

ISLAM— THE COMPLETE WAY OF LIFE

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Introduction

“Verily the way of life accepted by Allâh is Islâm.” (*Ale-Imrân*)

“Whoever seeks a way of life besides Islâm, it will never be accepted from him. And he will be from amongst the losers.” (*Ale-Imrân*)

Islâm is a way of life ordained by Allâh ﷻ. Success for Muslims in this world and the hereafter lies only in following Islam in totality. Hadrat Shaikhul Hadîth راجع الدين writes, “In short then, the success and prosperity of a Muslim revolves solely around obedience to Dîn, the Sunnah and the practice of the pious and saintly elders. This will be of benefit in the hereafter. This is the Muslim’s path to progress in the world. This is the manner in which the predecessors reached the pinnacles of progress and advancement. The success they attained is clear for all to see and none acquainted with history can deny it. Going against these things is for the Muslims the path towards destruction and failure, also loss in this world and loss in the hereafter. You can put forward all the proposals and resolutions you want; the newspapers may print all the beautiful articles they want and these may be read with all the pleasure in the world – all these are useless and of no avail. For a Muslim there is but one way of gaining success and that is by avoiding sin and conforming most scrupulously to the tenets of Islam. Apart from this there is no other way towards our desired destination.”

At this stage, I want you to ponder over another thing. Today true Islam is terribly treated and criticized. Those trying to be its true adherents are accused of foolishly following Islâm of the dogmatic, bigoted fundamentalist, narrow-minded Molvis, the religion of monks who are ill-educated and one-track minded. Let them know that these ancestors of ours who over-ran thousands of well-defended forts and

in the process brought millions into the fold of Islâm, while establishing the rule of Islâm all over- those brave ancestors were followers of this same so-called dogmatic, fundamentalist Islâm. If you call it narrow-mindedness, then these brave ancestors were even more narrow-minded than any Molvi. In their eyes, the worst possible fate awaited anyone who deviated even one inch from Dîn. When anyone refused to give Zakât, they were prepared to go to war against him. When anyone had the guts to consider the drinking of wine as permissible, he had to be killed. As for drinking, he was lashed severely. They used to say, "Amongst us only such a person will refrain from Salâh who is such a hypocrite whose hypocrisy is manifest." When Abû Bakr ؓ sent Khâlîd ibn Walîd ؓ against the apostates, he advised him, "There are five principles of our Dîn – namely Kalimah, Salâh, Zakâh, fasting and Hajj. Make war against anyone who denies any of these."

Yes indeed! For a Muslim, true honour is that which is considered as honour in the sight of Allâh ﷻ, even if that is considered to be dishonourable in the eyes of the world. Rasûlullâh ﷺ is reported to have said that the man who while being disobedient to Allâh seeks honour among men will find that those who praise him will become his critics and degrade him. So for Muslims, the path of progress and honour – the object of his existence and the purpose of his coming into the world – is solely to carry out the Will of Allâh ﷻ and to carry out His commands. Nothing else. If there is to be any honour and respect, this is it. If there is to be any benefit for him, this is it. For the Muslim, the holy word of Allâh ﷻ and the injunctions of Rasûlullâh ﷺ are filled with treasures of wisdom and knowledge, and therein lies the causes for prosperity and progress. But yet it is indeed amazing that in everything they look for guidance to others. They are satisfied with eating the leftovers of others. Does this not show extreme shamelessness? Does this not show them to be unacquainted with the will of Allâh ﷻ and Rasûlullâh ﷺ, and having become estranged from them? Does this not seem like that patient in whose house there is an

expert physician and specialist doctor who is consulted by all and sundry, and yet the patient ignores him, and goes to some inexperienced, ill-qualified quack for treatment?" (*Al-E'tidâl*)

Today, great effort has been made by the enemies of Islâm to distort the true meaning of Islam. They have understood that the greatest threat to their existence is Islâm in its totality. It was the same sentiments expressed by the disbelievers of Makkah Mukarramah, "And those who do not have hope in meeting Us said, "Bring another book or change it." (*Surah Yunus*)

Different brands of Islâm are being propagated e.g. Ahle-Qurân, Ahle-hadith, the Turkish model of Islâm, the Salafî model of Islâm, the Arab understanding of Islâm, the modern understanding of Islâm.... Laws of Islâm are given far-fetched interpretations, those not appealing to the desires are being changed, those commands of Islâm which do not appease Western standards are regarded as outdated, obsolete and redundant. In universities, the Orientalists study Islâm in great depth, their object being to find 'fault' in the teachings of Islâm, and to unearth such points which will create doubt in the hearts of the Muslims. They then prepare thesis and books, in which their poison is very discretely and gradually administered.

Those who follow true Islâm are regarded as old-fashioned, fundamentalist, those who are not in keeping with the times, are backward, foolish, etc. Just as true Muslims are branded, so too were the Ambiyâ ﷺ branded and mocked. This is nothing new. The demand of the time is to hold firm onto Islâmic teachings, understand true Islâm, and not be overawed and taken aback by these new slogans and new paths which are emerging. When Ibrâhîm ﷺ and Nabî ﷺ stood firm in presenting true Islâm, despite all the opposition, Allâh ﷻ granted their way of life dominance in the whole world. If a group of Muslims sincerely hold onto Islâm and make effort to bring it

alive in the whole world, then there is nothing far-fetched from Allâh ﷻ's mercy to grant the same results.

Hadrat Amar bin Auf ؓ narrates that Rasûlullâh ﷺ said, "Verily Dîn started off in a strange manner, and it will return to the condition it had commenced. Glad tidings to the strange ones! They are the ones who will correct that which the people have corrupted of my Sunnah." (Tirmidhî) May Allâh ﷻ grant us the ability to hold on to the true path of Islâm till our dying breath and include us in the above group! Âmîn!

Enter Into Islâm Fully

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Allâh ﷻ states, "O believers! Enter into Islâm and submission completely and do not follow the footsteps of Satan, surely he is your open enemy."

Hadrat Abdullâh bin Salâm ؓ was a Jewish scholar before accepting Islam. According to the Jews, the Sabbath was a revered day, and camel-meat was prohibited. After accepting Islam, he as well as others felt that since there was no disrespect shown to the Sabbath, and eating camel meat was not compulsory, they would continue showing reverence to the Sabbath and they would abstain from consuming camel-meat, understanding it to be halâl, so that they would be practising on the Sharî'ah of Mûsâ ؑ, whilst not going contrary to the Sharî'ah of Nabî ﷺ. In this way, they will be showing more obedience to Allâh ﷻ's laws. In this verse, Allâh ﷻ corrects this thought of theirs, the crux being that complete Islam is compulsory. It will only be regarded as perfect when those things which are not considered as part of Islâm are not regarded as part of religion. To regard such matters as Dîn is a satanic error. There is a fear of greater punishment for this than outward sins.

Muftî Shafi' Sâhib رَحِمَهُ اللهُ explains that this verse can have one of two meanings 1.) Enter every part of your body into Islâm i.e. your hands, feet, eyes, ears, heart and mind should all be in obedience to Allâh ﷻ.

It should not happen such that the limbs are fulfilling the commands, but the heart and mind are not convinced; or the heart and mind are convinced, but the limbs are not practicing. 2.) Enter into complete Islam. This means that you should not accept some laws, and have reservations regarding others. Islâm refers to a complete system of life which has been mentioned in the Qur'ân and Sunnah. This includes *aqâid* (beliefs), *ibâdât* (formal acts of worship), *muâmalât* (dealings), *muâsharât* (social etiquettes), *siyâsat* (politics), and rulership. Thus enter into this complete framework of Islâm.

In this, there is a warning for those who confine Islâm to the Masjid and a few acts of formal worship. It is as though they do not regard *muâmalât* and *muâsharât* as a part of Dîn. This negligence is even common amongst those who are referred to as pious. (*Summarized from Ma'ariful Qur'ân vol. 1, p 499*)

Maulânâ Abul Hasan Alî Nadwî رحمۃ اللہ علیہ explaining this verse states, "The first thing is that there is a need to understand Islam. Many people who have not made a comparative study and who do not know much about the history of religions may probably not know that Islam is the only religion of the world that has been named after a single principle, belief and school of thought. All other religions are named after the first proponents, after countries, or after classes and families. For example, Judaism is named after Judah who was a member of the prophetic family. Christianity is attributed to Christ. The Mageans, also referred to as Parisees are named after Faris (Iran). Hinduism is attributed to Hind, the name of a land. Buddhism is attributed to Gautama Buddha. Similar is the case with Jainism. The only religion which is attributed to a way of life, a belief system, to prophet hood, to divine revelation, to the direct supervision of Allâh ﷻ, to His injunctions and Sharî'ah is the religion of Islam. So Islam in its entirety revolves around a belief and Sharî'ah.

Here we have been asked to enter into *silm*. In other words, your relationship with Allâh ﷻ has to be one of submission, one of obedience, and one of prudence. It must be a complete relationship. In your beliefs also, in your duties also, in your worship also, in your social life also, and in your way of life also – you have to be bound by the teachings of Allâh ﷻ and the injunctions as shown to you by the leader and seal of all messengers, Muhammad ﷺ. You should be mindful of your relationships in the sense that they should not entail loyalty, obedience and submission to the enemies of Allâh ﷻ.

The word Islam is derived from the word *silm*. In the Arabic language, the word Islâm means: to hand over yourself, to surrender yourself, to withdraw yourself from all things- your possessions, your desires, your benefits, from your perception of what is beneficial and what is harmful. You have to surrender yourself completely. The demand of Allâh ﷻ is 100%. We have to ponder over this that we should enter into 100% Islâm. The Muslim himself must be 100% Muslim and his Islâm should be 100%. There should neither be any reluctance, exception, or reservation in their Islâm. They should not be like other religions which adopted the beliefs and abandoned everything else. They took the worship while they abandoned the laws of life, the way of life, the way of dealing with people, mutual rights and obligations, the injunctions of their shariah. Some religions took one portion, some two and some three. Here the demand is that 100% of the Muslims should enter into 100% Islâm. Even one percent should not be left out.

There is no exclusion, no concession, and no special treatment for anyone. The educated section of our community is not excluded, those of noble and high lineage are not excluded, even the rulers are not excluded. There is no exception for even the greatest ruler, the greatest king, the greatest leader, the greatest legislator, the greatest conqueror. There is no exception for anyone. No one can say that he does not have time for salâh, therefore he is excused from offering salâh, or that so and so person is excused from performing Hajj. If Hajj has become incumbent on a person and he fulfils all its conditions, it is

not permissible at all for him to leave it out. In like manner, all Muslims are bound to the family law. All Muslims are bound to the injunctions of inheritance.

It is possible that a person may claim to be a Muslim. He may acknowledge his worship of Allâh ﷻ and may even establish a relationship of worship with Allâh ﷻ. He may have reservations regarding certain aspects and be influenced by his likes [and dislikes]. For example, he may say, "I accept the beliefs. The concept of tauhîd is certainly the truth. The belief in the hereafter and accounting is certainly the truth. However, in my social life, in my culture, in my family life, in my relations with my friends and family, in my debts, in my business, in my commercial transactions – [I am free to do as I will]." Allâh ﷻ is not prepared to accept this. It is for this reason that this verse was revealed. It is a strict admonition. It announces a very serious danger.

"and do not follow the footsteps of Satan." The words "footsteps of Satan" are also very eloquent. If you do not do this [if you do not enter into Islâm completely] you will be following the footsteps of Satan. Allâh ﷻ could have confined Himself to the first sentence, however He mentioned the parallel also.

Today, we see with our own eyes that the footsteps of Satan are followed. The taking away of houses, the seizing of inheritance, involving oneself in interest-based transactions, remaining awake all night in marriage ceremonies, harming one's health in this way – all this is done for name and glory. People must say, "The marriage party went to his place. There were 200 cars there. Such a large marriage party was accommodated in a five-star hotel. A special invitation was sent to me." All these things are now included in urf. This is a very eloquent Arabic word. It translates as custom, ritual, tradition, fundamentals of life.

Look the word ‘footsteps’ is used and not the singular form. This shows that Satan has many footsteps. This shows expansiveness – it would include matters relating to belief, matters relating to action, matters relating to morals, matters relating to culture, matters relating to politics – all are included in this.

We should try and embed this verse into our hearts. Those who have a taste of the Arabic language will perceive the power and eloquence that is in these words. The tone of these words shows; if you do not do this, then fear the wrath of Allâh ﷻ, fear lack of blessings from Allâh ﷻ, fear evil consequences from Allâh ﷻ. (Summarized from Qurânic teachings)

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

"Do not incline towards the wrongdoers or else the fire will afflict you. At that time, you will have no friends whatsoever apart from Allâh ﷻ. You will then not be helped."

In this verse, an important guideline to save man from destruction and ruin has been mentioned. The word لا تركزوا is derived from the word ركون which refers to the slightest inclination, happiness and trust. Thus the meaning of the verse is that never mind the oppressors, whose worldly life and life of the hereafter will be destroyed, even those who are slightly inclined to them, those who trust them and those who love them are placing themselves on this same edge of destruction. The commentators have mentioned different meanings, which are all included in the generality of the verse. Hadrat Qatâdah رضى الله عنه states, "Do not befriend the oppressors and do not obey them." Abul-Âliyah رضى الله عنه states, "Do not like their actions and practices." Suddi رضى الله عنه said, "Do not remain silent or feign happiness on their evil actions." Ikrimah رضى الله عنه said, "Do not sit in their company." Qâdî Baydâwî رضى الله عنه said, "Following them in their outward appearance, fashion, and lifestyle are all included in this prohibition." (Abridged from Ma'âriful Qurân v. 4, p 672)

Maulâna Abul Hasan Ali Nadwi رحمہ اللہ علیہ states, "This verse asserts that your heart should not become inclined. There should not be any internal inclination towards those people who have adopted oppression and wrongdoing as their hallmark, whose lives have deviated from the straight path, and who have chosen to be far from Allâh ﷻ. If not, the flames of the fire will also reach you. The fire will also touch you. You will then be deprived of the friendship of Allâh ﷻ and no one will be able to help you.

We think that in the Sharî'ah, in the injunctions of the Sharî'ah and in the language of Islam, there are just two things. For example, this is kufr and this is Islâm, this is halâl and this is harâm, this is lawful and this is prohibited. However, we do not understand that apart from this, there are certain things that, at times, are difficult to be labelled as harâm or kufr. Yet, these things can be divided into two compartments – one that Allâh ﷻ approves and one that He does not approve. These principles are learnt after studying the Qur'ân, having knowledge of the Qur'ân and Sunnah, knowing the temperament of Rasûlullâh ﷺ, and understanding the way of thinking of the Sahâbah رضی اللہ عنہم. That apart from Îmân and kufr, apart from halâl and harâm, there are other things. What are they? They entail the manner of living and social life, and the different types and categories of appearance, salient features, identity, and the means of beautification and beauty.

At the time when Rasûlullâh ﷺ was commissioned as a messenger and Islâm came, the demand was not mere acceptance of the call towards Îmân, that one should believe in it and attest to it, that one should repent from polytheism and abstain from kufr. Rather, an entire culture was also given. They also received an entire way of life. The Muslims were told to adopt a particular type of dress. They were told that if they do so, the eyes of Allâh ﷻ's mercy will fall on them. They were told to abstain from certain things for they were the salient features of punished nations and those nations that had earned the anger of Allâh ﷻ. They are the ones whom Allâh had destroyed, on

whom Allâh ﷻ's torment fell. Allâh ﷻ taught the Muslims that they should also consider these nations worthy of aversion.

I am explaining a point of a very great religion. Many people do not look at it in this light. People think that these are not compulsory duties (Fard and Wâjib). These things do not entail kufr and *fisq* (open disobedience). If you were to ask a Muftî and if he were to give a fatwâ and the order of the Sharî'ah, he too will say that this neither entails kufr nor polytheism. However, this is a salient feature and distinctive quality of punished nations that rejected and did not value the bounties of Allâh ﷻ, that considered themselves to be self-sufficient, that followed their whims and fancies, that worshipped wealth and power, that followed their whims and desires. This can be seen in their dress and appearance as well.

A Muslim desires to develop an Islamic temperament. He does not confine himself to outward forms of worship only, but wants to make himself eligible for the mercy of Allâh ﷻ and the Duâs of Rasûlullâh ﷺ. He knows that he will have to show face before Allâh ﷻ, the angels will come before him and question him in the grave, and he imagines certain scenes on the day of resurrection. If all this is not present, he at least knows that Allâh ﷻ has a record of all his feelings, emotions, likes and dislikes. This is no difference between this and visually seeing with the eyes. As far as proof and certainty are concerned, the conviction that we have from the Qur'ân, Ahâdîth, from the treasure of Nabî ﷺ's life – there is no difference between this conviction and visually witnessing something. This is how it ought to be. It is a sign of weak Îmân if we consider a difference. It is therefore required of such a Muslim to abhor the culture, the dress and the appearance of non-Muslims, of those who dislike Islam, of those who wage war against Islam, of those who look down upon Islamic culture and Islamic society.

I do not consider this to be a mere partial matter, something that is merely imitated and something that is merely a form of excellence and perfection – whereby if Allâh ﷻ inspires someone, he may do it as well. No, according to me Salâh, Zakât, fasting and hajj are all in their place. Our beliefs are in their place. But together with this, Muslims should abhor the dress and appearance of non-Muslims, they should abhor the culture and civilization of non-Muslims, they should abhor the ideals and values of non-Muslims, they should remain far from all this, they should endeavour to save themselves from all this. This is the meaning of the verse “Do not incline....”

If there is any inclination towards them, for example, if you start looking at them with respect and affection, if you look at an Englishman, American or European (when he is an embodiment of his culture), if you look up to him and think to yourself that this person is indeed a very progressive person, that he alone is a very cultured person, that this is indeed his society, look at him: he wakes up late in the morning, he shaves his beard, he has a shower, he wears new clothes, he then has breakfast, he goes to his office or university – this is what you call system, this is what you call orderliness, this is what you call discipline, this is how life should be spent. Remember that if these thoughts come into your mind, then if there is any watchful eye at that time, if there is someone who could see within you, he would say that some deficiency has come into your Îmân.

This is what is demanded of us, especially those studying the knowledge of Rasûlullâh ﷺ - that it is not required of them to be regular in their salâh alone and to abstain from the forbidden alone. Rather, they should also be proud of their Islâm, of their culture, of their civilization as shown by the messenger of Allâh ﷻ and the Sahâbah ؓ. (*Qurânic teachings*)

The Order Concerning Tashabbuh Bil Kuffâr (Imitation)

Rasûlullâh ﷺ said, "Whoever imitates a nation (in its ways and cultures) becomes one of them." (*Ahmad, Abû Dawûd*)

Tashabbuh bil kuffâr in beliefs and acts of worship is kufr. In religious customs it is harâm. For example, wearing a cross around the neck like Christians, wearing a *zunnâr* (a sacred thread) like the Hindus or placing a dot on the forehead like the Hindus. Tashabbuh of this nature is absolutely harâm and there is a possibility of kufr. The reason for this is that to openly opt for the salient features of kufr is an indication of the heart being pleased to do this.

Tashabbuh in social habits, customs and national peculiarities are all *makrûh tahrîmî*, e.g. wearing a special dress of a particular nation that is specifically attributed to that nation. For example, wearing hats that are worn by Christians, the loin-cloth (dhoti) that is worn by Hindus, the shoes that are worn by jogis are all prohibited and included as tashabbuh. This is more so when it is worn out of pride or with the intention of emulating the English. This will entail a greater sin. The ruling that applies to adopting the dress and appearance of jogis and pundits (Hindu priests) also applies to adopting the dress and appearance of the English.

Based on this, to adopt the language, style of speaking and tone of the unbelievers with the intention that we will also be like the English and included among them, then this is certainly prohibited. Yes, if the English language is learnt without the intention of emulating the English people, and the purpose is to become aware of them, to be able to engage in business dealings with them, to be able to communicate with them, then there is no harm in learning the English language.

As for inventions, weapons, war machinery, etc. it is permitted to adopt these from other nations. For example, bombs, guns, aeroplanes, motor vehicles, machine guns, etc. In reality, this is not

even tashabbuh. The Islamic Sharī'ah did not teach the ways of inventing. Inventions, crafts, occupations, etc. have been left to the intelligence and experience of people and their requirements. However, the Sharī'ah has laid down what kinds of crafts and occupations are lawful, to what extent they are lawful, and in what way is it lawful to use them. Islam teaches the purposes and objectives. A doctor does not teach you how to make a shoe. Yes, he will tell you that do not make a shoe in such a way that nails stick out and thereby injure your feet. In like manner, Islam does not teach inventions. But it will tell you that the invention should not be such that it causes a disadvantage to your religion or it poses a danger to your life.

This refers to inventions for which Muslims do not have an alternative. However, if an invention is such that Muslims have an alternative for it, then tashabbuh therein will be makrûh. For example, it is related in the Hadîth that Rasûlullâh ﷺ prohibited the Muslims from using the Persian bow because the Muslims had an alternative for it, the Arabian bow. Moreover, the benefit of both was the same. There was only a difference in the construction of both. There is no fanaticism in Islam: there is self-respect. Therefore, if the Muslims have something which the unbelievers also have and there is only a difference in the appearance and form of that thing, then in such a situation, Islam prohibits tashabbuh bil kuffâr. This is in the sense that apart from it being a sin, it smacks of lack of self-respect because you are unnecessarily making yourself subservient to other nations and demonstrating that you are relying on them. However, the Muslims of today no longer have this self-respect. They have completely neglected their own house, in fact, set a fire to their own house and began following the ways and habits of others.

Yes, the new inventions and new weapons for which the Muslims do not have an alternative, it will be permissible for them to use these in order to fulfil their needs, for their comfort and for the removal of

harm. However, the condition is that using them should not be with the intention of emulating the unbelievers. Using new weapons and new inventions solely for one's own benefit is permitted by the Sharî'ah. However, the Sharî'ah does not permit using them with the intention of tashabbuh bil kuffâr.

If the Muslims start drinking milk in the manner in which alcohol and wines are drunk by the unbelievers, the Sharî'ah will prohibit it. Consuming milk in a manner that is similar to the unbelievers' consumption of wines is proof of the fact that there is a special desire and love in the depth of this person's heart to consume wine. In like manner, if any lawful item is used with the intention of emulating the unbelievers and the enemies of Islam, it is a proof that this person's heart has a special affinity with the unbelievers and a special inclination towards them. (*Sîrate-Mustaphâ v.3*)

Nabî ﷺ brought us a complete way of life. Hereunder are a few examples which portray the abhorrence Nabî ﷺ and the Sahâbah ﷺ possessed for the ways of the disbelievers in every facet of our life:

1.) Hadrat Abdullâh ibn Amr ibn As ؓ narrates that he once had on him two garments which were dyed a saffron colour. Rasûlullâh ﷺ commented, "These are among the attire of the disbelievers. Do not wear these." (*Muslim*)

2.) Hadrat Hajjaj ibn Hassân ؓ narrates, "We went to meet Hadrat Anas ؓ. My sister Mughîrâ told me that at that time, I was a little kid and I had two plaits on my head. Hadrat Anas ؓ rubbed his hand over my head, made du'â for barkat and said, "Cut off these plaits because this is the style of the Jews." (*Abû Dâwûd*)

3.) Hadrat Aamir ibn Sa'd ؓ narrating from his father says that Rasûlullâh ﷺ said, "Maintain clean the area in front of your houses and do not imitate the Jews." (*Tirmidhî*)

4.) Hadrat Huzaifah ؓ narrates that Rasûlullâh ﷺ, "Recite the Qurân in the Arabic style and tone (i.e. correct and with simplicity) and refrain

from the style and tone of the people of the Book (Jews and Christians).” (*Baihaqî*)

5.) Hadrat Alî narrates that once Rasûlullâh ﷺ had an Arabian cross-bow in his hand. On this occasion Rasûlullâh ﷺ saw a cross-bow of Persian origin in the hands of a Muslim. Rasûlullâh ﷺ commented, “Throw it (the Persian bow) away and take one like this (Arabian bow)...” (*Ibn Majah*) Hadrat Thânwî رحمه الله comments on this Hadîth, “From this command of Rasûlullâh ﷺ it is apparent that the objects of use of other nations should not unnecessarily be adopted. This applies to weapons and all other items of use and benefit. If Muslims have their own equivalent, they should make use of their own products and not give preference to the products of non-Muslims.” (*Hayâtul-Muslimîn, rûh 25*)

6.) Hadrat Anas ibn Mâlik says, “When the woman from amongst the Jews would get their menses, they would not eat with them and not even sleep with them in the house. When the Sahâbah رضی اللہ عنہم enquired from Nabî ﷺ, the verse regarding menses was revealed. Rasûlullâh ﷺ said, “Everything is permitted besides intercourse.” This news reached the Jews. They remarked, “This man does not want to leave any matter of ours, except that he wants to oppose us.”.... (Muslim)

7.) When Nabî ﷺ went to Madînah Munawwarah, the Muslims were discussing how to call the people for Salâh. Some gave the opinion of utilizing the fire or the bell. However other Sahâbah رضی اللہ عنہم disagreed, stating that it was the way of the Jews and Christians. Finally, the adhân was inspired to some of the Sahâbah رضی اللہ عنہم. (*Mishkât from different narrations*)

8.) When Nabî ﷺ arrived in Madînah Munawwarah, the Jews fasted on the 10th Muharram. Nabî ﷺ instructed the Muslims to oppose them by fasting either one day before or after as well.

9.) When Hadrat Umar رضی اللہ عنہ decided to establish a calendar, he decided to make a new one based on the hijrah, despite the fact that other calendars were in vogue. When someone proposed that the inception of the calendar be from Nabî ﷺ’s birth, Hadrat Umar رضی اللہ عنہ was averse to this view as it bore a resemblance to the Christian calendar which began from the birth of Îsâ عليه السلام. (*Sîrate Mustaphâ*)

10.) The direction of the Qiblah was turned away from Masjidul Aqsâ to Masjidul Harâm so that the Muslims direction of worship could be distinct. (*Qur'ân*)

11.) The special day of worship for the Christians is Saturday and for the Jews is Sunday. We were granted the day of Jumu'ah, in opposition to the other groups. (*Mishkât*)

12.) Hadrat Abdullâh bin Qurt Thumâli ؓ was appointed governor by Hadrat Umar ؓ. He was patrolling the streets of Hims one night when he passed by a bride in front of whom people were lighting several fires. Hadrat Abdullâh ؓ started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allâh, he said, "When Abu Jandalah ؓ married Umâmah ؓ, he prepared some handfuls of food (as a Walîmah) for (his marriage to) her. May Allâh shower His compassion on Abu Jandalah ؓ and may He shower His special mercies on Umâmah ؓ. May Allâh however curse your wedding of last night! The people were lighting fires and imitating the Kuffaar whereas Allâh has extinguished their light!" (*Isâbah* v.4 p.38)

13.) Nabî ﷺ commanded the Sahâbah ؓ to lengthen their beards in opposition to the polytheists. Together with this, he commanded them to remove their moustaches in opposition to the Jews who would also keep beards. (*Mishkât*)

In Total Islâm Lies Our Success

1.) When Hadrat Umar ؓ was en route to Syria, he came across a piece of land which was quite muddy. He dismounted his camel, took off his socks, put them on his shoulder, and splashed through the mud. He took hold of the camel's nose-strip and led it. Hadrat Abû Ubaydah ؓ said to him, "You have done something which is quite despicable in the eyes of the people of Syria. I would not like the people of the town to see you like this." On hearing this, Hadrat Umar ؓ struck his hand against his breast and exclaimed, "Abû Ubaydah, if anyone other than you had said this, I would have given him some exemplary punishment. We were a despicable people, dishonoured, and Allâh ﷻ

granted us honour through Islam. If we are going to seek honour through anything other than Islam, Allâh ﷻ will cause us to be disgraced." (Hâkim)

2) Hadrat Abû Hurayrah ؓ narrates that Rasûlullâh ﷺ said, "A'mâl (actions) will forward themselves on the Day of Judgement (to intercede on behalf of those who had performed them). Salâh will come forward, saying, "I am salâh, O my Sustainer." Allâh ﷻ will answer, "You are on goodness." (This is to refute the actions in a beautiful manner, that despite them being noble independently, they are not sufficient to argue on behalf of some-one.) Thereafter, charity will come forward and state, "I am charity." Allâh ﷻ will state, "You are upon goodness." Fasting will then appear, saying, "O My Sustainer, I am fasting." Allâh ﷻ will say, "You are upon goodness." All other actions will appear in a like manner, and the same answer will be sounded to them. Then Islâm (internal obedience which necessitates external obedience) will appear, saying, "O My Sustainer, You are As-Salaam and I am Islâm." Allâh ﷻ will then say, "Verily you are on goodness. Today, on your intercession, I will punish, and on your intercession, I will grant." Allâh ﷻ states in His book, "And whoever seeks a way of life besides Islâm, it will never be accepted from him. And he will be from amongst the losers." (Ahmad, Mishkât)

3.) There used to be a custom of the Persian and Byzantium empires that whenever an army was victorious in battle, they used to cut off the head of the commander of the defeated army. Then as an exhibition of pride and joy this was sent to their own kings as a trophy. During the khilâfat of Hadrat Abû Bakr ؓ, the Muslims met the Romans in battle. The Muslims defeated them and reckoning that such was the custom of the enemy, decided to do the same to them. Hence, they cut off the head of the commander and sent it with Hadrat Uqbah ibn âmir ؓ to Hadrat Abû Bakr ؓ in Madînah Munawwarah. When the messenger came to him with the severed head, Hadrat Abû Bakr ؓ showed intense displeasure. Seeing this Hadrat Uqbah ؓ

exclaimed, O successor of Rasûlullâh ﷺ (why this displeasure)?” these people will do the same thing to us. Hadrat Abû Bakr ؓ replied, “What? Will the practices and actions of the people of Persia and Byzantium be followed? Never should the head of anyone be brought before me. For us the book of Allâh ﷻ and the Sunnah of Rasûlullâh ﷺ is sufficient to be followed.” (*Sharhus Siyar*, vol. 12)

4.) Hadrat Jâbir ؓ reports that once Hadrat Umar ؓ brought a copy of the Tawrâh from somewhere. He said, “O Rasûlullâh ﷺ, I have brought this copy of the Tawrâh.” He then began to read from there. As he continued to read, Rasûlullâh ﷺ showed great displeasure and a change appeared on his face. Hadrat Abû Bakr ؓ saw this change and exclaimed to Umar ؓ, “Death unto you! Can you not see the signs of anger on the face of Rasûlullâh ﷺ?” Hadrat Umar ؓ looked up at the face of Nabî ﷺ, and said, “I seek refuge in Allâh from His displeasure and the displeasure of His messenger. We are pleased with Allâh as our Sustainer, Islâm as our Dîn, and Muhammad as our messenger.” Rasûlullâh ﷺ, “I swear by that Being in whose control lies the life of Muhammad, if Sayyidunâ Mûsâ ؑ had to present himself now, and you people should leave me and follow him, you will have strayed from the straight path. If Mûsâ ؑ had lived up to the time of my apostleship, he would have followed me.” (*Mishkât*)

As explained before, Islâm refers to total obedience and subservience to the commands of Allâh ﷻ. Islâm is not confined to a few rituals, or mere beliefs and a few actions. The Islâm demanded by Allâh ﷻ is a whole way of life, shown to us by Nabî ﷺ. Hereunder, a brief glimpse of complete Islâm will be outlined:

1.) Aqâid: This entails believing in whatever has come to us via Rasûlullâh ﷺ, which are firmly and definitely established leaving no room for doubt. The most important belief is our belief in:

1.) Allâh ﷻ a.) Believing in the oneness of Allâh ﷻ- He alone is worthy of worship, and has no partner. b.) He ﷻ alone is our creator. We have not descended from some monkey, but our fore-father Âdam ؑ, the

most honourable of creation, was created by Allâh ﷻ. c.) All harm and benefit comes only from Him.

2.) Abstinence from shirk : Today, Europe in the place of old, despised idols, have carved and presented to the world a new set of idols, which are now being worshipped. Among these idols are "Our People", "My Country", "The Progress of the Nation", "The National Interest", "The Demands of the Stomach", "Wealth", "Power", "Enjoyment", and many others. The root of all these forms of false religion is worship of one's desires. In this sense, the worst of all idols is a person's desires. "Have you seen the one who takes as his god his own desires?" (*Sûrah Furqân*)

3.) Risalat: All the Ambiyâ ﷺ were commissioned by Allâh ﷻ with His divine laws. The final messenger is Nabî ﷺ, after whom no new messenger is to come. Whoever does not accept the Risâlat of Nabî ﷺ, is a disbeliever and cannot attain salvation in the hereafter, no matter what actions he does and whatever character he possesses.

4.) Âkhirah: This entails believing in the life after death. All people will be resurrected in the hereafter to account for their deeds. Those who believed will be admitted into Jannah forever, whereas those who die on disbelief will remain forever in Jahannam. Jannah and Jahannam have already been created, wherein there are physical as well as spiritual enjoyments and punishments.

Together with these fundamental beliefs, a Muslim must have faith in the following matters which are clearly spelt out in the Qur'ân, leaving no place for interpretation or logic:

a.) Capital punishment for acts of murder, adultery and fornication, robbery, etc. – The Islâmic system is the most perfect system which is the only solution to the world's problems afflicting man today. If a person claims that these sentences are barbaric, then his Îmân is at stake.

b.) Inheritance – The Qur'ân clearly prescribes portions for heirs. They have not been left to man's discretion. Generally, women-folk are deprived of their share completely, or are given a fraction of their

actual share, to keep them happy. The rest is then usurped by the men-folk. The Qur'ân sounds a severe warning to those who do not abide by these rules. As for those who mock or deny these portions, feeling them to be unjust, then he falls out of the fold of Islâm.

c.) Hijâb – This refers to the Islâmic system of repelling immodesty and immorality; by guarding the gaze; segregation of males and females; covering of one's satr (private parts) at all times; women covering their bodies in appropriate clothing which conceals their shape and contours; women speaking in coarse tones to non-mahram males when necessary; women concealing their faces when emerging from their homes; severe punishment for the commission of adultery, fornication, homosexuality, lesbianism; and the promise of great reward for chastity. Islâm is completely opposed to all forms of immodesty, immorality and depravity.

d.) Polygamy - The Qur'ân Sharif has granted man permission to have up to four wives. There is no need to acquire permission from the first wife in doing this. Many Muslims mock at this Qur'anic injunction, or try to re-interpret it to appease Western people, who ban bigamy in their countries, but regard adultery as a past-time and right of the spouse.

e.) Jihâd – The object of jihad is to for 'elevation of the word of Allâh ﷻ' and to establish the government of Allâh ﷻ in order to preserve the sanctity of the divine commandments of Allâh ﷻ, to prevent the wretched from making a mockery of these commandments , and to ensure that the devotees of Allâh ﷻ are able to take His name unperturbed by external influence. If the government of the day wishes to eradicate immoral habits, indecent customs and destructive thoughts of its populace without the authority of a political structure and system of government, it is beyond the reaches of probability. Good advice is effective for people of unsullied disposition. Regardless of how sincere your advice may be, it will never make an impression on people of obstinate dispositions. Two types of jihad have been mentioned in the Qur'ân. One is defensive - when the disbelievers attack you, then you should repel them. This is fard-e-ayn. The second

is offensive – to launch an offensive attack when the forces of kufr pose a threat to the freedom of Islâm. (*Refer to Sîrate Mustaphâ v. 2 for a detailed explanation on Jihad.*) The enemies of Islâm fear even the name 'jihâd'. They have made great efforts to undermine its importance in Islâm. One of Mirzâ Ghulâm Qâdiyânî's aims was to remove the fervour of jihad from the hearts of the Muslims. On the other hand, one of the aims of Maulânâ Qâsim Nânautwî in establishing his Madrasah was to create enthusiasm in the hearts of people for jihad and to prepare them for it. Rasûlullâh ﷺ said, "When you will abandon Jihad, Allâh ﷻ will place over you disgrace, which will not be removed from you, until you return to your dîn." (Abû Dâwûd)

f.) Slavery – Slavery existed before Islâm. It was found in all previous religions and faiths. Just as governments of the world mete out punishment to rebels and political prisoners and strip them of their freedoms, Allâh ﷻ has meted out the punishment of slavery to those who rebel against His law. Islâm thus did not abolish it, since it is a divine punishment for rebellion (kufr) against Allâh ﷻ. Islâm retained the concept but eradicated the injustices and evils associated with it. The West cause a commotion regarding the concept of slavery found in the Qur'ân, but fail to state that it is found in their scriptures. Today, they too practise individual slavery discreetly (prostitution, child labour- all backed by governments), as well as political slavery, wherein they force entire nations into bondage. (*Refer to Sîrate-Mustaphâ, v.2*)

g) Women's position – The Qur'ân declares that man has a position and rank above women. This is completely contrary to the clamour of the West for 'equal rights', 'emancipation of women' and 'women's rights'. Men are obliged to fulfil their duties towards women and they have been commanded likewise. Allâh ﷻ has created both men and women differently in many aspects, so that they could fulfil the duties assigned to them in their respective environments. Nabî ﷺ said to his beloved daughter, "O Fâtimah! Fear Allâh. Fulfil the compulsory duties (farâid) of your Sustainer and do the work of your house-folk." (*Bukhârî, Muslim*) Women fulfilling household duties, remaining obedient

to her husband, upbringing of children are amongst her fundamental duties so that a well- balanced society is created. Herein lies her honour. Today, the modern way of life dictates that she must leave the confines of her home, fulfil outside duties, be obedient to her bosses and superiors and leave her children to be nurtured by others. She must attain university degrees to be successful. Islâm allows her two degrees 1.) B.S.C (Baking, Sewing and Cooking) 2.) P.H.D (Permanent House Dweller). With this she may attain a C.H.O. degree (Chief Home Officer) In Islâm, a woman is an object of honour to be concealed and respected, and not an object to be exposed, humiliated and used most indecently, just to fulfil man's carnal instincts.

2.) Ibâdat: Salâh, Zakâh, fasting, Hajj, Qurbânî, Du'â have to be discharged. These are the rights of Allâh ﷻ. A Muslim has to fulfil these commands of Allâh ﷻ in the correct manner as prescribed by Nabî ﷺ, whether one fathoms their underlying wisdoms or not. These are objects in themselves, and not subject to worldly benefits.

3.) Muâmalât a.) Wealth - The verses of the Qur'ân point to the fundamental point that 'wealth', no matter what its form, is in principle 'the property' of Allâh ﷻ and it is He who has bestowed upon man the right to utilize it. So, Allâh ﷻ has the right to demand that man should subordinate this usage to the commandment of Allâh ﷻ. The following verse clearly explains this point "Seek the life of the hereafter by means of what Allâh has bestowed upon you, and do not be negligent about your share in this world. And do good as Allâh has done good to you, and do not seek to cause disorder on the earth." (Sûrah Qasas:77) This verse fully explains the Islâmic viewpoint on the question of property. It places before us the following guide-lines:

- 1.) Whatever wealth man possesses is from Allâh ﷻ.
- 2.) Man has to utilize it in such a way that his ultimate purpose should be the other world.
- 3.) Since wealth has been received from Allâh ﷻ, its usage must be subject to the laws of Allâh ﷻ, which takes two forms:

a.) Allâh ﷻ may command man to convey a specified portion of wealth to another. This commandment must be obeyed, because Allâh ﷻ has done good to you, so He ﷻ may command you to do the same.

b.) He may forbid you to use this wealth in a specified manner. He has every right to do so, because He cannot allow you to use wealth in a way which is likely to produce collective ills or to spread disorder in the earth. This is what distinguishes the Islâmic point of view from the capitalistic and socialist point of view. The Qur'ân Sharif has adopted an attitude of disapprobation towards this theory wherein man feels wealth and property is his sole property and he can do as he feels. The words of the nation of Shuaib عليه السلام are quoted: "They said, "O Shuaib, does your salâh command you that we should forsake what our forefathers worshipped, or leave doing what we want with our property?" These people use to regard property as theirs, hence claiming 'doing what we want'.

However, the Qur'ân substituted the word "the property of Allâh" for the expression "our property" thus striking a blow at the root of the capitalistic way of life. Islâm has mentioned a detailed guide with regards to financial dealings, the basic principle being the permissibility of private business, partnerships, co-operation of capital and labour (*mudârabah*), as well as prohibition of interest, deceit, concentration of wealth in the hands of a few people, etc.

b.) Marriage- Islâm has not regarded marriage solely as a transaction, but has added the element of ibâdah to it. Islâm has in detail explained laws of marriage and divorce, the manner of living correctly, the rights of each of the spouses and the responsibilities placed on them, etc. Unfortunately, from day one, marriage starts on a wrong foot. Pre-marital relationships, dating, lavish weddings functions wherein all sins (intermingling, music, photography) are committed, honeymoons, parties before the actual Nikâh, etc. are all against the teachings of Islâm. Nabî ﷺ said, "The marriage with the most

blessings is the one with the least expenses.” Shame and simplicity are the hallmark of any Islâmic function.

c.) Dressing: Islâm has enjoined on its followers to follow a certain dress-code. A true Muslim will emulate the dressing of his beloved Rasûlullâh ﷺ and stay far away from the ways of the disbelievers. By imitating the ways of others, there are great harms:

- 1.) There will be no outward distinction between Islam and kufr.
- 2.) It is also against self-respect and self-honour to choose to imitate others. A national emblem and national identification is also something whereby it becomes clear that this person belongs to a certain nation. If this is a real necessity, then there is no other way except abstaining from wearing the dress code of other nations.
- 3.) Choosing the social, cultural and dress code of the unbelievers actually entails accepting their leadership and authority. In fact, it entails an admission and an announcement of our inferiority. Islam does not permit this because the inferior choose the appearance of the superior and not vice versa. The ruled is compelled to follow the ruler. He wears his type of dress in order to please him. Since Islam is an independent religion, why should it emulate and follow others?
- 4.) Imitation will gradually result in having an inclination towards the unbelievers, which will lead to one to be afflicted by the Fire of Hell.
- 5.) Adopting the dress code and appearance of non-Muslims is an indication of having love for them, which is prohibited. Allâh ﷻ says: “O you who believe! Do not take the Jews and Christians as friends. They are friends of each other. Whoever among you befriends them, he is considered to be among them. Surely Allâh does not guide the wrong-doing people.”

What! Is this not a clear injustice that we claim to be Muslims, that we claim to love Allâh ﷻ and His Messenger ﷺ but our appearance and dress are that of the enemies of Allâh ﷻ and His Messenger ﷺ? No ruler and no government will ever tolerate a subject claiming to be loyal to the government while he maintains friendly ties, commercial ties and social contact with the enemies of the government. All these

acts are considered to be crimes against the government. Therefore, if Allâh, the most just of rulers, prohibits us from maintaining friendly relations and adopting the appearance and dressing of His enemies and the enemies of His ambassadors, i.e. His Messengers, why should anyone object to this?

6.) This imitation will gradually lead to ridiculing and mocking at Islamic dress and Islamic culture and consequently look down upon those who wear this Islamic dress. If a person is not looking down upon Islamic dress, why would he choose the dress of others?

7.) Difficulty will be experienced in promulgating Islamic laws. If a Muslim sees a fellow Muslim in the appearance of unbelievers, he will assume this person to be a Christian, Jew or Hindu. If such a corpse is found, he will not know whether the Janâzah Salâh should be read over him and whether he should be buried in a Muslim cemetery or not.

8.) When a person abandons Islamic dress and appearance, he will no longer enjoy any honour among his own people. If his own people do not honour him, what honour can he expect from others? Others only respect a person when he enjoys respect among his own people.

In the book, Az-Zawâjirr, 'Allâmah Ibn Hajar Haythamî رحمه الله quotes a Hadîth from Mâlik ibn Dînâr رحمه الله with regard to a revelation which Allâh ﷻ sent to a certain Nabî ﷺ saying:

"Say to your people that they should not enter the entrances of My enemies, they should not wear the dress of My enemies, they should not ride the animals that are ridden by My enemies, and that they should not eat the food of my enemies. If not, they will become My enemies just as those are My enemies." (*Kitâb az-Zawâjir*, v. 1, p. 11).

Hadrat Umar ؓ warns the Muslims from emulating the unbelievers

When the Islamic victories and conquests increased during the caliphate of 'Umar ؓ, 'Umar ؓ became concerned over the fact that Islamic peculiarities should not become affected by intermingling with the non-Arabs. On the one hand he stressed on the Muslims to abstain from emulating the non-Muslims and from adopting their appearance

and way of dress. On the other hand, he stressed on the unbelievers to maintain their ways and appearance so that they may remain distinct from the Muslims. This he did so that there may be no confusion and that the door of mixing and intermingling may remain shut. "Imâm Bukhârî رحمه الله عليه narrates that 'Umar رضي الله عنه wrote a letter to the Muslims in Persia saying: Beware of adopting the appearance of the polytheists."

Another narration states that he wrote the following: "You should wear the izâr (lungî), the shawl and sandals and hold on firmly to the dress of your forefather Ismâ'îl عليه السلام. Beware of falling into luxury and the appearance of the non-Arabs. Choose coarse, rough and old clothes, which are the clothing of humble people." (*Fathul Bârî* v. 10, p 240)

'Umar رضي الله عنه issued an edict to the Christians of Syria after they agreed to certain conditions. This was then promulgated in the Islamic caliphate. In return for accepting these conditions, the Christians of Syria were guaranteed protection of their lives, wealth and families. Amongst the conditions were, "We will not emulate or imitate them in their clothing be it the hat, the turban, the sandals or the parting of the hair. We will not converse in their language and we will not adopt titles that they have. We will not place saddles on horses. We will not suspend our swords. We will not make stamps in Arabic. We will cut the front section of our hair. We will remain wearing our style of clothing wherever we are. We will suspend the rosary from our necks. We will not raise the cross in our churches. We will not expose our cross or our scriptures on the paths and market places of the Muslims. We will ring our bells very softly in our churches".

A misgiving that is expressed at times is that if a person is covered in western or Hindu clothing from head to toe, will there be any effect on his belief in the oneness of Allâh ﷻ and the messenger-ship of Rasûlullâh ﷺ or will he become a kâfir by wearing these clothes?

The answer to this is: if you were to remove your male clothing for a short while and wear your wife's clothes: a satin pants, a red silk dress,

a brightly coloured scarf, bangles in your hands, anklets at your feet and a necklace around your neck; and you go to your office in this manner, then will you become a woman? Will there be any difference and decrease in your internal masculinity? Will you be prepared to sit in this manner in your office? It is hoped that based on your principles, you will be prepared to do this because according to you, there is nothing wrong in outward emulation. There is no harm in mere clothing. And when a person does not become a kâfir by wearing western clothing, a man will not become a woman by wearing a woman's clothes. What change will there be in him by merely wearing the clothes of women?

Without doubt, by wearing the clothes of a woman, a man will not immediately become a woman. But if he were to wear these clothes for several days, you will see that after a few days his mannerisms and actions will become like a woman. His tone, way of speaking, sitting, walking, everything will become like a woman. The reason for this is that the outer has an effect on the inner. All the intelligentsia are unanimous in this regard that just as the inner has an effect on the outer, in like manner the outer has an effect on the inner. The heart is illuminated by good deeds and it becomes dark by evil deeds.

It should be understood in the same light that although there may not be any effect in wearing western or Hindu clothing at present, how do we know that this will not cause any internal harm later on? You should understand well that as long as your Islamic beliefs are protected internally, till that time you will only be emulating the Christians and polytheists by using their dress. And according to the Hadîth of Rasûlullâh ﷺ "The person who emulates a nation is considered to be from among them." You are thus a criminal for having committed this crime of tashabbuh. And, if Allâh forbid, your outward appearance has an effect on your internal self and harms your Islamic beliefs as well, you should understand that you have not remained emulating the Christians and polytheists, but you have become one of them. The same rule will apply to you even if you make

verbal claims to Islam. Such Islam will be referred to as a national Islam and not a Shar'î Islam. Shar'î Islam is that which is in accordance with the fundamentals of the Sharî'ah. (*Seerate-Mustaphâ v. 3*)

4.) Akhlâq: Islâm has described in detail spiritual maladies as well as their cures (e.g. pride, vanity, malice, tale-bearing, anger, evil thoughts, love of the world, futile speech, back-biting, lies, stinginess, ostentation, excess of sexual desires) as well as the beautiful qualities and the means of attaining them (e.g. repentance, patience, gratitude, hope in Allâh ﷻ, disinclination from the world, shame, trust in Allâh ﷻ, love of Allâh ﷻ, sincerity, pondering over the creation of Allâh ﷻ, constant visualization of Allâh ﷻ, etc.). These are explained in detail in the books of tasawwuf and these qualities are taught by the Mashâikh in the Khânqahs. For a person to be a complete Muslim, these noble qualities must be imbued and the evil qualities must be eradicated.

5.) Muâsharat: Islâm has explained how a person must live with others. Rights of parents, children, spouses, neighbours, in-laws, family members, teachers, students, friends, etc. have all been explained.

6.) Abstinence of sin: Even though these have been mentioned in the preceding points indirectly, a few sins will be mentioned, which are prohibited in Islâm, but have become common amongst Muslims:

a.) adultery, fornication, incest, homosexuality, and those actions which lead to them (fantasising, speaking, listening, touching and looking at ghair-mahrams); exposing of the satr, non-observance of the laws of hijâb

b.) backbiting, lies, slandering, vulgar language, mocking others;

c.) interest, abuse of trust, purchasing stolen goods, non-payment of Zakât, non-payment of debts, depriving heirs of inheritance, bribery, insurance, gambling;

d.) listening to music, viewing television, photography, pornography

e.) consuming of liquor, intoxicants

f.) disobedience to parents, breaking family ties, not fulfilling one's rights to spouses and children, breaking ties with Muslims

g.) Shaving or trimming of the beard, imitating the disbelievers in dress, wearing silk, keeping trousers below ankles,

Which Group Should we Follow?

Rasûlullâh ﷺ said, "Such a time will come that my Ummah will follow the Jews and Christians in every action, so much so that if one of them has to openly have relations with his mother, then there will be from my Ummah who will do the same. Verily the Banî Isrâîl was divided into 72 groups. My Ummah will be divided into 73 groups. Everyone will be in the Fire, save one." The Sahâbah رضى الله عنهم enquired, "Who are they, O Rasûlullâh ﷺ?" Nabî ﷺ replied, "That path upon which I and my companions (the Sahâbah) are." (*Tirmidhî*) According to a narration in Ahmad and Abû Dâwûd, Hadrat Mu'âwiyah رضى الله عنه narrates, "70 will be in the Fire, and one will be in Jannah. This is the Jamâ'at. In my Ummah, such groups will emerge that their desires will enter them, just as rabies enters a person's body, which enters every vein and joint."

The defining mark of the Ahlus Sunnah wal Jamâ'at is that, together with accepting the Qur'ân as the foundation of religion, they understand the Sunnah of Nabî ﷺ, that is to say his statements and practice, to be its exposition and the elaboration of what it sets out in principle, and that whatever has not been explained in the Qur'ân itself is to be found in the Sunnah. They therefore regard the Sunnah as an intrinsic part of religion and something that has to be followed.

Together with this, they also regard the Sahâbah as the measure by which these things are to be understood. This means that whatever they understood to be the intent of anything in the Book of Allâh or the Sunnah, and whatever rulings they were all agreed on also have to be followed, and no Muslim has the right to hold any contrary opinion on the rulings and decisions on which they were all in agreement. In the view of the Ahlus-Sunnah wal Jamâ'at, the Ijmâ (consensus) of the Sahâbah on any matter of religion means that the matter becomes definitive, and to disagree with it is then error, because without any doubt the Sahâbah knew better than anyone else the environment, the atmosphere, the conditions, and the language in which the dîn arrived. Then, they acquired the Dîn direct from Nabî ﷺ, and had the

benefit of his company and training. Thus, none can possess a better knowledge of religion and understanding of the spirit and the intent of the messenger of Allâh ﷺ than them. Religion is what they understood it to be. In short, they regard the consensus of the Sahâbah ؓ on any question of religion as being decisive, and in their view there is no room for disagreement with it.

The basic difference between other sects and the Ahlus-Sunnah Wal Jamâ'at is that they hold firmly onto the *dhâhirul-kitâb* (the clear meaning of the Qur'ân) and the Sunnah, do not make complicated interpretations to make the basic texts conform to their own intelligence and opinions, and regard the consensus of the Sahâbah in matters of religion as being a definitive source which is obligatory to follow.

Together with this, the Ahlus-Sunnah Wal Jamâ'at regard the understanding and thinking (*fikr*) of the Salafe-Sâlihîn as more reliable than our own. Today a group called the Salafis have arisen. They restrict the word Salaf to mean Sahâbah only. What they propagate is that we should follow the Sahâbah directly, leaving aside the Salafe-Sâlihîn. This means that they put themselves on an equal footing with those scholars whom the rest of the Ummah called the Salafe-Sâlihîn, and will put their own understanding of whatever they consider to be the viewpoint of the Sahâbah ؓ ahead of the interpretation of those scholars. Thus, they more or less disregard the consensus of the *jumhur* (majority view) of the scholars of the Islâmic world for the intervening 14 centuries.

The position of the orthodox scholars is that the most reliable way of establishing the understanding and practise of the Sahâbah is through uninterrupted continuity of consensus among the scholars of religion on the whole body of Sharî'ah, going all the way back from now till the Sahâbah ؓ themselves, and not simply through individual reading and interpretation of a large volume of isolated fragments of information in the form of the incomplete collections of Hadîth that still remain with us today. (Abridged from 'Din and Sharî'ah' by Maulânâ Manzur Numani رَحْمَةُ اللهِ عَلَيْهِ)

The following are the salient features of the sects of falsehood:

- 1.) It rejects the authority of the Sahâbah ﷺ.
- 2.) It rejects the Islâmic concept of taqlîd, thus refuting the validity of the four mazhabs.
- 3.) It casts aspersions and creates doubts regarding the authentic Ahâdîth of Rasûlullâh ﷺ and attempts to wreck the grand superstructure of the Sharî'ah which the Fuqahâ (jurists) raised on the basis of the Qur'ân and Ahâdîth.
- 4.) It exhorts people to formulate their own opinions by a self-study of the Qur'ân and Ahâdîth. Dîn cannot be learnt without *suhbat* (company of a teacher). Islâmic courses on computer, on television, on the internet, etc. cannot teach a person true Islâm.
- 5.) It places greater emphasis on political aims. Spiritual reformation, the life of the hereafter and the pleasure of Allâh ﷻ are assigned secondary roles and made subordinate to political goals.

May Allâh ﷻ grant us the ability to live our lives and die as true Muslims as demanded by Allâh ﷻ. Âmîn.

Say, "Verily my Salâh, my sacrifice, my life and death are only for Allâh, the Sustainer of the worlds."

"Today, I have completed for you your Dîn, I have completed My favour upon you, and I have chosen for you Islâm (total obedience) as your Dîn (way of life)."