

## In the Name of Allah, the Most Gracious, the Most Merciful

### Kitâb-ut-Tawheed

#### (Book on Islamic Monotheism)

#### (THE BASIS OF ISLAM AND THE ESSENCE OF MONOTHEISM)

All praise and thanks are due to Allah. We praise Him and ask Him for help and forgiveness. We seek refuge with Allah from our evil conduct. Whomsoever Allah guides, none can mislead and whomsoever He sends astray, none can guide. Whoever obeys Allah, will be rightly guided, and whoever disobeys Allah and His Messenger, will definitely stray far away.

I bear witness that there is no God but Allah alone, He has no partner and I bear witness that Muhammad is His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

which means, "**O you who believe! Revere Allah with His due reverence, and do not die unless you be Muslims.**" (Aal-'Imrân, 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

which means, "**O you mankind! Revere your Rabb (Lord) Who created you from a single Nafs (soul, person, ...), and from that He created its mate, and spread from the twain many men and women; and revere Allah by Whom you question one another and the maternal ties. Surely Allah is ever Watcher over you.**" (An-Nisâ', 4:1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٢﴾﴾

which means, "**O you who believe! Revere Allah and speak straightforward words. He may make good for you your deeds and He may forgive you of your sins. And whosoever obeys Allah and His Rasul (Messenger), he then of course has gained a mighty gain.**" (Al-Ahzâb, 33:70-71)

In truth the best of ideas are in the Qur'ân, and the best guidance is that of Muhammad (peace be upon him). He is the perfect example and role model.

This is actually a brief study of the very roots of Islam, the essential nature of Tawheed, its proof from the Qur'ân and that which has been established in the Sunnah (tradition of the Prophet). We have given it the name **“Kitâb-ut-Tawhid: the principle of Islam and the essential nature of Tawheed”**.

**Some of the motivations behind its writing were as follows:**

**First:** The old problem of the definition of **“worship”** and its relationship with the concept of **“God”**. This was followed by an unsound judgment, by many Muslims, of polytheism and of leaving Islam, which are very serious matters. They are related to the principles and the fundamentals that require sure evidence and strong, certain proof. This must not be the object of controversies or divergent points of view.

**Second:** The confusion of the conventional division of Islamic Monotheism into **“The Oneness of Allah’s Lordship”**, **“The Oneness of Allah’s Divinity”** and **“The uniqueness of Allah’s Names and Attributes”**. This confusion has an essential relationship with the previous problem, besides its being a weak division, which is not convincing or productive due to the following reasons:

- (A) It is an ineffective analysis, as its constituent parts are intermixed because of the overlapping of the divisions.
- (B) It is not conclusive or comprehensive, because other important divisions of Islamic Monotheism are not included. For instance, the monotheism of “rulership” and the monotheism of “Love of Allah and loyalty to Him”. They can not be inserted, in the current analysis except by an obvious clumsiness and artificially.
- (C) It is not protected from the insertion of those ideas which are not of the principles of Monotheism. Like many of the subjects, “the Attributes”, which is a branch of “Monotheism of Obedience and Following”, and not a principle or an independent division of monotheism. This distinction is made regardless of the viewpoint of some of the adherents of the Wahhaaby call, who attribute themselves to Salafi Islam.
- (D) It is only traditional and conventional, and not “religious”, i.e. dictated by Shariah, for it does not follow what the Qur'ân and Sunnah have taught us are the meaning of words like “God”, “worship” and “Lord”, etc.
- (E) It is not corresponding to the reality of polytheism and worship, regarding humanity in general, and Arabs, especially at the time of revelation of the Qur'ân. It has been based on an inadequate division, and not on investigating a complicated reality of the overlapping tenets. This requires probing and division after extensive investigation, although the Glorious Book has indicated and discussed most of them. Sunnah did the same.

**In fact, we may safely assert that it is an incorrect division, and so can be misleading, due to its open inconsistency with the meaning of these words in Arabic, which is the language of the Qur'ân.**

**Third:** Several problems have emerged during the period of time which followed the end of the last caliphate. It can be called an "Islamic state", and the conversion of the whole world into "Dar-ul-Kufr", the (Dominion of Disbelief). These problems were about the reality of Monotheism, its sections and its discussion for issues like Rulership, Hostility and Allegiance (Antagonism and Loyalty). These problems resulted from points of weakness and faults in the above mentioned traditional divisions. The problem increased by the work of government scholars (unqualified Jurists attached to the ruling regimes!) who contributed to misleading not only common Muslims, but also the elite. They did so on behalf of their rulers, who worked to alter Sharī'ah laws, antagonize the true worshippers of Allah, befriend the enemies of Allah and Islam, and even fight against their Muslim brethren under the command and banner of hostile polytheist troops. They, alas, did that for the sake of returns and benefits of this worldly life. Thus, they have betrayed and breached the heavenly covenants. In this regard, the Glorious Qur'ân says,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَأَشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُخْسَ مَا يَشْتَرُونَ﴾

which means, "**And (remember) when Allah made a covenant with (laid a charge on) those who had received the Scripture (He said): You are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby**" (Aal-'Imrân, 3:187)

We appeal to Allah, the Exalted to make this book useful and to guide us in order that all of our deeds be sincere, seeking Him alone. He has power over all things. May the Salutations, Blessings and Peace of Allah be upon His Messenger and servant Muhammad, and on his virtuous family and faithful Companions until the Day of Resurrection. Praise be to Allah, Lord of all the Worlds.

## **BOOK ON ISLAMIC MONOTHEISM**

### **(THE BASIS OF ISLAM AND THE ESSENCE OF MONOTHEISM)**

#### **CHAPTER I:**

#### **WORLDLY LIFE AND RELIGION (DEEN)**

**According to Muslims, the word “religion”(Deen) means a comprehensive way of life, that is, a specific way of living based on a comprehensive belief regarding the universe, man and life and its relation with that which precedes it (Allah, the Almighty), and its relation with what succeeds it (the Last Day with all the reckoning and rewarding). Religion not only regulates the relationship between man and Allah nor just identify some of the moral values and individual proprieties (as it is the case with the “modern” civilizations). Rather, religion is a comprehensive regulation of man’s life in its entirety:**

1. Man’s relation with Allah, the Almighty, concerning creeds and acts of worship;
2. Man’s relation with himself concerning knowledge, belief, intention, emotions (love, hate, loyalty, ..etc), manners, foods and clothes, and even concerning beautifying and adorning oneself;
3. Man’s relation with other human beings
  - a. Family relations; such as marriage, kinship, inheritance (i.e., concerning the family or kinship system),
  - b. Private or “**civil**” relations, that is relations with other individuals concerning contracts, transactions, industry, agriculture, exchanging services in trade, contracts, institutions and corporations.
  - c. Public relations such as between the ruler and his subjects; constitutional relations, relations with public authorities; the constitution of the state, the judicial system and the penal code (proofs, reward and punishment judgments), public fund legislations concerning land tax, booties, taxes, excises, public ownership funds and state funds;
  - d. International relations like those concerning independent groups, nations and countries as regards treaty provisions, Jihâd (Fighting in the Cause of Allah), envoys and embassies;
4. Man’s relation with other creatures;
  - (a) Animals;
  - (b) Plants;
  - (c) Inanimate objects;
  - (d) The environment in its complex whole

It is worth noting that pure natural sciences such as physics, chemistry, botany and other sciences – concerned with the laws of the physical world - that use experimentation, observation, sense, perception and reason along with the application of these sciences in the fields of engineering, agriculture and medicine and their related skills, handicrafts and arts: such as shipping, smith craft, architecture, etc. are all considered to be related to worldly matters. The same applies to the method of making and increasing wealth by

means of grazing, hunting, planting, manufacturing, and trading as well as sciences related to circulating money and funds and the nature of a market, that is, the science called "**the science of economics**". – All of these sciences are considered to be related to worldly matters. In distinction all the **legitimate (defined by Allah)** means of earning money, **legitimate** channels through which it can be spent and all means of distributing wealth in society – which is called "**the economic system**", or "**economic policy**" – are not related to **worldly** matters but rather to **religious** matters. For they are certainly related to the perception of life, which is the comprehensive belief regarding the universe, man and life and its relation with what precedes and what succeeds it. Allah, the Exalted and Ever Majestic, revealed obligatory Shari'a legal judgments, that must be followed and for which man will be held accountable on the Day of Resurrection. From this reckoning ensues either eternal happiness which lies in the Pleasure of Allah and enjoying the delights that endure, or permanent misery which is in the Anger of Allah the Almighty and the severe torment.

Thus, we can say that "Madaniyyah"(**Urbanization**) (sometimes translated unsatisfactorily as **Civilization**) which is the total sum of the material manifestations of human activities includes:

- **Experimental and observatory sciences:** such as physics, botany, geology, astronomy, etc.,
- **Applied sciences** based on the above - mentioned sciences such as electrical engineering, agriculture, mining and medicine;
- **Related skills, crafts and arts** like shipping, carpentry, smith craft, architecture and operating related machines, equipments, roads, facilities and agricultural products.

Based on this well-specific definition, it becomes clear that "**Urbanization**"– in origin and in principle – is universal, general, unbiased and has nothing to do, in principle, with the perception of life. **Urbanization** is also essentially similar in all nations regardless of their beliefs and cultures. Therefore, it is possible for a Muslim to borrow it from any place and apply it in any manner he wishes as long as it does not contradict any Shari'a legal text and that he is totally aware and permanently cautious of its possible cultural poisoning and its possible contamination with biased beliefs and doctrines.

There is also a "**special Urbanization**" that is related to and influenced by a perception of life. This type of civilization is uniquely related to a specific nation or people and Muslims should neither borrow nor copy it from others. This special urbanization includes: arts of dancing, painting, sculpture, acting, theatrical performances, etc. It also includes some professions such as prostitution, Allah forbid, as well as certain physical sports, amusement and entertainment, like for example: bull and cock fighting, etc.

As for "**Hadhaarah**"(**Civilization**), it is a way of living. It is the total set of beliefs, concepts, morals and criterions of life and its related "culture".

Indeed, many times the use of these terms overlap so that the term "**Civilization**" is used when the actual term meant is "**Urbanization**". Sometimes the two concepts are mixed up resulting in a kind of confusion. The clarity of the perception of belief is marred by such confusion and the process of taking a sound juristic attitude becomes difficult. Therefore, we should be accurate when dealing with these difficult concepts and take care that the meaning of a concept corresponds to the term itself, so that they do not overlap or become confused with one another. Otherwise the creedal, intellectual and practical consequences will be serious.

It is true that the term "**Civilization**" is close in its original meaning to that of "**Urbanization**". However, **Civilization** is closer in meaning to denoting a particular way of living than **Urbanization**.

In Arabic, the term "**Civilization**" (Hadhaarah) has been used to denote meanings related to thoughts. That is why it was much closer to expressing concepts.

Al- Qâmûs states that, "/hadura/ with a dammah similar to /nadusa/, that is, a man of eloquence and who is well-learned in jurisprudence. **Al-Lissan** also points out that /*rajulan hadr*/ with a sukkun on the /d/ denotes a man of eloquence. So the term "**Civilization**" (Hadhaarah) is closer and more appropriate than "**Urbanization**" (Madaniyyah) in denoting a set of concepts, moral and ideal value: How things ought to be, whereas "Urbanization" is more appropriate in denoting material forms, how things are.

It is important to bear in mind the essential difference between the contents of both concepts. As for these terms, they should not be incontestable.

Nevertheless, being accurate in selecting a term that corresponds or is close to the intended meaning is still important and required.

The term "**Culture**" means all the sciences, knowledge and crafts which the belief of such a civilization has evolved and out of which they emerged. It could also denote the knowledge that influences the mind and its "**moral**" judgment of matters, like legislation, economics, history, language, and similar branches of knowledge.

Thus "**Civilization**" and "**Culture**" which is a part of it, are necessarily biased and unique to each nation and people. It is related to the basic beliefs that such a nation holds. If such a civilization emanated from a comprehensive belief regarding the universe, man and life – as in the case of the Islamic civilization and the liberal, democratic, capitalist civilization – it would be a "**religious**", "**ideological**" or "**belief - based civilization**".

**Civilization** is always connected to the unique features of these people and this nation which emerged through the historical development and the interaction with events happening with the passage of time. In this case, such a civilization would be a **man-made civilization** like the Greek, Babylonian, Assyrian, Chinese and European civilization that emerged a few centuries ago. That is, before the liberal, capitalist, civilization became victorious and predominated life in Europe and in the United States.

There is no doubt that the Greek, the Babylonians and the Assyrians in ancient times and the Americans and Europeans more recently had their own religions such as paganism, Christianity, Buddhism and Confucianism. Yet, all of these are just pure spiritual and moral religions. They do not include all the concepts, convictions, criteria or legislations covering all aspects of life. Thus, no civilization will emerge from them. But the people



agree on their own set of concepts and legislations pertaining to worldly affairs. These man-made concepts, convictions and criteria constitute their own civilization though they are not derived from their religion. This way the people have a non-religion-based civilization. although they may believe in a certain religion, their civilization is not derived from it, therefore it is a **“man-made civilization”**.

In modern times, several people and nations, while embracing several different religions, follow the same civilization like the Japanese, the Indian, the Americans and the French, which is the Western liberal capitalist civilization

That is why, Islam had its own civilization and culture; the **“Islamic civilization”** including its unique culture which is the **“Islamic culture”**. This culture includes the sciences of the Arabic language and those of Islamic religion (Deen) with its various branches. They filled the world with light, knowledge and guidance. This is the most perfect civilization in the whole world, which produced the largest number of books and references.

Western commentators often brag about what they call **“Human Civilization”** while it is a **false** term referring to their own civilization. It is a pagan civilization based essentially on Graeco-Roman paganism with slight traces of the Christianity of Paul (not the genuine "Christianity" of Issa (p.b.u.h)) and a cursed racial Judaism, that of sinful scribes and priests who killed the prophets (not the genuine "Judaism" of the Torah and Musa (p.b.u.h)). This Pauline Christianity diverged further, several centuries after its emergence, to become a spiteful and malicious Crusade for temporal reasons.

This Western civilization is just a purely local civilization that has nothing to do with the beliefs, thoughts, concepts, convictions and customs of the rest of the world no matter how the proponents of **“globalization”** brag and argue.

They selected that term that bears human and international connotations so as to deceive the other nations in the world, and Muslims in particular. The purpose is to cunningly drive Muslims out of their own religion (Deen). For embracing such a Western civilization, falsely and erroneously known as **“human”** and living according to it, inevitably entails Muslims' reverting to disbelief, misguidance and to perpetual misery and a permanent curse. Eventually, it leads to eternal dwelling in Hellfire.

The term is also strongly indicative of the racialism and arrogance of the West and of its contempt for the rest of mankind. They claim that whatever is Western is **“Human”** and **“International”** while whatever is non-Western and belongs to other nations, is underdeveloped, backward, uncivilized, barbaric and does not deserve to be called human. In the best scenarios, it is limited, local and can never be universal.

Thus, we deduce that religion (Deen) is not just acts of worship, belief in the unseen or proper morals and manners – as it is the case in the Western concept. In fact, all the voluntary human deeds are subject to Shari'a legal judgment whether:

- a. They were meant just for worshipping Allah, the Almighty, or seeking His Pleasure, that is to fulfill a **“spiritual”** or **“ritual”** value or aim (pure acts of worship like prayer, Dhikr (remembering Allah) and invocation, ..etc);
- b. They were meant to achieve a **“moral”** value: (morals are like truthfulness, honesty, generosity and even tenderness to animals);
- c. They were meant to achieve a **“humanitarian”** value: (like aiding people in distress and rescuing a drowning person regardless of his color, creed, nationality or race);

- d. They were meant to gain an **"ideal"** profit: (such as gaining glory, fame or praise);
- e. They were meant to acquire a **"material"** benefit or value: (like money through trade and the like).

All of the above-mentioned human deeds are subject to Shari'a legal judgments. **Abiding by Shari'a legal judgments is the spiritual, or worshipping, aspect in it.** When man realizes that he worships Allah, the Almighty, in all his affairs - by worship we mean accepting, submitting, being content and obeying Allah, the Almighty, based on glorifying and loving Him. If man adhered to Shari'a legal judgments in all his deeds, he would become a spiritual worshipper who deserves to be praised and rewarded by Allah, the Almighty, for that adherence. This is true spiritualism. It is related to **"awareness"**, **"consciousness"** and **"perception"**, and not to the **ephemeral** spirit or to the fact that man is made up of **"body"** and **"soul"** regardless of this statement's truthfulness or falsity. This is totally a different issue.

Some religious scholars say that, **"When intentions are good, customary actions become acts of worship"**. This is inaccurate, for customary actions - or permissible acts to be more precise - do not become desirable or obligatory acts. Yet, the presence of certain **"awareness"** or **"intention"** deserves reward (or even punishment) not to the deed itself as a mere deed. The doer of the deed per se which is permissible - will neither be rewarded nor punished. This important issue will be discussed later in detail in a separate section - Allah Willing.

What we have just said is a reality that can be recognized with perception, the reason and through interpreting texts of Revelation (i.e. Shari'a legal texts): the Qur'ân and Sunnah and nothing else, for these are the only two Shari'a legal texts and they are the only revealed texts - as we will prove shortly. Though, that would have been sufficient but, Allah, whose Names and Attributes are blessed and sanctified, has **explicitly** stated some of these points in the Qur'ân. He also revealed that - to his infallible Prophet Abul - Qâsim Muhammad bin 'Abdullâh bin 'Abdul-Muttalib, the Hashemite, Quraishi, Adnâny, Arab, the illiterate Prophet and Messenger, the last of the prophets, the leader of Messengers - directly and explicitly that no exegesis - even if all texts are brought together - would be needed to further prove it. This includes:

\*What has been recorded by Imam Ahmad bin Hanbal in his *Al - Musnad* with a correct and authentic chains of transmission from 'Ishah and Anas. They narrated, "The Prophet (peace be upon him) heard sounds. So he asked, 'What are these sounds?' it was said, 'It is the palm tree being pollinated, O Messenger of Allah!' He said, 'If they had not done that, it would have been better.' So they did not that year and the date became unripe or rotten. They mentioned it to the Prophet (peace be upon him) and he said, **'If it is something related to your worldly affairs, it is your affairs (in another narration chain, 'You are more knowledgeable of it'.) If it is something related to your religion (Deen), it is (referred) to me.'**" the same Hadîth was also recorded by Ibn Mâjah and Abu Ya'lâ and Sheikh Husain Asad said, "It has a sound chain of transmission". Ibn Hibbân narrated it (through Abu Ya'lâ') and Sheikh Shu'aib Al-Arnâ'ût said, "It has a sound chain of transmission according to the conditions set by Imam Muslim. "Muslim recorded a narration bearing the same meaning with an authentic chain of transmission but with an improper summary. He narrated, **"You are more knowledgeable of your worldly affairs."** It is an aborted version that people unfortunately use in most cases. Another version similar to that of Muslim was recorded by Ad-Dâraqutny. It was also recorded by Al-Bazzâr in his *Musnad*. Imam Abu Muhammad Aly bin Hazm recorded it in *Al-Ihkâm fy Usûl Al-Ahkâm* through Al-Bazzâr's chain of transmission. The Hadîth related by Anas as



found in Al-Bazzâr narrates, **"You are more knowledgeable of what is good (for you in) worldly life. As for your Hereafter, it is (referred) to me."** This narration seems to be of similar meaning, for one of the narrators must have replaced the word "Your religion (Deen)" with the word "Your Hereafter".

\*Imam Ahmad bin Hanbal also recorded in his *Musnad* a Hadîth with an authentic chain of transmission. It is as follows: Abu Qatâdah (may Allah be pleased with him) said, "We were with the Messenger of Allah (peace be upon him) on a journey. He said, 'If you do not reach (a place of) water by tomorrow, you would become thirsty!' The people rushed seeking water, but I lingered behind with the Messenger of Allah (peace be upon him). Riding his camel the Messenger of Allah (peace be upon him) leaned and he took a nap. So I tried to rest him on me and he rested on me. Then he leaned, and I tried to rest him on me and he rested. Then he lent again till he almost fell from his camel. Then I tried to rest him on me but he woke up and asked, 'Who is the man?' I said, 'Abu Qatâdah!' He asked, 'How long have you been traveling?' I said, 'Since this night.' He said, 'May Allah safeguard you as you have safeguarded His Messenger!' He said, 'What if we spent the night here?' He lent towards the tree and climbed down the riding camel. Then he said, 'Behold! Can you see anybody?' I said, 'Here is one person on a camel. There is the other.' The number came to a total of seven. He said, 'Keep (try not to forget) the time of our prayer!' We slept over and were awakened only by the heat of the sun. We woke up and the Prophet (peace be upon him) rode his animal. He moved ahead and we moved slowly, then he got off asking, 'Do you have water?' I said, 'Yes, I have a basin with little water'. He said, 'Bring it to me' and I did. He said, 'Just take a dribble, just take a dribble.' The people performed ablution and there remained a small amount of water. He said, 'Keep it Abu Qatâdah, for it will be of use.' Then Bilâl called for the prayer and they performed two raka'ahs before Fajr (Dawn) Prayer and then performed Fajr Prayer. Then he rode and we rode too. People said to one another, 'We have not performed prayers properly (delaying its performance from due time).' The Messenger of Allah (peace be upon him) said, **'What is it that you are saying? If it is a worldly matter, it is up to you, but if it is a religious matter, it is (referred) to me.'** We said, 'O Messenger of Allah! We have not performed the due prayers properly.' He said, **'There is no negligence due to sleep, but it is while being awake. If it is so, then perform the same prayers tomorrow at its due time.'** Then he said, 'What do you think the people (say about us)?'. They said, 'Yesterday, you said: if you do not arrive to (a place of) water by tomorrow, you will become thirsty. People are at the place of water. The people woke up the next morning missing their Prophet (peace be upon him). They said to each other: The Messenger of Allah (peace be upon him) is at the place of water. Among the people were Abu Bakr and 'Umar. The two said: O People! The Messenger of Allah (peace be upon him) can never precede you to the place of water and leave you behind! If people were to obey Abu Bakr and 'Umar, they would have been guided.' (He said it three times). At noon, the Messenger of Allah (peace be upon him) rose to them. They said, 'O Messenger of Allah! We have almost died out of thirst.' He said, 'Allah forbids that you may perish.' Then he said, 'Abu Qatâdah! Get your basin.' I brought it to him. Then he said, 'Untie my cup for me.' I did and brought it to him. He started to pour water in it and water the people. So people were crowded around him. He said, 'O you people! Behave properly, for all will drink.' Everyone drank except myself and the Messenger of Allah (peace be upon him). He poured water for me saying, 'Go ahead! Drink Abu Qatâdah.' I said, 'You drink first, O Messenger of Allah.' He said, 'The person who gives water for the people is the last one to drink.' So I drank and he drank after me. The same amount of water that was in the basin remained in it. That day, the people were about three hundred." Abdullâh bin Rabâh (a sub-narrator) said, "Umrân bin Hushain heard me relate this tradition in Al-Jâmi' Mosque and asked,

'Who is the man (i.e. who are you)?' I said, 'Abdullâh bin Rabâh Al-Ansârî.' He said, 'The (one among) people is more knowledgeable of their matters. Beware how you narrate, for I was one of the seven people that night.' When I was done, he said, 'I never thought that anyone memorized the Hadîth (so accurately) other than myself?!'

- **Aḥmad recorded** the same narration on the authority of Abu Qatâdah with some additions and with a different chain of transmission.

- '**Abdullâh bin Imam Aḥmad bin Ḥanbal** recorded the same narration on the authority of Abu Qatâdah with a different chain of transmission.

- '**Abdullâh bin Imam Aḥmad bin Ḥanbal** recorded on the authority of Abu Qatâdah with a different chain of transmission. All of these chains of transmission are correct and authentic which can be considered as conclusive evidence.

The Hadîth, either with its lengthy or summarized versions – has several follow ups and evidences both in authentic and good chains of transmission. Ibn Khuzaimah recorded it in his **Saḥîḥ** with a summary. Ad-Dâraqutnî recorded it with major summarization keeping only the following statements. "The Messenger of Allah (peace be upon him), **'If it is a worldly matter, it is up to you, but if it is a religious matter, it is (referred) to me!'** We said, 'O Messenger of Allah! We have not performed the due prayers properly.' He said, **'There is no negligence due to sleep but it is while being awake. If it is so, then perform the same prayers tomorrow at its due time.'**" We have mentioned this meritorious and eloquent Hadîth in its full length, because it is full of wisdoms, judgments and **miraculous evidences** of the Prophet-hood of Muhammad (peace be upon him).

\***Ibn Ḥibbân** recorded in his **Saḥîḥ** that Râfi' bin Khadîj (may Allah be pleased with him) narrated, "The Prophet of Allah (peace be upon him) arrived at Medina while the people were pollinating palm trees. He said, 'What are you doing?' They said, 'Something they used to do!' He said, **'It would have been better if you did not'** So they stopped doing that but the number of palm trees decreased (the sub-narrator doubted whether these formed the exact wordings: or the trees were depleted.) They said that to the Prophet (peace be upon him) who said, **'I am just a human being. If I told you something about your religion (Deen), you should follow it, but if I told you something about your worldly matters, I am just a human being (i. e. might be mistaken)'**" Sheikh Shu'aib Al - Arnâ'ût said, "It has a good chain of transmission." Aṭ-Ṭabarânî recorded it in ***Al-Kabîr*** through another independent chain of transmission. The Hadîth – with no doubt - is authentic through both chains. Thus it is conclusive evidence – as will be developed in the Appendix – Allah willing.

\***Talhah bin 'Ubaidullâh** (may Allah be pleased with him) narrated, "I passed with the Prophet (peace be upon him) by the palm trees in Medina. He saw people at the top of palm trees pollinating them. So he asked, 'What are these people doing?' It was said, 'Taking from the male and putting to the female to pollinate it.' He said, **'I do not think that it will do any good.'** The people heard of what the Prophet (peace be upon him) had said and so they stopped doing that and they climbed down the trees. But that year, trees did not produce any dates. The Prophet (peace be upon him) was informed about that. So he said, **'It was just an assumption I made! If it is of any good, do it. I am a human being just like you. Assumptions can be true or false. But when I tell you what Allah, the Exalted and Ever Majestic, said, be sure I would not lie about Allah!'**" This is an authentic Hadîth recorded by Aḥmad and Ibn Mâjah as described in detail, in the

## Appendix.

Talhah bin 'Ubaidullâh adds an **extremely important and interesting point**, namely, that the Prophet (peace be upon him) who is rendered by Allah totally infallible from committing mistakes has used the word "**assumption**" in the tradition. People abandoned certitude because of an unjustified assumption, for certitude cannot be dispelled by an assumption, even if it was an assumption made by the last of the prophets. **Assumptions and guesswork can be of no avail against certitude and truth. It can either be false or true, while certitude is always true.**

The above-mentioned sound Hadîths are supported by six of the Companions namely; 'Ishah, Anas, Râfi' bin Khadîj, Abu Qatâdah, 'Imrân bin Hushain and Talhah bin 'Ubaidullâh (may Allah be pleased with them all). They were related through four different authentic chains of transmission, each separately from the other, in two different incidents, with a considerable time span between both. It is impossible to think that the narrators colluded to make it up, lie or fabricate it. They all constitute conclusive evidences that the Prophet (peace be upon him) said, **"If it is a worldly matter, it is up to you, but if it is a religious matter, it is (referred) to me!"** Or he said, **"You are more knowledgeable of what is good (for you in) worldly life. As for your Hereafter, it is (referred) to me."** Or he said, **"I am just a human being. If I told you something about your religion (Deen), you should follow it but if I told you something about your worldly matters, I am just a human being (i. e. might be mistaken)."**

The version that reads, **"If it is a worldly matter, you are more knowledgeable of it,"** it resembles the first Hadîth in meaning because the first Hadîth was narrated many strong times with the first wordings, which corresponds to the wording of the second Hadîth. The third Hadîth is not entirely different because the conditional phrase, **"If I told you something about your worldly matters, I am just a human being,"** does not carry the rest of the conditional phrase which was omitted for eloquence and brevity. It must have read as follows, **"I am just a human being like you. I am not more knowledgeable of that than you are, so I will neither interfere in it nor discuss it. It is your concern!"** or the like of that.

Some narrators have given an exaggerated version of the meaning of the Hadîth or its shortened wording – as is the case of the version recorded by Imaam Muslim. He recorded, **"You are more knowledgeable of your worldly affairs."** Thus, several significant points and judgments implied in the complete authentic version of the Hadîth were lost. **This should be a lesson learned and a warning against narrating the meanings of Hadîths instead of the exact wording.** This also emphasizes the necessity of strictly adhering to the infallible wordings uttered by the honorable and infallible Prophet (peace be upon him). This necessitates tracing the chains of transmission and making sure of the different narrations.

When the Prophet (peace be upon him) said, **"If it is a worldly matter, it is up to you, but if it is a religious matter, it is (referred) to me!"**, he referred all **"worldly"** matters to the people and made it their own affair to study, discover, experience and apply them. In other words, the theoretical science acquired by the innate nature of people, their senses, experiences and reason as well as the applications, using skills, crafts, professions, industries, practices, methods and means are all permissible and lawful for people. They are allowed to do what they want, whenever they want, and in whatever manner they wish.

To further illustrate, let us examine critically once again the example of pollinating palm trees. When we examine the relationship between pollinating trees and both the ripeness of the fruit and the productivity of the crop and what is similar to that, it is considered a **"worldly"** matter. It is not a question of the **"legal"** judgment pertaining to pollination, whether or not it is obligatory, desirable, permissible, disliked or prohibited? Nor is it a **"moral"** judgment whether it was good or bad, for both aspects are purely **"religious"**. There is also the question of whether or not pollination is a condition for or an obstacle to the payment of Zakâh (obligatory charity) due on dates. This and its like is a **"religious"** matter.

The discussion centers round **"worldly life"** as opposed to **"religion (Deen)"**. It is not about **"worldly life"** as the place where we live our worldly life as opposed to the **"Hereafter,"** the second and the last place for man. This is a totally different issue that has nothing to do with what we are saying. Both religion (Deen) and being religious, is applied in this worldly life. Then, this entails deserving either reward or punishment in both worlds: in this one and, mostly, in the other.

What is meant here by the word **"worldly life"**– as opposed to **"religion (Deen)"**– is the perceptual world existing and bearing certain qualities and properties, whose constituents and concrete objects are related according to certain laws: **The world as it is in itself**. It covers all its concrete objects, qualities, powers, properties, the related sciences and knowledge, the related human skills, crafts, professions and industries and all the products and services resulting from all of these constituents.

This is the exact definition of the word **"worldly life"**, as illustrated by the detailed thorough examination of the reality of palm trees, their division into male and female, the need for the female tree to be pollinated by the male tree, of people undertaking the pollination process regularly to ensure its soundness and success, the quality of the product and its high productivity. Add to this, they do not depend on winds and bees, which originally and instinctively undertake the process to perform the pollination.

**"Religion (Deen),"** on the other hand, denotes a certain way of living: **How the world should be i.e. How should we behave in this world**. It is a system of life that refers to the general followed instruction whether it was true or false. It is not just a set of beliefs regarding the unseen, acts of worship, or proper morals and manners as is the case with the Western concept of the word **"religion"**. As mentioned above, religion (Deen) is much wider than that. It is a regulation of all relations and it is supported by innumerable and infinite number of convincing evidences, that are considered to be acknowledged facts established in religion (Deen). To further clarify the idea, here are some of these evidences, for a list of all pieces of evidence will be impossible to present.

\* After the first incident of pollination in the early period at Medina, the Prophet (peace be upon him) stated that religious affairs should be referred only to him, while all worldly affairs were referred to the people. He reiterated this distinction once again, later on. It has been established through recurrent incidents, historical facts, and through the acknowledgement of all believers and disbelievers that the Prophet (peace be upon him) had commanded, prohibited, informed and interfered in innumerable cases of transactions, punishments, governmental judgments, international affairs, war and peace, security and fears and many other matters that definitely go beyond the unseen beliefs, acts of worship, and proper manners and morals. Consequently, this proves that all are considered matters of **"religion (Deen)"**.

\* Allah, Exalted be He, prescribed the whipping penalty as a punishment for committing adultery. He also made it obligatory that a group of believers witness the execution and revealed,

﴿...وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ...﴾

which means, "**And let no pity for them detain you from the Deen (religion, Law Institution) of Allah.**"(An - Nûr; 24:2)

This is a conclusive Shari'a legal text, denoting that the prohibition of adultery and the prescribed worldly penalty for it should neither be forgiven nor tolerated, out of tenderness or mercy towards those committing the crime. It also indicates that a number of believers witnessing adultery being committed and the number of believers witnessing the execution are among the matters of "**religion**" – the religion (or Deen) of Allah.

\* The plan, whereby Allah, enabled Yûsuf (Joseph, peace be upon him) to detain his brother is another evidence. He executed the penalty of theft - prescribed in the jurisdiction of Ya'qûb (Jacob, peace be upon him) since it was enslaving thieves instead of the penalty prescribed in the jurisdiction of the king of Egypt. Allah says,

﴿كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ...﴾

which means, "**Likewise We made a plan for Yusuf. It was not possible to keep his brother within the King's Deen (religion or jurisdiction).**"(Yûsuf, 12:76)

It is known by necessity that the discussion here does not deal with the unseen beliefs or acts of worship nor is it related to proper morals or manners but it deals with the crime of theft and whether its penalty is executed according to the jurisdiction of Ya'qûb or that of the king – which is the "**religion (Deen, jurisdiction)**" of the king – as stated in the Qur'ân. His religion (Deen) means his laws and systems and not his beliefs in the unseen, acts of worship, his manners or morals whether they are good or bad. The discussion here does not deal with that and is not related to it at all.

Limiting revelation to matters of "**religion (Deen)**" does not mean at all that revelation is not concerned with worldly matters. In fact, it might be concerned with some or many of the worldly matters. Allah says,

﴿...وَاللَّهُ سَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ...﴾

which means, "**And Allah judges, there is no reversion (appeal) of His judgment. And He is Quick in taking account.**"(Ar - Ra'd, 13:41)

﴿...يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ...﴾

which means, "**And your Rabb (Lord) creates what He likes, and He chooses.**" (Al - Qasas, 28:68)



﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

which means, "**He is not to be questioned as to what He does, while they will be questioned.**" (Al - Anbiyâ', 21:23)

It was through revelation that Nûh (Noah, peace be upon him) learned how to build the ark. Building an ark is purely a worldly matter. It was also through revelation that Dâwûd (David, peace be upon him) learned how to make shields and military uniforms, that Sulaimân (Solomon, peace be upon him) learned how to understand the language of animals and that some prophets learned medical treatment and remedies. **All of which are certainly worldly matters.** Some of these things were given as Gift and Grace of Allah; others by means of miracles from Allah to prophets and honoring some of His supporters.

Allah, Exalted be He, informed us about several facts concerning the Universe. In some cases, the purpose was to teach and guide us. In other cases, the purpose was to provide His prophets with miracles and evidences to support their truthfulness and their prophethood and many other purposes.

However, the main purpose of "**revelation**" remains informing us about "**religious**" facts. That is to inform us of the orders of Allah, His commands, His prohibitions, what He says about Himself and about the Last Day.

What we have mentioned up 'till now is the first and the most significant Shari'a legal meaning of the term "**religion (Deen)**". It is a certain way of living, a system of life, the generally followed Shari'ah. Islam is a religion (Deen). It is the true and only religion (Deen) that Allah, accepts in the Hereafter. "**Secularism**", or to be more accurate "**Worldliness**" is a religion (Deen). Yet, it is a false religion (Deen); and so is the Western Liberal Democracy, which is another false religion (Deen). Materialistic Socialism is a third religion (Deen) of disbelief and misguidance.

As for the second Shari'a legal meaning, of the term "**religion (Deen)**," it is punishment and reward, as indicated in the following verse; Allah says,

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾

which means, "**Master of the Day of Deen (Judgment or Recompense).**", (Al - Fâtihah, 1:4)

This means the day of Reckoning and Rewarding. Allah while relating the disbelievers' words says,

﴿ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَمْدِينُونَ ﴾

which means, "**What! When we are dead and have become dust and bones, shall we indeed be requited?**", (As - Sâffât, 37:53)

This means: will we be held accountable and be punished or rewarded?!



Lexically, the term */ʔalddin/* is a *masdar*, that is, the verb is */daana/*, */yudiin/*, */dinan/* and */diyaanah/*. It denotes anything whereby man worships Allah, the Almighty. So it may be a cult, biography, custom, affairs, reckoning, kingdom, sultanate, reigning, jurisprudence and managing. The verb */daana/* is to subdue, make others subservient to himself, and make others obedient. Whereas */dana/* is to adopt something as a religion (Deen) whereby Allah, the Almighty, is worshipped. */dana fulaan fulaanan/* is for one person to hold another accountable, to reward, punish him and control him.

**The Religion (or Deen) of Islam, therefore, is not just a spiritual belief on which a moral system is based and with which acts of worship are associated.** It is not just a “**religion**” as the Western perspective sees it. It is a “**first principle**”; a belief from which a system is derived. In English, it is called an “**ideology**”.

**Islamic ideology is a rational ideology** because it is based on using reason and is built on the principle of “**sufficient reason**”. This principle necessitates the presence of an explanation or cause behind the existence of the whole universe. It answers the question: why does the universe exist at the first place? Such a religion (Deen) would not proceed forward except after resolving this first issue, which, according to it, is the most important issue. This book will prove the authenticity of our thesis: Islamic ideology is a rational ideology and is the sole true ideology.

#### **Islamic ideology is also a spiritual belief as it is based on:**

**Firstly:** Having absolute faith and firm belief in the existence of Allah, the Exalted and Glorious; a belief that creation and giving commands are matters that solely belong to Him. In other words, He created the universe but neither did he step down, nor did He retire, High Exalted be Allah above such reprehensible opinions. He gives commands, makes prohibitions, sends messengers, reveals scriptures, and enacts laws. This obviously contrasts and totally opposes materialistic and atheistic creeds.

**Secondly:** The necessity of recognizing the connection between man and Allah, acknowledging it, subduing to Him, Who has made it an obligation, and rendering it the basis for all other relations, systems and legislation. In this respect, Islam is different and is in contrast to all secular, worldly and liberal sects.

**Islamic ideology is also a political ideology**, for its system encompasses all laws of life including subject-governor relationships, attending public affairs, the relationships between nations, groups and states of the world.

On the other hand, **Materialistic Socialism** is an “**ideology**”; it is an ideology from which a system is derived. According to the aforementioned definition, it is, therefore, a “**religion (Deen)**”. The basic belief on which socialism is based is “**materialism**”, especially “**dialectical materialism**”. With all its detailed sects, materialism is not a rational ideology, even if it so claims, for it is based on “**acknowledging**” the eternity of matter with its basic properties. That is to say, matter is “**necessarily existent**” “**eternal**” and “**ancient**”, without the need to provide evidence thereto; the utter allegation and pure claim are supposed to be sufficient. The only aim of materialists is to attempt to sow the seeds of skepticism and to challenge the conclusive evidence that prove the existence of Allah. Such an ideology is, a priori, a materialistic one, it can never be a spiritual one, for it denies the existence of anything other than matter, a fortiori, the existence of Allah. Concepts like: Spirituality, Sacredness etc have, evidently, no place in a materialist ideology.

After full development and becoming fully-fledged, Capitalistic Liberal Secularism became an **"ideology"**, that is, an ideology out of which a system was derived. According to the aforementioned definition, the Capitalistic Liberal Secularism was therefore a **"religion (Deen)"**. Its basic belief was **"compromise"** which was originally a "practical" compromise for putting an end to the horrible conflict between clergymen and the church on the one hand, and kings, statesmen and thinkers on the other. Then, it was further developed by philosophers and thinkers until it became an **"idea"** that the "existence of Allah", was not an evident issue. Man was therefore the one who set down a system by himself and for himself. Thus, it was necessary to establish unlimited freedoms so that man could undertake such a mission with the requisite freedoms and pseudo abilities.

When it first emerged, secularism was again merely a **"compromise"**, i.e., a set of incoherent procedures and agreements to solve the problem of a given conflict. But this was not the characteristic of an **"ideology"**, it was later on that it became one.

Even after it had fully developed, secularism did not become a rational ideology; for it is impossible for Allah, the Exalted, to be existent and non-existent at the same time. It is also impossible that such a basic issue would not be evidential. Evading evidence is not evidence and suspecting evidence is not evidence either. Since such an ideology does not take the issue of Allah's existence into consideration, it is impossible for it to be a spiritual ideology.

**Therefore, we repeat that it is important to distinguish between:**

1. What is and what is not a **"religious matter"**, i.e., the general law, and its related issues such as: **"civilization"**, **"culture"** and **"special civilization"**. A Muslim should not take any of these from a non-Muslim at all. It is impermissible to base them on anything other than revealed texts.
2. **"Worldly affairs"** or affairs related to the perceptual world; its properties; laws; **"urbanization"** including science, crafts, profession, skills; as well as the means and methods of regulating all permissible things: e.g. procedural systems and administrative regulations. All these matters may be fearlessly and freely adopted and utilized from non-Muslims. Nevertheless, the ferocious attack on the Muslim world in this age and the fact that most of the Muslim countries suffered from direct non-Muslim Western colonialism, while all of them are still subjected to neo-colonialism with its imposition of puppet regimes until now, induce reactions of extreme anxiety in some Muslims. This reaction has prevented them from making use of general **urbanization** elements, learning sciences, acquiring engineering knowledge and adopting administrative systems or procedures.

Such reactions of agitation mostly denote **"a spirit of defeatism"** that encourages people to assume defensive postures or to think negatively instead of being active, taking the initiative and being bold enough to take constructive positive creative actions.

The feeling of defeat coupled with an imprisoned **"ghetto"** frame of mind drive many Islamic activists and leaders to take defensive attitudes adopted by the weak. They utter meaningless and terrible words, that are more or less similar to those uttered by **crazy, deluded** and **insane** people. These two factors have also driven others to withdraw, retire from public life, despair of worldly life and people, and invoke Allah for the quick advent of **"the Awaited Mahdi,"** (May Allah hasten His relief, as they continuously pray!)

It should be repeated here to everyone that looking into the lives of other people, learning from their experiences, adopting their developed means and methods are not only logically correct. It is only logical that a person would make use of available fruits and results, and then would focus his efforts on creativity in inventing a new thing, instead of creating things that others have already made, for this would only be “**re-inventing the wheel**”— as the saying goes.

The coming Hadīth is a proof of the last point, taken from in the Blessed Last Law that descended from Allah, the Exalted, upon Muhammad (peace be upon him), the last Prophet sent to humanity:

In ***Al-Mawwatta'***, Imam Mâlik recorded that ʿĪshah (may Allah be pleased with her) narrated that Gudamah bint Wahb Al-Asadiyyah informed her that she heard the Messenger of Allah (peace be upon him) saying, “**I was about to prohibit Al-Ghīlah. Then I recalled that the Romans and Persians do that and it does not do their infants any harm!**” Mâlik explained, “Al-Ghīlah is when a man has intercourse with his wife who is a breastfeeding mother.” This Hadīth has a sound chain of transmission. In fact, it is extremely sound and great. Its text is also sound and it was recorded by Imam Muslim from various sound chains of transmission. It was also recorded by Al-Tirmidhy, An-Nasâ'y, Abu Dâwûd, Aḥmad through various chains of transmission as he usually does, Ad-Dârimy, and others.

I should hasten to say that we are not about to delve into a thorough discussion of “**prophets' intentions**”, i.e., whether these intentions are infallible and in accordance with the truth, or they are according to the human nature. It could be an intention for doing something right or for doing something false; in which case, Allah would prevent His Prophet (peace be upon him) from doing, saying or acknowledging something that arises from such false intention. We are not about to discuss such matters, but we ask the reader to refer to our research entitled “*Hammul-Anbiyâ*” (***Intentions of Prophets***), in which we have already established conclusive evidence that prophets' concerns are **not infallible**, and thus, these intentions cannot be taken as legislative argument. It could be an intention for doing something right or for doing something false; in which case, Allah would prevent His Prophet (peace be upon him) from doing, saying or acknowledging something that arises from such false intention. Allah, the Most Glorified and Most Sublime, would prevent the Prophet (peace be upon him) in the manner He so wishes. He would either cause to dispel the intention so that the Prophet (peace be upon him) would no longer have the will or the determination to carry out the intended deed, He would send down a revelation preventing the Prophet (peace be upon him) from carrying it out, or inspire him with an alternate judgment. Allah, the Almighty and All-Wise may dissuade him in any other manner He wishes.

In the above-mentioned incident, Allah, the Exalted, prevented His Prophet (peace be upon him) from his **intended** act to prohibit men from having intercourse with their wives who are suckling mothers for fear that it might do harm to their infants. He, Most Glorified and Most Sublime, diverted his attention inspiring him to look into the conditions of other peoples and learn from their experiences, which situated this particular incident. He saw that whole nations practiced this over long spans of time without any harm being done to their infants.

The Prophet (peace be upon him) had only intended by this prohibition to maintain the health of infants and avoid any harm that may be done to them, which is a matter that can

be directly conceived by perception and reason. Therefore, it may be possible to look into the experience of other peoples, be they believers or unbelievers, pagans or people of the Scripture. Thus, it is even more possible to examine the confirmed and documented findings of scientific and medical research to solve the issue. That was what Allah inspired His Prophet (peace be upon him). All praises be to Allah, there is no God but Him, on Whom we depend entirely and Whose help we seek.

The Prophet (peace be upon him) did not only look into the experiences of other people, but he also guided others to do the same. In other words, he directed them to look into other nations' experiences and confirmed documented findings of scientific and medical results. The following Hadīth proves this point:

**Muslim** recorded that Usâmah bin Zaid informed his father Sa'd bin Abi Waqqâs (may Allah be pleased with him) that a man came to the Messenger of Allah (peace be upon him) and said, "I practice coitus interruptus with my wife, (is this wrong)? "The Messenger of Allah (peace be upon him) asked, **"Why do you do that?"** The man replied, "Out of fear for her baby (or he said 'her babies')." Thereupon, the Messenger of Allah (peace be upon him) said, **"If this was harmful, it would have harmed the Persians or the Romans!"** In his version of the same Hadīth, Zuhair reported that the Prophet (peace be upon him) said, **"If such was the case, then no (i.e., do not do this), this harmed neither the Persians nor the Romans."** The same Hadīth was recorded in *Musnad Ahmad*, *Al-Mu'gam Al-Awsat*, *Sunan Al-Baihaqy Al-Kubrâ*, and *Sharh Ma'âny Al-Īthâr* each with their chains of transmission, which are all sound, just as the Hadīth transmitted by Imaam Zuhair bin Harb and recorded by Imaam Muslim.

Listen to what he (peace be upon him) said, **"If such was the case, then no (i.e., do not do this), this harmed neither the Persians nor the Romans."** This implies what has been mentioned previously, yet, in this situation, he was teaching the questioner. Thus our statement: **(looking into the lives of other people, learning from their experiences, adopting their developed means and methods is not only rationally correct, but also Islamically permissible)** has undoubtedly been established. All praises be to Allah, the Lord of the worlds.

This was the same attitude adopted by the rightly guided Caliphs according to the consensus of all the Companions; as for example, they adopted the different military arts and skills of their age. They also used different methods of irrigation and drainage found in Iraq and benefited from administrative regulations and procedures pertaining to various methods and means. They even did not see any harm in leaving most divans (official records) to use languages other than Arabic. In fact, all divans were Arabized much later in the Umayyad reign. All this happened with no body disputing or dissenting and without any discussion of any relevance.

We take this opportunity to advise ourselves and our brothers who call to Allah in this last age of ours to rise above such reactions, as they lead man from one false attitude to another, and the latter could be even worse than the former. This was the disaster with the **Kharijites**: a reaction for remissness and negligence – most of which was minor and little of which was major– then it mushroomed into excessiveness and apostasy, which is an utterly devastating and damaging disaster. It is much worse than any of the original remissness and negligence.

An example of such an obsessive and extremist attitude is found in what Sheikh 'Abdul-

Qâdir bin 'Abdul-'Azîz mentioned in his book *Al-Jâmi' fy Talab Al-'Ilm Ash-Sharîf* (vol.2, p.778) under the title (The Innovation of man-made constitution). He said, "As mentioned briefly before, man made constitutions are derived from the bad fruits of evil secularism, which is considered the modern era of Jahiliyyah (Ignorance) after the pre-Islamic. The unbelievers have set down such constitutions because they have no sound religion or straight law to which they can refer. They were plagued by the perverted statutes which rabbis and monks altered as they wished and according to clerical synods. This made the unbelievers agree to set down books that fulfilled their interests as much as limited human reason can perceive. These books are the constitutions to which they refer as if they were divine scriptures..."

These are all deplorable as stated, and they become all the more deplorable when highlighted by a man like Sheikh 'Abdul-Qâdir bin 'Abdul-'Azîz, a good seeker of religious knowledge, whose good intentions, loyalty, and opposition toward tyrannical leaders, leaders of disbelief and misguidance, that currently dominate Muslims, can never be doubted. It is unfortunately true especially when **Sahîfatul-Madînah** (the Medina Charter), and the story of how it was written in its entirety is proven and authentic. It is in fact a "**constitution**" in the literal sense of the word. It may well in fact be the first manmade constitution, as described thoroughly in our book entitled: (*Tâ'at Uly Al-Amr: Hudûdahâ wa Quyûdahâ* (Obeying rulers: Its Limits and Restrictions). If this well-known fact, together with the above set of proofs and discussions are taken into consideration, this will necessarily result in an important awareness that constitutional documents are good and desirable. They are not bad or evil innovations, contrary to Sheikh 'Abdul-Qâdir's flawed and obsessed opinion. We believe that his previous statement was a reaction to the ferocious secular attack on Islam. That is why the Sheikh reacted against an extreme with an extreme, but (**The true Deen (religion) of Allah is a middle path between being an extremist and being misguided**).

We also seize this opportunity to call everyone to consider very carefully all the Islamic draft resolutions and draft bills enacted during the past century. Then, we ask them to adopt the strongest and the most accurately worded amongst them, complete the missing points and come out with a revised strengthened draft that can be taken as a constitution and a basis for an Islamic state, the Caliphate State when established – soon enough, Allah willing.

In so doing, it will do no harm to benefit from the jurisprudential and legal formulae of wording used by other people especially Westerners, as they have reached in this a high level of efficiency. By contrast, the Islamic Jurisprudence has stagnated and then it deteriorated after having been so vibrant for so long. Jurisprudential and legal formulae did not develop in Islamic law beyond giving particular judgments, some jurisprudential rules and studying similar and corresponding issues, and the like. On the other hand, the Western jurisprudence took great steps toward formulating jurisprudential theories, such as: The Theory of Rights, Theory of Contracts, Theory of Commitment, etc.

All these formulae form a bulk of means and methods. They have nothing to do with the legislation itself as a referential authority. So, they are not in any way related to questions like: who is the sovereign? Who is the legislator? Who is the ruler? But they are related to the questions of how does a jurist formulate the judgments he deduces? What are the best methods of analysis, composition, and classification and arrangement? Therefore, there is no harm in adopting those methods regardless of their source as they can retain their fidelity to Allah's guidance.



## Chapter II: What is the "Deen"

### Section: on the Levels of Deen: (1) Islam (2) Faith (3) Perfection (of Faith)

This order has been mentioned in a Hadīth recorded by Muslim from the narration of 'Umar bin Al-Khattāb. It is a famous authentic Hadīth revealed orally and directly from Jibrīl (Gabriel, peace be upon him), in which the Prophet (peace be upon him) said, "This is Jibrīl. He has come to teach you the affairs of your Deen (religion)."

The words uttered by Jibrīl were in fact an explanation of the components of Islam, the components and subjects (or topics) of faith, and those of the perfection of faith. In other words, Jibrīl's words are an explanation of the pillars of Islamic faith and their nature. They do not in fact intend to demonstrate any grading or arrangement.

However, this order can be deduced from other legal recurrent texts of the Glorious Qur'ān. In addition, the Sunnah shows that a person is considered a **Muslim** who definitely has the basis or root of '**Faith**', as well as the basis or root '**Perfection**'. He cannot, however, be regarded as a "Muslim" or someone with "**Faith**" or with '**Perfection**' arbitrarily without fulfilling certain conditions.

Then, the person becomes more knowledgeable as his faith grows deeper, and even more conscious of Allah, the Exalted and Ever-Majestic. This makes him undertake **ALL** duties and abandons **ALL** prohibitions. Such a person becomes definitely worthy of being called a "**Mu'min**" (faithful).

Then the same person adopts several recommended matters and avoids dislikable ones, giving up on some permissible matters as a sign of deep faith and of being extremely conscious of Allah, the Exalted and Ever-Majestic, for he worships his Lord as if "**he can see him**." If any person reaches such a level, he becomes worthy of being called a "**Muḥsin**", i.e., someone with a '**Perfection**'. Each "**Muḥsin**" is a "**Mu'min**" (faithful) and each **Mu'min** is a **Muslim** but never vice versa. However, we can say that vice versa is also true but under certain conditions and restrictions!

The issue of the nature of "**Faith**," is a thorny and difficult one, as it pertains to the complex conditions of human souls, as well as the boundaries and limits of disbelief. We hope to handle this subject with considerable detail in our treatise entitled, "**The true Nature of Eeman (Faith) and Limits of Kufr (Disbelief)**" which is still being prepared.

### Section: The Definition of Islam

**Islam is the religion revealed by Allah, the Exalted and Glorious, upon the last of all prophets and messengers, Muhammad (many salutations, blessings and peace be upon him and his family).** Islam is the last of all religions, whereby Allah completely and ultimately abrogated all previous religions, with all their truths and falsehoods, and after which He will no longer accept from any non-Muslim. None will be rescued in the Hereafter except by believing in it.

**Literally and lexically, Islam means to submit and surrender. Therefore, Islam is "Complete submission to Allah alone, total submissiveness to Him in obedience based on love and glorification, utter purity from disbelief and polytheism, total**



divorce, separation and disavowal from polytheists, and entire rejection and disbelief in any rivals or false deities."

- The Exalted says,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

which means, "**And whoever seeks a Deen (religion) other than Islam, then never will it be accepted from him, and he will in the Future (Last Life) be of the losers.**" (Aal-'Imrân, 3:85)

- And says,

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ...﴾

which means, "**Decidedly the Deen (religion) with Allah is Islam.**", (Aal-'Imrân, 3:19)

- Allah also says,

﴿...فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

which means, "**...so do not die unless you be Muslim.**" (Al-Baqarah, 2:132)

- And says,

﴿...وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

which means, "**...and do not die unless you be Muslim.**" (Aal-'Imrân, 3:102)

- He also says,

﴿...وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

which means, "**...and say to those who have been given the scripture and to the unlettered: "Do you submit yourselves?" Then if they submit, they are then certainly guided; but if they turn back, then upon you is only the delivery. And Allah is Watchful over bondsmen.**", (Aal-'Imrân, 3:20)

- And says,

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

which means, "And turn towards your Rabb (Lord), submit to Him before the punishment comes to you, then you will not be helped ." (Az-Zumar, 39:54).

- Allah also says,

﴿...وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا...﴾

which means, "...and I have accepted for you Islam as the Deen (religion). " (Al-Mâ'idah, 5:3)

The terms "Islam" and "Muslims" are used to refer to previous nations and religions as in Allah's saying,

﴿...تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا...﴾

which means, "According to it (the Torah) the Nabis (Prophets), who had submitted (to Allah), judged for the Jews,..." (Al-Mâ'idah, 5:44)

Moreover, Allah says about Ya'qûb (Jacob, peace be upon him) and his sons,

﴿...يَبْنِي إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

which means, "O my children! Surely Allah has chosen for you the religion (Deen), so do not die unless you are Muslim." (Al-Baqarah, 2:132)

He also says,

﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

which means, "Do they then seek other than Allah's Deen (religion)? And to Him submits whoever is in the heavens and the earth willingly or unwillingly; and to him they will be returned." (Al-Imrân, 3:83)

The intended sense of "Islam" and "Muslims" is the original linguistic one, which is submission and surrender, i.e., the above-mentioned sense. It is namely: "Complete submission to Allah Alone, total submissiveness to Him in obedience based on love and glorification, utter purity from disbelief and divorce from polytheism and total disavowal from its propagators"

### Section: The Five Pillars of Islam:

'Abdullâh bin 'Umar (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Islam is based on (the following) five (pillars):

- (i) To testify that there is no God but Allah and that Muhammad is the Messenger of Allah;
- (ii) To offer the (compulsory congregational) prayers dutifully and perfectly);

- (iii) To pay Zakâh (i.e., obligatory charity);
- (iv) To perform Hajj (i.e., Pilgrimage to Mecca);
- (v) And to observe fast during the month of Ramadan."

It is an authentic Hadîth recorded by Al-Bukhâry in a chapter, which includes several recurring traditions, the meanings of which are inherently established in our religion.

### Section: The Meaning of the statement (There is no Deity but Allah):

It means: none else is worthy of being loved, worshipped, glorified or sanctified but Him. A Muslim should not be subservient to, comply with or obey except Him, for He is the Only One with Perfect Attributes and an Independent Omnipotence to do harm or good.

That is to say, none has the right to be worshipped but Allah. If anyone or anything other than Allah were worshipped, it would be falsehood.

In other words, none other than Allah possesses **divine qualities**, i.e., the qualities of making anyone **worthy of worship** – such as being ever-lasting and necessarily existing (i.e., self-subsisting and being in need for none); the quality of self independence and of being unconditionally capable of bringing things into being, creating, forming, vanquishing, managing, commanding, prohibiting, etc. Even if anyone attributes any of these qualities to other than Allah, it will be a manifest lie, slander, false imagination, or an illusion that has nothing to do with actual reality.

It can even be said: that none is worthy of being obeyed for himself, of having its command accepted, welcomed, complied with, loved, respected, glorified, and obeyed, except Allah. Others are obeyed because Allah commands us to obey them and the commands of Allah are only known by means of conclusive firm evidence!

- One may reiterate after our Lord,

﴿...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...﴾

which means, "**Do not the creation and the command belong to Him?**" (Al-'Arâf, 7:54)

- One may also reiterate after Allah, relating the conclusive statement of Yûsuf (Joseph, peace be upon him),

﴿...إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

which means, "**Ruling (Judgment) belongs to none but Allah. He has command that you do not worship any but Him alone.**" (Yûsuf, 12:40)

- The Exalted says,

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾



which means, "**Just so, because Allah— He is the Truth, and what they call upon besides Him— that is the falsehood and vanity, and because Allah, He is the most High, most Great**" (Al-Hajj, 22:62)

- He also says,

﴿ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾

which means, "**This is because Allah, He is the Truth, and because whatever they call upon besides Him is the falsehood and vanity; and because Allah, He is the most High, most Great.**" (Luqmân, 31:30)

- And says,

﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ... ﴾

which means, "**Therefore, know that there is no deity but Allah!**" (Muhammad, 47:19)

**Therefore, giving testimony has two fundamentals:**

**Firstly**, denying completely and strictly that anything or anybody other than Allah is divine. In other words, the first step is to disbelieve in, deny and reject any worshipped deity, i.e. every god or divine lord, other than Allah.

**Secondly**, establishing that the sole Possessor of all Attributes of Divinity, Perfection, Beauty and Glorification is Allah, the Exalted. This also entails establishing that Allah is the Only One capable of free, sovereign and independent actions such as: creating, forming, managing, administering, doing harm or good. Most importantly this also entails establishing that Allah is the Only One eligible for initial and sovereign commanding and prohibiting. In addition, true knowledge, will and determination is for Allah Alone with Whom there is no partner.

- The Exalted says,

﴿...فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾



which means, "**...so whoever rejects the Taghut (excessive powers, tyrannies, false worshipped deities, ...etc), and believes in Allah, he has then grasped the firm handle,— no breaking for it. And Allah is all-Hearing, all-knowing.**" (Al-Baqarah, 2:256)

- He also relates that Ibrâhîm (Abraham, peace be upon him) says praising Him,

﴿إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٦٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٦٧﴾﴾

which means, "...Surely I am quit of what you worship, except Him Who originated me, so he will surely guide me soon." (Az-Zukhruf, 43:26-27)

- The following Hadîth is recorded in authentic collections of Hadîth, **"The Prophet (peace be upon him) said, "He who says there is no deity but Allah, disbelieves in anything worshipped other than Allah, his money and blood will be inviolable, and his reckoning is with Allah, the Exalted and Ever-Majestic."**

Therefore, testifying involves negation and affirmation, where the negation comes ahead of the affirmation. So the first step is to disbelieve in false deities and anything worshipped other than Allah, otherwise, one would not have embraced Islam correctly and there would be no salvation in the Hereafter.

#### **Section: The Meaning of (Muhammad (peace be upon him) is the Messenger of Allah):**

It means that Muhammad is the conveyer of Allah's truth and words, in a manner that is completely free of anything missing or added, errors, lies, or forgetfulness.

The Prophet (peace be upon him) does not forget, but he is made to forget, so as to set (for his nation) prophetic traditions pertaining to forgetfulness. He is the best leader, the exemplar, the ideal to be followed.

In addition, he (peace be upon him) neither does he speak of his own desire nor does he utter except that which is true. He never says anything except out of the knowledge that Allah has bestowed upon him or wishes to proceed ahead of his Lord. If he is asked about something new, he remains silent and waits until the Divine Ruling is revealed to him. He is simply a conveyer of Allah's truth and words, so he does not practice Ijtihad (independent legal reasoning). He neither needs it (Ijtihad), nor should he practice it, for Allah has elevated him high above the independent reasoning. But Allah gave honor and mercy to anyone of his nation who practices independent legal reasoning – whether or not the practice results in a sound or a false judgment. He who reaches a sound judgment receives a double reward or more, whereas he who reaches a false judgment receives a single reward (for his effort).

Therefore the meaning of (Muhammad is the Messenger of Allah) is that none has the right to be followed except the Messenger of Allah (peace be upon him and his family). Other than the Messenger of Allah (peace be upon him and his family) are not to be followed or obeyed except by virtue of a proved evidential Command from Allah and His Messenger. He who follows something without such evidence, he will be following falsehood.

Even the following in permissible matters requires a proof, for permissibility is a "legal ruling". The following in permissible or "optional rulings" is the same as the following in other "legal rulings" including the obligatory, the recommendable, the undesirable, and the impermissible. This is similar to the following in so-called **"positive"** rulings including:

cause, condition, allowance, easement, restriction, validity, invalidity and incorrectness. The legal ruling of such optional deeds performed by human beings cannot be identified except by means of a legal proof – no matter what the deed is.

As for, the deeds people performed by their own free will and determination during the pre-mission period and before the establishment of any legal proofs or authority, they are neither mandatory nor permissible. Permissibility is a legal ruling that cannot be identified as being a law except through revelation, i.e., after establishing that which is "**mandatory**," just as proved in our present thesis and as thoroughly discussed in our book ***Al-Hâkimiyyah wa Siyâdat Ash-Shar'*** (***Rulership and Predominance of Islamic Law***).

- The Exalted says,

﴿ أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴾

which means, "**Follow what has been revealed to you from your Rabb (Lord), and do not follow besides him any patron. Little it is what you mind!**" (Al-A'râf, 7:3).

- He also says,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

which means, "**But no, by your Rabb (Lord)! They do not believe until they appoint you a judge in all what is in dispute between them, then they do not find in their souls any objection on what you have decided, and they submit with an entire submission.**" (An-Nisâ', 4:65).

- And says,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾

which means, "**And it is neither for a believing man nor for a believing woman, when Allah and His Rasul (Messenger) have decided an affair, to have a choice. And whoever disobeys Allah and His Rasul (Messenger), then surely he has strayed off a manifest straying.**" (Al-Ahzâb, 33:36).

He says in the Chapter of An-Nisâ':

- Allah says,

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ... ﴾



which means, "**Whoever obeys the Rasul (Messenger), he then surely has obeyed Allah.**" (An-Nisâ, 4:80)

- He also says,

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ... ﴾

which means, "**And We have not sent any rasul (messenger) except that he should be obeyed by Allah's permission (command).**" (An-Nisâ, 4: 64)

- He also says,

﴿...وَمَنْ يَعَصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾

which means, "**And whoever disobeys Allah and His Rasul (Messenger), then for him is indeed the Fire of Jahannam (Gehenna), abiding in it eternally**" (Al-Jinn, 72:23)

- And He says,

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾ وَمَنْ يَعَصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

which means, "**These are the limits (set) by Allah. And whoever obeys Allah and His Rasul (Messenger), He will make him enter the Gardens beneath which flow the rivers, abiding in it eternally; and this is the great attainment. And whoever disobeys Allah and his Rasul (Messenger), and transgresses His limits, He will make him enter the Fire, abiding in it eternally; and for him is a degrading chastisement.**" (An-Nisâ', 4:13-14).