



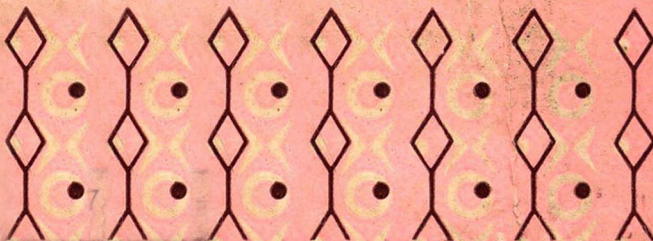
THE ISLAMIC SHARI'AH AND THE MUSLIMS

By

AI-SHAIKH 'ABDUL MUHSIN
bin Hamd al-Abbād

Rendered into English by

MUHAMMAD SAEED SIDDIQI



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LAHORE (Pakistan)

The Islamic Shari‘ah

AND

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PREFACE

This is an English Translation of an article written originally in Arabic by al-Shaikh ‘Abdul Muḥsin bin Hamd al-Abbād, Vice Chancellor of Medina University. In the article the learned author has defined in brief but in a comprehensive manner the characteristics of a true Muslim, the basis of Islamic Shari‘ah, the excellent results of observing it and the adverse consequences of ignoring it. Mr. Muhammad Saeed Siddiqi has rendered it into English transforming the beauty of the original and maintaining it at its best.

It is a well-documented article on Islamic Shari‘ah and recently an Urdu Translation by Mr. Maḥmūd Aḥmad Ghazanfar, Mab‘ūth Dar-ul-Iftā’ Riyadh, Saudi Arabia, has been published from Markaz Ad-Da‘wat al-Islamia, Lahore.

I express my gratitude to Messrs Maḥmūd Aḥmad Ghazanfar and Muḥammad Saeed Siddiqi who translated this article into Urdu and English respectively.

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Lahore
July, 1979

Muḥammad Ikrām Siddiqi

THE ISLAMIC SHARI'AH AND THE MUSLIMS

THE MUSLIMS AND OBSERVANCE OF THE ISLAMIC SHARI'AH

In this book the following points have been discussed briefly :

1. Who is called a Muslim ?
2. The basis of Islamic Shari'ah.
3. The all-embracing and universal position of the Islamic Shari'ah.
4. The Muslims and observance of the Shari'ah.
5. The excellent results of acting upon the Islamic Shari'ah.
6. The adverse consequences of ignoring the Shari'ah.

WHO IS CALLED A MUSLIM

The word Muslim (مُسْلِمٌ) is the subject noun of the word *Aslama* (اسْلَمَ) which denotes that he became obedient and submissive to his Creator and his Lord. In this sense the word *Islām* (إِسْلَامٌ)

applies to the submission of the whole universe to the Almighty Allāh. The messages and missions of all the Apostles of Allāh (peace be upon them) were also in obedience to the Commands of Allāh.

Allāh says :

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ۝

“Seek they other than the religion of Allāh, when unto Him submitted whosoever is in the heavens and the earth, willingly, or unwillingly, and unto Him they will be returned.” (3 : 83)

Allāh says :

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ لَآ
قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ
يَبْنِيْٓ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ
مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ۝

And who forsaketh the religion of Ibrāhim save him who befooleth himself? Verily We choose him in the world, and lo! in the Hereafter he is among the righteous. When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the worlds. The same did Ibrāhim enjoin upon his sons, and also Ya'qūb (Jacob), (saying): O my sons! Allāh hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him). Or were ye present when death came to Ya'qūb (Jacob), when he said unto his sons: What will ye worship after me? They said: We shall worship thy God, the God of thy fathers, 'Ibrāhim (Abraham) and Ismā'il (Ismael) and Ishāq (Isaac), one God, and unto Him we have surrendered. (2: 130-133)

Allāh mentions the prayer of His Apostle Yusūf (peace be upon him) in the following words:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي

مُسْلِمًا وَالْحَقِّقْنِي بِالصَّالِحِينَ ۝

“O my Lord! Thou hast given me (something) of sovereignty and has taught me (something) of the interpretation of events—Creator of the heavens and the earth! Thou art my Protecting Friend in the world and the Hereafter. Make

me to die submissive (unto Thee), and join me to the righteous.” (12 : 101)

It must be borne in mind that the Decrees of Allāh consist of the following common points :

1. Allāh’s worship with sincere devotion.
2. Humble prostration before Him.
3. Accepting His Commandments cheerfully.
4. Strict observance of what has been enjoined and abstention from what has been prohibited by Allāh.

The above points were the integral part of every Shari’ah although the means and the nature of revelations differed.

It has been narrated in a tradition of the Holy Prophet (peace and blessings of Allāh be upon him) :

نَحْنُ مَعَشَرُ الْأَنْبِيَاءِ أَوْلَادُ دَعَائِلَ دِينِنَا وَاحِدٍ -

“We the community of prophets are like brothers. Our religion is one.”

With the Prophethood of the Holy Prophet (peace and blessings of Allāh be upon him), Islam has become a symbolic name to denote the Shari’ah of Allāh and a title which represents its followers. No man or jinn is allowed to transgress the limits imposed by the religion of Islām which was revealed by Allāh to the Holy Prophet (peace and blessings of Allāh be upon him) who conveyed it to the world

Allāh says :

إِنَّ السَّيِّدِينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ
 إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيَا مِنْهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
 فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ
 وَمَنِ اتَّبَعْنِي ۖ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ
 فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ
 بَصِيرٌ بِالْعِبَادِ ۝

“Lo ! religion with Allāh (is) the surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allāh (will find that), lo ! Allāh is swift at reckoning. And if they argue with thee, (O Muḥammad), say : I have surrendered my purpose to Allāh and (so have) those who follow me. And say unto those who have received the Scripture and those who read not : Have ye (too) surrendered ? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allāh is seer of (His) bondmen.”

(3 : 19, 20)

Allāh says :

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

“And whoso seeketh as religion other than the surrender (to Allāh) it will not be accepted from him, and he will be a loser in the Hereafter.”

(3 : 85)

Allāh says :

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ۝

“O ye who believe ! Observe your duty to Allāh with right observance, and die not save as those who have surrendered (unto Him).” (3 : 102)

Allāh says :

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَانَمَا يَصْعَدُ فِي السَّمَاءِ كَذِبًا
يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ۝

“And whomsoever it is Allāh’s Will to guide, He expandeth his bosom unto the surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he

were engaged in sheer ascent. Thus Allāh layeth ignominy upon those who believe not.” (6 : 126)

In a tradition regarding Gabriel (Allāh be pleased with him) the Holy Prophet (peace and blessings of Allāh be upon him) has interpreted the word *Islām* as follows :

اَلْاِسْلَامُ اَنْ تَشْهَدَ اَنْ لَا اِلَهَ اِلَّا اللهُ وَاَنْ مُحَمَّدًا رَّسُولُ اللهِ
وَتُقِيْمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ
اِنْ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا -

“Islām is that thou shall bear witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh and (that) thou keep up Prayer and pay the *Zakāt* and (keep) fast in Ramaḍān and perform Pilgrimage to the House, in case you have means.”

In another *Hadith*, the Messenger of Allāh (peace and blessings of Allāh be upon him) said :

بُنِيَ الْاِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ اَنْ لَا اِلَهَ اِلَّا اللهُ وَاَنْ مُحَمَّدًا
رَّسُولُ اللهِ وَاِقَامُ الصَّلَاةِ وَاِيتَاءُ الزَّكَاةِ وَحُجُّ الْبَيْتِ وَصَوْمُ
رَمَضَانَ -

“Islām is based on five things : The bearing of witness that there is no god but Allāh and

Muḥammad is the Messenger of Allāh and the keeping up of Prayer and the payment of *Zakāt* and the Pilgrimage and fasting in Ramaḍān.”

And the Holy Prophet (peace and blessings of Allāh be upon him) explained the meanings of *Imān* (Faith) in this *Hadīth* in the following words :

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ
بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ -

“Faith is that thou believe in Allāh and His Angels and His Books and His Messengers, in the Hereafter and in the Divine Decree to good and evil.”

Whenever a mention of Islām and Faith is made simultaneously as has been mentioned in the tradition regarding Gabriel, the word Islām indicates outward actions whereas Faith implies inner beliefs or convictions and when their mention is made separately, each of these words would mean actions as well as inner beliefs or convictions.

Islām is another name for belief and action, religion and the world, and a code of life. Shaikhul Islām Muḥammad b. ‘Abdul Wahāb (may Allāh bless him) has defined Islām as follows :

الْإِسْلَامُ بِأَنَّهُ الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ وَالْإِنْقِيَادَ لِسُوءِ الطَّاعَةِ
وَالْخُلُوصَ مِنَ الشِّرْكِ -

“Islām means bowing before Allāh with firm belief in His Oneness, and prostration before Him in complete submission, and abstinence from ascribing partners unto Him.”

A true Muslim is one who by the grace and favour of Allāh embraces Islām, acts upon it and affirms his faith in it by convictions, actions and practice so that he acquires unshakable trust and confidence in it.

THE BASIS OF ISLAMIC SHARI‘AH

The basis of Islāmīc Shari‘ah are the revelations of Allāh which the Almighty Allāh vouchsafed to His Holy Prophet (peace and blessings of Allāh be upon him). The purpose of these Divine revelations was to bring out the people from darkness to light. These revelations are intact even today in the form of the Holy Qur’ān. There is no question of interpolation or distortion in it from any side. It has been sent down from the Wise and Glorified Being. The other source of the Islāmīc Shari‘ah is the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) which is an interpretation and elucidation of the Holy Qur’ān. The Book of Allāh and the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) are co-related with each other just as the bearing of witness to the truth “*Lā ilāha (لَا إِلَهَ)*.....There is no god but Allāh,” and affirmation of the truth : “*Muḥammad-ur-Rasūlullāh (مُحَمَّدٌ رَسُولُ اللَّهِ)*...Muḥammad is the Messenger of Allāh,”

are inseparable from one another. A further probe would reveal that the foundation of Islāmic Shari‘ah is based on two unique and fundamental principles, one of which is as under :

1. Worship is due to none but Allāh Who has no partner ; may he be an honourable angel or an apostle. It is Allāh alone Who is to be worshipped. Allāh observes :

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا -

“And the places of worship are only for Allāh, so pray not unto anyone along with Allāh.”

(72 : 18)

It has been mentioned by Allāh at another place :

قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ -

“Say : Lo ! my worship and my sacrifice and my living and my dying are for Allāh, Lord of the worlds. He hath no partner. This am I Com-manded, and I am first of those who surrender (unto Him).”

(6 : 163, 164)

2. And the second fundamental principle is that Allāh must be worshipped as has been enjoined in the Holy Qur‘ān and according to the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him).

Allāh says :

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا -

“And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it).” (59 : 7)

At another place Allāh observes :

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُ الْوَاحِدِ فَمَن
كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ
رَبِّهِ أَحَدًا ۝

Say : I am only a mortal like you. My Lord inspireth in me that your God is only One God. And whosoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord. (18 : 110)

Hafiz Ibn Kathir while interpreting the verse *Fal ya'mal 'Amālan Ṣālihan* فَلْيَعْمَلْ عَمَلًا صَالِحًا writes that the word *Ṣālihan* (صَالِحًا) denotes the actions which are in conformity with the Decrees of Allāh and which are performed only to please Allāh. There are only two basic conditions, the fulfilment of which make the actions agreeable to Allāh. The first

condition is that they should be done with the sole intention of pleasing Allāh and the second condition is that these actions should be in accordance with the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him). It has been reported by ‘Ā’isha (Allāh be pleased with her) that the Holy Prophet (peace and blessings of Allāh be upon him) said :

مَنْ أَحْدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ -

“He who made an innovation in our matter (*Sunnah*) is condemnable.”

THE ALL-EMBRACING AND UNIVERSAL POSITION OF THE ISLAMIC SHARI‘AH

Allāh, the Exalted has embodied all goodness and virtue in the Islāmic Shari‘ah so that it has reached its culmination. It has an all-embracing and universal position and has become eternal. So far as the question of its excellence and its being free from all sorts of errors is concerned, Allāh Himself affirms :

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ

لَكُمْ الْإِسْلَامَ دِينًا ط

“This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion *Al-Islām*.” (5 : 3)

Hafiz Ibn Kathir while explaining this verse has stated that it is the greatest favour and bounty of the Almighty Allāh on the Muslim *Ummah* that He has perfected the religion for them. Now it stands in need of no other religion or code of life. This is the reason why the Holy Prophet (peace and blessings of Allāh be upon him) was exalted to the eminent position of the Last of the prophets and his message was meant both for *jinn*s and human beings. What he declared lawful is lawful and what he forbade is unlawful. The only true religion is that which he preached and the only truth is that of which he gave the knowledge. It is free from all errors and blemishes and there is no question of disputing about it.

Allāh says :

تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا -

“The words of your Allāh are complete as regards truth and justice.” (6 : 116)

That is the events which have been related are based on truth and the verses which enjoin and prohibit certain things and actions are based on justice and equity. With the completion of the religion, the blessings and favours of Allāh reached at the highest.

Allāh observes :

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ