter, entered the house and ate of the banquet and who ever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it "Some of them said he is sleeping but his heart is awake." And they said:

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“The house stands for Paradise and the call-maker is Muhammad ﷺ and whoever obeys Muhammad ﷺ obeys Allah and whoso ever disobeys Muhammad ﷺ disobeyed Allah. Muhammad ﷺ separated the people [i.e., through his message: the good is distinguished from the bad and the believers from the disbelievers].

[Sahih Bukhari]

Narrated Abu Hurraira رضي الله عنه Allah’s Messenger ﷺ said’ All my followers will enter Paradise except those who refuse”. They said, ‘O Allah’s Messenger! who will refuse? He said’ whoever obeys me will enter Paradise, and whoever disobeys me is the who refuses [to enter it] (Sahih Bukhari)

Narrated Abu Hurraira رضي الله عنه Allah’s Messenger ﷺ said: Whoever obeys me he obeys Allah and whoever disobeys me, he disobeys Allah, and who ever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me. [Sahih Bukhari]

In another Hadith it is reported that whoever obeys Allah and His Messenger ﷺ Will acquire guidance and whoever disobeys Allah and His Messenger ﷺ will only harm himself. [Sahih-Muslim]

Prohibition on Intoxicant [Khamr] and Gambling [Maysir]

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

Wa attii-ullaha wa attii ur Rasuula Wahuzaru: Fa in tawallaytum fa'alamu Annamaa allaa Rasuulinal balaaghul mub'iin [7:5:92]

Obey Allah and obey the Messenger and beware [of evil even coming near to drinking or gambling] and fear Allah and if you do turn back, you should know that it is our Messengers duty to proclaim the message in the clearest manner.

Allah States:

“They will ask thee concerning wine and games of chance. Say in both is a great sin, and advantage also, to men, but their sin is greater than their advantage..... [2:2:219]

Prohibiting Intoxicant [Khamr] and Gambling [Maysir]

Allah forbids His believing servants from consuming Khamr [intoxicants] and Maysir [Gambling].

Allah states:

Shaytaan [Satan] wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and to hinder you from the remembrance of Allah and from Salah [Prayers] so will you not then abstain. [5:5:91]

Imam Ahmad recorded that ibn Umar رضي الله عنه said, that the Messenger of Allah صلى الله عليه وسلم said:

Ten matters related to Khamr [Alcohol] were cursed. Khamr itself was cursed, whoever drinks it, its server, its

seller, its buyer, its brewer, who asks for it to be brewed [manufacturer] who ever carries it, whom so ever it is carried to and whoever consumes its price. [Abu Daud – Ibn Majah]

Ash-Shafi'i narrated that Malik narrated that Naa'fi said that Ibn Umar رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم said, whoever drinks Kamir in the life of this world and does not repent from it, will be deprived of it in the Hereafter”

Some other quotes related to intoxication:

“Do not drink wine, for it is the root of all evil”

“Of whatever thing a large quantity intoxicates, even a small quantity is prohibited.”

“Every thing that intoxicates is prohibited”

Spoils of war

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Yas-aluu-nakaa anil Anfaal Qulill-Anfaalu Lillaahi war-Rasuul: -lahaa wa as-lihu Zaata bay-nikum; wa attii-ullahaa wa Rasuu-lahuu in kuntum Mu-miniin. [9:8:1]

They ask you concerning [things taken as] spoil of war, Say; [such] spoils of war are at the disposal of Allah and the Messenger صلى الله عليه وسلم. So have Taqw'aa of Allah and settle all matters of difference among you and obey Allah and His Messenger if you are believers.

Anfaal: Spoils of War, division of which the Prophet صلى الله عليه وسلم made according to Allah's orders and the Prophet صلى الله عليه وسلم divided as Allah ordained perfectly just and fair.

Imam Ahmad recorded that Saad bin Malik said:

O Allah's Messenger, Allah has brought comfort to me today over the idolaters, so grant me this sword,' he said, "This sword is neither yours nor mine; put it down"

So I put it down, but said to myself, The Prophet might give this sword to another man who did not fight as fiercely as I did, I heard a man calling me from behind and I said. Has Allah revealed something in my case? The Prophet صلى الله عليه وسلم said:

"You asked me to give you the sword, but it is not for me to decide about, However, it has been granted to me [by Allah] and I give it to you".

So Allah sent down the Ayah:

"They ask you about Al-Anfaal, Say: Anfaaal are for Allah and the Messenger"

[Ahmad, Abu Daud An-Nasaai and At Tirmizi]

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This Ayah also commands to have Taqw'aa [faith] of Allah in all your affairs, to settle matters of differences between you, do not wrong each other, do not dispute and do not differ. Certainly the guidance and knowledge that Allah has granted you is better than what you are disputing about. [Al-Anfal] and the Prophet only divided according to what Allah ordained, which is perfectly just and fair.

Narrated Abu Musa Al-Ashari رضي الله عنه: A Bedouin asked the Prophet صلى الله عليه وسلم, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e., bravery); which of these is regarded as fighting in Allah's Cause?" The Prophet صلى الله عليه وسلم said, "He who fights so that Allah's Word [i.e., La ilaha illallah (none has the right to be worshipped but Allah and i.e., Allah's religion of Islamic Monotheism)] should be superior, is for Allah's Cause." [Sahih-Bukhari]

The Command to Obey Allah and His Messenger

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَ أَنْتُمْ تَسْمَعُونَ

Yaa-a'ayyu-hallaziina aamuno aatii-ul laaha war
Rasuulahu Wa-laa tawallaw anhuu Wa antum tusmaauun.
[9:8:20]

O you who believe! Obey Allah and His Messenger
صلى الله عليه وسلم and turn not away from him when you
hear [him speak].

Allah commands his believing servants to obey Him and
His Messenger صلى الله عليه وسلم and warns them against
defying him and imitating the disbelievers who reject him

Allah States:

And turn not away from him neither refrain from obeying
him or following his commands nor indulge in what he
forbade after you gained knowledge of his message.

Ibn Ishaq رضي الله عنه said that this Ayah refers to the hypocrites,
who pretended to hear and obey, while in fact they do
neither. [At-Tabari]

Allah declares that these are the wicked creatures among
the children of Adam.

There are five aspects of hypocrisy in deeds and actions
and their proof is from the statement of Allah's
Messenger صلى الله عليه وسلم.

The signs of the hypocrite are these:

Whenever he speaks he tells a lie.

Whenever he promises he breaks it.

If you trust him he proves to be dishonest

Whenever he quarrels, he behaves in an insulting manner and

Whenever he makes a covenant, he proves himself treacherous.

Allah states:

On that day those who disbelieved and disobeyed the Messenger Muhammad صلى الله عليه وسلم will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah. [5:4:42]

Narrated Abu Hurraira رضي الله عنه The Prophet Muhammad صلى الله عليه وسلم said: The worst people before Allah on the day of resurrection will be the double-faced person who appear to some people with one face and to other with another.

[Sahih Al-Bukhari]

The Command to Answer and Obey Allah and His Messenger صلى الله عليه وسلم

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا
أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

Yaaa ayyu hallaziina aamanus tajibuu-Lillahii war lir
Rasuuli iza da-aakum lima yuh-yiikum. Waa lamuu un
nallahaa yahuulu baynal murii wa qalbihii wa anna huu
ilayhii tuh shuruun. [9:8:24]

O you who believe! Answer Allah [by Obeying him] and
His [Messenger صلى الله عليه وسلم] When He [Messenger
صلى الله عليه وسلم] calls you to that which will give you life
and know that Allah comes in between a person and his
heart (i.e. He prevents an evil person to decide anything)
and verily to Him you shall return.

Narrated Abu Sa'id bin Al-mualla رضي الله عنه: While I was
praying in the Mosque Allah's Messenger صلى الله عليه وسلم
called me but I did not respond to him. Later I said O
Allah's Messenger, I was praying.

He said: "Didn't Allah say – Answer Allah [by obeying
him] and His Messenger صلى الله عليه وسلم when he calls you
to that which will give you life. He then said to me I will
teach you a Surah which is the greatest Surah in the
Qur'aan, before I leave the Mosque.

Then he got hold of my hand and when he intended to
leave the mosque I mentioned what he had said to me. He
Said," *Al-Hamdu lillahi Rabbil-Aalamin*" All the praise
and thanks are to Allah, the Lord of all that exists, [Surat-
Al-Fatihah] which is As-Sab Al Mathani, "Seven
repeated recited verse or the seven oft repeated verse"
[Sahih Al-Bukhari]

Obey Allah Obey His Messengers

Muhammad bin Ishaq رضي الله عنه narrated that Muhammad bin Ja'far bin Az-Zubair explained this Ayah: "Answer when called to war [Jihad] with which Allah gives you might after meekness, strength after weakness and shields you from the enemy who oppressed you.

Imam Ahmed recorded that An-Nawwas bin Sam'aan Al-Kilabi رضي الله عنه said that he heard the prophet صلى الله عليه وسلم saying:

"Every heart is between two fingers of Allah the Most Beneficent, Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray. And he said: O You Who changes the hearts! Keep my heart firm on your religion"

The Command for Endurance

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ

Wa atii Allah wa Rasuul-lahuu wa laa tanaazaa-uu Faataf shaluu wa tazhabaa riihukum was-biruu: Innal-lahaa ma-as Saabiriin. [10:8:46]

And obey Allah and His Messenger صلى الله عليه وسلم and fall into no disputes lest you lose heart and your power departs. And be patient and persevering. For Allah is with those who patiently persevere.

Allah Commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle.

They are commanded to remember Allah while in that condition and never neglect his remembrance, they should rather invoke Him for support, trust in Him and seek victory over their enemies from Him'

They are required to Obey Allah and His Messenger صلى الله عليه وسلم in such circumstances adhering to what He Commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure.

Abdullah bin Abi Awfa said that during one battle, Allah's Messenger صلى الله عليه وسلم waited until the sun declined then stood among the people and said:

'O people! Do not wish to face the enemy [in a battle] and ask Allah to save you [from calamities]. But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadow of the swords.'

Allah states:

Jihad [holy fighting in Allah's cause] is ordained for you (Muslims) though you dislike it and it maybe that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you don't know. [2:2:216]

In their courage, and obedience to Allah and His Messenger صلى الله عليه وسلم The Companions reached a level never seen before by any nation or generation that will ever come.

Through the blessings of the Messenger صلى الله عليه وسلم and their obedience to what he commanded, the companions were able to open the hearts, as well as, the various eastern and western parts of the world in a short time, for example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the children of Adam. They defeated all these nations, until Allah's Word became the highest and His religion became dominant above all regions. The Islamic states spread over the eastern and western part of the world in less than thirty years.

May Allah grant them His Pleasure, as well as be pleased with them all, and may He gather us among them, for He is most generous and forgiving. [Tafsir Ibn Kathir]

Qualities of Faithful Believers

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Wal-Mu-mi-nunaa wal Mu-minaatu ba-dhuhum Auliiyaa-
u badz Ya-muruuna bilma-ruufi wa yanhawnaa anil
munkarii wa yuqii-mun-nus Sal aata wa-yuh-tuunaz
Zakaata wayutii-uunal-laahaa wa Rasuula Ulaa-a-ika sa-
yarhamu-humulahaa InnaI laahaa Aziizun Hakiim.
[10:9:71]

The believer men and women are protectors [*auliyaa*] of one another. They enjoin what is just [Islamic Monotheism] and forbid what is evil, they observe regular prayers, practice regular charity and Obey Allah and his Messenger. Upon them will Allah pour His mercy, for Allah is Exalted in Power, All Wise.

After mentioning the evil characteristic of the hypocrites in the early Ayah's, Allah now mentions the good qualities of the believers.

- They enjoin good and forbid evil.
- They are supporters of one another.
- They are just like a building each part supporting the other.
- They obey Allah and His Messenger
صلى الله عليه وسلم

Allah will have Mercy on them. Surely He is All Mighty All Wise.

In an authentic Hadith Allah's Messenger crossed his fingers together and said: "the example of the believers in the compassion and mercy they have for one another is

the example of one's body, if a part of it falls ill, the rest of the body suffers with fever and sleeplessness."

[Fath Al B'aari]

Narrated Abu Hurraira رضي الله عنه I heard the Allah's Messenger صلى الله عليه وسلم saying, Allah has divided Mercy into one hundred parts and He kept ninety nine parts with Him and sent down one part to earth and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal lest it should trample on it. [Sahih Al-Bukhari]

Also in another narration, Abu Hurraira رضي الله عنه Allah's Messenger صلى الله عليه وسلم said when Allah completed the creation, He wrote in His Book which is with Him on His Throne:

"Verily My Mercy has overcome My Anger"

[Sahih Al- Bukhari]

Characteristics of the Hypocrites

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

Wa-many-yuti illaahaa wa Rasuulahuu Wa yakh-shallaaha wa yattaqhii fa-ulaaa-ikaa humul Faaa-izuun. [18:24:52]

And who so ever Obeys Allah and His Messenger صلى الله عليه وسلم fears Allah and keeps his duty [to Him] such are the successful [In the end].

Allah tells us about the treacherous characteristic of the hypocrites who show one thing while hiding the other, and says with their tongues that we have believed in Allah and in the Messenger and we obey, and then a party of them turns away, there after such are not the believers.

While the only saying of the faithful believers is when they are called to Allah and His Messenger صلى الله عليه وسلم to judge them is that they say: "We hear and we obey".

Hypocrisy is of two kinds:

A] Hypocrisy in Belief

B] Hypocrisy in deeds and actions

Hypocrisy in Belief consists of six aspects.

- To belie the Messenger صلى الله عليه وسلم
- To belie some of all that was brought by the Messenger صلى الله عليه وسلم
e.g. Qur'aan, Sunnah, laws and principles of Islam.
- To hate the Messenger صلى الله عليه وسلم
- To hate some of that which was brought by the Messenger صلى الله عليه وسلم Islamic Monotheism.

Obey Allah Obey His Messengers

- To feel happy at the setback for the religion of Allah's Messenger ﷺ
- To dislike the religion of Allah's Messenger ﷺ becomes victorious

A person having these six characteristics will be in the lowest depths [grade] of Hell Fire.

Qataadah said: We were told that Abu Ad-Darda said there is no Islam except through obedience of Allah and no goodness except in *Jama'ah*. Sincerity is in Allah and His Messenger ﷺ and to the Khalifah and all the believers.

Narrated Abu Hurairah رضي الله عنه The Prophet ﷺ said; the worst people before Allah on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other with another face. [Sahih Bukhari]

Messenger's duty is only to convey

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Qul attii-ullaaha wa attii ur Rasuul. Fa-in tawallaw fainna-maa Alayhi Maa hummila wa alaykum maa humiltum. Wa in tuttii-uhuu tahtuduu. Wa maa alar-Rasuuli illal balaagul mubin. [18:24:54]

Say: Obey Allah and obey the Messenger صلى الله عليه وسلم
But if you turn away, he [Messenger Muhammad صلى الله عليه وسلم] is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey [the message] in a clear way [i.e. to preach in a plain way].

Allah says about the hypocrites, who had promised the Messenger صلى الله عليه وسلم and sworn that if he were to command them to go out for battle they would go, but to Allah their obedience and oath that they had sworn was known i.e. it was merely verbal and not accompanied by any action. And Allah says that they [hypocrites] have made their oaths a screen [for their evil action] it is a part of their nature to tell lies, even in the issues they choose.

Therefore Allah repeatedly says: "Obey Allah and obey the Messenger صلى الله عليه وسلم" who has conveyed to us in a clear manner and if you obey him you shall be on the right guidance that is to the path of Allah to Whom belongs all that is in the heavens and all that is in the earth and to Him is the reckoning.

Allah states:

Say (O Muhammad صلى الله عليه وسلم To mankind): if you [really] love Allah then follow me [i.e. accept Islamic

Monotheism follow the Qur'aan and the Sunnah] i.e. legal ways of the Prophet] Allah will love you and forgive your sins and Allah is Oft Forgiving Most Merciful

Narrated Mu'adh bin Jabal رضي الله عنه The Prophet PbuH. Said: O Mua'dh! Do you know what Allah's Right upon His slaves is I said, Allah and His Messenger know better."

The Prophet صلى الله عليه وسلم said, 'To worship Him Allah Alone and to join none in worship with Him. Do you know what their right upon Him is? I replied, Allah and His Messenger صلى الله عليه وسلم Know better, the Prophet صلى الله عليه وسلم said, not to punish him." [If they do so]

[Sahih Al- Bukhari]

The Wives of the Prophet ﷺ are not like other Women

وَمَنْ يَقْنُتْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

Wa manyyaqnut minkunna iiaahi war Rasuuliihiwa taamal saalihaan utihaa ajjrahaa marra-taynii wa-aa-tadnaa lahaa rizqun karimaa. [22:33:31]

And whosoever of you is obedient to Allah and His Messenger ﷺ and does righteous deeds, we shall give her, her reward twice over and We have prepared for her Rizq Karim [a noble provision- Paradise].

This Ayah is addressed to the wives of the Prophet ﷺ who chose Allah and His Messenger ﷺ and the home of the Hereafter, and remained married to the Messenger of Allah ﷺ thus it was befitting that there should be rulings which applied only to them. And Allah mentions His Justice and His Bounty, in the Ayah;

‘and who so ever of you is obedient to Allah and His Messenger] i.e. obeys Allah and His Messenger ﷺ Allah has prepared a noble provision i.e. in Paradise, for they will be in the dwellings of the Messenger of Allah ﷺ In the highest reaches of Illiyiin above the dwellings of all the people, in Al-Wasiilah which is the closest of the dwellings of Paradise to the Throne Narration:

Narrated Aishah رضي الله عنها the wife of the Prophet ﷺ when Allah’s Messenger ﷺ was ordered to give option to his wives, he started with me, saying, “I am going to mention to you something but you shall not hasten [to give your reply] unless you

consult your parents. The Prophet صلى الله عليه وسلم knew my parents would not order me to leave him. Then he said, Allah says:

O Prophet صلى الله عليه وسلم say to your wives, "if you desire the life of this world and its glitter, then come! I will make a provision for you and set you free in a handsome manner. [divorce]

I said, then why consult my parents, verily, I desire Allah, His Messenger صلى الله عليه وسلم and the home of the here after." then all the other wives of the Prophet صلى الله عليه وسلم did the same as I did.

[Sahih- Bukhari]

Narrated Aisha: Allah's Messenger صلى الله عليه وسلم gave us the option [to remain with him or to be divorced] and we chose Allah and His Messenger صلى الله عليه وسلم. So, giving us that option was not regarded as divorce.

[Sahih- Bukhari]

Nullifying the Deeds:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Yaaa ayyuhallaziina aa-manuu, attii ullaaha wa attii ur
Rasuula wa laa tubtilluu aa maalakum

[26:47:33]

O' you who believe! Obey Allah and obey the Messenger
صلى الله عليه وسلم and make not vain your deeds.

Imam Ahmad ibn Nasr Al-Marwazi reported in the book of Prayer [Kitab As Salah] that Abu Al- Aliyah said: the Prophet's companions used to think that no sin would harm a person who says, "La ilaaha illallah," just as no good deed would benefit a person who joins partners with Allah, so Allah revealed the above Ayah:

This made them fear that some sins could nullify their deeds.

It has also been reported from Ibn Umar May Allah be pleased with him, that he said, "we the Companions of Allah's Messenger صلى الله عليه وسلم" used to think that good deeds would all be accepted . So we asked each other, what is it that can nullify³ our deeds? So we said, The Major sins, great offenses that require admission into the fire and immoral sins, but then Allah revealed:

"Verily, Allah does not forgive joining partners with Him in worship, but He Allah forgives except that to whom He wills." And whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.
[5:4:48]

After this was revealed, we ceased saying that and there after continued to fear for those who committed great sins and immoral sins and to have hope for those who did not.

Narrated Anas رضي الله عنه The Prophet صلى الله عليه وسلم said: Allah will say to that person of the Fire [Hell] who will receive the least punishment, "if you had every thing on the earth, would you give it as a ransom to free yourself from [save yourself from this Fire]? He will say, yes. Then Allah will say, "While you were in the back bone of Adam, I asked you much less than this, [not to worship others besides me] but you insisted on worshipping others beside me." [Sahih Bukhari]

Then Allah commanded his believing servants to obey him and His Messenger صلى الله عليه وسلم that would result in their happiness in this worldly life and the Here after. He also prohibits them from apostasy, because that would result in their nullification of their deeds.

One is also given to understand from this Ayah that any deed how so ever superior may it look is totally meaningless if it falls short of the obedience of Allah and His Messenger.

Acceptable reasons for not joining Jihad:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ
يُعَذِّبْهُ عَذَابًا أَلِيمًا

Laiysa allal-aa maa harranjunw walaa allal a raji
Harajunw walaa allal maridhi haraj Wa many-yutii
illallaha wa Rasuulahuu Yudhkhilluu jannatin tajri min
tahtihal anha Wa manyh yattawalla yu azzibhu azaaban
aliimaa

No blame is there on the blind, nor is there blame on the
lame, Nor on one ill [if he joins not the war]:

But he that obeys Allah and His Messenger صلى الله عليه وسلم
[Allah] will admit him to gardens beneath which rivers
flow. And he who turns back Allah will punish him with
a grievous penalty. [26:48:17]

Allah's statement," Then you shall fight them, or they
shall surrender," means

You are called to fight them [the enemy, disbelievers] in
Jihad through constant warfare, until you become
victorious over them or they surrender, or they will
embrace your religion without a fight but with their full
consent. Allah the Most Honored The Most Exalted said
next "Then if you obey and accept the call for Jihad Allah
will give you a fair reward but if you turn away, He will
punish you with a painful torment".

Allah then mentions the legal reasons that allowed on to
be excused from joining the Jihad, such as blindness, and
being lame and various illnesses that strike one and are
remedied in few days. When one is ill he is allowed to
remain behind and will have a valid excuse to do so until
his illness ends.

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Allah The Most Exalted and Most Honored then said while ordaining joining the Jihad and obeying Allah and His Messenger صلى الله عليه وسلم

“And who so ever obeys Allah and His Messenger صلى الله عليه وسلم He will admit him to gardens beneath which the rivers flow.”

The Jihad of Women: Narrated Aishah رضي الله عنها the Mother of faithful believers: I requested the Prophet صلى الله عليه وسلم to permit me to participate in Jihad, but he said, your jihad is [the performance of] Hajj [Pilgrimage to Makkah]

Then there are those who strive hard and fight in Allah’s cause with their wealth and their lives are far higher in degree with Allah. They are the successful.

Narrated Abu Hurrah رضي الله عنه The Prophet صلى الله عليه وسلم said:” By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya [army unit] going out for Jihad in Allah’s Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allah’s Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred, and then come back to life again and then get martyred. [Sahih-Bukhari]

The Order to Obey Allah and His Messenger:

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

Wa attii ullahaa wa attii ur Rasuul Fa in tawallay tum fa innamaa alaa rasuulinal Balaagul mubin.

[28:64:12]

Obey Allah and obey The Messenger ﷺ but if you turn away then the duty of our Messenger is only to convey [the message] clearly

Allah commands obedience to Him to His Messenger ﷺ all that He legislates and in implementing His orders. Allah also forbids one from all that His Messenger ﷺ Forbids and prohibits.

Obey Allah and obey The Messenger ﷺ Allah the Exalted said: "but if you turn away then the duty of the Messenger is only to convey [the message] clearly."

Meaning if you refrain from abiding by the faith, then the Messengers mission is to convey and your mission is to hear and obey.

If Allah—wants to do good to a person, He makes him comprehend the religion, the understanding of the Qur'aan and Sunnah of the Prophet ﷺ

Az-Zuhari said: From Allah comes the Message, its deliverance is up to the Messenger ﷺ and adherence is up to us. [Sahih Al-Bukhari]

Narrated Mu'aawiya رضي الله عنه in a khutbah [sermon] I heard Allah's Messenger ﷺ saying: "If Allah wants to do good to a person, He makes him comprehend the

religion, [the understanding of the Qur'aan and Sunnah] legal ways of the Prophet صلى الله عليه وسلم I am just a distributor, but the grant is from Allah.[And remember] that this nation i.e. true Muslims, real followers of Islamic Monotheism will remain obedient to Allah's Orders (following strictly Allah's Book and the prophets صلى الله عليه وسلم Sunnah) and they will not be harmed by anyone who will oppose them till Allah's Order i.e. the Day of the Judgment is established.

[Sahih Bukhari]

Guidance is of two kinds:

Guidance of Taufiq and it is totally from Allah, i.e. Allah opens the heart to receive the truth [from disbelief to Belief in Islamic Monotheism]

Guidance of Irshad i.e. through the preaching by Allah's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism

All the aforesaid verses with different commands and fine distribution lay strong emphasis upon people towards the compulsory obedience of the Prophet of Allah صلى الله عليه وسلم. It is a human requirement that they are in need of a practical example in order to learn a particular subject. The same applies and is true in the matter of religious teaching and training. Allah Says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

“There is surely a good example for you in The Messenger of Allah, for the one who hopes [to meet] Allah and the Hereafter and remember Allah abundantly.” [21:33:21]

That is why Allah did not choose to send the divine books only. He always sent a Messenger with the book. The reason is obvious. The Prophets were sent to the people to set a practical example of what they taught and preached in actual practice.

It is also clarified in the foregoing verses of the Holy Book that the obedience of the Messenger صلى الله عليه وسلم is actually the obedience of Allah All Mighty. And that the latter cannot be carried out except through the former, because whatever the Prophet صلى الله عليه وسلم says or does in the capacity of a prophet is based on the revelation from Allah. Thus His sayings and acts both, even though they are not contained in the Qur'aan are inspired or confirmed by divine revelations.

Umar ibn al Khatab may Allah be pleased with him wrote to his governors telling them to learn Sunnah, the share of inheritance and the dialect, saying, 'people will try to argue with you [by using Qur'aan as reference] so overcome them with Sunnah. The people of Sunnah have the greatest knowledge of the Book of Allah.

Abu Raf'ii رضي الله عنه reported that the Prophet صلى الله عليه وسلم said, 'Do not let any of you be found reclining on his bed when he hears an injunction from me which is from among those things which I myself commanded or forbade so that he says, I do not know. We only follow what we find in the Book of Allah.

[Tirmidhi-Abu Daud and Ibn Majah]

The Qur'aan is quite explicit on this point where it is said: "And truly it [the Qur'aan] is the revelation of the Lord of the worlds, brought down by the Faithful Spirit upon your

heart, that you may be one of the Warner, in a clear Arabic tongue.” [26:192-195]

It is related that the Prophet said, ‘The Qur’aan is hard and difficult for anyone who hates it. It is judgment. Whoever clings to what I say and understands it and retains it, and then it will be like the Qur’aan for him. Whoever considers the Qur’aan and what I say unimportant and neglects it loses this world and the next. My community is commanded to take my words and obey my commands and follow the Sunnah. Who ever is pleased with my words is pleased with the Qur’aan.

Before proceeding further it will be useful to recollect and summarize the conclusions that stand proven in the light of the Holy Qur’aan.

A] The Function of the Holy Prophet صلى الله عليه وسلم Like other prophets is not only to convey the divine Book, but also to teach the wisdom and to make people pure by training them practically

B] The Obedience of the Holy Prophet صلى الله عليه وسلم is as necessary as the obedience of Allah because the Latter has always been mentioned in the Holy Qur’aan combined with the former.

C] The Obedience of the Holy Prophet صلى الله عليه وسلم in practical is the obedience of Allah and the latter cannot be carried out except through the former.

D] The Muslims are bound not only to obey the Holy Prophet صلى الله عليه وسلم but are also under an obligation to follow him.

E] What ever the Holy Prophet صلى الله عليه وسلم Says or does in his capacity of a Messenger is always based on,

or confirmed by a revelation from Allah Subhanahu wa Taa'laah.

[This revelation is sometime contained in the Qur'aan and called the recited revelations and sometimes it is sent down in addition to the Holy Book and the same is termed as the "Un-recited Revelations"]

We can rightly deduce that Salvation for every Muslim lies in the obligation to follow the Sunnah: To believe, to obey and to follow the Allah' Messenger May Allah's Peace and Mercy be upon Him.

And for the disbelievers Allah states:

On the day when their faces will be turned over in the Fire, they will say, "Oh, would that we had obeyed Allah and obeyed the Messenger [Muhammad صلى الله عليه وسلم]

[22:33:66]

Narrated Abu Hurraira رضي الله عنه the Prophet صلى الله عليه وسلم said:

"There was no prophet among the prophets but was given miracles because of which people had belief, but what I have been given is the Devine revelation [Qur'aan] which Allah has revealed to me. So I hope that my followers will be more than those of other prophets on the day of Resurrection. [Sahih-Bukhari]

Chapter 2

Obey Allah Obey His Messenger صلى الله عليه وسلم

Sunnah and Hadith

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"And whatever the Messenger gives you, take it, and whatever he forbids you, leave it. And fear Allah: truly Allah is severe in punishment." [28:59:7]

"Qur'aan and Hadith Inshaallah will be preserved in their immaculate purity as an available source of guidance for mankind."

The prime sources of the religion of Islam are the Qur'aan and the Hadith.

Allah states:

And indeed We have fully explained to mankind, in this Qur'aan, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

[15:17:89]

The Qur'aan is a Message from Allah to humanity. It was transmitted by Allah to His Messenger Muhammad Rasulallah صلى الله عليه وسلم Through His Angel Jibriel.

The Qur'aan is the word of Allah and Prophet Muhammad صلى الله عليه وسلم did not have any link with its composition it was revealed in different stages.

The Qur'aan contains all the guidance that is necessary for Muslims and there is practically no aspect of life which it does not cover.

These messages were revealed in pieces over a period of approximately 23 years.

The Prophet was forty year old when the Qur'aan began to be revealed to him and he was sixty three years of age when the revelations were completed.

The Qur'aan is one leg of two which form the basis of Islam, while the Sunnah provides the Muslim Ummah with the primary rules for an Islamic code of life there are many matters where further guidance and better understanding is necessary about which Qur'aan is silent but these details are then found in the Hadith.

Thus the Sunnah of the Messenger صلى الله عليه وسلم constitutes the prime source of Shar'iah second only in authority after the Qur'aan.

What makes Qur'aan different from the Sunnah is primarily its form;

Qur'aan is quite literally the word of Allah.

Sunnah is the wording and actions those of the Prophet Muhammad صلى الله عليه وسلم but inspired by Allah.

The Qur'aan has not been expressed using any human words; its wording is letter to letter fixed by no one but Allah.

Prophet Muhammad صلى الله عليه وسلم was the final Messenger of Allah to humanity, therefore the Qur'aan is

the last message that Allah has sent to us. Its preceding books the Torah [Taurait] Gospel [Injeel] and Psalms [Zabuur] have all been super ceded.

It is an obligation and blessing for all who hear of the Qur'aan and Islam to investigate, evaluate and follow for them selves.

Allah has guaranteed and promised that He will protect The Qur'aan from human tampering," Verily, We, it is who have sent down the Dhikr [Qur'aan] and surely we will guard it {from corruption}" [14:15:9]

This verse is a challenge to mankind and everyone is obliged to believe in this miracle of Qur'aan. It is a clear fact that almost 1429 years have passed and not a single word of this Qur'aan has been changed although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. [By Allah! He has guarded it] and Alham-dulillah today The Qur'aan is to be found in its original pristine form same as revealed to Muhammad Rasool Allah صلى الله عليه وسلم .and will Inshaallah, continue to be found everlastingly, therefore:

Recognize that the Qur'aan is preserved in accuracy and is free from corruption.

When presenting Islam to someone, present Qur'aan not your opinion.

Do not engage in cultural activities that contradict the instructions of Qur'aan and Sunnah.

The only good Sunnah is a revived Sunnah and not a newly invented one.

Stop making excuses for your laziness; if you feel that you want to follow any particular command of Qur'aan do not try to twist the meaning to reflect your feelings. Be

honest and take responsibility for your choice. Qur'aan is simple and straight forward.

The Qur'aan and the Hadith are necessary for the total and complete guidance of all the mankind a fact that has been very explicitly explained earlier and is a command from The All Mighty Allah:

Allah states:"

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

And whosoever disobeys Allah and His Messenger [Muhammad صلى الله عليه وسلم] and transgresses his limits, He will cast him into fire, to abide there in and shall have a disgraceful torment." [4:4:14]

There fore just as one has to believe in and practice upon what is mentioned in the Qur'aan, similarly it is imperative to uphold the Sunnah of Allah's Messengers and follow upon it.

Allah's Messenger صلى الله عليه وسلم In his sermon during his farewell pilgrimage said:

"I leave behind two things, if you hold fast unto them, you shall never go astray: The Book of Allah and my Sunnah. [Sahih Al-Bukhari]

Allah States:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"And whatever the Messenger gives you, take it, and whatever he forbids you, leave it. And fear Allah: truly Allah is severe in Punishment.

[28:59:7]

The Arabic word Sunnah signifies the way Prophet Muhammad صلى الله عليه وسلم The Messenger of Allah, May Allah be pleased with him lived his life.

It has been established that the Sunnah is the second source of Islam, the first off course being the Qur'aan.

Both these sources are inseparable and indispensable and one cannot practice Islam without consulting both of them.

The Scope of the Prophetic Authority:

The verses of the Qur'aan quoted in the previous chapter and the natural conclusion derived there from is sufficient to prove the authority of Sunnah and its being a source of Islamic law stands proved on that score.

The Holy Qur'aan has not just stressed upon the obedience of the Messenger صلى الله عليه وسلم As a general rule or principle it has also highlighted the different shades of authority in order to explain the scope of his obedience and the various spheres where it is to be applied.

The Prophet's صلى الله عليه وسلم Authority to Make Law:

Indeed Allah has conferred a great favour on the believers when He sent among them a Messenger [Muhammad صلى الله عليه وسلم] from among themselves, reciting unto them His verses [The Qur'aan] and purifying them (from sins by their following him), and instructing them [in] the Book the {Qur'aan} and Al-Hikmah, [the wisdom of Sunnah of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, act of worship)] while before that they had been in a manifest error.[4:3:164]

The Prophet's صلى الله عليه وسلم

Authority to Interpret the Qur'aan.

And we sent down towards you the Advice [The Qur'aan] so that you may clearly explain to people what has been sent and that they may give thought. [14:16:44]

It is significant that the Holy Qur'aan has repeated the command of observing Salah as many as 73 times; yet, it has not elected how to describe the way it had to be performed. This is not without any wisdom behind it and that is to show the significance of the Sunnah. By avoiding all the details about no less a pillar of Islam than Salah the Holy Qur'aan with Almighty Allah's wisdom has left these details to the explanation of the Holy Prophet صلى الله عليه وسلم.

Similarly while there is a repeat mention in the Qur'aan about the other pillars of Islam i.e. Tawheed, Zakat, the Saum [fasting] and the Hajj all the finer explicit details have been left for us to follow from the divine guidance [Sunnah] explanation of Allah's Messenger صلى الله عليه وسلم.

Allah says: "And who ever makes a breach with the Messenger after the right path has become clear to him and follows a way other than that of the believers, We shall let him own what he chose and shall admit him in Hell and it is evil as a returning place.[destination]

[5:4:115]

We are taught in the revelation that the Sunnah shall become corrupted and this corruption would become the custom, so much so that the people who follow the Sunnah would become as strangers, and those who call to purifying the Sunnah would be slandered and reviled.

But the true followers will remain firm and Allah promises:

Verily, those who say, Our Lord is Allah and thereafter stand firm and straight on the Islamic faith of Monotheism on them shall be no fear, nor shall they grieve.

Such shall be the dwellers of Paradise abiding there in for ever a reward for what they used to do.

[26:46:13-14]

Narrated Ibn Abbas رضي الله عنه: The Prophet صلى الله عليه وسلم said: 'The most hated persons to Allah are three:

A person who deviates from the right conduct, i.e., an evil doer, in the Haram [sanctuaries of Makkah and Al-Madina].

A person who wants that the traditions of the pre-Islamic period of ignorance should remain in Islam and a person who seeks to shed some body's blood without any right."

[Sahih- Bukhari]

Chapter 3

Obey Allah and His Messenger صلى الله عليه وسلم

Introduction of Hadith: [Traditions]

“Verily the best word is the word of Allah, and the best rule of life is that delivered by Muhammad Allah’s Messenger صلى الله عليه وسلم.”

[Qur’aan]

The Arabic word Hadith means a narration [saying] about the life of the Prophet صلى الله عليه وسلم or what he approved as opposed to his life itself, which is the Sunnah as already mention.

It is the belief of all, whether Sunni or a Shi’ah that in addition to the revelation contained in the Qur’aan, The Prophet صلى الله عليه وسلم received the Wahy ghair Matlu [an unread revelation], whereby he was enabled to give authoritative declaration on religious questions, either moral, ceremonial, or doctrine.

According to the scholars³ of Hadith, it stands for all that was transmitted on the authority of the Allah’s Prophet صلى الله عليه وسلم of what he did [Sunnatul-fa’il] what he enjoined [Sunnatul-qual] and what was done in his presence that he did not forbid [Sunnatul-taqr’ir]

In broader terms it sometimes also covers the authoritative sayings and doings about the companions of the Prophet صلى الله عليه وسلم and at times to the successors of the companions as well.

Muslim are all agreed that every action every deed and every act of worship has to be in accordance to the Sunnah of the Holy Prophet. صلى الله عليه وسلم

The following quotations from the traditions as to the sayings of Muhammad صلى الله عليه وسلم on the subject of this oral law, will explain the position which he intended to assign to it.

“That which the Prophet of Allah صلى الله عليه وسلم had made unlawful is like that which Allah Himself had made so.”

“I am no more than a man, but when I enjoin anything respecting religion receive it, and when I am ordering anything about the affairs of the world, then I am nothing more than man.”

“Verily the best word is the word of Allah, and the best rule of life is that delivered by Muhammad صلى الله عليه وسلم.”

“I have left you two things, and you will not stray as long as you hold them fast, the one is the book of Allah and the other the law [Sunnah] of His prophet صلى الله عليه وسلم.”

“My sayings do not abrogate the word of Allah, but the word of Allah can abrogate my sayings.”

“Some of my injunctions abrogate others”

Prophet صلى الله عليه وسلم gave very special injunctions respecting the faithful transmission of his sayings; Ibn Abbas relates that Allah’s Messenger صلى الله عليه وسلم said:” Convey to other persons none of my words, except those you know of surety. Verily he who represents my words wrongly shall find a place for himself in Hell fire.”

[Sahih At-Tirmidhi]

Notwithstanding the severe warning given by Allah's Messenger It has been a daunting task to sift the true reports from the fabricated ones to preserve the knowledge of the Sunnah of the Prophet صلى الله عليه وسلم it is admitted by all Muslim scholars that very many spurious traditions have been handed down.

Abu Da'ud received only four thousand eight hundred traditions out of five hundred thousand and even in this careful selection he stated that he has given" those which seems to be authentic and those which are nearly so"

Out of forty thousand persons who have been instrumental in handing down traditions Al-Bukhari only acknowledges two thousand as reliable authorities.

In consequences of the unreliable character of Traditions the following canons have been framed for the reception or rejection

There is some difference of opinion as to who first attempted to collect the traditions and compile them in a book. Some are of the opinion that Abdu'l Malik ibn Juraij of Mecca who died in A.H 150, While others assert that the collection which is still extant by the Imam M'alik, who died in A.H 179 was the first collection. This work is still held in very great esteem and though generally not included among the standard six it is believed by many to be the source from where a great portion of the materials are derived.

A hadith is composed of two parts.

The Text [Matan] and the Chain of reporters [Isnaad]

A text may seem to be logical and reasonable but it needs and authentic chain of reporters to be accepted, without

which whoever wished would have said or fabricated whatever he wished.

During the life time of the Prophet ﷺ and even after his death, his companions [Sahaba] used to refer to him directly while repeating his quote, while the successors [Taabiun] would either quote the Prophet ﷺ through the related companion, while some omitted this authority [link]-such a hadith was later known as Mursal which led to the need for the verification of each hadith. This became even necessary as several deliberate fabrication of ahadith [plural of Hadith] in order to support their views by various sects adherent to innovation started appearing amongst Muslims.

As time passed by, more reporters became involved in each Isnad as such the situation demanded strict discipline in the acceptance of ahadith: The rules regulating this discipline and control is known as the classification of Hadith.

The Preservation of Sunnah:

It is wrong to presume that the Sunnah of the Holy Prophet ﷺ were compiled in the third century, in fact the compilation work had begun in the very days of his life, a brief account of how the Ahadith were preserved from the era of Allah's Messenger ﷺ till it reached us is summarised below:

Kind of Ahadith

With regard to the frequency of their source, Ahadith are divided into three major Kinds:

1] Mutawaatir: It is a hadith narrated in each era, from the days of the Holy Prophet صلى الله عليه وسلم up to this day by a very large number of narrators.

These again have two divisions:

a] Mutawaatir in words: where the words narrated by all are unanimously same without any substantial discrepancy.

b] Mutawaatir in Meaning: Where the words of the narrator are different but are unanimous in reporting the basic concept.

As for the mutawaatir, nobody can question its authenticity; the fact narrated by a mutawaatir chain is always accepted as an absolute truth even if pertaining to our daily life. Any statement based on a mutawaatir narration must be accepted by every one with out any doubt or hesitation.

In the same manner the mutawaatir reports about the Sunnah of the Holy Prophet صلى الله عليه وسلم are to be held categorically true with out an iota of doubt in their genuineness.

Thus the mutawaatir ahadith whether in words or meaning are as bona fide as the Holy Qur'aan, and there is no difference between the two as far as the reliability of their source of narration is concerned and cannot be doubted in any manner.

2] Mashoor: A Hadith which is not mutawaatir but its narrators is not less then three in any generation.

In this category although the authenticity is lower than that of the mutawaatir, yet, it is sufficient to provide satisfaction about its correctness, because its narrators

have been more than three trusts worthy persons in every generation.

3] Khabar-ul-Wahid: It is a hadith whose narrators are less than three in any given generation.

The authenticity of this kind depends on the veracity of its narrator. If the narrator is trust worthy in all respects the report given by him can be accepted, but if in the report or in the single reporter there is an element of doubt, the entire report subsequently remains doubtful. The reporters of hadith knew well that any deliberate error in the narration or negligence in this respect would lead them to the Wrath of Allah and render them punishable in Hell.

Classification of Ahadith:

There are four important classes of Ahadith.

Sahih: A Sahih hadith is the one which has a continuous isnad, made up of reporters of truthful and trustworthy memory from similar authorities and which is found to be free from any irregularity in the text or defects in the isnad. [Chain of reporting]

Of all the collections Al-Bukhari and Muslim are greatly admired because of their tireless attempts to collect Sahih Ahadith only. Some traditionist prefer Sahih-Al-Bukhari over Sahih-Muslim because the former always looked for those reporters who had either accompanied or met each other, even if only once in a life time. On the other hand, Muslim would accept a reporter who is simply found to be contemporary to his immediate authority in reporting.

[It would be note worthy that all Mujtahids and religious scholars are unanimous to regard the two collections of Sahih Ahadith from Bukhari and Muslim to be perfect in

all respect and the best reference available for Muslims for learning the sayings and the customs [Sunnah] of The Prophet Muhammad Rasulullah ﷺ

Hassan: It is the one where its sources is known and its reporters are ambiguous

Or a Hassan hadith is one which excels the dai'if but nevertheless does not reach the standard of a Sahih hadith, Dai'if: A hadith which fails to reach the status of Hassan is dai'if in which case the, usually the weakness is one of discontinuity in the isnad.

Maudu: A fabricated or forged hadith the text of which goes against the established norms of Prophet's saying. Untruth of which is beyond doubt

Riwaya: A Hadith that commences with the words, "it is related", without the authority being given.

[In depth study is required to understand, hadith literature which typify and covers, the preservation of Hadith, the style of companion employed in imparting of a tradition, degree of authenticity of the narrators as judged by their acquirements, causes of difference among traditions and distinguishing Apocryphal Hadith].

Classification of Hadith:

- According to the reference to a particular authority.
- According to the links in the Isnad.
- According to the number of reporters in each stage of the Isnad.
- According to the manner in which the hadith is reported.
- According to the nature of the text and Isnad.

- According to hidden defect found in the isnad or text of Hadith.
- According to the reliability and memory of the reporters.

According to the Ithafa 'n. Nubalaa there are over 1450 collections of traditions available but the following, are the ' Sihahu 's Sitta" or six correct books received by Sunni Muslims. The six are:

- 1) Muhammad Ismail al Bukhari
- 2) Muslim ibnu 'l Hajjaj
- 3) Abu 'Isa Muhammad at-Tirmizi
- 4) Abu-Daud as Sajistani
- 5) Abu 'Abdi 'r Rahman An-Nas'aai.
- 6) Abu Abdi 'llah Muhammad Ibn-Majah

{The work of Imam Malik which some say were the first attempted collections and although held in high esteem are not included among the standard six.}

Allah has made the Sunnah of the Prophet صلى الله عليه وسلم The criterion for Muslims to live their lives. It is obligatory for every Muslim man and woman to learn the Qur'aan and Hadith those who understand the meaning and the sense of Ahadith should act upon it and those who do not should ask or learn from the authentic sources available rather than making a blind following to hearsay apostasy and innovation in religion.

Ibn Aun said, "(There are) three things which I love for myself and for my brothers, i.e., this Sunna (the legal way of the Prophet صلى الله عليه وسلم) which they should learn and ask about; the Qur'aan which they should understand and

ask the people about; and that they should call the people except when intending to do good (for them).”

The Prophet **صلى الله عليه وسلم** Said: Islam began as something strange and it shall return as something strange as it began so give glad tidings to the strangers,’ It was asked, who are the strangers?

He replied, those that purify and correct what the people has corrupted of my Sunnah.

Chapter 4

Obey Allah Obey His Messenger صلى الله عليه وسلم

Following a particular Sect

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ

“But they [men] have broken their religion among them into sects each group rejoicing in what is with it {as its belief} [18:23:53]

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ

“Of those who split up their religion and became sects, each sect rejoicing in that which is with it.” [21:30:32]

Allah has made the Sunnah of the Prophet صلى الله عليه وسلم the criterion for Muslims to lead their lives.

When Muslims practiced Islam in its true sense, they were successful in every walk of life, they had power and authority, and success followed them where ever they went because they lived according to the basic principles of Islam taught by the Prophet صلى الله عليه وسلم

Great scholars through out the past have upheld the need of relying on Qur'aan and Sunnah in order to discourage Taqleed which is becoming the main cause of division amongst Muslims.

For the first two centuries of the hijra era people were not aware of any fiq'aah [madhab] in fact it did not exist at all during that time, for that reason no body knew nor followed any one except Allah's Messenger صلى الله عليه وسلم. His Venerable companions and the Ta'abien [those who immediately followed the

companion and the following generations of the Ta'abien followed their consensus and did not follow any individual.

To follow any specific fiqah [madhab] is not regarded by any source and no body has given any argument in its favor. Only those things any that Allah and His Messenger صلى الله عليه وسلم have made obligatory are worth following. It is obvious that Allah and His Messenger صلى الله عليه وسلم have not made it obligatory to follow any person in religious affairs.

History reveals that following a certain Sect. [Fiqah] or Imam is one of the major causes of decline and differences in the Islamic world.

When people became selective and started the vice of choosing of some Hadith and giving up some, misfortune too started with it and different sects started to come in existence.

Although the great Imams of Madhaahib or other Mujtahids neither stuck to their opinions nor did they demand of any of their students to act upon their teachings at the expense of the Qur'aan and Sunnah, yet a good number of laymen chose Taqleed as a method of resolving problems of Jurisprudence thus, closing the room for Ijtihad [independent reasoning on the basis of Qur'aan and Sunnah]

When the Muslims later began to infringe upon the orders of Allah and started changing the meanings of his commands the Favor and grace of Allah also ended, power, authority and dignity were shifted to others. Many changes and alterations were brought against the religion of Islam; foremost amongst this was its division.

By giving rise to heresy, apostasy and innovations in religion, Satan successfully achieved his main purpose of creating disunity in the ranks of the faithful and dividing the Muslim Ummah into different sects [We seek Allah's refuge from this]

Allah subhaan Taalah states:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ
ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

[As for those who divide their religion and breakup into sects, thou hast [O, Muhammad صلى الله عليه وسلم] no concern with them in the least: Their affair is with Allah He will in the end tell them the truth of all that they used to do. [8:6:159]

It is said that the Prophet صلى الله عليه وسلم recited this Verse and said. "These people are those who invent new things [Bid'aah] in religion and are the followers of the vain desires of this Muslim nation and their repentance will not be accepted by Allah [Tafsir Al-Qurtabi]

Abdullah ibn Umar رضى الله عنه relates that the Prophet صلى الله عليه وسلم said: "Verily it will happen to my people even as it did to the children of Israel they were divided into seventy two sects and my people will be divided into seventy three religious sects- every one of these sects will go to Hell except one sect, The companions said O Prophet صلى الله عليه وسلم which is that? He said the religion which is professed by me and my companions. [Mishket]

Had Allah not taken the responsibilities of safe guarding the purity of Islam and regularly creating a class of people who would go on explaining the true face of Islam to the world, working persistently for its exaltation and

defending it against all kind of assaults from those guilty of deviation from the right path?

These are the people who have divided the Muslim Ummah into different sects. Ardent preachers of every sect are busy propagating their view point and proving themselves on the right path each accusing other of going astray where as it is expected from all to get together under the one flag of the Messenger of Allah May peace and mercy of Allah be upon him, to follow him and not to obey any one else for they will be disowned.

It is said that the Prophet ﷺ recited these verse and said:

“These people are those who invent new things [Bid'aah] in religion and the followers of vain desires of Muslim nation, and their repentance will not be accepted by Allah.”[Tafsir Al-Qurtabi]

The Sunnis arrogate to themselves the titles of the Najiyah or those who are being saved. [As indeed do the others].

Within the limits of the Sunni sect there are four which are esteemed orthodox; their differences are mostly minor, related to rituals and in varied interpretations of Muslim Laws.

These four orthodox Schools of thoughts amongst the Sunnis are The Hanafiyah, The Malikiyah, The Shaf'iyah and The Hambaliyah.

The Hanafiyah:

The founder of this sect was the Imam Abu Hanifah An Nauman, who was born at Al-Kufah in Iraq in 80 Hijra at which time four of the Prophets companions were still alive. He is regarded as a great oracle of Sunni

Jurisprudence and with his famous students Imams Abu Yusuf Imam Zufa'ar and Imam Muhammad was the founder of the Hanifiyah code of Law.

(Albeit that they amongst themselves challenged and differed on several issues)

Followers of the Hanafi sect are mostly from Central Asia, Pakistan, North India and Turkey.

The Malikiyah:

The Malikiyah mostly prevail in Morocco and most parts of Africa and were founded by Imam Abu Abdillah Malik ibn Anas. He received his earliest impressions of Islam through the sole survivor of the companion of the Prophet Pbuh. Sahl ibn Sa'ad may Allah be pleased with him. Imam Malik was born at Madina in 95 Hijra. He enjoyed the personal acquaintance of Imam Abu Hanifah and was considered the most learned man of his time. His principal pupil was ash-Shafi'i.

The Shafiyah:

The founder of this school of interpretation was Imam Muhammad ibn Idrees as Shafi who was born at Asquolon, Palestine in 150 Hijra. He was of the same tribe as the Prophet صلى الله عليه وسلم, and is distinguished by the appellation of Imamu-l-Muttalibi because of his descent from the Prophet's grand father Abdu-l-Muttalib.

Ash Shafi'i is considered as the most accurate of all traditionists, he had extraordinary talent memorized the Qur'aan at the age of seven memorized the muwatta of Malik at the age of ten and obtained the rank of a Mufti at the age of fifteen.

His followers are found mostly from South India, and Arab.

The Hambuliyah:

They were founded by Imam Abu Abdullah ibn Muhammad Ibn Hambul who was born in Baghdad in 164 Hijra. He attended the lectures from Imam Shafi.

He attained such high reputation of sanctity that his funeral was attended by estimated 800,000 men and 60,000 women. His publication included, "Masnad" which is said to contain 30,000 traditions selected from 750,000.

Prominent amongst his students were Imam Ismail al-Bukhari, Muslim and Ibn Daud

His followers are found in Eastern Arabia and some parts of Africa, The modern Wahabis to some extent are considered to have risen from this sect.

Despite the high esteem of their standings, all these great Imams and religious scholars have warned and prevented the people from mindless and blind followings. They have also elucidated,

"If an authentic Hadith is found, then that is our Madhab."

"Judge our words on the criterion of Qur'aan and Sunnah and if you find our words corresponding to the Qur'aan and Sunnah then, accept them otherwise turn them down."

However, of the later generations several self proclaimed disciples of these four great Imams specially from the sub-continent, have written volumes over volumes and commentaries about Islam while their knowledge about religion was shallow and all differing from each other, accordingly, people weak in faith started taking their advice each thinking that their deeds were better than those of others, this in turn started disunity and poisoned

the Ummah, who started to divide into several sects in Islam.

It is now the general belief and the opinion amongst most, that every Muslim must follow a particular Imam; this is not only a mistaken idea but a total ignorance and unawareness of even the basic knowledge of our religion.

Different Madhahib are the personal opinions, interpretations and judgments of individuals. All the religious scholars of olden times who are considered to be the luminaries of Islamic knowledge always brought evidence from the Qur'aan and Sunnah and always urged people to follow accordingly.

It is proven that the exalted Imam Abu Hanifa, Imam Shafe'i, Imam Malik, Imam Ahmad, Sufyan Thuri, Sufyan bin Unainah, Qazi Abu Yousuf, Muhammad bin Hassan, Imam Auzie, Imam Bukhari, Imam Muslim, Abdullah bin Mubarrak and other venerable religious scholars always warned the people against making innovations in religious matters. Imam Malik said: "The views and opinions of every body may be accepted or rejected except his who is resting in this grave." While pointing towards the grave of the holy Prophet ﷺ

The author of the Sharhu'l Muwafiq says there are eight leading sects of Islam each having several divisions:-

The Mutazilah [Rafiziyah]-The Separatists

The Shiahs-The followers of Ali

The Khawarij- The Aliens

The Murjiyah-The Procrastinators

The Najariyah-Rejectors of all eternal attributes

The Jabiriyah -Deniers of Free will.

The Mushabbihiyah-The Assimilators

The Najiyah - Orthodox Sunnis

While the divisions of the above contribute to almost 73 sects [reference Ghiyasul Lughat], several other offshoots branches of recent age have also evolved mostly from within in the sub-continent each bringing along innovations in the practice of Islam. Ignoring the teachings of the Qur'aan and Sunnah and by performing these rituals thinking that they are acquiring good out of their deeds and each claiming that their faith was the best and the rest is rubbish.

In the sub-continent, there is a common practice of Mosque's being categorized according to the sect of its worshippers.

Allah States:

“And the Mosques are for Allah [Alone] so invoke not any one along with Allah.”

[29:72:18]

Allah states:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Say [O Muhammad صلى الله عليه وسلم] shall we tell you the greatest losers in respect of their deeds?

Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.
[16:18:103/104]

For the acceptance of the righteous deed it is stipulated that:

Such a deed must be performed in accordance with the Sunnah of Allah's Messenger صلى الله عليه وسلم and the intentions should only be for Allah's sake.

Narrated Aishah رضى الله عنها Allah's Messenger صلى الله عليه وسلم said if somebody innovates something which is not present in our religion then that thing will be rejected. [Sahih Al Bukhari]

In another Hadith narrated Aishah رضى الله عنها The Prophet صلى الله عليه وسلم said, "who ever performs a good deed which we have not ordered anyone to do or is not in accord with our religion then that deed will be rejected and will not be accepted.

[Sahih Al-Bukhari]

The only religion we ought to follow is the religion revealed to Allah's Messenger, it is obligatory to understand this religion thoroughly and clearly act upon it sincerely,

Allah has ordered:

"And whatsoever the Messenger [Muhammad صلى الله عليه وسلم] gives you, take it, and whatsoever he forbids you, abstain from it. {28:59:7}

In another verse of the Qur'aan Allah says:

"Say [O Muhammad صلى الله عليه وسلم to mankind] if you really love Allah then follow me, Allah will love you. {3:3:31}

Umar bin Khattab رضى الله عنه says:

"The Sunnah is that which Allah approved of and Allah's Messenger صلى الله عليه وسلم practiced. Do not make your false comprehension of a Sunnah for Ummah."

It is the duty of every Muslim male or female to act upon the Sunnah of the Prophet صلى الله عليه وسلم and going against the way of the Prophet صلى الله عليه وسلم is a hideous sin for which the Qur'aan says:

“To blindly follow is to make knowledge ineffective, the real function of the intellect is to think, ponder, mediate and dig up hidden points and the significance of ideas.

The intellect is a light for the guidance of life; Allah has bestowed this light upon every human being, but very few use this, most put off this light and walk in darkness.

The Qur’aan and Sunnah are the only two mediums by which Allah has directly taught us about Islam, our claim of being members of Muslim Ummah will look false if we gave up following the Qur’aan and Sunnah and relied upon the words of others who are liable to errors and mistakes and return to the Book of Allah that is free from all errors, return to the Sunnah, which is true guidance for our lives.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَلِكَمُ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

“And verily, this is my straight Path, so follow it and follow not other paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaquun [the pious]

[8:6:153]

(O Allah make us amongst those you have bestowed Your Grace and guided on the right path. Ameen!)

Chapter 5

Obey Allah and His Messenger صلى الله عليه وسلم

Bid'aah [Innovation]

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

“Of those who split up their religion and became sects [i.e. they invented new things in religion (Bid'aah) and followed their vain desires] each sect rejoicing in that which is with it.” [21:30:32]

“That a servant meets Allah with every sin except Shirk is better than meeting Him upon any of the innovated beliefs.” [Imam Shaf'iih]

The Word Bid'aah in Arabic is taken from, "Al-Bada", that is to create something that has no precedence. In English it can be translated as, innovation, novelty, heresy or schism.

Innovation in Islam is prohibited. This is because the religion can only be revealed by Allah and He has completely revealed His Religion, consequently there is no room for any addition or deletion and Allah alone has the right to tell us how to worship him.

Allah Says:

Follow what has been sent down to you from your Lord [the Qur'aan and the Sunnah of Prophet Muhammad صلى الله عليه وسلم] {Wallaa tut-tabeuu min du nihii awlii'aa} and follow not any aulia's (who order you to associate partners in worship with Allah) besides Him [Allah Subh'aan wa taalah] little do you remember!

[8:7:3]

Narrated Ibn Masud رضي الله عنه One day the Messenger of Allah صلى الله عليه وسلم drew a straight line on the ground and said:

“This is the path of Allah.” Then He drew some more lines to the right and to the left of it and said: These are the erred paths and on each of these paths, there is Satan calling towards it,

This is a reminder to the believers, to follow and imitate the unlettered Prophet صلى الله عليه وسلم who brought you a book revealed from the Lord, so do not disregard it and follow some thing else, for in this case you will be deviating from Allah’s judgment to the decision of some one else.

Allah states:

And if you obey most of those on the earth, they will mislead you far away from Allah’s Path, they do nothing but conjectures and they do nothing but lie. [8:6:116]

The Messenger of Allah صلى الله عليه وسلم use to declare at the beginning of his sermons. And the best speech is the speech of Allah and the best guidance is the guidance of Muhammad Rasuul Allah صلى الله عليه وسلم and the worst of all affairs are the newly invented matters [Bid’aah] in the religion. [Sahih Muslim]

Consequently every Bid’aah that is introduced in to the religion has to be rejected as for the reason that only Allah and His Messenger صلى الله عليه وسلم have the right to legislate in the Shar’iiah.

Allah says in the Qur’aan, “This day I have perfected your religion for you, completed my favor upon you and have chosen for you Islam as your religion. [6:5:3]

Narrated Allah's Messenger ﷺ, "there is nothing that Allah ordered you with except that I have ordered you with it, and there is nothing that Allah forbade you from except that I have warned you from."

Allah also says in His Book:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى الْمُسْلِمِينَ

And We have sent down to you a Book [Qur'aan] as an exposition of every thing, a guidance, a mercy and a glad tiding for those who have submitted [themselves to Allah as Muslims]. [14:16:89]

Hence the Qur'aan contains the entire explanations of religious matters, and His Messenger ﷺ has fulfilled the trust placed upon him by Allah, explaining the religion to the mankind in its inward and out word form, making clear the lawful from the unlawful and the encouraged from the discouraged.

Imam Abu Haneefah said: Stick to the narrations and the way of the salaf, and beware of the newly invented matter for all of it is innovation.

"In the light of what has been preceded a formal Shar'iah definition of Bid'aah can be concluded as: "a newly invented or introduced way in belief or action in the religion in imitation of the Shar'iah by which nearness to Allah is sought without any support or authentic proof, neither in its foundation nor in manner in which it is performed. Thus, introducing into the pure religion of Allah, new ways of worshipping Him that He nor His Messenger ﷺ taught, blemishing His religion with one's own whims and desires."

Allah States:

And He gave you all that you asked for, and if you count His blessings never will you be able to count them. Verily, man is indeed an extreme wrong doer, a disbeliever [an extreme ingrate who denies Allah's Blessings by disbelief and by worshipping others besides Allah, and by Disobeying Allah and His Prophet ﷺ] [13:14:34]

Reasons behind the existence of Bid'aah are:

- 1] Ignorance
- 2] Following one's desire
- 3] Blind following
- 4] Following Kuf' far

Whenever people separate from the true message, knowledge will decrease and ignorance will flourish The Allah's Messenger ﷺ informed us about this adversity when He said:

“Whoever lives long will witness many differences” [Abu Daud]

The Prophet ﷺ Also said:

“Allah does not erase knowledge from earth by erasing knowledge from slaves [heart]. Rather, He erases knowledge through the death of the scholars. When he leaves (Earth) without scholars, people will take the ignorant as leaders. They {the ignorant} will be asked and then give fatwah without knowledge. Then, they will lead and will lead astray [Ahmad]

People of knowledge are those who fight against bid'aah, when knowledge and scholars will disappear from earth, and then bid'aah will see light and spread.

Following one's own desire, leads to straying away from the straight path and including in evil innovations several not believing in the hereafter.

Allah States:

Have you seen him who takes his own lust [vain desire] as his ilah [god] and Allah knowing [him as such], left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not remember? [Qur'aan]

And they say; there is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr [Time] and they have no knowledge of it they only speculate.

Narrated Abu Hurairah رضي الله عنه Allah's Messenger صلى الله عليه وسلم Said: Allah said, the son of Adam annoys Me for he abuses Ad-Dahr [time] though I am Ad-Dhar {i.e. I am the creator of Time, and I Manage the affairs of all creation including Time. One should not attribute anything whether cheerful or disastrous to Time, for every thing is in the Hands of Allah and only He is the Disposer of every thing} in my hands are all things, and I cause the revolution of day and night.

[Sahih-Al- Bukhari]

People of today when explained about innovated matters seem convinced and cannot identify between what is right and what is wrong, yet, instead of correcting themselves as per the Qur'aan and Sunnah, they come up with this fallacy, that we do so because these are our traditions we do as we are told, also because our father and our fore-

fathers did it, which leads them to indulge in many evil affairs known to them as their rituals and traditions originated from the worst of affairs which in turn results to the final abode in Hellfire.

Allah States:

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا آبَاءُنَا عَلَيْهِ آبَاءُنَا أُولُو
كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَلَا يَهْتَدُونَ

When it is said to them, follow what Allah has sent down. They say Nay! We shall follow what we found our fathers following even though their fathers did not understand anything nor were they guided. [2:2:170]

Narrated Anas رضي الله عنه The Prophet صلى الله عليه وسلم said:” When a human being is laid in his grave and his companions return [after his burial] and he even hears their footsteps, two angels [Munkar and Nakir] come to him and make him sit and ask him; what did you use to say about this man, Muhammad صلى الله عليه وسلم? He will say, I testify that he is Allah’s slave and His Messenger صلى الله عليه وسلم then it will said to him look at your place in the Hellfire. Allah has changed for you a place in Paradise instead of it. The Prophet صلى الله عليه وسلم added the dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, I do not know, but I used to say what the people used to say It will be said to him, neither did you know nor did you take the guidance [by following Qur’aan] Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by what so ever is near to him except human beings and Jinns. [Sahih Bukhari]

Imitating the Kuffar is what befalls one most in Bid’aah because the actions of the Kuffar are built only upon corruption and misguidance.

Muslims are fast adopting the worst culture of the West, Dress codes, unlawful things prohibited in the religion are being practiced, media culture are luring the innocent towards the lust of evil living beloved only to shaytaan as, bid'aah is more beloved to Shaytaan than sinning.

Allah States:

Shaytaan [Satan] has over powered them so he has made them forget the remembrance of Allah. They are the party of Shaytaan. Verily; it is the party of shayt'aan that will be the losers. [Qur'aan]

Sufyaan ath-Tharee said: Innovations are more beloved to Saytaan [Satan] than sin. Since a sin can be repented from but an innovation is not repented

Abu Uthmaan Al- Hirii said," Who ever gives the Sunnah authority over himself in word and deed speaks with wisdom. Who so ever gives passion authority over himself speaks by innovation

Most of the time the innovator believes that whatever act of worship he is doing he is acquiring good out of it and therefore sees no need to repent,

Abu Hurrairah رضي الله عنه said once the Messenger of Allah صلى الله عليه وسلم went to visit some graves and while there, he described his community, saying;

"Some men will be driven away from my basin as a stray camel is driven off, I will call them, Come here! Come here! It will be said, they made changes after you. Then I will say Get away! Get away!

[Muslim-AbuDaud- An-Nasai]

Iman Abu Haneefah said:” stick to the Narrations and the way of the salaf, and beware of newly invented matters for all of it is innovation”

Imam Malik said: He who innovates in Islam regarding it as something good, has claimed as if that Muhammad صلى الله عليه وسلم to deliver the message betrayed his trust to deliver the message of Allah. [Astaghfirallah]

Imam Ahmed said, The Fundamental principles of Sunnah with us are avoiding innovations and every innovation is misguidance.

In these narrations there is clear evidence that the way of salvation and safety is closely following the Sunnah of our Prophet صلى الله عليه وسلم And not to deviate from his path, denying the guidance of others, not accepting a corrupted form of Sunnah.

Allah says: “And whosoever does not contend with the Messenger صلى الله عليه وسلم after guidance has been made clear to him, and follows a way other than the way of the believers, We shall leave him in the path he has chosen and land him into Hell, what an evil destination”.[5:4:118]

Argument of the misguided saying that some Bid’ah is good and that not every Bid’ah is a sin. Just shows their weak understanding of the Sunnah, as the Prophet of Allah صلى الله عليه وسلم. Clearly stated that all Bid’ah are sins as such whoever innovates a matter that has no basis in Islam and introduces it to the religion, has sinned. The religion disowns who ever do that and this rule applies to all matters of belief, action, and saying both in public or in secrecy.

There are several examples of Bid'aah [innovations] practiced by the Ummah today, the list if prepared would be endless for every now and then some new additions are being made in practice of religion.

Allah states:

Will you inform Allah about your religion? While Allah knows all that is in the Heaven and all that is in Earth and Allah is All-Aware of every thing, [26:49:16]

Bid'aah has no source or evidence in Qur'aan, Sunnah and in the actions of Ijma [agreement] the companions, it has no precedent from the point of view of Sharia, every Bid'aah is Dalalah and there is no such thing as good Bid'aah. Allah's Messenger صلى الله عليه وسلم said "Kullo dalalatin fin naar" Every dalalah is in Hell fire.

The companion Abdullah ibn Masud رضي الله عنه laments "How will it be when the trial overcomes you in which the young grow old and the old grow senile. And the people take the Bid'aah as the Sunnah and when it changes they say the Sunnah has changed. It was said; when will this be? O! Abu Abdur Rahman, He replied when your speakers are many and your scholars are few, and when the wealthy ones are plenty and the trust worthy ones are few.

[Ad-Dhareemi]

The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This Ummah too has split into sects, all of which are misguided apart from one. Which is Ahlus-Sunnah Wal-Jama'ah, those who adhere to the Book of Allah and the Sunnah of the Messenger of Allah صلى الله عليه وسلم and what was followed by the first generation, the companions, their followers and the

Imams of the Muslims of earlier and later times. In his Mustadrak, Al Hakim recorded that the Messenger of Allah ﷺ was asked which of the sects was the saved sect and he said: "M'aa anna ilayhe wa 'as sahabi" [What I and my Companions are upon.]

[Al-Hakim]

The cure for shunning the newly invented matters has been specified in the text of Qur'aan and the Sunnah; Allah has revealed the religion of Islam unto the Prophet Muhammad ﷺ and made adherence to his way, the cure to misguidance.

Allah states:

And Obey Allah and His Messenger ﷺ that you may receive mercy. [18:24:56]

Narrated Abdullah رضي الله عنه: The best talk is Allah's Book (the Qur'aan), and the best (legal way for) guidance is the guidance (way) of Muhammad ﷺ, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it). [Sahih-Bukhari]

Allah States: And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped. [12:11:113]

The sin of the person who gives refuge or helps a person who innovates a heresy [in the religion] or commits sin. This has been mentioned by Ali on the authority of the Prophet ﷺ

Obey Allah Obey His Messengers

Narrated Asim: I said to Anas, "Did Allah's Messenger صلى الله عليه وسلم make Al-Madina A sanctuary? He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. Is forbidden to cut its trees, and who ever innovates hearsay in it or commits a sin there in, will incur the curse of Allah, the angels, and all the people." Then Musa bin Anas told me that Anas added, or gives refuge to such a heretic or a sinner.

[Sahih Bukhari]

To Allah, we complain of the ignorance of our times and seek his forgiveness.

Obedience is only in righteousness.

Chapter 6

Obey Allah and Obey His Messenger صلى الله عليه وسلم

Women as in the Qur'aan and Sunnah

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۝

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [22:33:35]

Islam emphasizes the equality of all people, regardless of race, ethnicity, gender or social status. Islam has prescribed different roles and responsibilities for both men and women, with each gender complementing the other. Islam made women aware of their rights and gave them an independent identity, a personality, freedom, and respect. In Islam there is absolutely no difference between men and women as far as their relationship to Allah is concerned as he states:

And for women are rights over men similar to those of men over women [Qur'aan]

[The Muslim woman can seek liberation within the doctrines of Islam. Islam has given much more to women than it is perceived.] Islam in both form of Qur'aan teachings and Sharii'ah, [law] has had a formative influence on the role of women and men in Muslim societies. The Qur'aan, in addressing the believers, often uses the expression, "believing men and women" to

emphasize the equality of men and women in regard to their respective duties, rights, virtues and merits it states:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِمِينَ وَالصَّانِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا

Surely, for the Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who are fast, for men and women who guard their chastity and for men and women who engage much in Allah's praise, for them Allah has prepared forgiveness and a great reward. [22:33:35]

The Prophet Messenger of Allah Muhammad ibn Abdullah صلى الله عليه وسلم was most emphatic in enjoining upon Muslims to be kind to their women when while delivering his famous khutaba on the mount of Arafat in the presence of one hundred and twenty four thousand of his companions who gathered there for the Hajj-ul widah. In his address he ordered those present and through those who were to come later to be respectful and kind towards women and said:

“Fear Allah regarding women verily you have married them with the trust of Allah and made their bodies lawful with the word of Allah. You have got rights over them, and they have got rights over you in respect of their food and clothing according to your means.”

Narrated Abu Hurraira رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, “Treat women nicely, for a woman is

created from a rib and the most curved portion of the rib is its upper portion. So, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked, so treat women nicely.”

Both before the advent of Islam and even in certain region of our modern age women have been treated very cruelly and harshly our Prophet ﷺ wanted to put a stop over such acts and preached kindness for them and said.

“Fear Allah in respect of women”

“The best of you are they who behave best to their wives”

“A Muslim must not hate his wife, and if he be displeased with one bad quality in her, let him be pleased with one that is good.”

“The more civil and kind a Muslim is to his wife, the more perfect in faith he is.”

Women as a mother commands great respect in Islam. The Noble Qur’aan speaks of the mother in a number of verses. It enjoins Muslims to show respect to their mothers and serve them well even if they are still unbelievers. The Prophet states emphatically that the rights of mother are paramount

Abu Hurairah رضي الله عنه said: that a man came to the Messenger of Allah ﷺ and asked’

“O Messenger of Allah ﷺ, who is the person who has the greatest right on me in regards to kindness and attention? He replied your mother, then who? He replied your mother, then who? He replied your mother, then who? He replied your father.

The Shariah regards women as the spiritual and intellectual equals of men. The main distinction it makes between them is in the physical realm based on equitable principle of fair division of labor. For men mostly to manage the maintenance of the family and for women for the upbringing of the family.

Western talk of women's liberation or emancipation is actually a disguised form of exploitation of her body, depreciation of her honor and degradation of her soul.

Islam enjoins sound morality in thinking, behavior and appearance. Dress fashions and social patterns that reduce women to a mere sex symbol and exploit her as such are not acceptable in Islam. Allah states:

“It is not for a believer, man and woman that they have decreed a matter that they should have any option or choice in their decision. And who so ever disobeys Allah and his Messenger صلى الله عليه وسلم, he has indeed strayed into a plain error.” [22:33:36]

Allah the All Mighty created the human soul and gave it the ability to choose between treading on the good and the evil path.

Our Messenger صلى الله عليه وسلم also educated us to give advice to each other and said: “The believer is a mirror of other believer” [in this case the mirror reflects the character image and not the physical image.]

When Allah commands us, He knows that in His command lies the best interest and happiness for mankind, therefore when He commands the Woman to cover up her modesty, He knows that in this command lies her happiness, dignity and glory both in this world and in the here after.

A Muslim who believes in Allah, in His infinite Knowledge and Wisdom then He or She should only Obey Allah and His Messenger and not put human logic above any divine command, in fact the immediate reaction should be:

“We hear, and we obey [we seek] your forgiveness, Our Lord, and to you is the Return [of all]. [3:2:285]

Islam enjoins sound morality in thinking, behaviour and appearance, dress fashions and social pattern for women, which are being epigrammatically described below, the observance of chaste and moral standards are the signs of a believing, honourable and a virtuous women in Islam.

{Three Surah's in the Qur'aan namely An-Nissa, Surah Nur and Surah Al-Ahzaab are very unequivocal regarding Muslim women}

The Dress Code Question of Hijab: Suppression or Liberation?

The question of Hijab for Muslim women has been a controversy for centuries and will probably continue for many more. Several learned people do not consider the subject open to discussion and consider that covering of the face is required.

The word "**Hijab**" comes from the Arabic word "**hajaba**" meaning to hide from view or conceal. In the present time, the context of Hijab is the modest covering of a Muslim woman. The question now is what is the extent of the covering?

Allah States,

"O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better

in order that they may be known (to be Muslims) and not annoyed..." [22:33:59]

Other secondary reasons include the requirement for modesty in both men and women. Both will then be evaluated for intelligence and skills instead of looks and sexuality.

"A Muslim woman who covers her head is making a statement about her identity. So that anyone who sees her will know that she is a Muslim lady.

Many Muslim women who cover their body and face and do not display their beauty are filled with dignity and self esteem; they are pleased to be identified as a Muslim woman. As a chaste, modest, pure woman, she does not want her sexuality to enter into interactions with men in the smallest degree. A woman who covers herself is concealing her sexuality but allowing her femininity to be brought out.

Allah states:

"Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands..." [24:30-31]

These verses from the Qur'aan contain two main injunctions:

That a woman should not show her beauty or adornments except, accidentally by uncontrolled factors.

The head covers should be drawn so as to cover the hair, the neck and the bosom.

Islam has no fixed standard as to the style of dress or type of clothing that Muslims must wear. However, some prerequisite have to be met.

The first of these being the parts of the body that must be covered.

Islam has two sources for guidance and rulings: first, the Qur'aan, the revealed word of Allah and secondly, the teachings of the Prophet Muhammad صلى الله عليه وسلم who was chosen by Allah to be the role model for mankind.

"Ayesha رضى الله عنها reported that Asmaa the daughter of Abu Bakr رضى الله عنه came to the Messenger of Allah صلى الله عليه وسلم while wearing thin clothing. He approached her and said: 'O Asmaa! When a girl reaches the menstrual age, it is not proper that anything should remain exposed except this and this. He pointed to the face and hands.'" (Abu Daud)

The second obligation is looseness. The clothing must be loose enough so as not to describe the shape of the woman's body. One desirable way to hide the shape of the body is to wear a cloak over other clothes. However, if the clothing is loose enough, an outer garment is not necessary. Thickness is the third requirement. The clothing must be thick enough so as not to show the color of the skin it covers or the shape of the body. The Prophet Muhammad صلى الله عليه وسلم stated that in later generations of his Ummah there would be "women who would be dressed but naked and on top of their heads (what looks like) camel humps. Curse them for they are truly cursed." (Muslim) Another responsibility is an over-all dignified appearance. The clothing should not attract men's

attention towards the woman. It should not be shiny and flashy so that everyone notices the dress and the woman. In addition there are other requirements:

"Ibn Abbas رضي الله عنه narrated: 'The Prophet صلى الله عليه وسلم cursed the men who appear like women and the women who appear like men.'" (Bukhari) The clothing should be modest, not excessively fancy and also not excessively ragged in order to gain others admiration or sympathy.

Often forgotten is the fact that modern Western dress is a new invention. Looking at the clothing of western women of as recent as seventy years ago, we see clothing similar to Hijab. These active and hard-working women of the West were not inhibited by their clothing which consisted of long, full dresses and various types of head covering. Muslim women who wear Hijab do not find it impractical or interfering with their activities in all levels and walks of life. Hijab is not merely a covering dress but more importantly, it is behavior, manners, speech and appearance in public, dress is only one facet of the total being.

The basic requirement of the Muslim woman's dress applies to the Muslim man's clothing with the difference being mainly in degree. Modesty requires that the area between the navel and the knee be covered in front of all people. The clothing of men should not be like the dress of women, nor should it be tight or provocative. A Muslim should dress to show his identity as a Muslim.

Men are not allowed to wear gold or silk. However, both are allowed for women.

[For both men and women, clothing requirements are not meant to be a restriction but rather a way in which society will function in a proper, Islamic manner.]

Family-Gender Roles

Islam discourages interaction between men and women when they are alone.

In many Islamic societies, there is a division of roles creating a woman's space in private sphere of home and a man's in the public sphere.

The family in Islam is a unit in which a man and woman unite to share life together according to the rules and regulations laid down by the Sharii'ah. They become as close to each other as a garment is to the body. The husband's honour becomes an integral part of his wife's honour, and vice versa. They share each other's prosperity and adversity. Thus in Islam the bridal couple are united [nikah] as husband and wife in the presence of witnesses seeking Allah's blessings to increase in mutual love and compassion and agreeing to care for each other in sickness and adversity. This fundamental principle of Islamic marriage, understood and observed by the spouses, is the basis of the institution of Muslim marriage. In the family, the man is charged with the duty of being the leader of the family and the woman is assigned the duty of looking after the household. Even if the man has more responsibility than the woman and thereby has a degree over her, it does not make a husband inherently better than his wife.

Allah states:

“And in no wise covet those things in which Allah has bestowed His gifts more freely on some of you than others: to men is allotted what they earn, and to women what they earn and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything” (5:4:32)

Narrated Ibn Abbas رضي الله عنه: The Prophet صلى الله عليه وسلم said: "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allah?" (Or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'" Modesty is a virtue which Islam demands of Muslim men and women. The most powerful verses with complete code of modesty commanding the believers to be self-effacing transpire in Surah al-Nur.

"And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty save to their husbands, or their fathers or their husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical desire, or small children who have no sense of sex; and that they should not stamp their feet in order to draw attention to their hidden ornaments. And O believers! Turn all together towards Allah, that you may attain bliss". (18:24:31)

A key term in the above verse is *zeenat*; it means both natural beauty and artificial ornaments. The word as used in the above verse seems to include both meanings. Women are asked not to make a display of their figures,

not to wear tight clothing that reveals their shapeliness, nor to appear in such dress

The rule of modesty is equally applicable to men and women. A brazen stare by a man at a woman or another man is a breach of correct behaviour. The rule is meant not only to guard women, but is also meant to guard the spiritual good of men. Looking at the sexual anarchy that prevails in many parts of the world, and which Islam came to check, the need for modesty both in men and women is abundantly clear. However it is on account of the difference between men and women in nature, temperament, and social life, that a greater amount of veiling is required for women than for men, especially in the matter of dressing.

While Muslim men are required to cover the body between the navel and the knee, every Muslim woman is asked to cover her whole body excluding the face and hands from all men except her husband. The following traditions of the Prophet ﷺ give us further guidance in the matter:

"It is not lawful for any woman who believes in Allah and the Last Day that she should uncover her hand more than this and then he placed his hand on his wrist joint. "When a woman reaches puberty no part of her body should remain uncovered except her face and the hand up to the wrist joint."

"A'isha رضى الله عنها reports that once she appeared got up in finery before her nephew, 'Abdullah ibn al-Tufail. The Prophet ﷺ did not approve of it. "I said, 'O Apostle of Allah, he is my nephew.' The Prophet ﷺ replied, 'When a woman reaches puberty it is not lawful for her to uncover any part of her body

except the face and this and then he put his hand on the wrist joint as to leave only a little space between the place he gripped and the palm."

Hafsah, daughter of 'Abdurrahman once came before 'A'isha رضى الله عنه wearing a thin shawl over her head and shoulders. 'A'isha رضى الله عنه tore it up and put a thick shawl over her. The Messenger of Allah صلى الله عليه وسلم also said, "Allah has cursed those women who wear clothes yet still remain naked."

The Caliph, 'Umar, once said, "Do not clothe your women in clothes that are tight-fitting and reveal the shapeliness of the body." The above-mentioned traditions make it explicitly clear that the dress of Muslim women must cover the whole body, except for the face and hands, whether in the house or outside, even with her nearest relatives. She must not expose her body to anybody except her husband, and must not wear a dress that shows the curves of her body. It is respectfully submitted, however, that in the light of the Prophetic traditions it suffices to cover the body, leaving out the face and hands up to the wrist joints, since this is the specified Islamic covering and it may sometimes be essential for a woman to go about her lawful engagements with her face uncovered. However if a woman prefers to put on the veil (burqah), she should not be discouraged as this may be a sign of piety and God-consciousness (taqwah). The rules on dress are slightly relaxed when a woman reaches old age and her sexual attractions have faded.

The Qur'aan states:

"Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of

their beauty; but it is best for them to be modest and Allah is the One who sees and knows all things.” [18:24:60]

However, if a woman is old but still has sexual desires, it is not lawful for her to take off her over-garments. Women at whom people are not possibly going to cast sexual glances but rather look at with respect and veneration are entitled to make use of the relaxation and go about in their houses without wearing an over-garment. Lowering of the Eyes:

Islam requires its male and female adherents to avoid illicit sexual relations, because the desire to have sexual relationships originates with the look that one person gives to another, Islam prohibits a person from casting amorous glances towards another. This is the principle of ghadd al-basar (lowering the eyes). Since it is impossible for people to have their eyes fixed constantly to the ground and inconceivable that a man will never see a woman or a woman will never see a man, Islam absolves from blame the first chance look, but prohibits one from casting a second look or continuing to stare at a face which one finds attractive at first sight.

The following traditions of the Prophet ﷺ offer us guidance in this regard: Jarir رضي الله عنه says,

"I asked the Prophet ﷺ what I should do if I happened to cast a look (at a woman) by chance. The Prophet ﷺ replied "Turn your eyes away." According to Buraidah, the Prophet ﷺ told the future fourth Caliph, 'Ali, not to cast a second look, for the first look was pardonable but the second was prohibited.

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However, there are certain circumstances in which it is permissible for a man to look at another woman. Such circumstances may arise when a woman is obliged to be treated by a male doctor, or has to appear before a judge as a witness, or when a woman is trapped inside a burning house, or is drowning, or when a woman's life or honor is in danger. In such cases, even the prohibited parts of the body of the woman may be seen or touched, and it is not only lawful but obligatory on a man to rescue her from danger, whatever physical contact it may entail. What is required by Islam in such a situation is that as far as possible the man should keep his intentions pure. But if in spite of that his emotions are a little excited naturally, it is not blameworthy for him to have looked at such a woman, since having contact with her body was not intentional but was necessitated by circumstances, and it is not possible for a man to suppress his natural urges completely. The Sharii'ah also allows a man to look at a woman with the object of reaching a decision about whether he should marry her or not. The following traditions explain the matter further: Mughirah ibn Shu'bah says,

"I sent a message to a woman asking for her hand. The Prophet صلى الله عليه وسلم said to me, 'Have a look at her for that will enhance love and mutual regard between you.'"

Abu Hurraira رضي الله عنه says that he was sitting with the Prophet صلى الله عليه وسلم when a man came and said that he intended to marry a woman from among the Ansar (Helpers). The Prophet صلى الله عليه وسلم asked him if he had seen her. He replied in the negative. The Prophet صلى الله عليه وسلم told him to go and have a look at her because the Ansar often had a defect in their eyes. According to Jabir ibn 'Abdullah, the Prophet

صلى الله عليه وسلم said that when a man sent a request to a woman for her hand in marriage, he should have a look at her to see if there was anything in her which made him inclined to marry her.

It is thus clear that no man is prohibited from having a look at a woman as such, but that the real idea behind the prohibition is to prevent the evil of illicit intercourse. Therefore what the Prophet صلى الله عليه وسلم has prohibited is only such casting of the eyes as is not essential, as does not serve any social purpose, and as is loaded with sexual motives. This command applies to both Muslim men and Muslim women and is not confined to only one sex.

Maulana Abu'l-A'la Maududi has made a fine psychological distinction, however, between women looking at men and men looking at women.

"The man, he says is by nature aggressive. If a thing appeals to him, he is urged from within to acquire it. On the other hand, the woman's nature is one of inhibition and escape. Unless her nature is totally corrupted, she can never become so aggressive, bold, and fearless, as to make the first advances towards the male who has attracted her. In view of this distinction, the Legislator (the Prophet صلى الله عليه وسلم.) Does not regard a woman's looking at other men to be as harmful as a man's looking at other women. In several traditions it has been reported that the Prophet صلى الله عليه وسلم let 'Aaish'a see a performance given by Negroes on the occasion of the 'Id. This shows that there is no absolute prohibition on women looking at other men. What is prohibited is for women to sit in the same gathering together with men and stare at them, or look at them in a manner which may lead to evil results. "

The Prophet صلى الله عليه وسلم told Fatima, daughter of Qais, to pass her 'iddah (waiting term), in the house of Ibn Maktum, the same blind Companion from whom Umm Salamah had been instructed to observe purdah. Qadi Abu Bakr ibn al-'Arabi has related in his Ahkam al-Qur'aan that Fatima, daughter of Qais, wanted to pass her waiting term in the house of Umm Sharik. The Prophet صلى الله عليه وسلم did not approve of this for the reason that the house was visited by many people. Therefore he told her to stay in the house of Ibn Maktum who was blind, where she could stay without observing purdah. This shows that the real object of the Prophet صلى الله عليه وسلم was to reduce the chances of any mischief occurring. That is why the lady was not allowed to stay in a house where the chances of possible mischief were greater but permitted her to stay in a house where they were less. On the other hand, where there was no such need, women were prohibited from sitting in the same place face to face with other men.

The real object of ghadd al-basar (lowering the eyes) is to stop people with evil intentions from casting lewd looks at others. It is common knowledge that a person turns their eyes towards another person innocently in the beginning. If the latter is attractive, the former may go on casting glances and thus drift towards the precipice of sexual attraction and ultimately fornication or adultery. Islam encourages regulated love in order to build up happy family lives since it is healthy families that provide the blocks to construct a healthy society; but it abhors promiscuity which ruins people's family lives and seriously damages people through the ultimate disaster of illicit sexual relationships developing between its adherents.

Islam blocks the path that finally leads to active temptation by prohibiting the casting of looks by one person at another except when they do so by chance.

The Sharii'ah has placed restrictions on men meeting strange women privately. Similarly no man other than her husband is allowed to touch any part of a woman's body. The following traditions of the Prophet ﷺ are worth noting in this connection:

"Beware that you do not call on women who are alone," said the Messenger of Allah. One of the Companions asked, "O Messenger of Allah, ﷺ what about the younger or the elder brother of the husband?" The Prophet ﷺ replied, "He is death."

[Tirmidhi, Bukhari and Muslim]

"Do not call on women in the absence of their husbands, because Satan might be circulating in any of you like blood." [Tirmidhi]

According to 'Amr ibn al-'As, the Prophet forbade men to call on women without the permission of their husbands. [Tirmidhi]

"From this day no man is allowed to call on a woman in the absence of her husband unless he is accompanied by one or two other men." [Tirmidhi]

The Prophet ﷺ said,

"The one, who touches the hand of a woman without having a lawful relationship with her, will have an ember placed on his palm on the Day of Judgment."

[Takmilah, Fath alQadir]

'A'isha رضى الله عنه says that the Prophet ﷺ accepted the oath of allegiance from women only

verbally, without taking their hands into his own hand. He never touched the hand of a woman who was not married to him [Bukhari].

Umaimah, daughter of Ruqai'ah, said that she went to the Prophet in the company of some other women to take the oath of allegiance. He made them promise that they would abstain from idolatry, stealing, adultery, slander, and disobedience to the Prophet. صلى الله عليه وسلم When they had taken the oath, they requested that he take their hands as a mark of allegiance.

The Prophet صلى الله عليه وسلم said, "I do not take the hands of women. Verbal affirmation is enough." (Nasa'i and Ibn Majah).

"It is permitted to sit with women of advanced age in privacy and touching them is also not prohibited. It has been reported that Sayyiduna Abu Bakr used to visit the clan where he had been suckled and shook hands with the old women. It has been reported that Sayyidina 'Abdullah ibn Zubair used to have his feet and head pressed gently for relief by an old woman. This distinction between old and young women itself shows that the real object is to prevent such mixing of the sexes as may lead to evil results." It is most unfortunate, however, that despite of this guidance from the Prophet صلى الله عليه وسلم many Muslims have adopted the Western system of shaking hands with women who are also responding in return. It is, therefore, submitted that the Muslims the world over, and 'Ulama in particular, must pause to reflect and stop this un-Islamic practice which has crept into our society. There cannot be a better form of greeting than uttering 'As-salam-'alaikum. (Peace be upon you)

The Sharii'ah wants people to live in their houses in peace and privacy. It therefore commands a Muslim, when visiting friends, relatives or strangers not to enter their houses without seeking their permission. The Qur'aan particularly forbids him to enter their houses without alerting the women of the house so that he does not surprise them in a condition in which he would not normally see them. However, children do not have to seek such permission until they reach the age of puberty and sexual awareness stirs in them:

When your children attain puberty, they should ask for leave before entering the house, just as their elders asked it before them... [18:24:58]

The Holy Qur'aan also gives categories of people who should not enter anybody else's house without permission:

O believers! Do not enter houses other than your own until you have taken permission; and when you enter a house, greet the people therein with salutation. [22:33:33]

At the beginning of Islam, the Arabs could not grasp the real significance of these commands. Therefore they used to peep into houses from the outside. Once when the Prophet صلى الله عليه وسلم was in his room, a person peeped through the lattice. The Prophet صلى الله عليه وسلم said:

"If I had known that you were peeping, I would have poked something into your eye. The command to ask permission has been given to safeguard people against the evil look." [Bukhari]

Then the Prophet صلى الله عليه وسلم publicly announced: "If a person peeps into somebody else's house without permission the people of the house will be justified if they injure his eye." [Muslim]

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No matter how urgent the need is, no-one is allowed to enter anyone else's house without permission. The Qur'aan says:

And when you ask women for an article, ask for it from behind a curtain; this is a purer way for your hearts and theirs. [22:33:53]

These restrictions also apply to household servants.

Dealing with Guests:

Very often, a man may receive male visitors and guests in his house. In such a situation the question may arise whether the wife of the host can come forward to serve food and drink to them. If a woman's husband is not present when his guests arrive, [permitting there are other male members] she should not serve them. However, if her husband is present and the guests are known friends, relatives and well-wishers, a woman may come forward to serve them with food and drink provided that she is properly dressed and her manners, movements and method of talking are such that they are not likely to encourage evil in them or arouse their passions and thereby become a source of fitnah (mischief).

We have a very good example in the following:

When 'Abdur Rashid al-Sa'adi got married, he invited the Prophet ﷺ and his Companions. His wife, Umm Asyad, prepared the food alone and served it herself. She soaked some dates in a stone bowl overnight, When the Prophet ﷺ finished eating, and she offered him the water, after stirring it well, as a present." [At-Tirmidhi and Abu Dawud]

If a woman is not properly dressed, it is better that she does not come forward to serve guests. In this case she

should pass out the food and drinks to her husband and he should entertain the guests and visitors on his own.

A Muslim woman should not use public baths (hammam) or swimming pools because these places are likely to be a cause of her exposing herself to evil influences. The following tradition treats this point:

"Some women from Homs or from Sham (now the area of Damascus) came to 'A'isha. She asked, 'Do you enter the public baths? I heard the Messenger of Allah صلى الله عليه وسلم saying that a woman who undresses anywhere else other than in her own house tears off the satr which lies between her and her Lord.' "

[At-Tirmidhi and Abu Dawud]

At one stage the Prophet صلى الله عليه وسلم (peace be upon him) forbade both men and women to enter public bath-houses but later he allowed men to use them on the condition that they were never naked. "The Messenger of Allah صلى الله عليه وسلم forbade all men to enter public baths but later allowed them to enter those wearing waist-wrappers." If a wealthy man builds a private pool on his own property there is no harm in him and his wife using it together, however, if he has more than one wife, he should not bathe with more than one at a time, and, if he has grown-up sons, they should not bathe together with their mothers or step-mothers.

Places in which men and women dance together are totally at odds with the ethos of Muslim society and the Sharii'ah does not tolerate the participation of Muslim men and women in this activity because it may so easily prove the first step towards greater evils such as adultery and fornication. Singing and dancing is most certainly not compatible with the simple, purposeful lives that all

Muslims should lead. Mixed gymnasiums where women remove their clothes and wear skin-tight costumes for doing physical exercises [shown on television shows] are also against the dictates of the Sharii'ah.

Financial Rights

Islam gives women the right to own, which entitles them to have personal possessions. It also guarantees them the right to inherit a proportion of their father's estate.

A woman, when compared with her husband, is far less burdened with any claims on her possessions. Her possessions before marriage do not transfer to her husband and she keeps her maiden name. She has no obligation to spend on her family out of such properties or out of her income after marriage. Women, unlike men, also have the right to be supported financially. A widowed woman inherits her husband's estate. Some of women's financial rights are limited compared to those of men. Women's share of inheritance, as outlined in the Qur'aan, is typically less than that of men. In Islam, women are entitled to the right of inheritance, but often a woman's share of inheritance is less than that of a man's. In general circumstances, Islam allots females half the inheritance share available to males who have the same degree of relation to the deceased. Some argue that this difference derives from men's obligation to support their wives financially, while the women's share would be entirely at their own disposal. Allah Commands you as regard your children inheritance: To male a portion equal to that of two females if there are only daughters, two or more their share is two thirds of inheritance if only one her share is half. Parents Inheritance a sixth share of inheritance to each if the deceased left children; if no children and the parents the only heirs, the mother has a third; if the

deceased left brothers or sisters the mother has the sixth share. [The distribution in all cases] is after the payments of the legacies the deceased may have bequeathed or debts. You know not which of them, whether your parents or your children are nearest to you in benefit; [These fixed shares] are ordained by Allah. And Allah is Ever All Knower, All Wise. [4:4:11]

[In most Muslim nations, the law of the state concerning inheritance is in accordance with this law¹

Women are allowed to work in Islam, subject to certain conditions, and even recommended to do so should they be in financial need. Islam recognizes that the society needs women to work for the sake of development. In general, women's right to work is subject to certain conditions:

The work should not require the woman to violate Islamic law (eg. serving alcohol), and be mindful of the woman's safety. If the work requires the woman to leave her home, she must maintain her modesty. Her work should not affect more important commitments, such as those towards her family.

Furthermore, it is the responsibility of the Muslim community to organize work for women, so that she can do so in a Muslim atmosphere, where her rights are respected. However, the employment of women varies over fields in Islamic law. Whereas women may seek medical treat from men it is preferred that they do so from female physicians. It is also preferred that female schools, colleges, sports centres and ministries are staffed by women rather than men:

On the contrary, there are disagreements between Islamic schools of thought about whether women should be able

to hold the position of judge in a court. Shafi'iyah claim that women may hold no judicial office, while Hanafiyah allow women to act as judges in civil cases only, not criminal ones. Even when women have the right to work and are educated, women's job opportunities may in practice be unequal to those of men, like they are in any modern society. In Egypt for example, women have limited opportunities to work in the private sector because women are still expected to put their role in the family first, which causes men to be seen as more reliable in the long term. Increasingly, women in Muslim countries are seeking employment. In Saudi Arabia the female population in employment has reached 23%, while in Indonesia the rate is 51%.

Beautification and Adornment:

The Qur'aan lays down the code of conduct for women in the following words: And play your role by being in your houses and do not keep exhibiting your beauty and decorations like what used to happen in the Jahiliyyah period (before Islam). [22:33:33]

Abu Bakr al-Jassas says in explaining this verse, "This verse points out the fact that women are ordered to play their role in the house and are forbidden from loitering outside of their houses."

It was revealed when the Muslim Ummah was being formed in Madina as an example for the coming generations of Muslims. It sought to put an end to the Jahiliyyah practices of the pagan Arabs. The Caliph 'Umar remarked:

"By Allah, we did not give any position to women in the Jahiliyyah period until such time that Allah sent His

command in respect of them and apportioned for them the role that was to be theirs." [Muslim]

Under this apportionment women were given the role of making their own homes the centres of their attention rather than going about exhibiting their physical charms and worldly possessions. The Prophet (peace be upon him) said that the following type of women constitute one of the categories of the dwellers of Hell:

"Those women who seem naked even when dressed and those who walk flirtingly and those who plait their heads like the humps of camels, thus inviting people's attention, will not enter Paradise nor will they smell its fragrance even though its fragrance can be smelt from a very long distance." [Muslim]

Islam, however, does not prohibit beautification (Zeenat) on the part of women as long as it is not done in a way that injuriously interferes with the limbs or the body. In ancient times there were many kinds of defacement practiced on the bodies of men and animals, partly on account of superstition or pagan custom and partly on account of the craze for fashion and display. Examples of this were tattooing, sharpening or spacing the teeth, shaving or plucking the hair, wearing hair pieces, etc. Many of these practices still survive and are, in fact, getting more and more refined.

Since all these practices change or seriously interfere with the natural creation of Allah, The Prophet صلى الله عليه وسلم cursed those who indulged in them for the purpose of mere beautification. One report says,

"The Messenger of Allah صلى الله عليه وسلم cursed women who tattooed, and those who got themselves tattooed

those who engaged in sharpening the teeth (as a mark of beauty) and those who had their teeth sharpened."

[Bukhari and Muslim]

The Messenger of Allah ﷺ cursed women who had spaces made between their teeth in order to increase their beauty, thus changing the creation of Allah. A third report says,

"The Messenger of Allah ﷺ cursed the women who plucked hair and those who were employed to pluck the eyebrows." [Abu Dawud]

This method of beautification would include the modern practice of shaving the eyebrows and then painting on new ones, or shaving certain hair and leaving the eyebrows to look like two inverted crescents.

However, if a woman has some obtrusive hairs on her face which are a problem and embarrassment for her, she may remove them. When 'A'isha was approached by the young wife of Abu Is'haq who wished to remove her facial hairs in order to look beautiful for her husband, she advised her to do so. (Reported by atTabarani)

[On this base some Hanafiyah jurists are of the opinion that there is no harm in removing the hairs from a woman's face and applying cosmetics if it is done with the permission of the husband, in order to please him and with a good intention. But Imam al Nawawi opposes even removing the hairs on a woman's face because he considers the practice similar to plucking hair.]

"A'isha reported that the Messenger of Allah ﷺ cursed women who wore hair pieces and the women who aided in this practice." (Bukhari)

This method of beautification would include the modern practice of wearing wigs. It consists of using a plait of one woman's hair or artificial hair and joining it to another woman's hair with the object of making the woman's hair appear very long and beautiful. Mu'awiyah, while holding a plait of such hair in his hands during his address to the Muslims, castigated the 'Ulama:

"Where are your learned men gone? (Meaning why did they not stop women from using such hair) I heard the Messenger of Allah ﷺ stop them from using this." He also said, "Undoubtedly the Israelites destroyed themselves when their women adopted such things." [Sahih-Bukhari]

As stated earlier the Sharii'ah also requires women to abstain from displaying their "decorations" except to the following restricted circle of people.

"Except to their husband's, or their fathers, or their husband's father, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sisters son's, or their [Muslim] women [i.e. sisters in Islam] or the female slave or old male servants who lack physical desires or small children who have no sense of feminine sex." [18:24:31]

It is noteworthy that the above verse of the Noble Qur'aan does not mention uncle, but uncle is included in the exceptional category on the basis of a tradition of the Prophet ﷺ the Prophet said, ﷺ "The uncle (maternal or paternal) is of the same degree as one's father." (Muslim)

Hence we may conclude that no Muslim woman should display her zeenat (decoration) before others intentionally, but she is not held responsible for something which

cannot be helped e.g. her stature, physical build, gait etc. nor for uncovering her hand or face when there is a genuine need to do so and without any intention of attracting men. In such cases it is the responsibility of Muslim men not to cast evil glances at women with the intention of drawing pleasure from them.

Moreover, this view seems to get support from a tradition of the Prophet صلى الله عليه وسلم in which he said: "...a woman who freely mixes with other people and shows off her decorations is without light and virtue" {Al-Tirmidhi}

Punishments-Honor Killings:

Islamic criminal jurisprudence does not discriminate between genders in punishments for crimes. In case of sexual crimes such as zina (fornication), however, it is hard to prove that a woman committed zina because the accuser needs four witnesses. Pregnancy outside marriage would be another sign that the woman had committed zina.

The difficulty of prosecuting rapists and the possibility of prosecution for women who allege rape has been of special interest to activists for Muslim women's rights. The overwhelming majority of Muslim scholars believe that there is no punishment for a woman coerced into having sex. The punishment for committing rape is death, there is no sin on the victim, nor is there any worldly punishment ascribed to her. However, the stringent requirements for proof of rape under some interpretations of Islamic law, combined with cultural attitudes regarding rape in some parts of the Muslim world, result in few rape cases being reported; even the cases brought forward typically result in minimal punishment for offenders or severe punishment for victims. It can be difficult to seek punishment against rapists, because a *zina* case cannot be

brought without four witnesses, even for rape cases. Some scholars, however, treat rape instead as *hiraba* (disorder in the land), which does not require four witnesses. The form of punishment and interpretation of Islamic law in this case is highly dependent on the legislation of the nation in question, and/or of the judge.

So-called honor killings (murders, nearly exclusively of women, of persons who are perceived as having brought dishonor to their families) are often identified with Islam, although scholars dispute their Quranic basis. Honor killing is forbidden in mainstream modern interpretations of Islam. Many Muslim scholars and commentators say that honor killings are a cultural practice which is neither exclusive to, nor universal within, the Islamic world. However, the practice is strongly associated with the Arabic-, Turkish-, and Urdu-speaking parts of the Muslim world, being most common within Muslim communities around the Mediterranean. Furthermore, most cases involving the practice in non-Muslim areas involve people from Muslim-majority countries.

The Qur'aan condemns infanticide, especially female infanticide. *Diyya* is a fine paid by a killer to the victim's next of kin after either intentional or unintentional homicide. Islam does not prescribe any specific amount for *di'yya* nor does it require discrimination in this matter between men and women; the Qur'aan has left open its quantity, nature, and other related affairs to be defined by social custom and tradition.

Domestic violence:

"Rebellious" behaviour, A part verse from Su'rah An-Nisa chapter 34 says that the husband should urge his wife to mend her ways, refuse to share her bed, and [lastly] admonish her by beating but if they return to

obedience, seek not against them means [of annoyance]. Surely Allah is Ever Most High, Most Great. There is conflict between Islamic scholars about the proper interpretation of this and related texts. Some scholars urge that "*idribûhunna*," normally translated as "beat", should instead be translated as "separate". There is also conflict about the proper severity of beatings, and whether the aforementioned remedies for rebellion must be taken in sequence. Some scholars say that beating should be used only as a last resort. While many of the scholars allowing "beating" stress that it is a last resort, discountenanced, and must be done so as not to cause injury, many Muslims believe that domestic violence is acceptable, and domestic violence is often considered to be a problem particularly associated with Muslim communities.

Allah states:

And if a woman fears cruelty or desertion on her husbands part, there is no sin on both of them if they make terms of peace between themselves; and making peace is better. [5:4:128]

Divorce:

Rules for *talaq* (divorce) vary among the major Islamic schools. For both Shi'a and Sunni Muslims, the right to demand a divorce is primarily for men. Unless otherwise specified in the marriage contract, women can only seek divorce through court proceedings by convincing a *qadi* to grant a divorce. Shi'as and Sunnis believe that a wife can ask for a *hula* (also transliterated *khulah*) divorce. Usually, assuming her husband demands a divorce, the divorced wife keeps her *mahr* (dowry), both the original gift and any supplementary property specified in the marriage contract. She is also given child support until

the age of weaning, at which point the child's custody will be settled by the couple or by the courts.

Women's right to divorce is often extremely limited compared with that of men in the Middle East. While men can divorce their wives easily, women face many legal and financial obstacles. For example, in Yemen, women usually can ask for divorce only when the husband's inability to support her life is admitted, while men can divorce at will. In practice in most of the Muslim world today divorce rules can have separate secular procedures to follow as well. [This contentious area of religious practice and tradition is being increasingly challenged by those promoting more liberal interpretations of Islam]

Women in Religious life:

The Prophet of Allah ﷺ granted permission to Muslim women to attend the mosque and pray standing behind the rows of men. He even advised the Companions: "Do not prevent the female servants of Allah from going to the mosque." And husbands were specifically told by him: "When your womenfolk ask you for permission to attend the mosque, do not prevent them." Of course this permission to attend the mosques was on the condition that women strictly observed the various restrictions imposed upon them by the Sharii'ah regarding dress, etc., and it is known that the Prophet ﷺ considered it preferable for women to pray in their own homes rather than attend the mosques. This is borne out by the following incident. Once the wife of Abu Hamid Sa'adi pleaded with the Prophet ﷺ to be allowed to attend his mosque (the Prophet's Mosque in Madina), as she was very fond of offering prayers behind him. He told her, "What you say is right, but it is

better for you to offer prayer in a closed room than in a courtyard. Your prayer in a courtyard is better than on a veranda, and your offering prayer in the mosque of your own locality is better than your coming to our mosque for it." Thereafter she appointed a room for offering prayers and continued offering prayers there till her death, never even once going to the mosque.

There is a clear tradition of the Prophet صلى الله عليه وسلم encouraging women to offer their prayers inside their houses: "The best mosques for women are the inner parts of their houses." Since the Prophet صلى الله عليه وسلم had not forbidden women to attend the mosques, they continued to come to the mosques. But after his death it became increasingly clear that it was not in keeping with the dignity and honor of Muslim women to come to the mosques for prayers, especially at night, because men, being what they were, would tease them. Therefore Caliph Umar told women not to come to the mosques, but to offer their prayers inside their own houses. The women of Madina resented this prohibition and complained to 'A'isha. But they received a fitting reply from her: "If the Prophet صلى الله عليه وسلم knew what 'Umar knows, he would not have granted you permission to go out (to the mosque)."

'A'isha also prevented women from going to the mosques. When she was told that the Prophet صلى الله عليه وسلم had permitted them to attend the mosques, she replied:

"Had the customs and manners which women have adopted since the Prophet's صلى الله عليه وسلم death been there in his lifetime, he too would have prevented them."

Now, what 'A'isha said, by way of admonition was in the context of what happened immediately after the death of

the Prophet صلى الله عليه وسلم. But what is happening today is much more serious in the context of modern fashions and manners. It would probably have shocked 'A'isha beyond measure and she would have reinforced her admonition. Be that as it may, the fact remains that our Prophet صلى الله عليه وسلم did grant permission to women to attend the mosques. In the modern world a new situation has arisen. There are many Muslims living in Western countries, and Western culture and fashions have affected women, even in the East. In addition, the economic tyranny of today has forced many women to work in factories and offices to earn their living. These developments have largely contributed to making many Muslims neglectful of their prayers. We Muslims have to find ways and means of encouraging Muslim women to be particular about their prayers. Permitting them to attend the mosques to offer their prayers, subject to all the restrictions laid down by the Prophet صلى الله عليه وسلم

People generally learn by example. Therefore the chances are that, if women started coming to the mosque for prayer, a social pressure would start building up that would make Muslim women feel the urge to come to the mosque to offer their prayers and give up their neglectful attitude. However, it goes without saying that proper arrangements would have to be made for Muslim women to attend the mosques. They must not be allowed to mingle with the men, and their rows must be kept separate from those of the men, preferably behind them, because this is what was approved by the Prophet صلى الله عليه وسلم. It is reported by Abu Hurraira that the Prophet صلى الله عليه وسلم said: :

"The best row for men is the first, and the worst for them is the last. The best row for women is the last, and the worst is the first." (Muslim)

It is well known that, in the time of the Prophet, صلى الله عليه وسلم women were permitted to attend the mosques subject to the condition that they satisfied the various restrictions imposed on them by the Sharii'ah, such as the putting on of a jalbab (a large sheet used for covering the entire body), wearing simple and dignified clothes, not using any perfume, avoiding ostentatious display of ornament, etc. Therefore, efforts will have to be made to persuade Muslim women who want to attend the mosques to start complying with the traditional restrictions on dress, etc. But what has been suggested above should in no way be taken to mean that all women should be required to attend the mosque and indeed those who feel that their houses are as good as the mosque should be encouraged to offer their prayers there instead.

Spirituality in Islam, there is no difference between men and women as far as their relationship to God is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct. The Quran offers the same rewards for men and women including the chance of entering Paradise as Allah States

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Who so ever does that which is right, and believes, whether male or female, verily, to them We will give a good life [in this world with respect, contentment and lawful permission] and We shall pay them certainly a reward in proportion to the best of what they used to do [i.e. Paradise in the Hereafter] [14:16:97].

Living along with other wives of their husband in Islam, polygamy is allowed, with the specific limitation that men can only have up to four wives at any one time. However, the Qur'aan specifically states that men who choose this route must deal with their wives as fairly as possible, doing everything that they can to spend equal amount of time, money and attention on each one of them. Although many Muslim countries still retain traditional Islamic law which permits polygamy, certain elements within Islam challenge its acceptability. For example, polygamy is prohibited by law in Turkey, Bosnia-Herzegovina, Syria, and Lebanon. In Pakistan, if the first wife has not officially given her permission for the second marriage, it is not considered legal and the husband will end up in jail.[this is more so because men from the Asian society after having second wife tend to ignore and overlook the rights of the first wife which is strictly forbidden]

At the time of Muhammad ﷺ, the women prayed at the rear of the building while the men were at the front; however, they would have been within earshot of the *imam* (religious leader), and any men entering the mosque would have had to pass them. A saying attributed to Muhammad ﷺ is: "Do not forbid the mosques of Allah to the women of Allah" also, on the Hajj, the mandatory pilgrimage to Mecca, men and women pray side by side. In most modern mosques, however, women and men are segregated into separate sections, where they perform ablutions (*wudhu*) and prayers (*salat*). Any women's groups or classes will normally be held here too. Usually there are separate doors for men and women, with the children entering with their mothers before being led to *madrassa* (religious school).

Women as religious leaders and scholars:

Modern interpretations of Islam, it is acceptable for women to be scholars because women, as well as men, are encouraged to become as educated as they can in most Muslim societies, however, the education of women lags behind that of men which is, generally speaking, low to begin with. Throughout the history of Islam, there were about 2,500 female jurists, narrators of *hadith*, and poets. Today, while female activists and writers are relatively common, there has not been a significant female jurist in over 200 years. The Prophet ﷺ was keen to see that women were educated in Islam as well as men and ordered men to pass on what they had learned to their women," Teach them [what you have learned] and ask them to act upon it. [Sahih Bukhari]

Women and politics:

The only hadith relating to female leadership is in Sahih Bukhari, in which Muhammad ﷺ is recorded as saying that people with a female ruler will never be successful. The Al-Bukhari collection is generally regarded as authentic, though there are some scholars who have shown their reverence about it. Additionally, some classical Islamic scholars, such as Al-Tabari, supported female leadership. In early Islamic history, women, most notably Aisha, Ume Warqa, and Samra Binte Wahaib, took part in political activities. Other historical role models for Muslim women as leaders include: Razia Sultana, the short-lived third major independent Muslim ruler of the Sultanate of Delhi in India and the Mamluk queen Shajarat ad-Durr ruled for a few years in Egypt. There are many contemporary examples of women leading countries in which Muslims are a majority or a large minority. Remarkably, a majority

of all Muslims in the world live in countries that have, at some time, elected women as their leaders. countries include Indonesia, Pakistan, Bangladesh, India, and Turkey.[Aside India all Islamic states]

Modern debate on the status of women in Islam:

Using the Qur'an, the hadith (the sayings of Mohammed (صلى الله عليه وسلم)) and the lives of prominent women in the early period of Muslim history as sources, conservatives have argued that existing gender asymmetries are divinely ordained, while feminists have emphasized the more egalitarian ideals of early Islam. For both Islamic feminists and anti-feminists, Islamic doctrine has continued to be the basis for discourse regarding women's rights whether perceived injustice is according to Islamic religious doctrine or culture is disputed.

Conservatives reject the assertion that different laws prescribed for men and women imply that men are more valuable than women, arguing that the only criterion of value before God is piety, Islamic scholars justify the different religious laws for men and women by referring to the biological and sociological differences between men and women. For example, regarding the inheritance law which states that women's share of inheritance is half that of men, the imam Ali ibn Musa Al-reza reasoned that at the time of marriage a man has to pay something to his prospective bride, and that men are responsible for both their wives' and their own expenses but women have no such responsibility.

Women in inheritance and other areas of the civil code and to segregation of the sexes. However, women legislators are included in the Majlis of Iran (parliament), and women comprise 60% of university students.

Conclusion:

The study of women in Islam and Muslim society is complex, reflecting the diverse and varied realities of Muslim women and Muslim societies throughout the ages, alongside ideals embodied in the Qur'an and the traditions (*hadith*) of Muhammad ﷺ one must look at the actual condition of Muslim women in diverse time periods and sociohistorical contexts. The status of women in Islam was profoundly affected not only by the fact that Islamic belief interacted with and was informed by diverse cultures, but also, and of equal importance, that the primary interpreters of Islamic law and tradition were men (religious scholars or *ulama*) from those cultures.

The complex relationship between women and Islam is defined by both Islamic texts and the history and culture of the Muslim world. Islamic scholars maintain that the Qur'aan, the holy book of Islam, affirms women's religious and moral equality. However, *shari'ah* (Islamic law) provides for marked differences between women's and men's roles, rights, and obligations, and many Muslim-majority countries give women different rights than men with regard to marriage, divorce, civil rights, legal status, dress code, and education.

Even where these differences are acknowledged, scholars and other commentators vary as to whether they are unjust and whether they are a correct interpretation of religious imperatives. Conservatives argue that differences between men and women are due to different status and responsibilities, while liberal Muslims, Muslim feminists, and others argue that more progressive interpretations of the role of women are more just.

Islam has set out the unique and complementary roles of both men and women. The misinformation campaign directed at most Westerners which conveys to them that Islam preaches inhuman practices and the oppression of women need to be emphasized. Opponents of Islam usually maliciously manipulate the fact that Muslim women are required to dress modestly, and are prohibited from mixing freely with the opposite sex. A further whip is drawn to bash Islam with by distorting the facts regarding polygamy, [form of a legal marriage in which a man has more than one wife] While they write against polygamy they over look and propogate polygyny [spouses having illegal sexual relationship outside marriage] couples living together without marriage, legal livings of gays and lesbians and giving birth to illegimate children this is their culture which they want to spread. They misconstrue the Islamic teachings as evidence and portray Islam as preaching suppression of women.

The West has been so successful in propagating these distorted views that even some Muslims have fallen victim to it. This should hardly come as a surprise when it is known that Muslims tend to be more familiar with Western literature than their own Islamic heritage. In Britain alone, in the last half century approximately over 30,000 books and 550000 journals published material slandering the teachings of Islam. When every form of media and education such as, television, schools, teachers, friends, colleagues, books, newspapers and magazines are all conveying this distorted message that Islam oppresses women; it is no wonder that those who are poorly educated, in the facts of the matter, are so easily distracted away from the right path.

Obey Allah Obey His Messengers

The scenes that we observe nowadays of unveiled women making dazzling display and making a mockery of the moral values of a just religion continues unabated.

While it is an obligation of individual parents for the upbringing of their wards, it is also the duty of each woman to desist doing such grave sins, acts those are totally prohibited in Islam and are strictly against the obedience of Allah and His Messenger.

Chapter 7

Obey Allah Obey His Messenger

Being Dutiful towards Parents

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفًا وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you Worship none but Him. And that you are dutiful to your parents. If one of them or both of them attain old age in your life say not to them a word of disrespect, nor shout at them but address them in terms of honour. [15:17:23]

One of the most important rights upon Muslims after the right of Allah and obedience of His messenger is to be dutiful towards the rights of the parents without any exceptions of age category of the child whether one is old, young, male, female, single or married. [15:17:23]

It is similarly important whether both the parents are alive or one is alive or both are dead.

This decree has been declared in numerous verses of the holy Qur'aan and supported by plentiful sayings and teachings of Allah's Messenger صلى الله عليه وسلم.

The admiration to this command of being good towards parent is so highly regarded that it is mentioned directly along with the command to submit to Allah and to worship Him alone.

Parents are a blessing from Allah, the Exalted, but their presence is often taken for granted and their rights, neglected especially when they grow old and become dependant on their children. Talking harshly and rudely

to parents and showing discomfort on their requests have become a norm. Where as Islam teaches obedience and kindness to parents, fulfilling their right, preserving their honour and warns against any neglect or rudeness towards them, yet people are heedless and several consider their elderly parents to be a burden on their lives.

Allah States:

"And you Lord has decreed that you do not worship but Him. And that you are dutiful to your parents. If one of them or both of them attain old age in your life, do not say to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." [17-15- 23/24]

Narrated Ibn Masud رضي الله عنه A man asked the Prophet صلى الله عليه وسلم " what deeds are the best? The Prophet said:

- 1] To perform the daily prayers at their stated fixed time.
- 2] To be good and dutiful to one's own parents.
- 3] And to participate in Jihad in Allah's Cause

[Sahih Bukhari]

Narrated Abu Hurraira رضي الله عنه the Prophet Muhammad صلى الله عليه وسلم said, "May his nose be rubbed in dust, may his nose be rubbed in dust, may his nose be rubbed in dust [may he be disgraced 3 times] who found his parents one or both, in old age, but he did not enter Paradise" [Sahih-Muslim]

Thus one, who fulfils the duties towards his parents, has chosen the correct path of deliverance while he who has

ignored his duties is truly deprived of a great opportunity of entering Paradise.

It has been generally observed that the differences between children and their parents and neglect towards them normally arises and grows after the marriage when preference towards the wife takes precedence over the parents and it has certainly become widespread in the present time, this becomes even worse in cases where one prefers his undutiful wife who tries her best to turn her husband away from his parents and he in return obliges her by starting to disown them.

Anas al-Juhani said that his father narrated that the Prophet صلى الله عليه وسلم said: "Verily, on the Day of Resurrection, Allah has slaves whom He will neither speak nor purify nor look at." He was asked: "Who are they, O Allah's Messenger?" He said: "He who disowns and abandons his parents, he who was granted a favour by a people, but he denied their favour and disowned them." [Musnad Ahmad]

A general rule of Islam implies that there is no obedience to any creature when it involves disobedience (or sinning) to Allah, the Exalted. Obedience to other than Allah is only allowed in matters of ones likes and dislikes. The Messenger of Allah صلى الله عليه وسلم said: "He who complies with the command of a master, a leader or a ruler in disobedience and defiance of Allah is an unbeliever and a Mushrik. There shall be no obedience to a creature of Allah when it would involve disobeying or displeasing Allah." [Sahih Muslim]

Allah's Messenger صلى الله عليه وسلم also said: "Obedience is only in what is good." [Sahih Bukhari-Muslim]

"Hearing and obeying is (binding) upon the Muslim in what he likes or dislikes, so long as he is not ordered to sin. If he is ordered with sin, then there is no hearing and no obeying." [Agreed upon]

Similarly, obedience to parents is only obligatory in matters that are permitted by Allah, the Exalted.

Allah states: "And we have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship, and his weaning is in two years give thanks to me and to your parents unto me is the final destination.

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to me in repentance and in disobedience. Then to me will be your return, and I shall tell you what you used to do."

[21:31:14/15]

Imam Ibn Katheer writes in the Tafseer of the above verse: "means, if they try hard to make you follow them in their (false) religion, then do not accept that from them, but do not let that stop you from behaving towards them with admiration."

Allah Also States: "And we have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do." [20:29:8]

The parents are entitled by right to kind and dutiful treatment from their children. Since this is an important

duty that Allah emphasized so strongly, it is essential for every human being to know what constitutes kind treatment of parents. It is no exaggeration to say that for a believer, to be a dutiful son or daughter is to take the way that surely leads to heaven.

Islam has used the Arabic word **Birr** in connection with children's attitude towards their parents. The term connotes kindness, compassion, benevolence, and almost every aspect of good and generous treatment of others. One of Allah's own attributes is derived from this root. Allah is the "**Barr**," which means that His kindness, compassion, grace, and generosity never fail. Scholars say that this term includes everything that is good.

Islam makes it a duty on the children to look after their parents, providing them with the same standard of living as they provide for their own children. If they are well off, to go beyond the mere provision of what is necessary for a decent living, so as to allow their parents to share in the comforts and luxuries that they can afford, is to make an investment for the hereafter. Nothing goes amiss with Allah. Allah is pleased with any son and daughter who satisfy their parents, and when Allah is pleased with someone, He helps him or her overcome their difficulties, eases their hardships, and guides them to success in this life as well as in the hereafter.

The duty required of sons regarding to the financial support of their parents is to make available to them with what is reasonable in accordance to their means. When the children grow up and their parents are in need of their support, that assistance must come naturally, without letting the parents feel that they are a burden on their children.

"He who is pleased to have his provision increased and his lifetime extended, and then let him keep relations with kith and kin." [Sahih-Bukhari]

One, who is benevolent and compassionate towards one's relatives, stands to gain at least two definite advantages in this world besides the reward in the next. These two advantages are the increase in his subsistence and longevity of life. Increase in subsistence mean that Allah will increase the quantity of his worldly goods or his means of subsistence will be blessed by Him. Similar is the case of longevity of life. The life of such noble person is either actually increased (in terms of years) or his life is graced with the Blessings of Allah. Both interpretations are correct.

Apart from financial support, children must respect and honour their parents and extend to them the sort of treatment that befits their status as parents. In any social occasion, and even when they go out with their parents on the street, children must not precede their parents or take a higher or more favourable position than theirs. Children should always allow their parents to take precedence. In Muslim societies, that sort of treatment always earns children more respect. Muslim society looks down on anyone who do not extend to their parents the standard of honourable treatment expected from children.

Narrated Abu Hurraira, ^{عنه} ^{رضي الله عنه} The Allah's Messenger ^{صلى الله عليه وسلم} said: "No child repays his parent fully unless he finds him a slave, then he buys him and sets him free." Special care and Status of a Mother

Allah States:

"And we have commanded unto man kindness towards parents. His mother bears him with suffering, brings him

forth with suffering, bearing of him and weaning of him is thirty months." [26:46:15]

"And we have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination." [21:31:14]

The relation of the Mother is far high in status compared to that of the Father because by nature, the mother is weak and more sensitive and needs better treatment and devotion. Moreover, her favours and sacrifices are comparatively far greater than those of the father. Hence religion has conceded preferential rights to the mother and has enjoined upon the believers to treat their mothers with special consideration which the Holy Qur'aan affirms:

While enjoining upon the believers to show good behavior towards both father and mother, the Holy Qur'aan has drawn a poignant picture of constant suffering of pain and hardships by the mother and has excellently pointed out in a psychological manner the fact that the devoted mother deserves comparatively more of your service and kind behavior than your father. The same fact has been made more explicate by the Prophet of God صلى الله عليه وسلم

Abu Hurraira رضي الله عنه reports: "A man came to the presence of the Holy Prophet صلى الله عليه وسلم and submitted "O Prophet of God صلى الله عليه وسلم Who deserves the noblest treatment from me?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "Your mother." He again submitted: "and next?" The Holy Prophet صلى الله عليه وسلم observed: "Your mother." When

the man submitted for the fourth time: "And who next?" The Holy Prophet ﷺ observed: "Your father." [Al-Adab al-Mufrad]

Narrated Jahma ^{عنه} ^{رضي الله عنه} paid a call on the Holy Prophet ﷺ and submitted: "O Prophet of God ﷺ I wish to join you in the *Jihad* and have come to solicit your guidance in this matter. I seek your command." The Holy Prophet ﷺ enquired from him: "Is your mother alive?" Jahma ^{عنه} ^{رضي الله عنه} submitted: "Yes, she is alive." Thereupon the Holy Prophet ﷺ said "Return to her then and devote yourself to her service, for Paradise lies under her feet."

[Ibn Majah, Nasa'i].

Uwais ^{عنه} ^{رضي الله عنه} cherished an ambition to discharge the obligation of *Hajj*, yet as long as his mother remained alive, he never set out for the *Hajj* alone, and he fulfilled the desire to perform *Hajj* only after his mother's demise.

There are several other narrations supporting mother's virtues and goodness that place her on a very high pedestal of obedience coming only after the obedience of Allah and His Messenger ﷺ

Being obedient and serving the parent's is also from being the characteristics of the Prophets.

Allah has also praised the Prophets, especially Prophet Yahya, because he was kind to his parents in their old age. Surely, kindness in time of need is greater than at other times, and there is a great need that occurs and arises in old age and a tremendous weakness that it brings:

And (Prophet Yahya was) dutiful to his parents and he was neither arrogant nor disobedient (to Allah or to his parents)." [16:19:14]

Further, Allah praised Eesa (alaihi as-salaam) because he was dedicated to serving his mother, as well as, being merciful to her. He mentioned this fact himself, when he said: "And dutiful to my mother, and made me not arrogant, unblessed." [16:19:32] when children dedicate sufficient time to the service of their parents, obey them and fulfil their duty towards them, especially the mother, they will earn Allah's Pleasure and enter Paradise.

The Prophet ﷺ climbed up on the Minbar and then said: 'Ameen, Ameen, and Ameen.' It was said: "O Messenger of Allah, ﷺ why did you say Ameen?" He ﷺ said: "Angel Jibrael came to me and said: 'O Muhammad, ﷺ he is doomed who hears you mention and does not say, Peace be upon you.' He said, 'Say, Ameen.' So I said Ameen. Then he said: 'He is doomed who sees the month of Ramadan come and go, and he has not been forgiven.' He said: 'Say, Ameen.' So, I said Ameen. Then he said: 'He is doomed, who grows up and both his parent's and one of them are still alive, and they do not cause him to enter Paradise.'" He said: 'Say, Ameen.'" So I said Ameen."

[Tuhfat Al-Ahwadhi Narrated Abu Hurraira رضي الله عنه Allah's Messenger ﷺ said: "Allah created all the creatures and when He finished the task of His creation, Ar-Raham (the womb ties of relationship) said: '(O Allah) at this place I seek refuge with you from all those who sever me (i.e. sever the ties of relationship).' Allah said: 'Yes. Are you satisfied that I should hold with him who holds you and sever connection with him who severs

you.' It said: 'I am satisfied.' Allah said: 'This is yours.'" Then Allah's Messenger صلى الله عليه وسلم said: "Recite the verse if you like, 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are whom Allah has cursed...'"

[Sahih-Bukhari/ Sahih Muslim]

Imam Ahmad recorded from Abdullah Ibn Amrؓ that Allah's Messenger صلى الله عليه وسلم said: "The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it." [Musnad Ahmad]

These Ahadith stress the importance of proper treatment with relatives for this is a special means of attaining the nearness and the Mercy of Allah. A conduct contrary to it - neglecting the rights of the relatives is a cause of displeasure and Wrath of Allah. Thus, upholding family ties is obligatory and more so when it is a relation of the womb.

Ibn Abbasؓ said: "Allah opens two doors (to Paradise) for every Muslim who is dutiful to his (or her) two Muslim parents, awaiting the reward with Allah Alone, and one door if he (or she) had one surviving parent (to who he or she is dutiful). Furthermore, if one makes one of his parents angry, then Allah will not be pleased with him until his parents forgive him." He was asked: "Even if they were unjust to their child?" He said: "Even if they were unjust." [Al-Baihaqee]

He, who fulfils the duties of his parents, has thus chosen a path to Paradise and he who neglects his duties towards his parents is truly deprived from a great opportunity to

enter Paradise because obeying and honouring one's parents is a means of entering Paradise.

Abu Hurraira رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said: "May he be disgraced! May he be disgraced! May he be disgraced" It was said, "Who, O Messenger of Allah?" He said, "The person whose parents, one or both of them, reach old age during his lifetime but he does not enter Paradise (by rendering due services to them)."

[Sahih Muslim]

Service of parents is essential at every stage of their life; whether they are young or old. But this Hadith mentions their old age for the reason that in that period of their life they stand in greater need of care and service. It is a very callous offence to leave them at the mercy of circumstances when they are old, senile and depend on others for their needs. To neglect them at that stage is a major sin.

Islam does not command obedience only to the believing parents, but also encourages upholding the ties of kinship with disbelieving parents and respecting those with whom the parents maintained friendship.

Narrated Asma' bint Abi Bakr, "My mother came to visit me at the time of the Messenger of Allah صلى الله عليه وسلم and she was a mushrikah (disbeliever). I consulted the Messenger of Allah صلى الله عليه وسلم saying, 'My mother has come to visit me for some purpose, should I uphold ties of kinship with my mother?' He said, 'Yes, uphold ties of kinship with your mother.'"

[Sahih-Bukhari]

The rights of the parents after their death is supplicating for Allah's forgiveness for them and fulfilling their wills.

You should also keep good relations with their blood relatives and to be benevolent towards their friends.

Imam Abu-Dawud reported that a man entered and asked, "O Messenger of Allah! صلى الله عليه وسلم is there anything left for me to do to be kind with my parent after their death?" The prophet صلى الله عليه وسلم answered, "Yes, by praying for them and asking for Allah's forgiveness for them, fulfilling their promises and undertakings, doing kindness to those who may be related to you through them, and respecting their friends."

Also Imam Muslim reported that the prophet Muhammad صلى الله عليه وسلم said, "The noblest deed is that a person should be benevolent towards his father's friends after his father's death."

Abu Usayd said, "We were with the Messenger of Allah صلى الله عليه وسلم, may Allah bless him and grant him peace, when a man asked, 'Messenger of Allah صلى الله عليه وسلم is there any act of dutifulness which I can do for my parents after their death?'

He replied, 'Yes. There are four things: Supplication for them, asking forgiveness for them, fulfilling their pledges, and being generous to friends of theirs. You only have ties of kinship through your parents. "Abu Hurraira رضي الله عنه said, "The dead person can be raised a degree after his death. He said, 'My Lord, how is this? He was told, 'Your child can ask for forgiveness for you. "Sirin said, "We were with Abu Hurraira رضي الله عنه one night and he said, 'O Allah, forgive Abu Hurraira and his mother and whoever asks for forgiveness for both of them.'" Muhammad said, "We used to ask for forgiveness for them so that we would be included in Abu Hurraira's رضي الله عنه supplication.

"Abu Hurraira رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said, "When a person dies, all action is cut off for him with the exception of three things: *sadaqa* which continues, knowledge which benefits, or a righteous child who makes supplication for him.

"Abbas رضي الله عنه reported that a man said, "Messenger of Allah, صلى الله عليه وسلم my mother died without a will. Will it help her if I give *sadaqa* on her behalf?" "Yes," he replied. Dutifulness of someone who maintains what his father loved.

Abdullah ibn Dinar رضي الله عنه reported that Ibn 'Umar رضي الله عنه passed by a Bedouin during a journey. The Bedouin's father had been a friend of 'Umar's. The Bedouin said, "Am I not the son of so-and-so?" He said, "Yes, indeed." Ibn 'Umar رضي الله عنه ordered that he be given a donkey which was following him. He also took off his turban and gave it to him. one of the men with him said, "Wouldn't two dirham be enough for him?" He replied, "The Prophet, May Allah bless him and grant him peace, said, 'Maintain what your father loved. Do not cut it off so that Allah puts out your light.

"Umar رضي الله عنه reported that the Messenger of Allah, صلى الله عليه وسلم said, "The strongest form of dutifulness is when a man maintains relations with the people his father loved. "In view of the above we can portray and deduce this chapter of such a powerful and beautiful command and of such importance as follows Commands of Allah command to be dutiful and good to your parents comes directly after the command to submit to Allah and worship Him alone. Prohibition of treating the parents badly in any way even to say a word of disrespect. Prohibition of shouting at them, your parents, in anything they did. The command to address them in terms of honour and respect. The command to lower unto them the

wing of submission and humility through mercy. The command to supplicate and ask Allah for them the mercy and forgiveness if they are believers and ask Allah to guide them if they are disbelievers. Prohibition to obey them if they command you to associate with Allah any deity, but still deal with them kindly.

Obedience to parents, serving and caring for them in their old age is obligatory on the child, just as the parents brought him up with love and care in his childhood, irrespective of whether the parents are believers or unbeliever. Disobeying and neglecting the right of parents is incurring the Wrath of Allah and uttering words of disrespect to them is a major sin.

The child should prefer the pleasure of his parents over his own pleasure and the pleasure of his wife, children and all people except the Prophet.

The child should obey his or her parents in all what they order him or her to do or not to do, even when what they demand is not suitable in their children's opinion, unless they command to disobey Allah, the Exalted.

The child should willingly and with a good heart grant his parents what he thinks they like or prefer even before they ask for it, all the while feeling and admitting that he has not reached perfection in fulfilling the tremendous rights on him.

Obedience and Kindness to parents only leads them to invoke Allah for blessing their children and seeking for his protection over them and for their forgiveness. Allah's Messenger صلى الله عليه وسلم said: There are three kinds of supplications those will not be rejected by Allah; The supplication of a traveller. The supplications of a fasting person and the supplications of the parent with regard to

his off spring The above is only a reminder and advice to all those who possess wisdom and sound comprehension to realize the blessing of having parents, people who for years attended to our needs, hunger, thirst, illness, happiness, comfort and pleasure When they reach old age and depend upon us, it is our duty to attend to their needs and pleasure and comfort them. "The Lord is pleased with the pleasing of the parents, and the Lord is angry with him who angers the parents." [Saheeh al-Jamee (3500)]

Take advantage of the opportunity to serve your parents before it is too late when you look at the chair that your mother or father used to recline in or the bed they used to sleep on but do not see them nor hear their affectionate voices...

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

Lord! Bestow on them Your Mercy as they did bring me up when I was small.

Chapter: 8

Obey Allah and Obey His Messenger:

Muslim killing another believer

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

And who ever kill's a believer intentionally; his recompense is Hell to abide there in: and the Wrath and Curse of Allah are upon him, and a great punishment is prepared for him.

[5:4:93]

One of the gravest sin being committed bluntly these days, is the killing of the believers at the hand of believers and in cases upon the orders of the unjust rulers.

Ignorant are we? That we contravene and over look the Obedience of Allah and His Messenger صلى الله عليه وسلم in this respect. Our heads bow in shame as hundreds and thousand of innocent Muslims are being slaughtered day in and out at the hand of a small group of infidels, extremists, and several organizations who in the name of Islam, [more so upon the orders and to appease the non Muslim western political leaders of today's so called first class world] are spreading terror [suicidal bombings] in the name of Islam and killing innocent people.

Al-Bukhari records in his Sahih that Abdullah bin Umar said that the Messenger of Allah صلى الله عليه وسلم sent Khalid bin Al-Walid to Banu Jadhimah and called them to embrace Islam.

But they [Banu Jadhimah] did not know how to say," We became Muslims" and innocently started saying, Sab'aana, Sab'aana (that) [we became sabians]. Khalid then started killing them and when this news was conveyed to the Messenger of Allah ﷺ he raised his hands and said:

"Allah huma inii abra'aau illaika mim-m'aa san'aah Khalid"

[O Allah I declare my innocence before you of what Khalid did.]

The Messenger ﷺ then sent Ali عليه السلام to pay the diyah of those who were killed and to compensate for the property that was destroyed to the extent of replacing the dog's bowl.

This indicates that the mistake of the leader or his deputy [Khalid in this case] is borne and paid from the Muslim treasury.

This was the ruling of Allah's Messenger ﷺ but today?

Opposing the teachings and obedience of Allah and His Messenger ﷺ Muslim leaders, their deputies, individuals and organizations instead of compensating the innocent victims families [most of whom were their bread earners,] are accepting, rewards and paying money to the assassins in its place for the killing of innocent believing men, women and children.

Narrated Ibn Masud رضي الله عنه that the Messenger of Allah ﷺ said: Blood offences are the first disputes to be judged-between the people on the day of Resurrection. [Sahih-Muslim] Fath Al Bari]

The fear of Allah and the torment of the hereafter for committing such blatant sins never crosses the mind of Muslim individuals who for monetary gains and for pacifying the western rulers and their society are destroying their own civilization and way of life set by Allah and His Messenger.

Let us take for comparison, we frequently read upon the mass destruction of humans at the hand of their own community or country men in the western society! In any small instance their first reaction is to put the blame upon Muslims. The entire country comes to a standstill just because of a stray shoot out at the hand of a [later declared] mentally deranged national individual.

Take the example of Muslim countries there is hardly any exception where one does not find unrest, suicide bombings, assassinations, and mass destruction of human lives.

It does not even cross our minds nor do we realize that Muslims are being targeted intentionally and that we are being made aimed at so that we do not prosper in society that people would not accept and convert to peace teaching Islamic cultures and believes because they are labelling it as the Religion of Terror.

Allah States:

O' you who believe! Take not as Auliya [protectors and helpers] those who take your religion as a mockery and fun from among those who received the Scripture

[Jews and Christians] before you, and nor from among the disbelievers; and fear Allah if you indeed are true believers. [6:5:57]

The life of this world is short and transitory, let us not harm and put to stake our lives of the here-after where no one will intercede or help, for a small worldly gain, we should not take the law in our own hands. Guidance can only come from Allah Alone, from the Qur'aan and from the teachings of Allah's Messenger ﷺ. Let us not become victims of blind followings and kill each other in the name of Islam, when it will become too late and that regret will ensue after a sin has already been ordered and committed and let us seek Allah's forgiveness for He is All Knowing, All Forgiving and Merciful.

The ruling from the Qur'aan for the killing of a believer as, "Allah States":

It is not for a believer to kill a believer except [that it be] by mistake: and who so ever kills a believer unintentionally [it is ordained that] he must set free a believing slave and [Diya-blood money] be given as compensation to the deceased's family unless they remit it.

If the deceased belonged to a people at war with you and he was a believer, the freeing of a slave [is prescribed]; and if he belonged to a people with whom you have a treaty of mutual alliance, compensation must be paid to his family, and [additionally] a believing slave must be freed. And who so finds the penance of freeing a slave beyond his means, he must instead fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All Knowing, All Wise.

And who ever kills a believer intentionally, his recompense is Hell to abide there in; and the Wrath and

the Curse of Allah are upon him and a great punishment is prepared for him. [5: 4: 92-93]

Abdur-Rahman bin Zayd bin Aslam said that this Ayah was revealed about Abu Ad Darda because he killed a man after he embraced Islam, just as Abu Darda held the sword above him. When this matter was conveyed to the Messenger of Allah ﷺ Abu Darda said, He only said [accepted faith] in order to avert death.

The Prophet ﷺ said to him, "Have you opened his heart.

Narrated Ibn Umar رضي الله عنه Allah's Messenger ﷺ said:

Faithful believers remain at liberty regarding his religion unless he kills some one unlawfully. [Sahih Bukhari]

Narrated Abdullah رضي الله عنه Allah's Messenger ﷺ said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am the Messenger of Allah, cannot be shed except in three cases:

- i] Life for life in case of intentional murder without right [Qisas-Law of equality in punishment]
- ii] A married man who commits illegal sexual intercourse.
- iii] The one who reverts from Islam [apostates] and leaves the group of Muslim.

[By innovating heresy, new idea's, new things in the Islamic Religion] [Sahih Bukhari]

{When one commits any of these three offences, it is not up to ordinary citizens to kill him or her out of rage and anger, as this is the responsibility of the Law and that of the Muslim Leader}

In Pakistan these days there have been a chain of suicidal bombings due to which hundreds of innocent men, women and children are being killed and thousand are getting injured.

Islam does not permit such acts of violence, these heinous acts are simply equivalent to committing suicide which is Har'aamand prohibited in Islam but the people who are conducting such attacks are blinded by the thought by the belief that they are doing Islam a favour and by blowing themselves are becoming martyrs.

Furthermore upon the instruction of so called super powers our rulers are extracting money in order to hand over Muslim brethrens to them who are being interrogated, tortured and kept in prison for concocted reasons.

There are strict warnings against intentional murder and killings, and the Ayah's mentioned above carry a stern warning for those who commit such grave a sin.

Narrated Abdullah bin Umar رضي الله عنه the Prophet may Allah's peace and mercy be upon him said:

After me [i.e. after my death] do not become disbelievers, by striking (cutting) the necks of one another.

Narrated Jarir رضي الله عنه: The Prophet صلى الله عليه وسلم said to me during *Hajjat-al-Wida'* (the last pilgrimage of the Prophet صلى الله عليه وسلم): "Let the people keep quiet and listen." Then he said (addressing the people), "Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other)."

People who are today actively involved in planning and instigating the killings of the innocent believers in the name of Islam should, read Allah's Commands from the

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Qur'aan ponder and fear what to expect in return from Allah, [for their deeds as a terrible and painful torment awaits them in return], for truly, He is swift to take to account and Verily Allah Is ever Well Acquainted with what you do.

O! Allah expiate our sins and guide us to the straight path, the way on those whom You have bestowed Your grace and not [the way] of those who earned your Anger

[Such as the Jews], nor of those who went astray [Christians]. [Sahih Al-Bukhari]

Chapter 9

Obey Allah and His Messenger

Pillars and Articles of Faith of Islam

There are five pillars of Islam first of which is a state of faith, the other four are major exercises of faith of which one is to be performed daily, one for a month, one annually and one is required once in a lifetime. These exercises of faith are to serve man's spiritual purposes, satisfy his human needs and to mark his whole life with a divine touch.

Pillars of Islam

[Islamic Monotheism]

Tauhid:

The Testimony that none has the right. To be worshipped but Allah and Muhammad صلى الله عليه وسلم is the Messenger of Allah

As-Sal'aat [Prayers]

Offering of five compulsory prayers at their stated times as per the rulings of the Qur'aan and Sunnah.

Zak'aat [Tax]

The certain fixed amount of obligatory purification tax on the wealth of an Individual

As-Saum [Fasting]

The abstinence from evil deeds and talk, foods and drinks for a month from dawn to dusk.

Hajj [Pilgrimage]

The pilgrimage to Mecca the first place of worship during the month of Dhil-Hijj.

There are not many difference in the basic understanding of either the Pillars of Islam nor about the perceptive related to the pillars of Faith each of these are clearly mentioned several times in the Qur'aan and understood by each Muslim, These are being repeated briefly so that they are practiced according to the teachings and the practice of the Messenger of Allah صلى الله عليه وسلم.

Tauhid

لا اله الا الله محمد رسول الله

La illaha illallah, Muhammad-ur-Rasul Allah

{None has the right to be worshipped but Allah and Muhammad صلى الله عليه وسلم is the messenger of Allah}.

Tauhid [Islamic Monotheism] is an open confession of a Muslim, declaring Allah to be the only God and Muhammad صلى الله عليه وسلم is His Messenger. It has three aspects

Tauhid ar Rububiyyah- Oneness of the Lordship of Allah.

To testify that the creator of the universe, heaven and earth and all that exists therein is from Allah Alone.

Tauhid al Uluhiyyah- Oneness of the Worship of Allah and

To testify that none has the right to be worshipped but Allah alone

It is also essential to follow Allah's Messenger Muhammad ﷺ.

Tauhid al Asm'aa was siffat- Oneness of the name and qualities of Allah

To testify that all the best names and the most perfect qualities belong to Allah alone.

The Command to adhere to Tauhid:

So, set your face towards the religion as a hanif. Allah's Fitrah with which He has Created mankind. No change let there be in Allah's Khalq. That is the straight religion, but most men. Know not. [21:30:30]

Allah says:" so set your face and persevere in the religion which Allah has prescribed for you, the worship of Allah Alone, and the religion of Ibrahim, to which Allah has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound Fit rah with which He created His creation, Allah created His creation to recognize Him and know His Tauhid and that there is no God except Him".

According to a hadith, Allah said: "I created my servants Hunafa [i.e. monotheists] then the Shayat'iin [Satin] misled them from their religion." [Tafser Ibn Katheer]

Effects of Tauhid on Human Life:

A believer in this Kalama can never be narrow in his outlook as he believes in Allah who is the creator of the heavens and the earth.

This belief produces in man the highest degree of self respect and self esteem as he knows that Allah alone is the Possessor of all powers and none besides Him can benefit or harm any person.

This belief also generates a sense of modesty and humbleness as a believer should never be proud or arrogant.

This belief makes a person virtuous and upright he has the conviction that there is no other means of success and salvation and no influence can save him from ruin.

The believer never becomes despondent he has firm faith in God Whose graces and bounty have no limits.

This belief produces in man a very strong degree of determination, patient perseverance and trust in Allah.

This belief inspires bravery in a person nothing can daunt him as he believes no adversity can harm him without Allah's will.

This belief creates an attitude of peace and contentment and keeps away the temptations of worldly gains.

Most importantly effect of this belief makes a man obey and observe Allah's laws and is sure that Allah knows every thing hidden or open and is nearer to him than his own jugular vein.

In the teachings of Muhammad ﷺ. Faith in One God is the most important and fundamental principle. It is the bedrock of Islam and the main spring of its power. All other beliefs, commands and law of Islam stand firm on this foundation. All of them receive strength from this source take it away and there is nothing left of Islam.

[Extract from towards understanding Islam Abul a'ala Maududi]

As-Sal'aat [Prayers]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And perform As-Sal'aat and give Zakat, and bow down [or submit yourselves with obedience to Allah] along with Ar-R'aakiyun. [2:1:43]

Every Muslim, male or female is obliged to offer his Prayers regularly five times a day. The male in the congregation at mosque and the female preferably at home.

Prayers [As-Sal'aat] is the most important pillar of Islam after testifying in the belief

Of Allah and His Messenger صلى الله عليه وسلم and it is in this basic pillar of Islam that one finds a lot of people been neglectful and over looking some of the major sacraments in its recital.

Praying to the Creator daily is the best way to nurture in a man a sound personality and to realize his aspiration. Allah does not need a person's prayers because He is free of all needs. Prayer is for our inestimable benefit, and the blessings are beyond imagination. In prayer, every muscle of the body joins the soul and the mind in the worship and glory of Allah. Prayer is an act of worship. It is an unrivalled and unmatched exercise of intellectual meditation and spiritual devotions.

Every Muslim, Male or Female, after performing ablution [wudhu] is obliged to offer Sal'aat [Prayers] regularly, it is the best act of worship towards Allah and it is a great sin to neglect praying the compulsory prayers at their proper specified time.

Many people dispute that all the five prayers are not mentioned in the Qur'aan.

Allah states: Verily! As-Salat [the prayer] is enjoined on the believers at fixed hour.

Several verses of the Qur'aan as shown below reveal the prayers with their respective timings.

Obey Allah Obey His Messengers

The Dawn Prayer [Fajjar] verse 12:11:114, 18:24:58 and 26:50:39-40

The Noon Prayer [Zuhur] verse 15:17:78-79, 18:24:58 and 21:30:17-18

The Afternoon Prayer [Asar] verse 2:2:238 and 26:50:39

The Sunset Prayer [Maghrib] verse 12:11:114

The Night Prayer [Ish'aah] verse 18:24:58

The Friday Prayer [jummah] [28:62:9]

The Tahajudh Prayer [15:17:79]

The Chief of a family, town or tribe and the Muslim ruler of a country are held responsible before Allah in case of non fulfilment of this obligation by the Muslims under his authority.

It is of great importance to remember that the acceptance of the righteous deeds must accomplish the condition, that it is being performed totally for Allah's sake only, without any boast and show-off or for gaining praise or fame.

Also that these deeds are performed in accordance with the Sunnah of Allah's Messenger Muhammad ﷺ. Narrated Abdullah رضي الله عنه I asked the Prophet ﷺ which deed is the dearest to Allah? He replied. "To perform the [daily compulsory] Salat at their [early] stated fixed times. I asked, what is the next [in goodness]? He replied, to be good and dutiful to your parents". I again asked. "What is the next [in goodness]. He replied to participate in Jihad [religious fight] in Allah's cause. Abdullah added, these were told by the Allah's Messenger ﷺ and if I had asked more the Prophet ﷺ would have told me more.

Narrated Abu Hurraira رضي الله عنه heard the Allah's Messenger صلى الله عليه وسلم saying, "If there was a river at the door of anyone of you and he took bath in it five times a day, would you notice any dirt on him?" The companions said, not a trace would be left; The Prophet صلى الله عليه وسلم added, 'That is the example of the five compulsory Salat [prayers] with which Allah blots [annuls] out evil deeds.

It is necessary for each individual to offer Salat as per the way Prophet Muhammad صلى الله عليه وسلم used to offer them with all their rules and regulation i.e. with proper ablution, dress, standing, bowing, prostrating, sitting etc.

The Prophet صلى الله عليه وسلم said offer your Salat [prayers the way you see me performing them [Sahih Bukhari]

It is said by Ibn Abbas and Abdullah bin Masud if the prayer of anyone does not prevent him from Al-Fashsh'aa and Al-Munkar [all kinds of evil illegal and sinful deeds] then his Salat increases in him in nothing but loss, and to be far away from his Lord [Allah] [TafsirAl-Qurtabi]

Narrated Abu Hurraira The Prophet صلى الله عليه وسلم said, "No Salat is heavier (harder) for the hypocrites than the Fajr and Isha prayers, but if they knew the rewards for these Salat and their respective times, they would certainly present themselves (in the mosques) even they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the Muadhhdhin (call-maker) to pronounce Iqamah and order a man to lead the Salat (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the Salat (in the mosques)" [Sahih Al-Bukhari]

There are some important aspects and functions in As-Salat which people generally tend to disregard and overlook and do not correct themselves, these are those

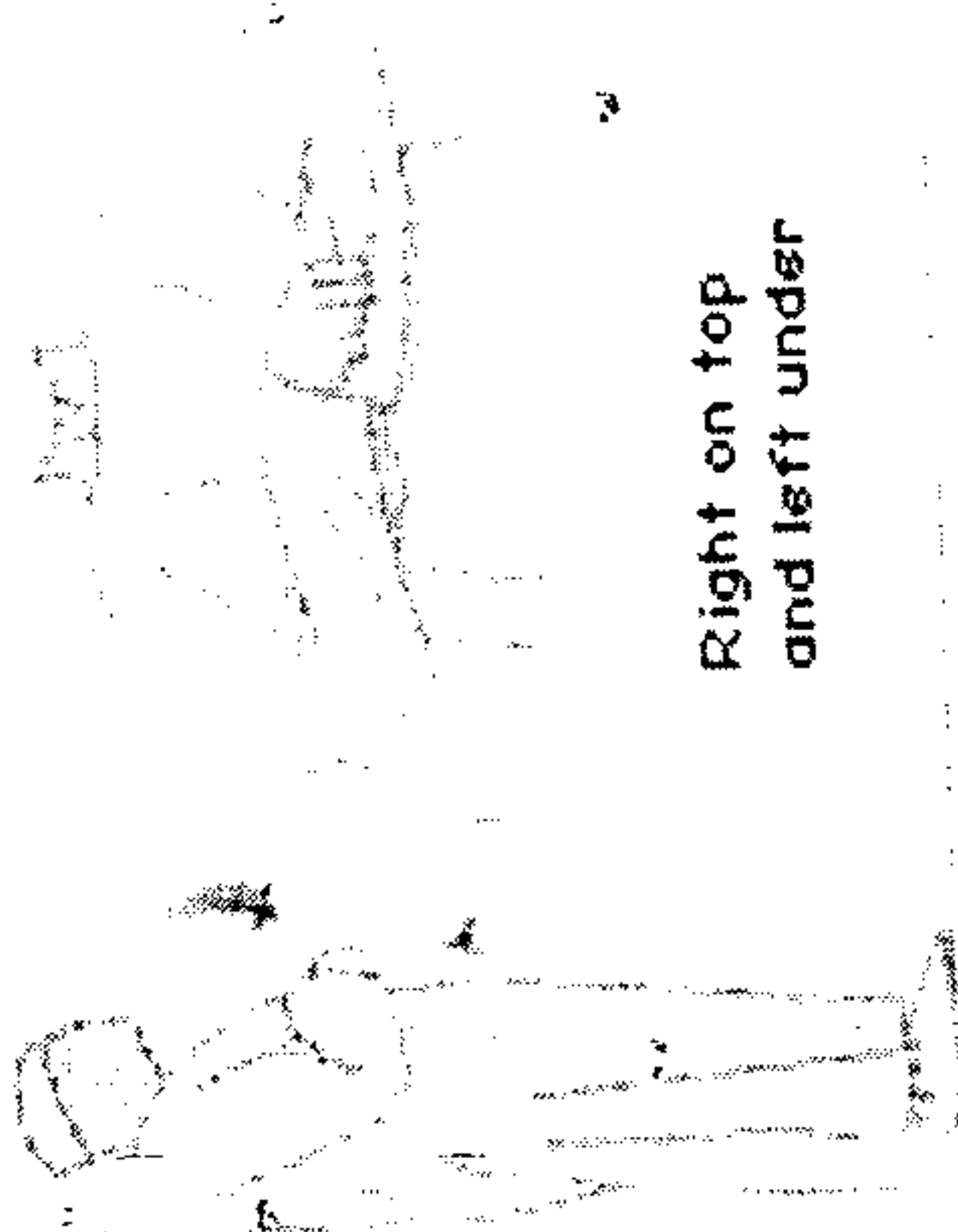
which
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prayer
Allah

Obey Allah Obey His Messengers

which the Allah's Messenger has very clearly instructed to be made a part of the prayers and by not doing so the prayers may be rendered as ignored or less rewarding and Allah knows best.

PRAYER POSTURES

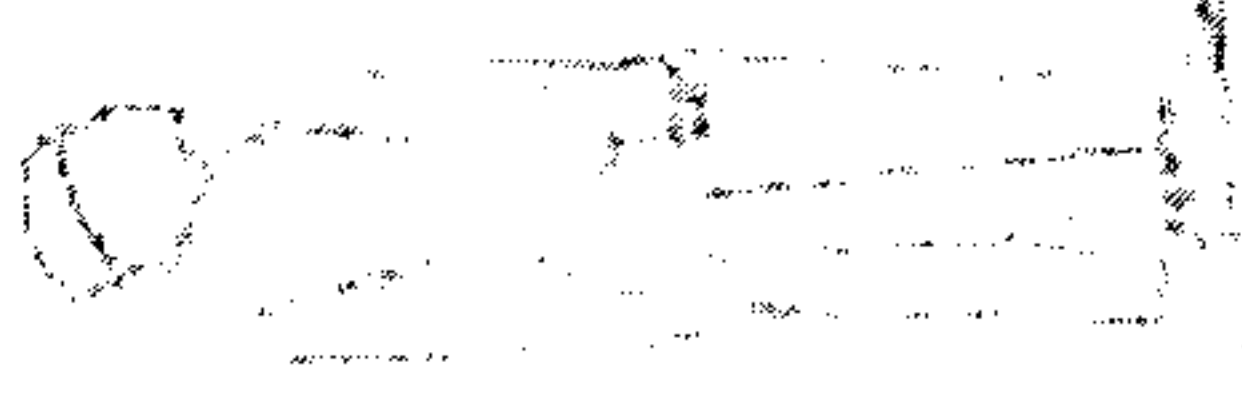
Prayer is performed following a precise order of words and motions. Each unit of this order is called a "rakka" and is performed in three stages. Two to four rakkats are performed depending on which of the five daily prayers is being performed.



Right on top and left under

Recites the fatihah

Peace be with you and the mercy of God.

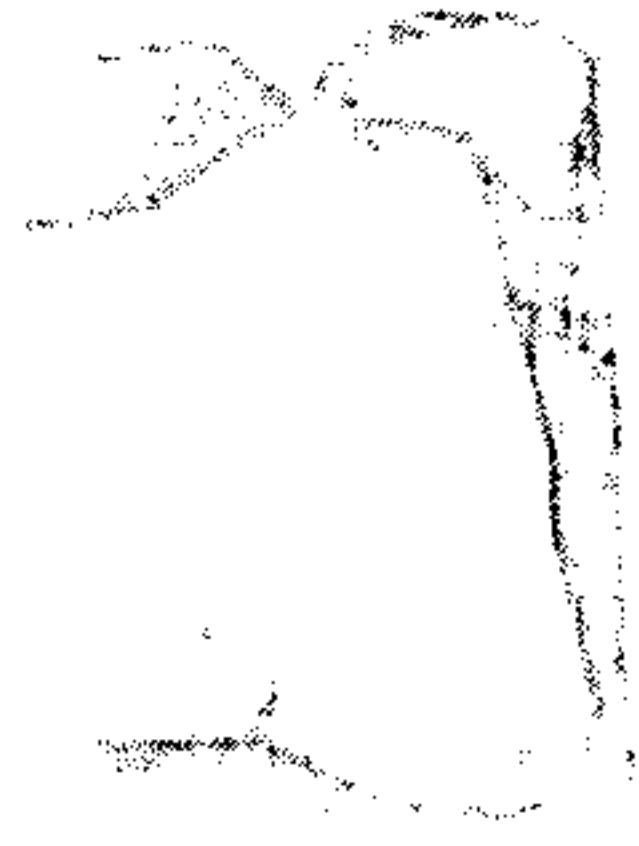


God listens to him who praises Him



Glory to God the Mighty

Lord, cover my transgressions



The left foot



Straight among [Prayer] emph after Imam orde the f sho no sho The Sa M st N p a f

Straightening of Rows: The straightening of the rows is amongst those obligatory rules which make Sal'aat [Prayers] correct and perfect and upon which lot of emphasis is stressed. Before the beginning of the prayers, after the completion of the Iqamaat, it is the duty of the Imam [Person leading the prayers] to face the people and order, straightening of the [Saff] rows. It is necessary for the [Muqtadi] people praying behind the Imam that they should in each rakah stand straight in alignment leaving no gaps between each other, foot to foot shoulder to shoulder.

The Allah's Messenger ﷺ said:

Sa'uu Wa-safuu-fakum Fain'aa Taswe-aatal- safuufee Min Aqaamatis-[Salah.Straighten your rows; no doubt straightening of rows is a part of Sal'aat]

Narrated Anas bin Malik رضي الله عنه once the Iqaama was pronounced and Allah's Messenger ﷺ faced us and said," straighten your rows and stand close together, for I see you from behind my back."

Narrated An-Numan bin Bashir رضي الله عنه The Prophet ﷺ said, "straighten your rows or Allah will alter your faces." [This is a severe warning; that if you do not straighten your rows in prayers Allah may change your faces to that of an animal]. The intention for starting the prayers is made within the mind, The words for intention should not be uttered, as this is not considered correct nor approved by the Prophet ﷺ.

Recitation of Surah-Fatiha after the first takbir the prayers start with the recital of Surah Fatiha and what is said about its compulsory recitation.

The Prophet Muhammad صلى الله عليه وسلم said: "Who ever perform any prayer in which he/she does not recite Umm Al-Qur'aan, his prayer is incomplete." Ubaida bin As Samit رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: "There is no prayer for who so ever does not recite the opening of the Book

[Sahih Bukhari/ Muslim/ Tirmidhi/ Ahmed/ AbuDaud/ Nasai/ Ibn Majah] Also the Sahih's of Ibn Khuzamah and Ibn Hibban recorded that Abu Hurraira رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم said:

"The prayer during which Umm Al-Qur'aan is not recited is invalid" There are several other Ahadith on this subject. Therefore reciting the opening chapter during the prayer both by the Imam and those praying behind him, is required in every prayer and in every Rakah. Behind an Imam:

Some people remain very confused whether they should or should not read Surah Fatihah while praying in congregation. But there should not be any confusion in this matter as the following Ahadith very clearly answered the question:

Ubadah bin Samit said: "We were behind the Prophet صلى الله عليه وسلم in the Fajr prayer, and he recited a passage from the Qur'aan, but the recitation became difficult for him. Then when he finished he said, "Do you recite behind your Imam?" We replied, "Yes, Allah's Messenger صلى الله عليه وسلم" Then Allah's Messenger صلى الله عليه وسلم said "Do not recite anything (behind the Imam) except Fatihah-tul-Kitab (Surah Fatihah) because he who does not include it in his recitation in prayer, his Salat is not valid."

[Abu Dawud and Tirmidhi]

Abu Hurraira رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said: "If anyone observes prayer in which he does not read Umm-ul-Qur'aan (Fatihah), it is deficient, it is deficient, it is deficient, and not complete. It was asked to Abu Hurraira رضي الله عنه What should we do when we are behind an Imam?" He, (Abu Hurraira) replied, "Read it in silence" (Muslim) Recitation of Surah Fatihah for every individuals has been made easier by Imam's leading the prayer as they, either recites each verse and pauses between them [which is also the correct manner] or they give a pause after the completions of the recital of Surah Fatihah before reading subsequent Surah or Verse which enables the followers to complete their reading during this break.

Saying of Aameen

It is Sunnah to say Ameen [O'Allah! accept our invocation] when the Imam and those behind him finish the recitation of Surah Fatihah. If he is praying alone, he should say Ameen in silence and if he is praying with congregation behind an Imam, then he should say Ameen fairly loudly when the Imam finishes saying the last verse of Surah Fatihah. When saying Ameen, the voice of the whole congregation should resound at the same time.

There are several Ahadith which prove that saying Ameen aloud is Sunnah of the holy Prophet صلى الله عليه وسلم and it was the regular practice of the companions.

Naeem Al Mujammar said: "I prayed behind Abu Hurraira رضي الله عنه. He recited Bismillah hir-Rahmanir-Raheem, then he recited Surah Fatihah, and when he reached wala daa'leen, he said Ameen after it and the people behind him said Ameen [Sahih-Bukhari]

Abu Hurraira رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said: "When the Imam says Ghayril maghdubi alyhim walad daa'leen, all of you should say Ameen, because the angels say Ameen and the Imam says Ameen. And whosoever says Ameen and his voice blends with that of the angels his previous sins would be forgiven."

[Ahmad, Abu Dawud and Nasai]

A'isha reported that Allah's Messenger صلى الله عليه وسلم said: "Jews are more envious of Muslims in two things: (a) our greeting someone with Assalamu alaykum, and (b) saying Ameen (aloud) behind the Imam." (Ahmad and Ibn Majah)

Ata رضي الله عنه said: "I found 200 of the companions may Allah be pleased with them praying in the mosque of the Prophet صلى الله عليه وسلم) and when the Imam said Walad Daa'leen, I heard the echo of Ameen that re-sounded.

[Abu Daud and Ibn Majah have also recorded this Hadith with the addition," then the Mosque would shake with the sound of Ameen]

Ibn Majah recorded this Hadith that the Jews have never envied you more than for your saying the Salaam [greetings] and for saying Ameen

(All the four Imams agree upon the saying of Aammen, after the recitation of Suraih Fathiha, however Imam Abu Hanifa believes that it is to be said in silence while the other three say that has to be uttered aloud)

Offering of Sunnah Prayers after Iqamaah:

It is strictly prohibited to offer any Sal'aat [Prayers] except the obligatory compulsory once the Iqamaah has been pronounced.

It is commonly observed that many people continue offering the Sunnah and nawafil prayers despite the fact the obligatory prayers have started, this sight is more common and apparent during the morning prayers where people feel it is correct to offer Sunnah [which of course has lot of importance] but not over obligatory prayers.

[Additionally the manner these prayers are hurriedly offered are against the teachings those, of a perfect prayer that is with out complete bowing and prostrations]

Narrated Malik bin Buhaina رضي الله عنه Allah's Messenger صلى الله عليه وسلم passed by or saw a man offering two Rakah after the Iqama had been pronounced. When Allah's Messenger صلى الله عليه وسلم completed the prayer the people gathered around him and Allah's Messenger صلى الله عليه وسلم angrily said to that man, are there four rakah in Fajar prayer? Are there four Rakah in Fajar Prayer

To pass in front of a praying person [Namazi]

It is not permissible to pass in front of a praying person unless there is a gap of at least three rows between them. The person offering Salat should repulse that person who tries to pass in front of him. Narrated Busr bin Said, that Zaid bin Khalid رضي الله عنه sent him to Abi Juhaim to ask him what he heard from Allah's Messenger صلى الله عليه وسلم about a person who was offering Salat [Prayers] Abu Juhaim replied. "Allah's Messenger صلى الله عليه وسلم said, if a person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for 40 rather than to pass in front of him. It was added that I do not remember exactly whether He said 40 days, months or years.

Lower garment to be above the Ankles:

It is observed that several people fold their lower garment above their ankle before praying, it should be understood that this is not an order just to be carried out during the period of Sal'aat but this is a general ruling that any lower garment {Izar-lower half body cover} [pants, shalwar or jeans] of a male should not be below their ankles.

Allah States:

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. [20:28:81]

Narrated Abu Hurraira رضي الله عنه The prophet صلى الله عليه وسلم said, "The part of an Izar which hangs below the ankle is in the fire. In another Hadith Narrated Abu Hurraira- Allah's Messenger صلى الله عليه وسلم said, "Allah will not look on the day of resurrection, at a person who drags his Izar [behind him] out of pride and arrogance. [Similar report also reported by Abdullah bin Umar رضي الله عنه]

Narrated Abdullah bin Umar رضي الله عنه, Allah's Messenger صلى الله عليه وسلم said, ' While a man was dragging his Izar on the ground behind him suddenly Allah made him sink on the earth and he will go on sinking till the Day of Resurrection.[Similar report also narrated by Abu Hurraira رضي الله عنه] [Sahih Bukhari]

Praying of Voluntary {Nafil} Prayers [Sal'aat]

Unless without a valid excuse all prayers should be performed standing as the reward for offering prayers while sitting is half of that of a normal prayer. [It is the understanding of some that the nawafills should be

prayed while sitting down which is totally wrong and reduces the reward]

It is recorded that the Allah's Prophet ﷺ would encourage offering of Optional prayers at home" do not make your houses as graveyards offer your optional prayers i.e. Sunnah and Nafl at home]

Collective supplications after obligatory Prayers:

Supplications have been termed by Allah's Messenger ﷺ as Mugh-ul Ibadah or the brain of worship. We seek Allah's forgiveness and for the fulfilment of all our needs through our supplications.

"There is a great reward in making individual *Du`aa* after the obligatory prayers. It is reported in a Hadith that the Prophet, peace and blessings be upon him, was asked "Which *Du`aa* is more heard (by Allah)?" The Prophet, ﷺ, said, "The *Du`aa* during the last part of the night and after the obligatory prayers." [At-Tirmidhi]

It is, however, not mentioned nor on record that the Prophet, ﷺ used to have a collective *Dhikr* or *Du`aa* after each prayer. He never asked his Companions to sit with him after the prayer to make supplications.

Use of Rosary /Tasbeeh/Praying beads/Masbah

The Rosary consists of 100 beads strung together and was used in the early days of Islam, for counting the 99 Attributes of Allah together with the word Allah itself or for the act of any devotion.

Shaikh al-Islam Ibn Taymiyah said in al-Fataawa (22/187): "Some of them might show off by putting their prayer-mats over their shoulders and carrying their masbahahs (prayer beads) in their hands, making them

symbols of religion and prayer. [Some count on pebbles and date stones which is also considered wrong]

It is known from the mutawaatir reports that neither the Prophet ﷺ nor his Companions may Allah be pleased with them, used these as symbols. They used to recite tasbeeh by counting on their fingers, as the hadith says: "Count on your fingers, for they will be asked, and will be made to speak."

Other matters those should be avoided while performing Sal'aat.

It is preferred not to close ones eyes while praying. It is preferred that the head be covered while praying. It is preferred that yawning and belching be controlled.

It is preferred that the hands be placed above the navel.

It is considered a sin for late comers to jump shoulders or push seated people aside in order to go in front rows.

In certain circumstances one may be unable to perform one's prayer within the prescribed time. In this case, the prayer must be performed as soon as one is able to do so. [not to wait joining it with the next prayer] These prayers performed after the prescribed time is called qadza. It is not permissible to deliberately miss performing the prayer within its prescribed time with the intention of perform it afterwards.

It is said by Ibn Abbas and Abdullah bin Masud رضي الله عنهما If the Sal'aat [prayer] of anyone does not prevent him from Al-Fahsha and Al-Munkar [all kind of evil deed and sinful deeds] then his prayer increases him in nothing but loss, and to be far away from his Lord Allah.

[Tafsir Al-Qurtabi]

Allah states:

“The true believers are those who feel a fear in their hearts [of the consequences of violating the commands of Allah] when Allah is mentioned, and when His Revelations [the Qur’aan] are recited to them, they find their faith strengthened. They do their best and then put their trust in their Lord [alone].” [9:8:2]

The purpose of salat is primarily to act as an individual’s communication with Allah. It enables one to stand in front of Allah, thank and praise Him, and ask for Him to show one the “right path” (as mentioned in Surah-al-Fatihah which is recited in every rakah of a prayer). In addition, the daily ritual prayers serve as a constant reminder to Muslims that they should be grateful for Allah blessings. It ensures that every Muslim prioritises Islam over all other concerns, thereby revolving their life around Allah and submitting to His will. Prayer also serves as a formal method of remembering Allah.

Pillars of Islam Zakaat

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

Those who give not the Zakat and they are disbelievers in the Hereafter. [24:41:7]

The most important understanding of Islam is that all things belong to God, and that the wealth owned by human beings is in trust. The word Zakat means both 'purification' and 'growth'. Our possessions are purified by setting aside a proportion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth.

Zakat is the amount of money that every adult, mentally stable, free, and financially able Muslim, male and female, has to pay to support specific categories people.

Allah States:" The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is knower, Wise." [10: 9:60]

Narrated Abu Hurraira Allah's Messenger صلى الله عليه وسلم said: Al-Miskin [the poor] is not the one who goes round the people and ask them for a mouthful or two or a date or two but Al-Miskin is that who has not enough money to satisfy his needs and whose condition is not known to others and that they may give him in charity and who does not beg of people. [Sahih Al-Bukhari]

It is understood that other than the Parents and the children [who do not qualify] the right of merit would begin with the needy brothers and sisters, relatives, neighbours, friends. Being religiously prescribed, *zakat* is distinct from charity (*sadaqa*) which is voluntary. *Zakat* is essentially a personal exercise with no intermediary control, and could be given directly to its recipients, but of recent times, Pakistan, Sudan, and Saudi Arabia have enacted legislation to enforce the *Zakat* where the *Governments* central treasury collects it and then distributes to the needful. How ever this is on cash balances of individuals as such the *zakat* on an individual's other assets remain to be paid by the person himself. The *Zak'aat* is normally calculated at 2.5% of the value on which *Zak'aat* is payable

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The obligatory nature of Zakat is firmly established from the Qur'aan and the Sunnah, and the consensus of the companions and the Muslim scholars.

Allah states: O you who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah. announce unto them a most grievous penalty # On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!" [10:9:34-35].

Narrated Abu Hurraira رضي الله عنه that the Prophet صلى الله عليه وسلم said, "A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allah on the Day of Resurrection)." [Sahih-Bukhari]

And the statement of Allah: "If you disclose your *Sadaqat* (alms-giving) it is well, but if you conceal them, and you give them to the poor, that is better for you..."

[2.2:271]

The Prophet صلى الله عليه وسلم said: "Any owner of gold and silver who does not deliver from them their right, on the Day of Qiyamah (Day of Judgment), (the gold and silver) will be shaped as foils of fire. Then it will be heated in the fire of Hell; (and) then with it he will be ironed on his side, his forehead, and his back" [Sahih Al- Muslim]

Besides Zak'aat a pious person may also give as much or whatever possible based on his wealth some charity in form of cash or kind as Sadaqa, [voluntary charity] and

does so preferably in secret. The Prophet ﷺ a pious person may also give as much as he or she pleases as Sadaqa, and does so preferably in secret. Although this word can be translated as 'voluntary charity' it has a wider meaning. The Prophet ﷺ said 'even meeting your brother with a cheerful face is charity.'

The Prophet ﷺ said: 'Charity is a necessity for every Muslim. "He was asked: 'What if a person has nothing?' The Prophet replied: 'He should work with his own hands for his benefit and then give something out of such earnings in charity.' The Companions asked: 'What if he is not able to work?' The Prophet said: 'He should help poor and needy persons.' The Companions further asked 'What if he cannot do even that?' The Prophet said 'He should urge others to do good.' The Companions said 'What if he lacks that also?' The Prophet said 'He should check himself from doing evil. That is also charity.' Narrated Anas رضي الله عنه: Abu Bakr wrote to me what Allah's Messenger ﷺ has made compulsory (regarding Zakat) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined *Zakat* and it will be considered that both of them have paid their *Zakat* equally.

As-Saum [Fasting]

“O you who believe! Observing As-Saum [Fasting] is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)”

[2:2:183]

[Observing Saum] Fasting for a fixed numbers of days

As-Saum means fasting refraining from eating and drinking or having sexual relationship, abstinence from evil deeds and vain talk from early morning till sunset.

It was in the month of Ramadan that the Qur'aan was revealed guidance for mankind. Obligatory fasting is done once a year for the period of the month of Ramadan; the ninth month of the Islamic year.

Narrated Abu Hurraira رضي الله عنه Allah's Messenger صلى الله عليه وسلم said:

As Siy'aam is Junnah [protection and a shield from the Hellfire] so the person observing the fast should avoid having sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice "I am fasting" The prophet صلى الله عليه وسلم added "By Him in Whose Hands my soul is the smell coming out from the mouth of a fasting person is better with Allah than the smell of Musk (Allah Says about a fasting person) He has left his food drink and desires for my sake. The Saum is for Me. So I will reward the fasting person for it and the reward of good deeds is multiplied ten times. [Sahih Bukhari]

Although all practices of worshipping is for Allah Alone, here Allah singles out Saum [fasting] because fasting cannot be practiced for the sake of showing off as nobody except Allah can know whether one is fasting or not. Therefore fasting is a pure performance that cannot be blemished with hypocrisy. [Fateh -Al-Bari]

Narrated Abu Hurraira رضي الله عنه the prophet صلى الله عليه وسلم said: whoever does not give up lying speech false statements speaking lies and acting on those evil actions etc. then Allah is not in need of his leaving his food and drink [Allah will not accept his fasting] [Sahih Bukhari]

Narrated Sahl رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Their is a gate in Paradise called *Ar-Raiyan*, and those who observe *Saum* (fast) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, "Where are those who used to observe *Saum* (fast)?" They will get up, and none except those will enter through it. After their entry the gate will be closed and nobody will enter through it."

Al-Hajj [Pilgrimage]

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are the manifest sign e.g. The Maquam of Abraham; who so ever enters it he attains security. And Hajj to the house of K'aabah is a duty that mankind owes to Allah, those who can afford the expenses and who ever disbelieves [denies Hajj then he is a disbeliever of Allah], than Allah stands not in need of any of the Aa'lamin (mankind, jinn and all that exists)

The Hajj is a pilgrimage to Mecca . It is the largest annual pilgrimage in the world. It is the fifth pillar of Islam, an obligation that must be carried out at least once in the lifetime by every able-bodied Muslim who can afford to do so. It is a demonstration of the solidarity of the Muslim people, and their submission to God.

The pilgrimage occurs from the 6th to the 12th day of Dhu al-Hijjah, the 12th month of the Islamic calendar.

The Hajj is based on a pilgrimage that was ancient even in the time of Muhammad in the 7th Century. According to Hadith, elements of the Hajj trace back to the time of Prophet Ibrahim, around 2000 BC. In 632 AD, when Muhammad led his followers from Medina to Mecca, it was the first Hajj to be performed by Muslims alone, and

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the only Hajj ever performed by Muhammad. It was at this point that the Hajj became one of the Five Pillars of Islam. The Kaaba had been cleansed of the previous idols, and Muhammad ordained it as the house of God.

During the Hajj, male pilgrims are required to dress only in a garment consisting of two sheets of white unhemmed cloth, with the top draped over the torso and the bottom secured by a white sash commonly known as the Ihram, plus a pair of sandals. While the women are simply required to maintain their hijab - normal modest dress, which does not cover the hands or face.

The Ihram is intended to show the equality of all pilgrims in the eyes of Allah, symbolizing the idea that there is no difference between a rich or poor, a Prince or a Faqir when everyone is dressed equally. The Ihram also symbolizes purity and absolution of sins. A place designated for changing into Ihram is called a *miqat*.

While in the state of wearing the Ihram, men cannot shave, clip their nails, wear deodorant or perfumes. They may not swear or quarrel, kill any living thing, or engage in sexual intercourse.

An invocation, known as the talbiya (labaik allahuma labaik labaik la shareek laka labaik ena alhamd wanemata laka wal mulk la shareek lak) should be continuously said while the pilgrims are circling the kabbah counterclockwise

The performance of Hajj is enjoined duty and its superiority and the Statement of Allah: Hajj [pilgrimage] to the house of K'aabah is a duty that mankind owes to Allah, those who can afford the expenses for his conveyance, provisions and abode and whoever disbelieves [denies the Hajj], then he is a disbeliever of

Allah] then Allah stands not in need of any of the Aa'lamin. [Sahih Bukhari]

Islam demolishes all the previous deeds and so does migration [for Allah's sake] and Hajj pilgrimage to Mecca.

Narrated Abu Hurraira رضي الله عنه Allah's Messenger صلى الله عليه وسلم said:

“Whoever performs Hajj to the house of Kaabah and does not approach his wife for sexual relations nor commit sins [while performing Hajj] he will come out as sinless as a newly born child just delivered by his mother.

[Sahih Bukhari]

Narrated Ibn Abbas رضي الله عنه: While the Prophet صلى الله عليه وسلم was performing *Tawaf* of the Ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet صلى الله عليه وسلم cut it with his own hands and said, “Lead him by the hand.”

Narrated Zaid bin Aslam رضي الله عنه that his father said, “I saw `Umar bin Al-Khattab kissing the Black Stone. Ibn `Umar said, “I saw Allah's Messenger touching and kissing it.” The questioner said, “But if there was a throng (much rush) round the Ka'bah and the people over powered me, (what would I do?)” He replied angrily, “Stay in Yemen (as that man was from Yemen). I saw Allah's Messenger touching and kissing it.”

Chapter 10

Obey Allah and Obey His Messenger

Articles of Faith

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

O you who believe! Believe in Allah, and His Messenger [Muhammad صلى الله عليه وسلم] and the book [The Qur'aan] which He has sent down to His Messenger and the scripture which He has sent down to those before and who so ever disbelieves in Allah, His Angels, His Books, His Messenger and the last day, then indeed he has strayed far away [5:4;136]

Salvation by faith without works is clearly taught by Allah's Messenger صلى الله عليه وسلم

“When any one of you shall have believed truly and sincerely, then whatever good action that person may do, will be rewarded from ten to seven hundred fold and every sin he may commit will be expiated one by one before he dies.”

Good works, however, are a test of faith. A man asked the Prophet what was the sign where by he might know the reality of faith. He said: If you derive pleasure from the good you have done

Allah

To have belief in the Creator of The universe and all that is there in. The Only One deserving of Worship and the Only owner of the day of Resurrection.

Messengers [Rasul]

The human Messengers and Prophets appointed by Allah Through whom Allah communicated His messages to mankind.

Angels [Mal'aaika]

The Angels created by Allah, fully subservient to Him and His Commands.

Books [Kutub]

The Messages and reminders which Allah has revealed for mankind throughout history culminating with the Qur'aan.

Resurrection [Yaumul Qiyamah]

The last day when Allah will judge all human beings for his belief and actions admitting them either in paradise or in Hell.

Al-Qadar

Divine pre-ordainment that what ever, Allah has ordained must come to pass.

Allah

It is God who raised the skies without support, as you can see, then assumed His throne, and enthralled the sun and the moon (so that) each runs to a predetermined course. He disposes all affairs, distinctly explaining every sign that you may be certain of the meeting with your Lord]

[13:13:2]

A Muslim believes in One God, Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider.

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"There is no God but He, The living, and The everlasting. Slumber seizes Him not, neither sleep; to Him belongs all that is in the heavens and the earth. Who is there that shall intercede with Him save by His leave? He knows what lies before them and what is after them, and they comprehend not anything of His knowledge save such as He wills. His throne comprises the heavens and earth; the preserving of them oppresses Him not; He is the All-high, the All-Glorious. [2:2:255]

God is not only Willing and Powerful; He is also Just in that He does not punish a sinner for more than his crime. He is merciful and His mercy, in the words of the Prophet "overcame his punishment." So He does not punish us for whatever we do, but forgives and erases our sins, and magnifies and multiplies our good deeds.

"The likeness of those who expend their wealth in the way of God is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains, so God multiplies unto whom He will; God is All-embracing, All-knowing." [2:2:261]

Thus to be a Muslim is to surrender oneself to God. It is necessary to believe in the unity of God in the sense of His being the only creator, preserver and nourisher. But this belief - later on called *tawhid ar-rububiyya* - is not enough. In fact many of the idolaters did know and believe that it is the supreme God alone who can do all this. But that was not enough to make them Muslims. To *tawhid ar-rububiyya* one must add *tawhid al uluhiyya* i.e. one must acknowledge the fact that it is this God alone who deserves to be worshiped, and therefore abstain from directing any of one's acts of worship to someone or something else. In the Qur'aan the argument for *tawhid al-uluhiyya* is based on *tawhid ar-rububiyya* i.e. if it is

God alone who creates and controls everything why then and to what end do you worship others beside Him?

"O you men, serve your Lord who created you, and those that were before you; haply so you will be god-fearing; who assigned to you the earth for a couch, and heaven for an edifice, and sent down out of heaven water, wherewith He brought forth fruits for your provision; so set not up rivals to Allah wittingly." [2:2:21-22]

A believer loves and is grateful to Allah for His bounties, but being aware of the fact that his good deeds, whether mental or physical, are far from being commensurate with Divine favors, he is always anxious lest because of his sins God should withhold from him some of these favors or punish him in the hereafter. He therefore fears Him, surrenders himself to Him, and serves Him with great humility.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَاداً لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say [O Muhammad صلى الله عليه وسلم] to mankind: "If sea were ink for writing the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought [another sea] like it for its aid. [16:18:109]

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝ الَّذِي لَهُ مَلِكُ السَّمَاوَاتِ تَقْدِيرًا وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلِداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

Blessed be He Who sent down the criterion [of right and wrong] to His slave

(Muhammad صلى الله عليه وسلم) that he may be a warner to the mankind.

He to Whom belongs the dominion of the heaven and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created every thing, and has measured it exactly according to its due measurements. [18:25:1/2]

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

Say O Muhammad صلى الله عليه وسلم He is Allah [the] One. Allah the Self Sufficient Master. He begets not, nor was He begotten. And there is none co-equal or comparable unto him. [30:112:1-4]

A Muslim believes that faith is not complete when it is followed blindly or accepted unquestioningly. Man must build his faith on well-grounded convictions beyond any reasonable doubt and above uncertainty. Islam ensures freedom to believe and forbids compulsion in religion.

A Muslim believes that the purpose of life is to worship Allah. Worshipping Allah does not mean we spend our entire lives in constant seclusion and absolute meditation. To worship Allah is to live life according to His commands, not to run away from it. To worship Allah is to know Him, to love Him, to obey His commands, to enforce His laws in every aspect of life, to serve His cause by doing right and shunning evil and to be just to Him, to ourselves and to our fellow human beings.

Allah is High and Supreme but He is very near to the pious thoughtful believers; He answers their prayers and helps them. He loves the people who love Him and forgives their sins. He gives them peace, happiness, knowledge and success. Allah is the Loving and the Provider, the Generous, and the Benevolent, the Rich and the Independent, the Most Forgiving and Merciful, the

Patient and the Appreciative, the Unique and the Protector.

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say [O Muhammad ﷺ] "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him, For to Him belong the Best Names, and offer your Sal' at neither aloud nor in a low voice, but follow a way between. [15:17:110]

Allah creates in man the mind to understand, the soul and conscience to be good and righteous, the feelings and sentiments to be kind and humane. If we try to count His favors upon us, we cannot, because they are countless. In return for all the great favors and mercy, Allah does not need anything from us, because He is Needless and Independent. Allah asks us to know Him, to love Him and to enforce His law for our benefit and our own good.

Allah has one hundred minus one Name. [i.e.99]

And [all] the beautiful names belong to Allah, so call on Him by them, and leave the company of those who believe or deny His names. They will be requited for what they used to do. [9:7:180]

Narrated Abu Hurraira رضي الله عنه : Allah has ninety nine Names and who ever believe in their meanings and acts accordingly, will enter Paradise and Allah is witr [One] and loves "the Witr". [Sahih-Bukhari]

Sifat-ullah (Qualities of Allah)

All that has been revealed in Allah's Book [the Qur'aan] as regards the [Sifat] Qualities of Allah, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (Istawa) rising over His Throne and others, or all that

Allah's Messenger ﷺ qualified Him in the true authentic Ahadith (narrations) as regards His qualities like [Nuzul], His Descent or His laughing and others, the religious scholars of the Qur'aan and the Sunnah believe in these Qualities of Allah and they confirm that these are really His Qualities, without Ta'wil (interpreting their meanings into different things) or Tashbih" (giving resemblance or similarity to any of the creatures) or [Ta'til] (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allah). These Qualities befit or suit only for Allah Alone, and He does not resemble any of (His) creatures.

As Allah's Statement (in the Qur'aan):

"There is nothing like Him, and He is the All-Hearer, the All-Seer" (V.42:11)

There is none comparable unto Him (V.112:4)

The Qur'aan therefore prescribes and describes, in great detail ways and means of helping man to remember Allah and keep his faith alive. The Qur'aan and Prophetic injunctions and prohibitions which extend to all aspects of human life acts of worship and personal matters, social relations, political order are designed to put man in a state which is conducive to Allah's remembrance.

Allah created the universe, bestowed human beings with a privileged position within it, and left the world to function under the laws He had decreed for it. Allah observes how people treat the bounty He has given them, and the universe is allowed to exist, with little intervention, for a certain length of time. At the end of this time, following portents of the end of the world as we know it, mankind is brought in front of Allah for Judgment Day. Islam's eschatology places Allah's role as mankind's judge as the progression from His role as

mankind's Creator, and man will be punished or rewarded for his deeds in Allah's universe.

Messengers and Prophets of God

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the verses of Allah, We recite them to you [O Muhammad ﷺ] in truth, and surely you are one of the Messengers [Of Allah] [2:2:252]

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

[21:33:21]

Indeed in the Messenger of Allah [Muhammad ﷺ] you have a good example to follow for him who hopes for [the Meeting with] Allah and the Last Day, and remember Allah much.

The story of Adam and Eve is found in most religious and major cultural traditions. The way the Qur'aan narrates this event is crucial to the understanding of the Islamic worldview.

The main outline of the Qur'aan narration is as follows: Allah declared His intention to send a khalifah, or vicegerent, to the earth. He created Adam and Eve from the same substance. They were destined to play this role of vicegerency and were endowed with the "knowledge of the things" to do the job well. Then they were put to a test and asked not to approach a certain tree. They fell victim to the evil persuasions of Satan and committed sin. But immediately after sinning, they repented their mistake, sought Allah's forgiveness and were forgiven.

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They said; "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not unto us Your Mercy, we shall certainly be the losers." [8:7:23]

It is important to point out that it was after they were forgiven and redeemed that they were sent down to the earth to play their role as vicegerents of Allah. They were promised Divine Guidance and were assured that those who followed the Guidance would be successful. Therefore, Adam was the first man to receive this guidance and convey it to this progeny, becoming the first prophet of Allah.

A Muslim believes in all the Messengers and Prophets of Allah without any discrimination. All messengers were mortals, human beings, endowed with Divine revelations and appointed by Allah to teach mankind.

There are three features of a prophet that can be recognized from surveying the various messengers throughout history. First, a prophet of Allah is the best in his community morally and intellectually. This is necessary because a prophet's life serves as a model for his followers. His personality should attract people to accept his message rather than drive them away by his imperfect character.

Second, Allah's prophet is supported by miracles to prove that he is not an impostor. Those miracles are granted by the power and permission of Allah and are usually in the field in which his people excel and are recognized as superiors.

Finally, every prophet states clearly that what he receives is from Allah for the well-being of mankind. He also confirms what was revealed before him and what may be revealed after him. So the message is one in essence and

for the same purpose. Therefore, it should not deviate from what was revealed before him or what might come after him.

The main content of the prophets' message was to worship the One Allah as He wishes and to do good deeds in this life. Various details about Allah's nature and laws would be elaborated upon depending on each individual case of the prophet. Islam emphatically rejects the concept of the "Divinity" of any of the prophets. They are essentially human beings and, although they are protected from sin, they can make minor mistakes.

Although the Qur'aan mentions only 25 names of prophets, Allah makes it clear that He has sent many prophets to humanity. There is no tribe or nation or race to which Allah has not sent His Guidance.

The greatest prophets are Nuh (Noah), Abraham (Abraham), Musa (Moses), Isa (Jesus), and Muhammad (peace and blessings be upon them all).

Ever since people innovated the dogma of joining others in worship along with Allah, Allah had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allah and Allah Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism and into the light of Monotheism. All the Prophets preached the belief in the Oneness of Allah. The following verses from the Noble Qur'aan illustrate this fact:

"Indeed, We sent Nuh (Noah) to his people and he said: 'O my people! Worship Allah! You have no other Ilaah (God) but him. (Laa ilaaha ill Allaah, none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a great Day!" [8:7:59]

Obey Allah Obey His Messengers

"And to 'Aad (people, We sent) their brother Hud. He said: 'O my people! Worship Allah! You have no other Ilaah (God) but Him. (Laa ilaaha ill Allaah, none has the right to be worshipped but Allah). Will you not fear (Allah)?" [8:7:65]

And to (the people of) Madyaan (Midian), (We sent) their brother Shu'ayb. He said: 'O my People! Worship Allah! You have no other Ilaah (God) but Him. (Laa ilaaha ill Allaah, none has the right to be worshipped but Allah). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order that will be better for you, if you are believers." [8:7:85]

And to Thamud (people, We sent) their brother Saalih. He said: 'O my people! Worship Allah! You have no other Ilaah (God) but Him. (Laa ilaaha ill Allaah, none has the right to be worshipped but Allah)." [8:7:73]

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allah (Alone) and avoid (or keep away from) Taaghoot (all false deities etc. do not worship Taaghoots besides Allah)." [14:16:36] Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn (a being created from smokeless flames).

"Say [O Muhammad صلى الله عليه وسلم]: 'O mankind! Verily, I am sent to you all as the Messenger of Allah.'" [8:7:158]

So the aim of sending these Prophets and Messengers to mankind and jinn was only that they should worship Allah Alone, as Allah said:

"And I (Allah) created not the jinn and men except they should worship Me (Alone)"[27: 51:56]

And to worship Allah means to obey Him and to do all that He has ordained, - and to fear Him by abstaining from all that He has forbidden. Then those who will obey Allaah will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

An outstanding aspect of the Islamic belief in prophet hood is that Muslims believe in and respect all the messengers of Allah with no exceptions. Since all the prophets came from the same One Allah, for the same purpose - to lead mankind to Allah - belief in them all is essential and logical.

The belief in all the prophets of Allah is an article of faith in Islam. Although Jews reject Jesus Christ and Muhammad, and Christians reject Muhammad صلى الله عليه وسلم, Muslims accept them all as messengers of Allah who brought guidance to mankind.

Qur'aan

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

And this Qur'aan is not such as could ever be produced by other than Allah but it is a confirmation of [revelation] which was before it [Torah, Injeel] and a full explanation of the Book where in there is no doubt from the Lord of the Aalamin. [11:10:37]

A Muslim believes in all scriptures and revelations of Allah, as they were complete and in their original versions. Allah, the Creator, has not left man without guidance for the conduct of his life. Revelations were given to guide the people to the right path of Allah and

sent down to selected people, the prophets and messengers, to convey it to their fellow men.

The message of all the prophet and messengers is the same. They all asked the people of their time to obey and worship Allah and none other. Abraham, Moses, David, Jesus and Muhammad ﷺ who were revealed their own book of Allah, were sent at different times to bring back straying human beings from deviation to the right course.

The Qur'aan is the sacred book of the Muslims. It is the last book of guidance from Allah, sent down to Muhammad, peace be upon him, through the angel Jibraeel (Gabriel). Every word of it is the word of Allah. It was revealed over a period of 23 years in the Arabic language. It contains: 30 Parts [Juz], 114 Chapters [Surahs] 6236 Verses [Ay'aat] approximately 77439 words and 321180 letters.

Narrated Salim's father: The Prophet ﷺ said, "Do not wish to be the like of expect the like of two (persons): A man whom Allah has given (the knowledge of) the Qumran and he recites it during some hours of the night and some hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's Cause) during he hours of the night and during the hours of the day."

Qur'aan deals with man and his ultimate goal in life. Its teachings cover all areas of this life and the life after death. It contains principles, doctrines and directions for every sphere of human life. The theme of the Qur'aan broadly consists of three fundamental ideas: Oneness of Allah, Prophets and life after death. The success of human beings on this earth and in the life hereafter

depends on obedience and following to the teaching of Qur'aan.

The Qur'aan is unrivalled in its recording and preservation. The astonishing fact about this book of Allah is that it has remained unchanged even to a dot over the past fourteen hundred years. No scholar has questioned the fact that the Qur'aan today is the same as it was revealed. Muslims till today memorize the Qur'aan word by word as a whole or in part. Today, the Qur'aan is the only authentic and complete book of Allah. Allah is protecting it from being lost, corrupted or concealed.

Allah created men so that they may serve Him. His being a servant of Allah constitutes the essence of man. Man cannot therefore attain to his true humanity and acquire peace of mind unless he realizes this aim for which he was created. But how can he do this! Allah, being merciful and Just, has helped him in many ways. He granted him as we said before an originally good nature that is inclined to know and serve its true Lord. He granted him a mind that possesses a moral sense and the ability to reason. He made the whole universe a natural book full of signs that lead a thinking person to Allah. But to make things more specific, to give him more detailed knowledge of his Lord, and to show him in a more detailed manner how to serve Him, Allah has been sending down verbal messages through His prophets chosen from among men, ever since the creation of man. Hence the description of these messages in the Qur'aan as guidance, light, signs, reminders, etc.

Of the divine books, only the Qur'aan exists in its original form, unchanged and unmixed. The Qur'aan contains Allah's guidance for mankind in its original language, unchanged and undistorted. It restates for mankind the

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unambiguous message of Allah, which the followers of earlier Prophets have lost. The message of the Qur'aan is valid for all times and conditions.

The Angels

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the Angels prostrated themselves, all of them together.
[14:15:30]

Angels are purely spiritual [created by light] and splendid beings created by Allah. Endowed with life and speech and reason, they require no food or drink or sleep. They have neither physical desires nor material needs. Angels spend their time in the service of Allah following each of His commands. Each is charged with a certain duty. Angels cannot be seen by the naked eyes. Knowledge and the truth are not entirely confined to sensory knowledge or sensory perception alone.

That they have wings is also attributed to the description of the Angels. There is a mention of some having two, some four and there is also a disclosure of Angel Jibriel having appeared in front of the holy Prophet ﷺ in his original appearance having 600 wings with a huge span each.

Their food is the celebrating of Allah's glory, their drink, the proclamation of His Holiness, their conversation the commemoration of Allah Whose name be exalted and their pleasure His Worship. They are created in different forms and with different powers.

Four of these are the archangels, "Kar'uubiyun" namely:

Jibraiel [also ruh ul amin] the angel of revelations

Israfael the angel who will sound the trumpet

Izrael the angel of death

Mi'kkaiel the angel controlling the winds and rain

Angels are said to be inferior in dignity to Human prophets because, all of them were commanded to prostrate themselves before Adam.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And remember when We said to angels; "Prostrate yourself before Adam." And they prostrated except Iblis [Satan], he refused and was proud and was one of the disbelievers [disobedient to Allah] [1:2:34]

Mentioned below are some of their activities in connection with human beings.

Their main task, the one from which their name is derived is that of conveying God's messages to His chosen prophets. This great honor is assigned mainly to their leader Gabriel (or Jibriel as the name is pronounced in Arabic).

A noble messenger having power, with the Lord of the Throne, secure, obeyed³ there (in heaven) and trusty." [30:81:19-21]

A message carried by beings of such a nature is sure to reach its destination intact.

They attend to and watch over us. They keep a record of our good and bad deeds, and never a word we mention passes without being registered by them either for or against us. [26:50:17-18]

They play a role in the happening of seemingly purely natural phenomena, like wind and rain and death. [30:79:1-5]

And to them is assigned the role of helping the believers to the extent of fighting on their side in times of war.

[3 11: 124]

Every believer is attended by two recording angels, called kiramun-katibin one recording the good while the other records the bad deeds.

'But verily, over you [are appointed] angels in charge of mankind] to watch you* Kiramun [honourable] Katibin writing down your deeds [30:82:10/11]

Narrated Abu Hurraira: The Prophet ﷺ said: "Angels come (to you in succession by night and day, and all of them get together at the time of the Fajr and Asr prayers. Then those who have stayed with you over night ascend unto Allah, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet added: "If anyone of you says Amin (during the prayer at the end of the recitation of Surat Al-Fatihah), and the angels in the heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

[Sahih Al-Bukhari]

Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbas: The Prophet ﷺ narrating about his Lord said, "Allah ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, the Allah will write for him (in his

account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intends to do it (bad deed) and actually does it, then Allah will write one bad deed (in his account).”

[Sahih Al-Bukhari]

There are two angels called Munkar and Nakier who examine all in their graves.

The chief Angel of who is in charge of the Hell is called M'aalik and his subordinates are called Zabaniyah or guards, nineteen have the charge of Hell

“Over it are nineteen none but angels have we made guardians of the fire. [29:74:30/31]

عَلَيْهَا تِسْعَةَ عَشَرَ ۝ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً

There are eight angels who support the throne of Allah

And you will see the Angels surrounding the Throne [of Allah], glorifying their Lord with praise. And judgement will be made between them [creatures] with the truth. And it will be said, “All praise and thanks to Allah, the Lord of all that exists.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The angels intercede for man,” The angels celebrate the praise of their lord and ask forgiveness for the dwellers of earth

They also act as guardian angels, “For him [each person] there are angels in succession before and behind him. They guard him by the command of Allah. Verily Allah will not change the [good] condition of a people as long as they do not their state themselves. But when Allah

wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

[13:13:11]

Narrated Abu Hurraira the Prophet صلى الله عليه وسلم said: Angels come [to you] in succession by night and day and all of them get together at the time of the Fajr and As'sr prayers. Then those who have stayed with you overnight ascend unto Allah, Who asks them [and He knows the answer better than they]: "How have you left my slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If any of you says amen [during the prayer at the end of recitation of Surat-ul-Fa'atihah], and angels in heaven say the same, and the two sayings coincide, all the past sins will be forgiven."

[Sahih-Bukhari]

Day of Judgment [Resurrection]

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ

Then [again] surely, you will be resurrected on the Day of Resurrection. [18:23:16]

A Muslim believes in the Day of the Judgement. This world as we know it will come to an end, and the dead will rise to stand for their final and fair trial. On that day, all men and women from Adam to the last person will be resurrected from the state of death for judgement. Everything we do, say, make, intends and think are accounted for and kept in accurate records. They are brought up on the Day of Judgement.

The Qur'aan arguments for the reality of another life after death are intended to prove that it is possible and also desirable that there should be such a life and that without

believing in it our belief in the true Allah cannot be complete.

Many of the people whom the Prophet ﷺ addressed in Makkah did believe in a Supreme Allah, but many of them thought that it was impossible for their dead and disintegrated bodies to be resurrected. They therefore mocked and laughed at the Prophet ﷺ when he told them about it.

The Qur'aan reply was that there was no reason for such astonishment and mockery because resurrection is not only logically but physically possible for the following reasons:

It if is Allah who created man in the first place, why should it be impossible for him to recreate him when he dies? Resurrection should be easier than original creation.

"He it is He who originates creation, then brings it back again and this (the latter) is easier for Him." [21:30: 27]

If you think about it carefully, you will come to see that the bringing of life to the dead is a common natural phenomenon. To believe in the possibility of the resurrection of human beings, a thinking person does not need to see a person coming to life again. It is enough to see other dead bodies coming to life.

"And of His signs is that thou see the earth humble; then, when we send down water upon it, it quivers and swells. Surely He who quickens it is He who quickens the dead; surely He is powerful over everything." [24:41:39]

"Was he not a sperm-drop? Then he was a blood clot, and He created and formed and He made of him two kinds, male and female. What! Is He not able to quicken the dead?" [29:75:37-40]

Narrated Abu Hurraira the Prophet ﷺ said, "The Sun and the Moon will be folded up [or joined together or deprived of their lights] on the day of Resurrection. [29:75:9] and [Sahih Al-Bukhari]

One who believes in life after death is not expected to behave against the Will of Allah. He will always bear in mind that Allah is watching all his actions and the angels are recording them.

People with good records will be generously rewarded and warmly welcomed to Allah's Heaven. People with bad records will be fairly punished and cast into Hell. The real nature of Heaven and Hell are known to Allah only, but they are described by Allah in man's familiar terms in the Qur'aan.

If some good deeds are seen not to get full appreciation and credit in this life, they will receive full compensation and be widely acknowledged on the Day of Judgment. If some people who commit sins, neglect Allah and indulge in immoral activities, seem superficially successful and prosperous in this life, absolute justice will be done to them on the Day of Judgment. The time of the Day of Judgment is only known to Allah and Allah alone.

There are several terms used in the Qur'aan for the Day of Judgment which are:

Yaumu 'l Qiyyama Day of standing up

Yaumu 'l Fasl Day of standing up

Yaumu 'l Hissab Day of reckoning

Yaumu 'l B'aas Day of awakening

Yaumu 'ud-Din Day of Judgment

Al-Yaumu 'l Muhit the encompassing Day. As-Saa'h The Hour

Several Surah's and Verses portray and describe the Day of Judgment in the Qur'aan with Surah 75 being titled as Al-Qiyamah which begins: "I swear by the Day of resurrection" showing the importance of the day. Narrated Allah's Messenger ﷺ, "Any one who wishes to envisage the events of the day of Resurrection then they should read and understand with full attention the meaning of Surah's Al-Taqwir [81] Al-Intifar [82] & Al-Inshiqaq [84]"

A Muslim does good because he is endeared to it, and eschews vice because it is detestable to him. But since a Muslim surrenders himself to Allah and loves and fears Him, and since Allah loves virtue and enjoins it and hates vice and forbids it, he does the former and avoids the latter in obedience to his Lord. And since those who do good shall--in the hereafter--live a life of bliss, the highest type of which would be the state of being near to Allah and enjoying His sight, while those who lead an evil life shall suffer all kinds of chastisement the most terrible of which shall be the state of being deprived from that sight, a Muslim would be wise to always have that future and eternal life in mind and endeavor to do here all kinds of work that would help to elevate his position there.

"Say: Is there any of your associates who guides to the truth? Say: God -He guides to the truth; and which is worthier to be followed- he who guides to the truth, or he who guides not unless he is guided? What then ails you, how you judge? [11:10:35]

"Say. If you love Allah, follow me and Allah will love you, then follow me and Allah will forgive you, your sins;" [3:3:31]

"Surely the pious shall be in bliss, upon couches gazing (at their Lord); thou know in their faces the radiance of bliss as they are given to drink of a wine sealed, whose seal is musk. So after that let the strivers strive."

[30:83 22-26]

Why should one who did good live in such bliss, one might ask? And the Prompt Qur'aan answer is:" Shall the recompense of goodness be other than goodness."

[27:55: 60]

Belief in life after death gives meaning to our life, for it tells us that this life is only a test and preparation for an eternal life. Furthermore, we know that in the afterlife we will receive justice for all the wrongs we suffer here. It may seem that the sinful and corrupt are often happier or wealthier than the righteous, but that is only for a short time. In the afterlife they will get their due.

Belief in life after death encourages a person to lead a good life on earth, since he knows the fate that awaits him if he ignores the commands and warnings of Allah given in the Qur'aan. In fact, belief in the afterlife is the strongest incentive for a person to lead a life of virtue here. The real road to a peaceful society can be paved only if people believe in an afterlife.

Qadar [Preordainments]

No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees [AL-Lauh Al Mahfuz] before We bring it into existence. Verily, that is very easy for Allah. [27:57:22]

The absolute decree of good and evil, is the sixth article of Faith:

“To believe that whatever has, or shall come to pass in this world, whether it be good or bad, proceeds entirely from the Divine Will, and has been irrevocably fixed and recorded on a preserved tablet by the pen of fate.”

The first thing which Allah created was the pen, and He said to it ‘Write’, it said what shall I write? And Allah said, write down the quantity of every individual thing to be created, and it wrote all that was and that will be eternity. Allah has pre-ordained five things on his servants; the duration of Life, their actions, their dwelling places, their travels and their portions and when Allah orders for his creature to die in any particular place, He causes his wants to direct him to that.

Allah States:

“Say: Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula [Lord, Helper, and Protector] and in Allah let the believers put their trust”.
[10:9:51]

Verily, We have created all things with Qadar [Divine preordainments of all the things before their creation as written in the Book of decrees- Al-Lauh Al-Mahfuz
[27:54:49]

Narrated Ibn Abbas: Once I was behind the Prophet ﷺ and he said: “O boy, I will teach you a few words:

- a) Be loyal and obedient to Allah [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

- b) Be loyal and obedient to Allah, you will find Him near (In front of you) i.e. He will respond to your requests.
- c) If you ask, ask Allah.
- d) If you seek help, seek help from Allah.

Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allah has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you with anything except what Allah has decreed for you.

The pens have stopped writings [Divine (Allah's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried.”

[This Hadith is quoted from Sahih At-Tirmidhi]

The Prophet Muhammad صلى الله عليه وسلم has explained some of the practical implications of this belief in his saying, “If something befalls you, don't say: If only I would have done such and such, rather say: Allah foreordained this, and whatever He wishes, He does; for verily the phrase ‘if only I would have’ makes way for the work of Satan” [Sahih- Muslim].

Narrated Ali While we were sitting with the Prophet صلى الله عليه وسلم who had a stick with which he was scrapping the earth, he lowered his head and said:” There is none of you but has his place assigned either in the [Hell] fire or in Paradise.” There upon a man from the people said, “Shall we not depend upon this, O Allah's Messenger? [He meant: Shall we abandon our deeds since the fate of every body has already been decided] The Prophet صلى الله عليه وسلم said:” No, but carry on and do your deeds (as will

lead him to his place) The Prophet صلى الله عليه وسلم then recited the Verse:

As for him who gives [in charity] and keeps his duty to Allah and fears him [30:92:5]

Even today several people try to adopt the same viewpoint as that of the man mentioned in the hadith above and keep on debating about their fate and destiny, using various charms, amulets and talismans as a source of bringing good luck and protection from evil.

Faith in the decrees of Allah, is that we believe in our heart and confess with our tongue that the Most High Allah has decreed all things; so nothing can happen in the world, whether it respects the conditions and operations of things, or good or evil, or obedience and disobedience, or faith and infidelity, or sickness and health, or riches and poverty, or life and death, that is not contained in the written tablet of the decrees of Allah. But Allah has decreed good works, obedience, and faith, that He ordains and wills them, and that they may be under His decree, His salutary direction, His good pleasure and command. On the contrary; Allah has decreed, and does ordain and determine evil, disobedience and infidelity; yet without His salutary direction, good pleasure, and commands; but being only by way of seduction, indignation, and prohibition. But whosoever will say that Allah is not delighted with good faith, or that Allah has not indignation against evil and unbelief, he is certainly an infidel.

[This dogma is expressed in an Arabic treatise]

In the discussion of preordainment [*Qadar*] it should be noted that a true and full understanding of the subject is reserved for the select few who have sacrificed great

amounts of time and energy for the sake of Islam, after which Allah expands their understanding of complex concepts like this that cannot be contained in logical formulas alone. The Prophet Muhammad ﷺ is reported to have said, “Whenever Allah desires good for His bondsman, He gives him deep understanding of the religion and He inspires him with righteous guidance” [reported by Tabarani].

Obey Allah and Obey His Messenger

Summary:

“Muslims believe that faith is not complete when it is followed blindly or accepted unquestioningly. Man must build his faith on well-grounded convictions beyond any reasonable doubt and above uncertainty. Islam ensures freedom to believe and forbids compulsion in religion.”

A Muslim believes that human beings enjoy an especially high ranking status in the hierarchy of all known creatures. Man and woman occupy this distinguished position because they alone are gifted with rational faculties and spiritual aspirations as well as powers of action. Man and woman are not a condemned race from birth to death, but dignified beings potentially capable of good and noble achievements.

A Muslim also believes that every person is *born* Muslim. Every person is endowed by Allah with the spiritual potential and intellectual inclination that can make him a good Muslim. Every person's birth takes place according to the will of Allah in realization of His plans and in submission to His commands.

Every individual person is born free from any sin, till they reach the age of maturity and if he is sane, he becomes accountable for all his deeds and intentions. Man is free from sin until he commits sin. There is *no* inherited sin, and no original sin. Adam committed the first sin, but he prayed to Allah for pardon and Allah The Most Merciful granted him pardon.

Today we are living and going through a period when several people have strayed far from the religion of Allah.

Sins and morality have become so wide spread that there are none who remain free from the taint of evil save those who are protected by Allah.

There are several who have started to comprehend their failure towards fulfilment of their obligations towards Allah and His Messenger صلى الله عليه وسلم some have realized their carelessness and have started to move towards the beacon of repentance while some are looking for a way out of darkness towards light.

The purpose of this work was to present some bona fide rulings & teachings of Islam over certain religious matters that are wrongly growing in practice and being taken very lightly, albeit, that they carry a great loss for those who exercise them, overlooking the obedience of, Allah and His Messenger صلى الله عليه وسلم.

This abridged collection provides a brief and simple outlook and an impression on these issues, as understood from the Qur'aan and as exemplified by Allah's Messenger صلى الله عليه وسلم.

To understand and implement Qur'aan and Sunnah the way our righteous ancestors did.

To call upon Muslims to adhere by the rules of Islam.

To save Islam from the destructive forces of imported Ideologies, Bid'aah and Shirk.

To resurrect the true Islamic ways of thinking, and to revive Ijtihad.

To call for the re-establishment of the one Muslim Nation.

Allah created human beings with an innate natural inclination towards his worship.

In Islam, the greatest possible and unpardonable sin is to worship any thing besides Allah.

Muslims must believe without an iota of doubt, in the Day of Judgment, Heaven and Hell are places that actually exist and are not mere metaphors. Paradise a reward for good and Hell an evil abode for the bad. Allah's infinite justice is absolute and perfect, on the Day of Judgment, all deeds will be revealed and every one will be justly treated. We seek Allah's Mercy and Forgiveness.

A Muslim believes that the Qur'aan is the word of Allah revealed to Prophet Muhammad صلى الله عليه وسلم. Through the Angel Gabriel. The Qur'aan was revealed from Allah on various occasions to answer questions, solve problems, and settle disputes and to be man's best guide to the truth. The Qur'aan was revealed in Arabic and it is still in its original and complete Arabic version today. It is memorized by millions.

A Muslim also believes in a clear distinction between the Qur'aan and the Traditions (called Hadith) of the Prophet Muhammad صلى الله عليه وسلم. Whereas, the Qur'aan is the word of Allah, the Traditions of Prophet Muhammad صلى الله عليه وسلم (His teachings, sayings, and actions) are the practical interpretations of the Qur'aan. Both the Qur'aan and the Hadith of Prophet Muhammad صلى الله عليه وسلم are the primary sources of knowledge in Islam.

Allah Has repeatedly ordered us in Qur'aan to Obey His Messenger Muhammad صلى الله عليه وسلم. Muslims must recognize that any change in matters of worship are strictly forbidden, The Law of Allah and teachings of his Messenger صلى الله عليه وسلم need not be modernized by any individual.

Allah ordered Muslims not to divide themselves into sects. Innovations practice and divisions in matter of

religion and worship in Islam is a grave error and an unpardonable sin.

The Qur'aan says, "Verily the most honourable of you with Allah are the most pious amongst you." [26:49:13]

Seeking knowledge is the obligation of ever Muslim male or female, Islam is not explicit as to who can become a scholar however, the scholars and teachers must impart the information they have acquired by reference to Qur'aan and Sunnah only.

Islam promotes modesty amongst men and women alike setting standards of decency for either of them.

Many perceive Islam as a religion that belittles women, they cite the condition of women in some Islamic states to prove their point, what they overlook is that they fail to separate the culture of a given people from the true teachings of the religion they profess.

Muslims who are practicing true Islamic principles are becoming an endangered species, million of whom are living under great oppression as their families and homes are being crushed by humiliating injustice and violence, committing suicide, honour killing and killing civilians are strictly forbidden in Islam and carry severe wrath and punishment.

The Muslim Ummah has suffered a great deal of intellectual attacks from the Western culture over many centuries, hence, our current situation. The current ideological atmosphere is where the Islamic concepts have become severely distorted in the minds of the Muslims. One of the foremost tasks in reviving the Ummah, therefore, is to deliver the correct Islamic concepts to the people.

Narrated Abu Sa'id the Prophet صلى الله عليه وسلم said, "Surely, you will follow the ways of those nations who were before you, in everything as one arrow resembles another, (i.e. just like them), so much so that even if they entered a hole of a sand-lizard, you would enter it.

"They said, "O Allah's Messenger! صلى الله عليه وسلم do you mean to say that we will follow the Jews and the Christians?" He صلى الله عليه وسلم replied, "Whom else?" (By meaning the Jew and Christians)

[Sahih Bukhari / Muslim]

Allah states: "And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'aan) and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another, but Allah joined your hearts together, so that, by Allah's Grace, you became brethren (in Islamic Faith) and you were on the brink of a pit of Fire, and Allah saved you from it. Thus Allah makes Allah's Ayah (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided." {4:3:103}

A Muslim believes that man must work out his salvation through the guidance of Allah. No one can act on behalf of another or intercede between him and Allah. In order to obtain salvation, a person must combine faith and action, belief and practice. Faith without doing good deeds is as insufficient as doing good deeds without faith. Islam is a religion of justice, peace, tranquility and forgiveness. Islam is the way of life for any one who chooses to **Obey Allah and His Messenger.** صلى الله عليه وسلم

"Our Lord! We have wronged ourselves. If you forgive us not and bestow not upon us your mercy, we shall certainly be of the losers. [8:7:23]"

“O Allah, You are my Lord, none has the right to be worshipped but You, You created me and I am Your slave, and I am faithful to my covenant and my promise to You as much as I can, and seek refuge with You from all the evil I have done, I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat you to forgive my sins, for nobody can forgive sins except you.”

Allah is He Who is able to render us success and prosperity and May Allah's Peace and Blessing be upon Prophet Muhammad Son of Abdullah صلى الله عليه وسلم and to his family, his companions and his followers till the day of Resurrection.

Allah States:

“And who ever contradicts and opposes the Messenger [Muhammad صلى الله عليه وسلم] after the right path has been shown clearly to him, and follows other than the believers way, We shall keep him in the path he has chosen, and burn him in Hell, What an evil destination!” [5:4:115]

Narrated Abdullah bin Hisham we were with the Prophet and he was holding the hand of Umar bin Al-Khattab. Umar said to him, “O Allah's Messenger! You are dearer to me than everything except my own self.” The Prophet صلى الله عليه وسلم said, “No, by Whose Hand my soul is, [you will not have complete faith] till I am dearer to you than your own self.” Then Umar said to him, “How ever now, by Allah, you are dearer to me than my own self,” The Prophet صلى الله عليه وسلم said. “Now, O Umar, [now you are a believer] [Sahih-Bukhari]

If we consider the high status that Umar bin Al-Khattab [may Allah be Pleased with him] held, and the conditions that are to be applicable to be a true believer as learned

Obey Allah Obey His Messengers

from the above hadith, then where do we stand? Do we love Allah's Messenger صلى الله عليه وسلم more than any thing else in this world? And do we understand and follow his teachings?

There are no "ifs" and "buts" in religion, commands and their explanations are straight forward. Each individual should self appraise from within his conscious and seek an answer to the above! Whether we obey Allah and His Messenger صلى الله عليه وسلم in the manner befitting that of a true believer. He it is Who has sent His Messenger صلى الله عليه وسلم with guidance and the religion of truth [Islam], that He may make it [Islam] superior to all religions. And All-Sufficient is Allah as a Witness.

To Allah belong the best attributes we seek His forgiveness as He Is Oft-Forgiving, Most Merciful.

May Allah's Peace and Mercy be upon you!