

Allaah's Religion is of a comprehensive nature

Article taken and slightly adapted from: alifta.net

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

A Da`ee (caller to Islaam) should invite people to clarify one thing as done by all messengers (عليهم السلام)¹ - that is, Allaah's Straight Path, which is Islaam, the True Religion of Allaah. In fact, this should be the objective of Da`wah (calling to Islaam). Allaah (سبحانه)² says: **[Invite (mankind, O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)³) to the Way of your Lord (i.e. Islaam)...]**⁴ The Way of Allaah is Islaam, the straight path. It is Allaah's Religion with which He sent His Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It is the principle to which people should be called, not the ideology or thought of anyone. People should be called to Allaah's Straight Path with which He sent His Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and which is stated in the Qur'aan and the authentic Sunnah. The starting point thereof should be calling people to the sound `Aqeedah (creed), devotedness to Allaah, worshiping Him alone and believing in Him, His Messengers, the Last Day and all that Allaah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told us. This is the essence of the straight path, namely, calling people to admitting Allaah's Oneness, being devoted to Him and believing in Him and His messengers (عليهم السلام). To this may also be added calling people to believing in all that we were told about by Allaah and His Messenger regarding past events, the Hereafter, the end of time and other issues. People should also be called to the duties enjoined by Allaah, such as performing Salaah (Prayer), paying Zakaah (obligatory charity), fasting Ramadhaan, Hajj and the like. They also include inviting people to Jihaad (striving) in the Cause of Allaah, enjoining what is good, forbidding what is evil and abiding by Allaah's Commandments regarding Taharah (ritual purification), Salaah, transactions, marriage, divorce, crimes, expenditure, war, peace and all other affairs. This is because Allaah's Religion is of a comprehensive nature; it deals with people's interests in this world as well as in the Hereafter and all that people need in religion. It also calls to proper conduct and good deeds and forbids immorality and bad deeds. It comprises worship and leadership, in the sense that a Muslim may be a worshiper and an army commander. It also comprises worship and government, in the sense that a Muslim may be a worshiper who offers Salaah (Prayer) and observes Sawm (Fast) and a ruler who applies

¹ (عليهم السلام) Peace be upon them

² (سبحانه) (Subhanahu) Exalted be He

³ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

⁴ سورة النحل – Soorah an-Nahl [16:125]

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Allaah's Laws and Rulings. It also comprises worship and Jihaad, in the sense that a Muslim calls people to Allaah and fights in Allaah's Cause against those who forsake Allaah's Religion - that is, Qur'aan and sword, in the sense that a Muslim contemplates and reflects on the Qur'aan and puts its rulings into practice even by force if it is necessary. It also comprises politics and sociality, in the sense that it propagates good conduct, brotherhood and unity of Muslims. Allaah (عزوجل) ⁵ says in this regard: **[And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves]** ⁶ Thus, Allaah's Religion calls people to a sagacious, sound polity that unites not separates, brings hearts closer not sows division, respects Islaamic brotherhood, calls for cooperation with one another in righteousness and piety, advises people for Allaah's sake, urges people to render back trusts, enforces Sharee'ah (Islaamic law), and abandons judgment with Allaah's revealed Law. Allaah (سبحانه) says: **[Verily, Allaah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice.]** ⁷

This religion is also politics and economics, policy, worship and Jihad. It adopts a balanced economic system that is intermediate between extremist ideologies. It is not cruel, unjust capitalism that does not know religious limits and admits acquisition of money by hook or by crook. It is not an atheistic communistic system that does not respect private ownership, and does not hesitate to commit injustice, atrocities and aggression against people. Rather, it follows a middle course and constitutes the truth between both false systems. Westerners highly esteemed and loved money so much and accumulated it by all possible means even if prohibited by Allaah (عزوجل). However, Eastern atheist Soviet Russians and those who followed their system did not respect private ownership and confiscated people's properties forcibly, feeling no shame. They enslaved and prosecuted people, disbelieved in Allaah, denied all religions, and said life is materialistic. Therefore, they felt no scruple in usurping the properties of people. They also did not feel any pricking of conscience for committing genocide and taking over wealth. They obstructed the means to lawful earning that Allaah has sanctioned, i.e. acquiring money through exploiting one's physical and mental abilities as well as all other tools granted to one by Allaah. On the other hand, the Islaamic economic system protects private property, provides for acquisition of money by lawful means and prohibits unlawful means or acquiring money by injustice, cheating, usury and oppression. Rather, it respects and recognises the inviolability of individual and public ownership. Islaam is thus in a medium and upright position between the two unjust economic systems, for it declares that acquisition of money is lawful and encourages people to acquire it but in a just way, which may not hinder a person from his duties towards Allaah and His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allaah (عزوجل) says: **[O you who believe! Eat not up your property among**

⁵ (عزوجل) (Azza wa Jaal) Glorified and Exalted be He

⁶ سورة آل عمران – Soorah Ale-Imraan [3:103]

⁷ سورة النساء – Soorah an-Nisaa [4:58]

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yourselves unjustly]⁸ In the same regard, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **The Muslim is inviolable for his Muslim brother; his blood, property and honour.**⁹ He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said: **Your blood, your property, and your honour are as sacred to one another as the sanctity of this day of yours in this month of yours in this town of yours.**¹⁰ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **It is better for anyone of you to take a rope and bring a bundle of wood (from the forest) over his back and sell it with which Allaah will save his face (from the Hellfire), rather than to ask the people who may give him or not.**¹¹

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about the best earnings, he replied: **(That which is earned by) the work of a man's own hand and every honest transaction.**¹² Furthermore, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **No one ever eats any food better than that which he earns with the work of his own hand. The Prophet of Allaah Daawood (David, عَلَيْهِ السَّلَام)**¹³ **used to eat from that which he earned with his own hand.**¹⁴ This clearly indicates that the Islaamic economic system is moderate. It neither adopts the path of unjust capitalism applied by Westerners and their followers nor that of the atheistic Communists, who have usurped people's wealth, wasted the rights of the real owners, enslaved and subjugated other nations and declared as lawful that which Allaah has forbidden. Thus, you should adopt Shar`ee (Islaamic legal) means of earning. You are better entitled to your money and earnings through means deemed lawful by Sharee'ah.

Islaam also preaches brotherhood based on faith, advising others for Allaah's sake and mutual respect among Muslims. To have it materialised, it calls to shun grudges, malice, cheating, misappropriation and similar other vices. Allaah (عزوجل) says: **[The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another]**¹⁵ He (عزوجل) also says: **[The believers are nothing else than brothers (in Islaamic religion).]**¹⁶

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him.**¹⁷ Thus, a Muslim is the brother of a Muslim, and thus it is incumbent upon him to respect others and not to despise them. It is also obligatory on a Muslim to do justice to his Muslim brother and to give him his dues through all the means laid down by Allaah (عزوجل). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **The believer is the believer's mirror.**¹⁸ Dear Muslim brother, you are a mirror for your brother, and you are a brick in the structure of Islaamic brotherhood. So, fear Allaah

⁸ سورة النساء – Soorah an-Nisaa [4:58]

⁹ Saheeh Muslim

¹⁰ Saheeh al-Bukhaaree, Sunan Aboo Daawood, Sunan Ibn Maajah and Sunan ad-Daarimee

¹¹ Saheeh al-Bukhaaree, Sunan Ibn Maajah, and Musnad Ahmad

¹² Musnad Ahmad

¹³ (عليه السلام) ('alaihi-salaam) Peace be upon him

¹⁴ Saheeh al-Bukhaaree

¹⁵ سورة التوبة – Soorah at-Tawbah [9:71]

¹⁶ سورة الحجرات – Soorah al-Hoojooaat [49:10]

¹⁷ Saheeh Muslim and Musnad Ahmad

¹⁸ Aboo Daawood and Sunan at-Tirmidhee

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regarding your obligations to your brothers. You have to realise such obligations, treat him justly, faithfully and truly. You also have to accept Islaam as one package - take it or leave it. You should not accept only `Aqeedah and neglect rulings and good deeds, nor should you only adopt rulings and good deeds and neglect `Aqeedah. In short, you must adopt Islaam as a whole, `Aqeedah, actions, worship, Jihaad, sociality, politics and economics. In other words, adopt all aspects of Islaam. Allaah (سبحانه) says: **[O you who believe! Enter perfectly in Islaam (by obeying all the rules and regulations of the Islaamic religion) and follow not the footsteps of Shaytaan (Satan). Verily! He is to you a plain enemy.]**¹⁹

Some of the Salaf (righteous predecessors) explained the Ayah (Qur'aanic verse) to mean that you should completely enter into the fold of Islaam. Islaam is also designated by the word "Silm" which means peace, because Islaam is the way to safety and salvation both in this world and in the Hereafter. So, it is Islaam and peace, as Islaam calls for peace and prevention of bloodshed through applying Hudood (prescribed penalties), Qisas (just retaliation) and Shar'ee Jihaad laid down by Allaah. Actually, it is both peace and Islaam, safety and faith. In this regard, Allaah (عزوجل) says: **[O you who believe! Enter perfectly in Islaam (by obeying all the rules and regulations of the Islaamic religion)]**²⁰ This Ayah means that you should enter the fold of Islaam completely and take it as one package. You should be careful not to adopt some aspects while neglecting others. Rather, you have to adopt Islaam as a whole: **[...and follow not the footsteps of Shaytaan (Satan).]**²¹ This refers to acts forbidden by Allaah. Satan calls to disobedience and to neglecting the teachings of Islaam completely, and this is why he is the biggest enemy. Therefore, it is obligatory on a Muslim to adopt Islaam as a whole, hold fast to the Rope of Allaah, and be alert against all reasons of division and dispute. You, thus, have to put into practice Allaah's Sharee'ah regarding acts of worship, transactions, marriage, divorce, maintenance of dependants, suckling, peace, war, dealing with friends and enemies, and crimes. In short, Allaah's Commandments have to be adopted in every aspect of life. Avoid supporting someone simply because they have agreed with you in some matter or showing enmity to someone because they opposed you in an opinion or an issue. This does not go in line with the principles of objectivity. The Companions (رضي الله عنهم)²² differed among themselves on some issues, but such difference of opinion never affected the cordiality and good feelings among them (رضي الله عنهم). Accordingly, a Muslim acts according to Sharee'ah and sticks to truth, giving it priority over everything once substantiated. However, this does not lead him to be unfair or unjust to his brother who holds a different point of view on an issue where there may be a variety of interpretations and explanations. The same applies to issues whose substantiating Islaamic text is open to interpretation, in which case, difference is pardonable. Your duty is only to advise such a person and to continue to wish good things

¹⁹ سورة البقرة – Soorah al-Baqarah [2:208]

²⁰ سورة البقرة – Soorah al-Baqarah [2:208]

²¹ سورة البقرة – Soorah al-Baqarah [2:208]

²² (رضي الله عنهم) (rad iyallahu 'anhum) May Allaah the Most High be pleased with them

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for him under all circumstances. This difference of opinion should never lead to division or create enmity and, thus, give enemies power over both disagreeing parties. There is no power or might except with Allaah.

Islaam is the religion of justice, truth, goodness and equality, except in certain cases made as exceptions by Allaah (عزوجل). It calls people to all that is good - virtues, good deeds, justice, equity and avoiding all immoralities. Allaah (سبحانه) says: **[Verily, Allaah enjoins al-'Adl (i.e. justice and worshipping none but Allaah Alone - Islaamic Monotheism) and al-Ihsaan [i.e. to be patient in performing your duties to Allaah, totally for Allaah's sake and in accordance with the Sunnah (legal ways) of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allaah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids al-Faahisha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and al-Munkar (i.e. all that is prohibited by Islaamic law: polytheism of every kind, disbelief and every kind of evil deeds), and al-Baghee (i.e. all kinds of oppression). He admonishes you, that you may take heed.]**²³ He (سبحانه) also says: **[O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allaah is that (believer) who has at-Taqwaa [i.e. he is one of the Muttaqoon (the pious)]. Verily, Allaah is All-Knowing, All-Aware.]**²⁴

In brief, it is obligatory on a Da'ee (caller to Islaam) to call people to Islaam as a whole, without making any distinction between people and without being partial with a certain school of jurisprudence, tribe, Shaykh, chief or any other things. On the contrary, his chief aim should be proving the truth, explaining it to the people and making them stick to it regardless of whether other people hold opposite views or not. When prejudice arises and when it is said that the school of jurisprudence of somebody is better, dissensions and discord takes place so strongly that some people may not offer Salaah led by a person who belongs to another school of jurisprudence. Undoubtedly, such a behaviour of extremists is a great calamity tantamount to following the footsteps of Satan. In fact, all the Imaams of the schools of jurisprudence of Islaam were rightly guided. Al-Shaafi'ee, Maalik, Ahmad, Aboo Haneefah, Al-Auzaa'ee, Is-haq ibn Rahawayh, and their like were Imaams of guidance and truthful preachers who called people to the Way of Allaah and guided them to the truth. No doubt, there were differences of opinion among them on some issues due to ambiguity of evidence for some of them. Regarding their differences, they were either correct in their Ijtihad (juristic effort to infer expert legal rulings) and would receive two rewards, or wrong in their Ijtihad and would thus receive a single reward. Your duty is to know their esteem and superiority and ask Allaah to be merciful to them. You should also recognise them as the preachers of guidance and Imaams of Islaam. This should not lead

²³ سورة النحل – Soorah an-Nahl [16:90]

²⁴ سورة الحجرات – Soorah al-Hoojoraat [49:13]

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you to blind imitation and extreme fanaticism. You should not claim that a certain school of jurisprudence is more worthy of being followed or that it is beyond the scope of mistaking. This is absolutely wrong.

Your duty is to adopt truth and follow it, when you are convinced of its authenticity, even if someone or another is against it. Actually, you should not be a fanatic that blindly follows others. Rather, you should acknowledge the virtue of all Imaams, taking due precaution regarding yourself and your religion. True opinions only should be accepted and put into practice. Fear Allaah and realise that you are always being watched by Allaah (عزوجل). Do justice to yourself through believing that there is only one truth. Believe that if a Mujaahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) exercises Ijtihad correctly, he will be rewarded twice; otherwise, he will be rewarded only once. I mean the Mujaahids who belong to Ahl-ul-Sunnah wal-Jamaa'ah (adherents to the Sunnah and the Muslim mainstream) who are learned, faithful and rightly-guided as authentically reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

As for the aims and objectives of Da`wah, they are to bring forth mankind from darkness into light, and to guide them in order that they adopt truth and thus be saved from Hellfire and Allaah's Wrath. It also aims at bringing forth disbelievers from the darkness of disbelief into the light of guidance, and the ignorant from the darkness of ignorance to the light of knowledge, and the disobedient from the darkness of sins to the light of obedience. Such are the actual objectives of Da`wah. Allaah (عزوجل) says: **[Allaah is the Walee (Protector or Guardian) of those who believe. He brings them out from darkness into light.]**²⁵ Allaah's messengers were sent to bring people out from darkness into light. Likewise, a true Da'ee carries out Da`wah actively in order to bring people out from darkness toward light and thus save them from Hellfire and from obeying Satan and to free them from following their own selfish desires so that they may obey Allaah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

²⁵ سورة البقرة – Soorah al-Baqarah [2:257]