

JAMAAT UL SAHIH AL ISLAM'S OBJECTIVES

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“Hold Fast all together by the rope of Allah and be not divided amongst yourselves”

HOLD FAST TO

The Rope of Allah
حَبْلِ اللَّهِ

HAZRAT AMIR' OUL MOMINEEN MOUHYI- OUD-DIN

AL-KHALIFATULLAH

MUNIR AHMAD AZIM

PREFACE

I have the pleasure to present before the readers such a book which will, Insh'Allah be an eye-opener on the realities of the true teachings of Islam, and the call of all Prophets. Knowledge of Islam propels man, especially the true believer to the better understanding of the mission that he has on this earth.

May Allah help all of us to better understand our Islam, and
May Allah help Jamaat Ul Sahih Al Islam to fulfil its pledges and mission. *Ameen...*

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Jamaat Ul Sahih Al Islam

27 Jamadal Aakhir 1430 A.H

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فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

“So if they believe as you believe, they are indeed on the right path.” (Ch.2 V.138)

To purify everything related to the life of the Muslim against *Shirk* (associating partners with Allah) in its various forms and to warn them against the wicked innovations (*Bidat*) in the creed (*Aqidah*) and acts of worship (*Ibaadat*) and false ideals introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which tarnished the pure nature of Islam and have been a cause of prevention of the progress of the Muslims, in realisation of the responsibility due to knowledge and due to the saying of the noble Messenger ^(pbuh).

This knowledge will be carried by the trustworthy ones of every generation – they will expel from it the alterations made by those going beyond bounds, and the false claims of the liars, and false interpretations of the ignorant.

To educate and cultivate the Muslim upon in their true religion (*Deen*), and calling them to act in accordance to its rulings, and to cultivate in themselves its morality and manners – which will ensure Allah’s pleasure and result in their welfare and honour being in agreement with the Quranic description of the group saved from ruin.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ
يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَنْ كُونُوا رَبَّنِييعَنَ بِمَا
كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٤﴾

“It is not (possible) for a man that Allah should give him the Book and dominion and prophethood, (and) then he should say to men: ‘Be servants to me and not to Allah;’ but (he would say): ‘Be solely devoted to the Lord because you teach the Book and because you study (it).’” (Ch.3 V.80)

To revive true Islamic thought in the light of the light of the Holy Quran and the *Sunnah* and upon the way of *As-Salaf-Us-Saalih* of this *Ummah* and to remove the stagnated blind following of Madhabs (schools of thought) and blind adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islamic brotherhood, as demanded by the order of Allah, the Majestic and Most High:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“Hold Fast all together by the rope of Allah and be not divided amongst yourselves” (Ch.3 V.104).

The saying of the Holy Prophet ^(pbuh): **“Be worshippers of Allah and brothers!”** (Bukhari & Muslim)

To provide practical Islamic solution for the present day problems and to strive for a returning to the true Islamic way of life upon the way of the Prophet ^(pbuh) and to bring about a society guided upon the Revelation and for the laws of Allah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyyat*), as Allah, The Most High says:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

“Instruct them the Scripture and Wisdom and purify them”. (Ch.2 V.129)

To cordially invite all those who have not yet been blessed with that True Knowledge and Guidance of Islam which is the perfect final revealed message of Allah to His creation, so that they may realize the peace and contentment of this life and the eternal bliss of the Hereafter.

This is my call and I call upon all Muslims to assist us (*Jamaat Ul Sahih Al Islam*) in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allah’s aid and that He will indeed establish and grant authority to His righteous servant:

وَاللَّهُ الْعَزِيزُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

“...while honour belongs to Allah and to His Messenger and the believers” (Ch.63 V.9)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

“He it is Who has sent His Messenger with the guidance and the Religion of truth...” (Ch.61 V.10)

INTRODUCTION

Praise be to Allah, Lord of the worlds and the end is the best for the pious. I bear witness that there is no deity worthy of worship except Allah, alone, having no partner, Master of the Heavens and Earth. I bear witness that Muhammad ^(pbuh) is His servant, Chosen and trusted Messenger; peace be upon him, upon his noble family and his pure and noble companions.

Insha-Allah, by the help of Allah, The Exalted, I will provide, as evidence for the conditions of ***Laa Ilaaha Illallah*** (There is no deity worthy of worship except Allah) and I will abridge it (facilitation by Allah in explaining the evidences of the conditions of ***Laa Ilaaha Illallah***).

May Allah protect and bless our brothers and sisters who call for the Truth with guidance and light from Allah. *Ameen*.

The youths of Islam who are seeking the right and straight paths and who are enthusiastic in the way of reform and improvement, to seek (knowledge) from the books of the scholars of Islam who have based their knowledge (*Fiqh*) on the Book and the *Sunnah* and were brought up in accordance with them. The youth of Islam are not to be diverted by the glitter of some books of contemporary thought, most of which are based on ignorance of the essential main facts of the *Deen* (religion) and its branches.

I hope I have given concrete evidence as a ***Khalifatullah*** and ***Muhyi-ud-Din*** my best to explain ***Laa Ilaaha Illallah***, and make people aware of its true meaning and how to act in accordance with it.

Anyone who claims such things and not according to the Holy Quran, his thought is far from the truth and would be like someone who had pointed an arrow of poison, by going far from the teaching of the Holy Quran, you will be calling the nation (*Ummah* in general) and the youth in particular to deviate from the right path and adopting innovations (*Bidat*).

He who made the divine teaching (*Sunnah*) rule his soul by word and deed has spoken with wisdom, but he who has made whims rule over his soul, by word and deed has spoken with innovation (*Bidat*).

THE FIRST CONDITION

(AL ‘ILM – KNOWLEDGE)

Knowledge of its meaning, negation and affirmation. The evidence for knowledge is the Exalted’s saying:

“So know (O Muhammad ^(pbuh)) that Laa Ilaaha Illallah (none has the right to be worshipped but Allah”, and “... Except those who bear witness to the truth, and they know” (i.e. of Laa Ilaaha Illallah)

The confirmed tradition (Hadith) in Sahih Muslim as narrated by Uthman ^(ra) who said: “The Messenger of Allah ^(pbuh) said: “He who dies knowing that there is no deity worthy of worship except Allah shall enter Jannah (Paradise).”

According to my own opinion, which I have already mentioned in the beginning, that is “knowledge of its meaning: negation and affirmation.”

The first half comprises the negation of worship to any except Allah, The Exalted. The second half affirms it to Him (Praise and Glory be to Him) – As Allah – The Truthful (The Exalted, The Majestic) has no partner in His domain, creation and planning, He has no partner in our worship of Him. That is what Allah has sent the Prophets, Messengers, Reformers (*Mujaddid*), and Caliphs of Allah (*Khalifatullah*) with and their calls (*Dawa*) agree upon this. Allah – The Majestic says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

“And We did not send a Messenger before you but We inspired him (saying): (Laa Ilaaha Illallah) None has the right to be worshipped but I (Allah); so worship Me (alone and none else).” (Ch.21 V.25)

Nuh, Hud and Salih each said:

يَنْقُومُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥١﴾

“... ‘O my people, worship Allah, you have no other God but Him. Indeed, I fear for you the punishment of the great day.’” (Ch.7 V.60)

يَنْقُومُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ

“... ‘O my people, worship Allah; you have no other deity but Him.’” (Ch.7 V.74)

يَنْقُومُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾
يَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِنَّ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

“... ‘O my people, worship Allah (alone). You have no God beside Him. You are but forgers of lies.

‘O my people, I do not ask of you any reward for it. My reward is not due except from Him Who created me. Will you not then understand?’” (Ch.11 V.51-52)

Allah – The Exalted also tells us that the *Dawa* of all the Prophets and Messengers was one and the same:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allah and shun the Evil One.” (Ch.16 V.37)

Allah The Exalted, ordained his Prophet Muhammad (pbuh) to convey to his Ummah saying:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

“... And your Lord has decreed that you worship none but him...” (Ch.17 V.24)

And in another Surah saying:

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ

“I am only commanded to worship Allah and not to set up equals to Him.”

These *Ayat* (verses) and others in the Quran, similar in meaning, give a clear and unequivocal indication that all the Prophets and Messengers were sent to their nations to prove that *Laa Ilaaha Illallah* means there is truly no deity worthy of worship except Allah.

Ibn Sa’ad (ra) said: “Knowledge requires that the heart witnesses and knows the meaning of what it is required to know. Its perfection is to act in accordance with it.”

The knowledge that Allah has ordered, i.e. of the unity of Allah, is an individual requirement (obligation) on every human being and no one is exempt from it.

The ways to know that there is no deity worthy of worship except Allah are:

First: Most importantly – contemplation of his Names, Attributes and His Actions that manifest His perfection, Greatness and Honour. These oblige one to make an effort to submit to Him and worship this Perfect Lord unto Whom all praise, glory, greatness and bounty are due.

Second: Knowledge that He, The Exalted alone, creates and disposes. So, subsequently, knowledge that He is the only deity worthy of worship.

Third: Knowledge that He alone is the Bestower of all gifts (bounties) apparent and concealed, religious and worldly. This would obligate the heart to attach to Him, love and submit to Him alone with no partners.

Fourth: What we see and hear of the rewards for those protected by Him, who act upon the recognition of His Unity (Oneness) they are given victory and bounties in this world, whereas punishment belongs to His enemies, those who ascribe partners with Him. This leads to the knowledge that Allah, The Exalted, alone is worthy of all worship.

Fifth: Knowledge of the attributes of the idols and (supposed) equals that have been worshipped with Allah and regarded as gods; Knowledge that they are deficient in all respect, poor in themselves, or those who worship them they do not have the power to, initiate life or cause death or resurrection. They cannot help those who worship them nor benefit them even with an atom weight of good, nor can they repel evil. Therefore, knowledge of this would obligate knowledge that there is no deity worthy of worship except Allah and that all else are false gods.

Sixth: Knowing that all of Allah's Scriptures agree upon this and are consistent with each other.

Seventh: The knowledge that the chosen ones of mankind, who are of perfect conduct, minds, judgment, and knowledge, are the Messengers, Prophets. All have witnessed to Allah in that.

Eight: Knowing the proofs (signs) that Allah has provided both within the human creature and in the universe that manifest the unity (*Tawheed*) of Allah, simply by their existence and by the beauty of His creation and the wonder do His wisdom and in the variety of His creations. All these numerous manifestations that Allah has provided to call mankind by them, to His unity (*Laa Ilaaha Illallah*), have been revealed, in His Book (the Quran) and repeated, so that when the servant (of Allah) contemplates them; he will attain certainly and knowledge. When all these signs of the unity (of Allah), each in agreement with the other, are brought together, then belief (*Imaan*) and knowledge become well grounded in the heart of the servant like mountains standing firm. They would not be shaken by suspicions or wanderings of the mind and despite the recurrence of falsehood and suspicion, (belief and knowledge) would grow and become perfect.

THE SECOND CONDITION

(AL YAQeen – CERTAINTY)

Certainty – it is perfect knowledge of it that counter-acts suspicion and doubt. The evidence of certainty of His, The Exalted, saying:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

“The believers are only those who (truly) believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful.” (Ch.49 V.16)

Allah made certainty, without doubt (or suspicious), a condition of true belief (in Allah and His Messenger), since the doubter is from the ranks of hypocrites.

I come again to this verse where Allah ^(swt) says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

“The believers are only those who (truly) believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful.” (Ch.49 V.16)

The word ***“...only”*** confirms that those mentioned are included and all others are excluded. This means that the people of true belief (*Imaan*), both apparent and hidden, are only those who believe in Allah and His Messenger. They believe without doubt or suspicion, by their word of mouth and deeds, and they strive in the cause of Allah with their wealth and their lives. Allah ^(swt) says: ***“...It is they who are truthful.”***

From the evidence of the verse: ***“...and then doubt not...”***

In this verse is something that the compiler did not conclude that the deed is derived from *Imaan* (belief). This verse is evidence that to strive in the cause of Allah is a “deed” which is an attribute of *Imaan* (faith).

THE THIRD CONDITION

(SINCERITY: AL-IKHLAAS)

Sincerity which negates *Shirk* – The evidence of sincerity:

His, The Exalted saying:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

“Is it not to Allah that sincere devotion is due?” (Ch.39 V.4)

And His, The Gracious, The Exalted saying:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

“And they were not commanded but to serve Allah alone, being sincere to Him (showing sincere devotion) in obedience, (and) being upright, and to observe Prayer, and pay the Zakat. And that is the religion (of the people) of the right path.” (Ch.98 V.6)

Sincerity means to purify, to worship Allah alone and purify it from *Shirk* and hypocrisy.

Worship Allah alone without partners, call mankind to it and inform them that worship is only due to Allah alone, that He has no partner equal or like. Allah says in the Holy Quran:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

“Is it not to Allah that sincere devotion is due?” (Ch.39 V.4)

No deed is accepted unless what the servant had performed was sincerely for the sake of Allah alone without partners. This confirms the command to be sincere and to show that since He, The Exalted is perfect and has superiority over all His servants in every way, it follows that sincere and pure devotion is due to Him alone.

It purifies and cleanses the hearts from associating anything with Him in worship (*Shirk*). Allah absolves Himself from *Shirk* and there is nothing for Allah in it. **“... to worship Allah alone offering Him sincere devotion”**. In all acts of worship, hidden or apparent, they seek the face of Allah to bring them nearer to Allah.

“... being true in faith” – Turning away from all other religion that contradicts the *Deen* of *Tawheed* (Islam) Allah has specifically mentioned prayers and Zakaat (although they as acts of worship) from an internal part of his saying: **“...To worship Allah alone offering Him sincere devotion.”** because of their raised status, honour and for being the two acts of worship which if a person practised, he would, discharge all the requirement of the religion. That is *Tawheed* and sincerity in the religion are **“the religion (of the people) of the right path.”** that led to the Garden of Eden. All else are ways leading to Hell Fire.

FOURTH CONDITION

(TRUTHFULNESS: AL SIDDIQ)

The truth that permits neither falsehood nor hypocrisy – The evidence of the truth is The Exalted's saying:

الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ ۝

“Alif Lam Mim. Do people think that they will be left alone because they say, ‘We believe,’ and that they will not be tested? And We did test those who were before them. So Allah will surely distinguish those who are truthful and He will surely distinguish the liars (from the truthful).” (Ch.29 V.2-4)

Also, The Exalted saying:

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝
يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ
وَمَا يَشْعُرُونَ ۝ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ۝

“And of mankind there are some (the hypocrites) who say, ‘We believe in Allah and the Last Day;’ while they are not believers at all. They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive (it) not. In their hearts was a disease, and Allah has increased their disease to them; and for them is a grievous punishment because they lied.” (Ch. 2 V. 9-11)

Regarding these verses: **“Do people think that they will be left alone because they say, ‘We believe,’ and that they will not be tested?”** i.e., On saying, “We believe” will people not be tested?

They shall be tested in their wealth or persons. They shall be tested, to distinguish the sincere from the hypocrite and the truthful from a liar. The word: **“and that they will not be tested?”** meaning, by the commands and forbiddance. That is because Allah, The Exalted, commanded them with *Imaan* (belief) alone at first, then prescribed them regular prayers and *Zakaat* (charity) and all other laws. This became too hard for some. Therefore Allah sent down this verse.

Then He consoled them saying: **“And We did test those who were before them.”** meaning the Prophets and the believers, some of whom were sawn with a saw, some were killed and the children of Israel were tried by the Pharaoh who used to afflict them with the worst of torture.

“So Allah will surely distinguish those who are truthful and He will surely distinguish the liars (from the truthful).” In their saying **‘We believe,’** and will certainly make (it) known (the falsehood of) those who are liars....” Allah knows them even before the trial. The meaning of this verse is that the truthful shall be distinguished from the liars so that it becomes known. The purpose ends here.

Regarding His saying **“And of mankind there are some (the hypocrites) who say, ‘We believe in Allah and the Last Day;’...”** Allah The High, The Exalted, informs us about what the hypocrites used to do, i.e. to show their *Imaan* (faith) by (merely) pronouncing it (with their tongues) whilst their hearts concealed *Al-Kufr* (Disbelief). They thought that they could deceive Allah, and deceive the believers into being misled by them and inclined towards them. The opposite was the result for this deceit. They were in fact deceiving themselves but did not know because of their utter ignorance and their evil conscience. What drove them to this deceit and lying was suspicion.

“..In their hearts was a disease, and Allah has increased their disease to them...”

The penalty is in proportion to the deed. This is their penalty in this life (world). It is similar to what Allah, The Exalted, says in the case of the unbelievers of the children of Israel:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

“So when they turned away (from the path of Allah), Allah turned their hearts away (from the right path). And Allah guides not the people who are rebellions transgressors.” (Ch.61 V.6)

As for their penalty in the Hereafter, it is in His, The Exalted’s saying:

“... for them is a grievous punishment because they lied.”

In Surah An-Nisa Allah, The Almighty said that:

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾
 مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضَلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

“The hypocrites seek to deceive Allah, but He will punish them for their deception. And when they stand up for Prayer, they stand lazily (and) to be seen of men, and they remember Allah but little, Wavering between (this and) that, (belonging) neither to these nor to those. And he whom Allah causes to perish, for him thou shalt not find a way.” (Ch.4 V.143-144)

Allah The Almighty informs of the state of the hypocrites, their disgraceful and vile character. The way that they deceive Allah, The Exalted, is by showing *Imaan* and concealing disbelief, thinking that this may go past Allah without His knowledge or that He may not expose it to His servants.

The fact is that Allah has deceived them as manifested by their way of thinking, acting and self-deceit; and is there any greater deceit than someone who strives only to be recompensed with contempt, humiliation and deprivation?

By itself, this indicates that the person is of unsound mental faculty – which when combined with disobedience, makes him consider his actions to be good and sound while being deceitful. What good does

ignorance and treachery do to the person (himself) if His (Allah's) deceit on the Day of Resurrection is fulfilled as in His saying:

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ
نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾
يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ
بِاللَّهِ الْغُرُورُ ﴿١٤﴾

“On the day when the hypocritical men and the hypocritical women will say to those who believe, ‘Wait (a while) for us that we may take light from your light,’ it will be said (to them), ‘Go ye back (if you can), and seek for light.’ Then there will be set up between them a wall with a door in it. The inside of it will be (all) mercy and in front, outside it, will be torment. They will call out to them, (saying), ‘Were we not with you?’ They will answer, ‘Yea, but you led yourselves into temptation and you hesitated and doubted and your vain desires deceived you till the decree of Allah came to pass. And the Deceiver deceived you in respect of Allah.” (Ch.57 V.14-15)

THE FIFTH CONDITION

(LOVE: AL-MAHABBAH)

Love for this statement (*Kalima*) and its meaning and happiness with it. The evidence for love: His, The Exalted saying:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ
لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

“And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe are stronger in (their) love for Allah and if those who transgress could (now) see (the time) when they shall see the punishment, (they would realize) that all power belongs to Allah and that Allah is severe in punishing.” (Ch.2 V.166)

And also in (Ch.5 V.55) Allah says:

يَتَأْتِيهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

“O ye who believe! Whoso among you turns back from his religion (Islam), then (let it be known that in his stead) Allah will soon bring a people whom He will love and who will love Him, (and who will be) kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah and will not fear the reproach of a faultfinder. That is Allah’s grace; He bestows it upon whomsoever He pleases; and Allah is Bountiful, All- Knowing.”

The Holy Prophet’s ^(pbuh) has told us that “Whoever possesses the following three qualities will attain the sweetness of faith:

- 1) Allah and His Messenger are dearer to him than anything else.
- 2) To love a person for nothing except the sake of Allah.
- 3) To hate to revert to disbelief (*Kufr*), having been saved from it by Allah, as he hates being thrown into Hell-Fire.

Love for this statement and its meaning and happiness with it. This is achieved by two things:

Firstly: Sincerely of worship for Allah Who is alone without any partners.

Secondly: To repudiate associating partners (to Allah).

The fundamentals of the religion and its basis are two things:

First: The order to worship Allah alone without partner, instigation to do that, commitment to it and to consider whoever does not do that as an infidel (*Kafir*).

Second: To warn against associating partners in the worship of Allah, to speak harshly against it, to show enmity towards it and to consider whoever practices it as an infidel (*Kafir*).

In the verses I have just mentioned where Allah says:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ
لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٦﴾

“And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe are stronger in (their) love for Allah and if those who transgress could (now) see (the time) when they shall see the punishment, (they would realize) that all power belongs to Allah and that Allah is severe in punishing.” (Ch.2 V.166)

This verse came after another in which Allah (The Truth, The Exalted), included several evidences as to His Oneness, unto whom alone worship is due. Yet, despite these evidences, there were people who took (for worship) others besides Him as equals and partners. They apportioned as much of their love for them as they had for Allah, The Exalted in Power, The Majestic.

As for the meaning of His, The Exalted’s saying: *“But those who believe are stronger in (their) love for Allah...”* the people of knowledge say either:

1) Those of faith love Allah more than the disbelievers because the former love Allah alone whilst the latter associate others in their love for Him.

Those of faith or love Allah, more than the disbelievers love those they associate with Allah as His equal.

The first interpretation is clear and more preferable – but knowledge is with Allah, The Exalted. There is evidence in this verse as to the forbiddance of one type of major *Shirk* (association). That is the *Shirk* of apportioning love equally between Allah and those they consider as His equals, as practised by the disbelievers.

Allah saying: *“O ye who believe! Whoso among you turns back from his religion (Islam)...”*; This is confirmation that He, praise and glory unto Him, will, because of His power, freedom from all wants and His preservation of His religion (*Deen*), produce a people who will protect this *Deen* and uphold it. There are five characteristics:

1) Allah loves them for upholding His *Deen* and laws and they love Him and therefore observe His commands and prohibitions.

2) Strong and powerful against the disbelievers – Like the verse of Holy Quran says: *“stern towards the disbelievers...”*

3) They are humble with the believers.

4) They strive in the way of Allah against the disbelievers to elevate His word and honour His *Deen* (religion).

5) Never afraid of the blame of the accusers. They say the truth wherever they may be in accordance with the requirements of the *Shariah*. These verses mean: The necessity to worship Allah sincerely; Affirmation of mutual love between the Lord and the servant. Allah praises the believers for their undivided love for Him. The best end is for the believers.

SWEETNESS OF FAITH (*IMAAN*)

The meaning of the sweetness of faith (*Imaan*) is to take delight in the obedience, to bear the hardships in seeking the pleasure of Allah and His Messenger ^(pbuh) and to prefer that to the materialistic goods of this world. It is also out of the love the servant has for His Lord (Praise and Glory be to Him) and love for the Messenger of Allah ^(pbuh) that leads him to be obedient to Him and stops him from being disobedient to Him. He who has accepted Allah as his lord, Islam as his *Deen* (religion) and Muhammad ^(pbuh) the Messenger has tasted the sweetness of *Imaan* (faith). That is because real love for Allah and His Messenger and hatred to revert to disbelief (*Kufr*) is not attained except by one whose condition has been strengthened; this soul has felt tranquillity and whose heart has delighted in *Imaan* (faith) which has intermingled with his flesh and blood. That is the one who has found the sweetness of *Imaan*. Love for the sake of Allah is one of the fruits of the love of Allah. And we can say that love is for the heart to act in harmony with what pleases the Lord (Praise and Glory be to Him), so that it loves what He loves and hates what He hates.

The Holy Prophet ^(pbuh) has taught us that in whoever these three qualities were to be found will delight in the sweetness of *Imaan* (faith) because the sweetness in anything results from the love for it. If someone loves something and desires for it, then when he attains what he has been seeking, he will experience sweetness, delight and happiness in it. Delight is achieved shortly after attaining what is loved or desired.

Therefore, the sweetness of *Imaan* (faith) which comprises delight and happiness results from the perfection of the servant's love for Him. Whoever loves another (human being) for the sake of Allah, not for any other purpose, and then his love for Allah is perfect.

If one loves Allah's Prophets, *Mujaddid* or *Khalifatullah* for (their) doing what Allah loves not for any other reason one loves them for the sake of Allah and none else.

When the love of Allah enters the heart, one hates the opposite. By the light of this love, the beauty of Islam and the evils of ignorance and infidelity are uncovered. And this is the lover who will be with those he loved. Allah – The Exalted, is loved by the believers and that He loves them as He says: **“...He will love them and they will love Him.”**

This repudiates the common belief that he who is born in Islam is better than the disbeliever who has become a Muslim. In fact, whoever possesses these qualities is better than any other who does not. Therefore, the vanguard and first (Muslim) are better than those who were born in Islam.

SIXTH CONDITION

(AL- INQIAD: SUBMISSION)

Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking His pleasure. The evidence for submission from the Quran is what Allah, The Exalted, says:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ

“Turn to your Lord (in repentance) and submit to His (will)...” (Ch.39 V.55)

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

“And who is better in faith than he who submits himself to Allah, and he is a doer of good...” (Ch.4 V.126)

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

“And he who submits himself (completely) to Allah, and is a doer of good, he has surely grasped a strong handle (i.e., Laa Ilaaha Illallah). And with Allah (rests) the end of all affairs.” (Ch.31 V.23)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.” (Ch.4 V.66)

In the Hadiths the Holy Prophet ^(pbuh) said: “None of you shall believe until his desires follow what I have come with.”

This means total submission and compliance and its objective.

This verse of Holy Quran where Allah says: *“Turn to your Lord (in repentance)”* means to draw near and turn to Him with obedience and with your hearts and *“...and submit to His (will)...”* to be sincere in His *Tawheed* with all your being. This verse where Allah’s saying: *“Turn to your Lord (in repentance) and submit to His (will)...”* is the evidence for sincerity and that without sincerity apparent and hidden deeds are of no benefit at all. It is ordered that all disputes in major or minor matters of religion be referred back to Allah and the Messenger ^(pbuh). That is, the Book of Allah and the *Sunnah* of His Messenger ^(pbuh), in them one finds judgments for all disputed matters either explicitly, generally, implicitly or by drawing attention to understanding or precedent. The foundations of the religion are to be found in the Book of Allah and the *Sunnah* of His Messenger ^(pbuh); true *Imaan* (faith) cannot be achieved without them. The necessity of sincerity

to Allah alone and the necessity to follow the *Sunnah* of the Messenger ^(pbuh) and these form the basis of grasping the most trustworthy handhold.

The necessity to submit to the laws of Allah and His Messenger ^(pbuh) both apparently and in secret. In Surah Muhammad (Ch.47 V.10) Allah, The Exalted says:

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطَ أَعْمَلَهُمْ ﴿٩﴾

“That is because they hate that which Allah sent down (the Quran), so He made their deeds fruitless”

And Allah, The Exalted says in the same Chapter in Verse 29:

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ أَعْمَلَهُمْ ﴿٢٩﴾

“This is because they followed that which displeased Allah, and hated that which pleased Him. So He rendered their works vain.”

It is incumbent upon every believer to love what Allah loves in such a way that it will make him perform what he has been commanded. If his love reached such a point so as to perform extra acts of worship that would be better. The believer is also to hate all that Allah, The Exalted, hates in such a way that it will make him abstain from what Allah has forbidden for him. If his hate reached such a point as to abstain from what Allah disliked, out of chastity, that would be better.

To make it clear to understand, the Prophet ^(pbuh) said: *“None of you shall have faith until he loves me more than he loves himself, his children, his family and all of mankind”*.

Therefore, a person is not a believer until the love of the Holy Prophet ^(pbuh) is placed above all the rest of mankind. The love of the Holy Prophet ^(pbuh) follows from the love for the One who sent him and true love requires following up and agreement in loving the loved (things) and hating the hated (things).

SEVENTH CONDITION

(AL-QUBOOL: ACCEPTANCE)

Acceptance that contradicts rejection. The evidence for acceptance from the Quran is The Exalted saying:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾
﴿قَالَ أَوْلَوْ جِئْتُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ
قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾ ﴿٢٤﴾

“And thus (has it always been) that We never sent any Warner before thee to any township but the evil leaders thereof said: ‘We found our fathers following a (certain) course, and we are following in their footsteps.’ (Their Warner) said: ‘What! even though I bring you a better guidance than that which you found your fathers following?’ They said: ‘Certainly we disbelieve in that which you are sent with.’” (Ch.43 V.24-25)

﴿قَالَ أَوْلَوْ جِئْتُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ كَافِرُونَ﴾ ﴿٢٤﴾

“And We never sent a Warner to any city but the wealthy ones thereof said, ‘Surely, we disbelieve in what you have been sent with.’” (Ch.34 V.35)

Other verses in Chapter 37 As-Saffat (V.36-37) Allah, The Exalted says also:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ ﴿٣٥﴾
﴿وَيَقُولُونَ آيَاتُنَا لِنَشَاعِرِ مَجْنُونٍ﴾ ﴿٣٦﴾

“For when it was said to them, ‘There is no God but Allah,’ (“Laa Ilaaha Illallah”) they turned away with disdain, and said, ‘Shall we give up our gods for a mad poet?’”

The similitude of the guidance and knowledge with which Allah has bestowed upon the Holy Prophet ^(pbuh) is like abundant rain falling on the earth, some of which was fertile soil that absorbed the water and brought forth vegetation and grass in abundance.

Another portion of it was hard and held the rain water and Allah benefitted the people with it and they utilized it for drinking, making their animals drink from it and irrigated their land for cultivation. And a portion of it was barren which could neither hold the water not bring forth vegetation. The first is the example of the person who comprehends Allah’s religion and gets benefits (from that knowledge) which Allah, The Exalted, has revealed through me and learns then teaches others.

In the above-mentioned verse, where Allah says:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

“And We never sent a Warner to any city but the wealthy ones thereof said, ‘Surely, we disbelieve in what you have been sent with.’” (Ch.34 V.35)

To explain this verse, i.e. the very rich and those whom the glitters of life and wealth have made them transgress and become arrogant in the face of the truth, **‘We found our fathers following a (certain) course, and we are following in their footsteps.’** These (people) did not invent and are not the first to say such a thing. This reasoning of these unbelievers who have gone astray is not directed at following the truth and guidance, but is, in fact, only bigotry. By this reasoning they intended to prop-up the falsehood they held.

Therefore, every Messenger says to his opponents who hold such falsehoods: **‘What! even though I bring you a better guidance than that which you found your fathers following?’** i.e., Would you then follow me for guidance? **“... ‘Certainly we disbelieve in that which you are sent with.’”**

This tells us that they did not want to follow the truth and guidance; in fact they wanted to follow falsehood and desires.

“... So We took revenge of them...” for their disbelieving the truth and countering it with falsehood. **“... Then see what the end of those who denied (Islam)”**.

So let these people beware not to continue with their rejection lest the same fate befalls them.

These verses indicate: To make firm the heart of the Holy Prophet (pbuh) and console him that what his people are saying is nothing new nor see they a unique species of liars. There is a warning against disobedience of the Holy Prophet (pbuh). The danger of imitating and that it is one of the greatest things that dissuade people from accepting the truth and guidance.

So beware O Muslims of foolish fanaticism (taking sides) and blind imitation. His saying

“For when it was said to them, ‘There is no God but Allah,’ (“Laa Ilaaha Illallah”)...” – They were called to this and ordered not to adopt any other God.

The Hadith which I have just mentioned and its objective is to liken the guidance brought (to us) by him (pbuh) with rain and means that the soil is of three kind and so are the people.

The first kind of soil benefits from the rain and comes to life, having been dormant: vegetation grows benefitting man, beast, other plants and others.

Similarly, the first kind of person receives the guidance and knowledge, learns it and his heart come to life, practicing it and teaching others. Therefore benefitting himself and others.

The second kind of soil is that which does not benefit itself but has an advantage, that of holding the water for others thus benefitting man and beast.

Similarly, the second kind of people, have hearts that hold (knowledge) but do not have insight or judgement to extract the meanings or rules, nor do they practice obedience or act in accordance with what they have learnt (memorized).

When a needy student thirsty for the knowledge which they have is able to benefit himself and others acquire their knowledge and benefit from it. These kinds of people have benefitted others from what has reached them.

The third kind of soil is barren and nothing grows in it. It neither benefits from the water, nor holds it so that others benefit from it.

Similarly, the third kinds of people are those who have neither hearts that hold knowledge nor intelligence. If they hear knowledge, they do not benefit from it or learn it, to benefit others. And Allah knows best.

This is what Allah has facilitated (for me) to give the true interpretation of the evidence of the conditions (Hold Fast to the rope of Allah).

All praise is due to Allah with Whose bounty all good deeds are accomplished and peace and blessings be upon our Prophet Muhammad ^(pbuh), his noble family and all his companions. *Ameen...*