

Literally it means;

What is the real meaning of Islam?

As a religion, Islam stands for **complete submission and obedience to Allah** - that is why it is called Islam. The other literal meaning of the word "Islam" is "peace." This signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah.

a) Submission, surrender and obedience (from the world *aslama*)

There are two kinds of submission;

i) *Compulsory submission (everything in creation)*

(٣٩) لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing" (Ya Sin:38)

' Do seek for other than the religion of God?- While all creatures in the heavens and on the earth have, willing of unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back" (Al 'Imran : 83)

ii) Willing submission (the submission of the believer)

" If anyone desires a religion other than Islam (submission to God), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good) (Al' Imran: 85)

b. Slim or salm (peace and security)

"O ye who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the Evil One; for he is to you and avowed enemy" (Baqarah : 208)

Technically it means; a willing submission to Allah, the God of the universe.

What are the 5 meanings of Islam?

The five pillars – **the declaration of faith (shahada), prayer (salah), alms-giving (zakat), fasting (sawm) and pilgrimage (hajj)** – constitute the basic norms of Islamic practice.

The Rights of Quran

1. To believe on it and everything it speaks about.

Allah swt says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلِ
وَمَن يَكْفُر بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

(O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.) [4:136]

2. Reciting it with Tajweed.

Allah swt says: (ورتل القرآن ترتيلاً)

(And recite the Qur'an with measured recitation.) [73:4]

The Prophet PBUH: “Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection.” [Muslim].

3. To act on its teaching.

Allah swt says: (وهذا كتاب أنزلناه مبارك فاتبعوه واتقوا لعلكم ترحمون)

(And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.) [6:155]

4. Gain its knowledge and teach it.

The Messenger of Allah (swt) said, “The best amongst you is the one who learns the Qur'an and teaches it.” [Al-Bukhari].

5. Reflect and ponder on it.

Allah swt says: (أفلا يتدبرون القرآن)

(Then do they not reflect upon the Qur'an) [47:21]

What is Tawheed (Monotheism)?

The word Tawheed has by the grace of Allah, become a word which is well known amongst the Muslims of today. But do we really know the reality of this word?

Linguistically the word tawheed means unification (to make something one). However Islamically it is in reference to Allah being singled out alone, in all that is

particular to him. The opposite of tawheed is 'Shirk' (Polytheism) which is to associate partners with Allah by giving that which belongs to him, to others.

There are three categories of Tawheed:

1) The Unity of Allah's Lordship توحيد الربوبية

This first category of Tawheed is known as tawheed-ur Ruboobeeyah or the unity of Allah's lordship. Through this we understand that it is Allah who alone created the universe which is why one of his divine names is AlKhaliq (the Creator). Through this we know that it is Allah alone who controls the universe and allows things to happen. This is why Allah refers to himself in the Qur'aan as Al-Malik (The Owner of the universe). Hence when something happens, it only happens with the permission of Allah:

"And no calamity strikes except with the permission of Allah"(Surah At-Taghabun 64:11)

2) The Unity of Allah's names and Attributes

توحيد أسماء والصفات

This category of tawheed is known as Tawheed-al-Asma Wa-Siffaat or the unity of Allah's name and attributes. Allah says in the Qur'aan:

"Allah there is no god but he. To Him belong the most beautiful names"

(Surah Ta-Ha 20:8)

This category of Tawheed helps us to understand who our Creator is through His Names and Attributes. Through His Names and Attributes we know that Allah is far beyond our imagination and bears no resemblance to human beings. In fact it is this principle which makes Islam unique from all

the other religions on the face of this earth. Allah says in the Qur'aan:

"There is nothing like Him and He hears and sees all things"

(Surah Ash-Shura 42:11)

It is in this verse that a distinction is made between those who truly worship their Creator and those who worship the creation. The most prominent example of this is that of the Christians. They claim that Jesus (as) was God, this negates the Tawheed of Allah's Names and Attributes because it degrades the Creator (whom the Christians say was Jesus) to the level of human beings and gives Him those weaknesses which humans possess. It is known from the bible that Jesus ate, drank, felt tired, slept and did all the things which normal humans do. So how is it right for the Christians to say that god lowered himself to the level of humans? As Muslims we say 'Allah is above such imperfection' (subhanallah) and rather it is us weak humans who need to turn to this perfect lord and Creator.

3) The Unity of Allah's Worship : توحيد العبادة :

This part of tawheed is known as tawheed-al-eebadah or the unity of Allah's worship. It is this aspect of tawheed which it could be said is the most important. It is through this that we learn how to worship our Creator alone. Allah is not the kind of god who does not respond or hear your calls. He is not the kind of god who needs some sort of middleman to take our prayers up to Him. Rather Allah says:

"And your lord said : Call on me and I will answer you"
(Surah Ghafir 40:60)

There is nothing to prevent a person from calling directly upon Allah and asking for His help and forgiveness. Unfortunately this is violated by most of mankind who believe that other men can intercede for them and even grant them forgiveness because of their apparent special status! An example of this is the Catholic religion which holds that the celibate priests are more purer than normal people. This allows for them to then hear the confessions of people's sins and subsequently grant them forgiveness. It is this kind of behaviour which takes a person away from the worship of Allah to the worship of man.

As Muslims we too should be careful of this, because it seems that many of our brothers and sisters are indulging in this kind of evil and are not even aware of it. How many Muslims are there today who call upon others besides Allah? We find that in countries such as Pakistan and India there are millions of Muslims who go to the graves of 'saints' and ask them for children, wealth, fame and more sadly, forgiveness. What makes this more ironic is the fact that many of these Muslims pray five times a day, and in every rakat (unit) of their prayer they say the following to their Creator:

"You alone do we worship and you alone do we seek help from"

(Surah Al-Fatiha 1:4)

Concept of Prophet hood:

The Prophets are the Messengers of Allah to His slaves; they convey His commands, and give them glad tidings of the delights that Allah has promised them if they obey His commands, and they warn them of the abiding punishment if they go against His prohibitions. They tell

them the stories of the past nations and the punishment and vengeance that befell them in this world because they disobeyed the commands of their Lord.

Why we need Prophets?

We may sum up man's need for the Messengers as follows:

1- Man is created and subjugated, and he has to know his Creator and what He wants of him, and why he was created. Man cannot come to know that independently. He has no way of finding that out except through knowing the Prophets and Messengers, and the guidance and light which they brought.

2- Man is composed of body and soul, His body is nourished by his food and drink, but the nourishment of his soul is that which was explained by its Creator, namely the true religion and righteous deeds. The Prophets and Messengers brought the true religion and taught them to do righteous deeds.

3- Man is religious by nature; he has to have a religion to follow, and this religion has to be correct. There is no way to the true religion except through believing in the Prophets and Messengers and believing in the message they brought.

4- Man needs the way through which he may attain the pleasure of Allaah in this world, and reach His Paradise and bliss in the Hereafter. No one can show these ways and guide people to them apart from the Prophets and Messengers.

5- Man is weak by nature, and there are many enemies lying in wait for him, such as the Shaytaan who wants to lead him astray and bad companions who make evil things attractive to him, and his own self which is inclined

towards evil. Hence he needs something to protect himself from the plots of his enemies. The Prophets and Messengers guide him towards that and show it to him clearly.

6- Man is sociable by nature. In human meetings and interactions, there have to be laws to guide people in a fair and just manner – otherwise the law of the jungle would prevail. This guiding law must protect the rights of all those who have rights, without neglecting or exaggerating in any way. No one can produce a perfect law except the Prophets and Messengers.

7- Man needs something that will give him security and peace of mind, and guide him to the means of true happiness. This is what the Prophets and Messengers guide people towards.

Difference between Nabi & Rasul

The word nabi derives from the word naba'. When it is used as an active noun, it means, “ the person who informs people that he is a prophet or who informs people about the judgments and decrees that Allah informed him.” When it is used as a passive noun, it means, “the person who is informed by Allah that he is a prophet or who is informed about some divine judgments and decrees”. The word rasul means the person who is sent by Allah in order to convey people the divine judgments and decrees.

Some scholars regard the words nabi and rasul to be synonymous. Some scholars say, “their meanings are different but they are used to express the same thing”. In fact, there is a general and a special difference between

them. It is narrated that there are 313 (or 315 according to another narration) rasuls and more than 124 000 nabis.

In some verses of the Quran, the words rasul and nabi were mentioned separately and were attributed to each other. The attribution necessitates that they are different concepts. However, those two words are used in the same sense in some verses of the Quran.

Those who say that these two words are different concepts put forward that the difference between them is that a rasul has a new sharia. Each rasul is either sent with a new sharia or changes some decrees of the previous sharia. As for nabis, they convey and apply the previous sharia. They do not convey new decrees and they do not abrogate the previous sharia.

The Day of Judgment in Islam:

As justice is the main concern of Islam it is necessary that people should get justice in this world and the world hereafter. It sounds natural and logical that everyone should reap what he has sown. One should receive the fruit of his deeds. If one has sown flowers he should pluck flowers. If one has sown thorns he should pick thorns. Virtues breed virtues and vices breed vices. The Day of Judgment in the Quran has been also named as the Day of Reckoning, the Day of Resurrection, the Dooms day or the Day of Accountability. The account of the deeds of everyone is being maintained. Islamic concept of two angels maintaining the record of every word and movement is scientific. The video has solved this mystery. The alpha and beta rays have special role in photographic process. The Gamma rays play their own part. It is a great lesson. If through material rays we can preserve activities

there should be no doubt about our record preserved by the special divine agencies. The Quran in Sura “The Friday Prayers” announces: “The death from which you flee will truly overtake you; then will you be sent back to the knower of the things secret and open; and He will tell you (the truth) of the things you did.”(62:8)

Everybody’s record is being maintained during his life period. It is very accurate record. The day of judgement is the day of justice. No body will be wronged. His limbs will be his witness. He will see his record and his video film will be shown to him. Everyone will be rewarded or punished according to his deeds. The Quran in Sura “The Israelite” says; “Everyman’s fate we have fastened on his own neck. On the Day of Judgment we shall bring out for him a scroll, which he will see spread open. Read thine record sufficient is thy soul this day to make out an account against thee”. (17:13-14).

As the literal meaning of Arabic word used for the Day of Judgment “**Qayamah**” is to rise up, hence the question arise as to why they should be raised up after demise. There are three reasons for “Qayamah”. (a) It is the demand of natural and divine justice that everyone should get the result of his life examination. As in academies one is given result of his tests, similarly everyone must get the result whether he passes or fails. About the examination of Life in Sura “The Bee” the Quran says: “Whoever works righteousness, man or woman, and has Faith, verily to him we will give a new life, a life that is good and pure, and we will bestow on such their reward according to the best of their actions.” (16:97). (b) Had there been no concept of the Day of Judgment there

would have been no human morality. Might is right would have become the law of the day. Atheists are of two types. The ideological atheist and the practical atheist. The practical atheist is the one who claims to have a religious faith but in practical life he acts otherwise. It is my considered opinion that the man who believes in God and fears God can never be a sinner or a transgressor. Hence to maintain the supremacy of Right over Might we must believe in the concept of the Day of Judgment. The concepts of Hell and Heaven are very essential to keep balance in human conduct. The tyrants, the oppressors, the murderers and the aggressors must be punished. If they escape in this world because of their power, pelf and influence they must be punished on Doomsday. Abraham must be rewarded and Nimrod must be chastised. Moses must be rewarded and Pharaoh be punished. Hussain be rewarded and Yazid be punished. It is divine justice and God promises that. In the Quran in Sura “Abraham” about the virtuous and righteous people God says; “But those who believe and work righteousness be admitted to gardens beneath which rivers flow. To dwell therein for aye with the permission of their lord.”(14:23).

(c) All the prophets have promised this day. They were sooth – sayers. They were divinely appointed. They were not liars. They were the messengers and warners sent from God. We must believe in their words and vows. We have no reason to reject or refute them. They valiantly, patiently and boldly bore the inflictions and excesses. They were tortured. They were persecuted. They were executed. But they never bowed before tyrants and vicious forces. Their steadfastness and perseverance testifies the truth of their

mission when such truthful people believed in the Doomsday, we have no reason to disbelieve in which they believed. Now let us briefly discuss the Quranic logic about the Day of Judgment. The Quran refutes the plea of the unbelievers who say that how it can happen. After death when we will be turned into dust, then how can we resurrect? The Quran in Sura “Yasin” announces; “Does not man realize that we created him from a seed of fluid? Yet he does not believe and forgets even his own creation. He says as to who could revive the decayed bones back to life from nonentity.” (36:79). After giving the argument of first birth the Quran gives the second argument. It says: “one of the clear divine signs is that you see the earth dead and motionless, but as soon as Allah pours rain on it, it comes to life and becomes fertile and green. Allah who revives the dead earth to life will also revive the dead man to life. Allah is able to do all things: (41:39). Then in Sura “Saad” the Quran gives third argument on the basis of Justice. It is related to the Islamic concept of Good and Bad. The Quran says: “We have not created the heavens and the earth and all that is between them in vain, though this is the belief of the infidels. Woe to the disbelievers; they will suffer the torment of the Hellfire. Do we consider the righteously striving believers equal to the evil doers in the earth? Are the pious ones equal to those who openly commit sins?” (38:27-28).

These are the Quranic arguments about the Day of Judgment which no same person can reject. In verse 20 of Sura The Iron, in verse 20 of Sura Winding Sand Tracts and in verse 200 of Sura The Heifer the necessity of the Day of Judgment is mentioned. In Sura Mominun in verse

100 about 'Barzakh' (purgatory) the Quran says: "After death people will be behind Barzakh until the day of their resurrection. (23:100). According to the Quran it will be a great blast and earthquake. On the Day of Judgment people will emerge from their graves and congregate. The unbelievers will be raised with black faces and the righteous one with bright faces. The virtuous will be given the book, result sheet in to their right hands and the evil doers will be given in to their left hands. It will be an eternal life. May Allah grant us guidance to do good deeds and abstain from evil deeds!

The Concept of 'Ibadah (worship)

Allah, subhanahu wa ta'ala, stated in His Book: "And I have not created Jinn and man except to worship Me"; a verse recited by all Muslims, but many Muslims restrict the meaning of "worship" to rites and individualistic rituals, such as Salat, fasting, Zakat, Hajj, Du'a, and other acts to come closer to Allah, subhanahu wa ta'ala. Their understanding of "Ibadah" (worship) does not go beyond these things, even in the slightest. In their view, the economic system, politics, ruling and transactions are all totally unrelated to 'Ibadah. Truly it is a narrow, limited and impotent understanding of the meaning of 'Ibadah, far from the vast and comprehensive meaning that Allah has given it, and from what our scholars, from amongst Al-Salaf Al-Saalih, had understood it to mean.

Al-Fayrooz Abaadi said in his dictionary, Al-Qamoos Al-MuHeeT: "Al-'Ibadah: Obedience". Al-Tabari said in the Tafseer of the verse in Surat Al-Faatiha "Iyyaka Na'budoo"

(You [alone] we worship): “Oh Allah, it is to You alone that we have Kushoo’, that we submit to, and that we depend on, acknowledging your Lordship over us, you alone and none other than you”.

The original meaning of ‘Ibadah with all the Arabs is “to lower one’s self”. It is also called “the path that is lowered due to feet stamping it down”, and “the travelers lowered it”. From this, a mule that is lowered for riding is called “Mu’abbad”, and from this a person who is enslaved is called a “‘Abd”, due to his being lowered before his master.

Al-Zajaj said: “The meaning of Al-‘Ibadah: Obedience with submission”. And Al-

Zamakhshari said: “Al-‘Ibadah: The most extreme level of submission and lowering one’s self”. And Al-Baghawi said: “Al-‘Ibadah: Obedience with lowering one’s self and submission, and the slave was called ‘Abd due to his submission and his obedience”.

Therefore, ‘Ibadah, with its vast and comprehensive implications, means: Obedience with submission, and lowering one’s self, and accepting being led by Allah, subhanahu wa ta’ala, in everything that He has ordered and everything that He has forbidden.

Thus, just like Salat and fasting are ‘Ibadah, equally Jihad and ruling with what Allah has revealed are ‘Ibadah as well. And just like Hajj and Zakat are ‘Ibadah, equally removing harm from the path and undertaking economic transactions according to the Shari’ah are also ‘Ibadah. And just like

Tasbeeh, Tahleel and Takbeer are all ‘Ibadah, equally working to re-establish the Khilafah according to the method of the Messenger of Allah, sallAllahu ‘alayhi wasallam, is also ‘Ibadah.

So why, oh Believers in Allah, is there this differentiation between the laws of Allah that has lead to the abandonment of some of His laws? The statement of Allah “And I have not created Jinn and man except to worship Me” means: “And I have not created Jinn and man except to obey Me”.

In conclusion, the true, untainted ‘Ibadah of Allah is genuine obedience to Him. In other words, ‘Ibadah means implementing Allah’s commands and abstaining from His prohibitions, and applying everything that He legislated.