

**MUHAMMAD RASŪLULLĀH
AND
THE PEOPLE OF THE BOOK**

*His benevolence, kindness, large-heartedness,
and quest for peace*

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“Verily, We did send down the Taurāt [to Mūsā (Moses)], therein was guidance and light by which the Prophets, who submitted themselves to Allāh’s Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurāt after those Prophets], for to them was entrusted the protection of Allah’s Book and they were witnesses thereto. Therefore (O Jews) fear not men but fear Me (O Jews) and sell not My Verses (do not refuse to obey Muhammad simply because he brought to you My final simplified Sharī’a in the Taurāt) for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the Kāfirūn.” holy Qur’ān 5:44.

DEDICATION

This book is dedicated to my parents.

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You have some wonderful, well thought-out, and worthy thoughts to project into the body of peace initiatives that are rampant. Your conclusion is fitting, apt and in agreement with your theme and will satisfy your reader's desire for answers.

Vern Westgate.

PREFACE

The book is intended to stimulate mankind in pursuing and understanding the teachings of Muhammad Rasūlullah. The book, an extract from the voluminous life history of the holy Apostle, describes and explains in brief the image of Muhammad Rasūlullah as a Messenger of Allah and a model of everything. I am extremely disturbed because the image of the holy Apostle some of the Muslims are giving is highly distorted.

I am strongly of the opinion that if the true image of the holy Apostle is explained and cast on our screens and minds, the world will enjoy peace, prosperity, and will be stable. A sincere Muslim is expected to follow the actions of Muhammad Rasūlullah inch-by-inch and measure-by-measure. He has warned his followers several times that any action that does not conform to his action and that of his rightly guided Khalīfas is void. Those who do not believe in him by joining him in prayers, fasting, giving out the annual zakat and performing the annual pilgrimage should behave and live in the manner he lived with their predecessors.

The problem the world is facing is due to the misconstrued notion that only those observing the rituals brought and practiced by the holy Apostle are to obey him. If that is so, then Allah would not have described him as “a mercy to mankind.” The fact that he was sent as a mercy to mankind was evident from the confession of his cousins and uncles who tortured him for thirteen years and drove him out of Makka. On his triumphant entry into Makka eight years after his forceful evacuation,

he addressed his cousins and uncles, “O Quraysh, what do you think I am about to do with you?”

They replied, “We hope for the best, you are a noble brother, son of a noble brother.”

The holy Apostle said in reply, “I say to you what Yūsuf (Joseph) said to his brothers, ‘Have no fear this day, go your way for you are all free.’”

This book is an affirmation and a proof based on scientific methods that the only way mankind can have peace, progress, and prosper in the world is for all to join hands in supporting the Sunna of Muhammad Rasūlullāh. We cannot continue killing one another and impoverishing those who are alive. Enough is enough. This is the claim of Allah in the holy Qur’ān chapter 57:16, “*Has not the time come for the hearts of those who believe [in the Oneness of Allāh—monotheism] to be affected by Allāh’s Reminder [this Qur’ān and the life of Muhammad and that which has been revealed of the truth?]”*

ACKNOWLEDGMENTS

In the Name of Allāh Most Gracious Most Merciful.

I am grateful to my father for encouraging me in my early childhood to learn the holy Qur’ān in a historical way. I remember one evening, in July 1959, when our father returned from Makka, we hugged him saying “Sannu da zuwa baba!”¹ Then we all stood in silence waiting for the usual—gifts (Tsaraba.) After performing the Maghrib prayer in congregation, he gave us the Tafsir of the holy Qur’ān, by ‘Abdullāhi Yūsuf Āli. That was the beginning of my learning the holy Qur’an on my own.

I am equally grateful to my Arabic teachers’ right from remove class to secondary school, in particular late Mr. Raymond Boniche, Justice Bashīr Sambo. It was later that I got acquainted with the late Sheikh Abūbakar Mahmood Gumi who on so many occasions gave me some Islāmic books. He encouraged me to read on my own and to stick to what I believe is right.

My cousin, Engineer Abūbakar Darda’u ‘Abdul ‘Azeez, M.Sc. (construction management), MNSE, COREN, Diploma Arabic, supplied me with most of the books on Hadīth literature and methodology, as his gift (Tsaraba) from Dubai. He is a lucky guy for he will have his share of the reward in the Hereafter, by Allāh’s Grace (I hope not above my share).

My cousin, Yahya Lawal Rafin-dadi, BA (Ed), MA (English), helped greatly in coaching me and correcting the text. He suggested, in addition,

the title of the book “*Understanding the Hadīth and the importance of the Khalifate.*” This should be the ideal title in practice since the ingredient in a Hadīth is guidance that is tied to leadership (Khalifate). Mallam Ajiya Idris (BS Public Admin 1970) and Miss A’isha Nuhu Batagarawa (BA English) also contributed immensely in checking the text. I am extremely grateful for their criticisms and demand for further explanation.

To my son Abdullah, I am grateful for his keen interest in always putting my computer right. Suddenly, when my computer was crushed by a mysterious virus, my son, sub-lieutenant, and commander al-’Abbas sent me a new computer. I jokingly said that al-’Abbas, the uncle of the holy Prophet opposed him openly during the Makkan period. This al-’Abbas is helping in the propagation of the Sunna of the holy Prophet! May they be blessed here and in the Hereafter.

Last but not least, I am grateful to the American Bible society for granting me the right to use up to one thousand verses from the Contemporary English Version text without seeking their permission. I am grateful equally to Hendrickson Publishers, Inc for permitting me to quote from Matthew Henry’s Commentary on the whole Bible.

Mrs. Juliana I. Johnson did the typesetting.

INTRODUCTION

In the name of Allāh, the Most Gracious, the Most Merciful. Peace and Blessings of Allāh be upon his holy apostle, his family, and all those who follow his guidance.

The world is in a great quest for peace, as hardly will the clock tick-tock without nations echoing crying for peace, progress, prosperity, and salvation. While the nations keep on crying and looking for ways to live in peace and get salvation, they blindly and deliberately ignore the past—the knowledge, attitude, and practice of those generations before us. Mankind can neither be separated from his very base nor can he claim inability to recognize that base; his origin, stages of development and achievements are either positive or negative. Man is intrinsically endowed with the ability to distinguish between two apparent things. This is one of the greatest favors that Allāh has bestowed on man; without this favor, man would not rise above the lower animal kingdom.

If mankind sincerely wants to live in peace and has the necessary instruments at his disposal for that, the question of its absence would never arise. Who will he call to explain his failures and whom will he hold responsible? Are the instruments at his disposal so completely exhausted that he has no other recourse but to cry for peace? If man is aware of the benefits of peaceful co-existence, and he has every instrument at his disposal to achieve peace, will he be justified in crying for peace?

If the various nations want to live in peace, the only way to achieve

this is to look backward on how this was achieved among the past nations. Man must therefore go back to history and trace the roots of peace. Indeed, there was a blank period when man was not even mentioned in the annals of history. Man cannot claim that his existence and presence on the various surfaces of the earthly planet is accidental and purposeless or by chance and coincidence. He cannot have been in existence today if his ancestors did not live in peace with their neighbors and tamed their environment. I can still recall what I learned during my early school days of the history of the Vikings, the Vandals, the Barbarians, and the Dark and the Stone Ages. I can also recall what I learned of the Egyptian, the Byzantium, and the Great Roman Empire history, as well as that of Asia Major and Minor. What puzzles me is how I was taught these important historical events, totally devoid of their spiritual values and lessons. I have now realized that out of sheer selfishness, fear, and the desire to suppress the truth, in the name of living in peace, we achieved nothing but the suppression of justice and perpetuation of tyrannical empires and kingdoms.

To a large extent, the Muslim Umma is not behaving Islāmically it is as if it has no creator or origin and is therefore free to do what it likes. Some of us arrogantly assume that the world was without a Creator or He just created it for mere amusement and play. It could never be a matter of chance and coincidence! It was as if the organic world was not built on the blueprint of al-Islām and ad-Dīn (religion). Some of the Muslim historians failed to contrast the relative civilization and achievement of humanity during the times of the Vikings, Vandals, and Barbarian civilizations, with those that grew out of the Euphrates and Tigris Axis (Muslim world) to serve as a lesson to us. Where were the cradles of human civilization, peace, and prosperity before us?

In order to achieve peace in this world, we must go back, seek, learn the truth, and stop deceiving ourselves and causing disunity, which gives rise to chaos and all its attending consequences. Our creator, Allāh, created us with the power and ability to discern the truth, but we turn these faculties to shedding of blood, with the strong devouring the weak. If Allāh had intended this, He would not have provided our ancestors with all the provisions they needed to live in harmony and tamed their

environment. We are all the children of Adam and the offspring of those righteous ones who followed Prophet Nūh (Noah) AS, after the great flood. Our forefathers were the first to experience the Mercy of Allāh. We cannot equally forget Prophet Ibrāhim (Abraham) AS, or that our roots do not go back to him. No sensible, free, and mature human being will ever deny the fact that there was ever a civilization without a leader or that Allāh ever created man without teaching and showing him the way to govern himself and how to prosper, progress, and live in peace.

That is what Islām is all about—submitting to Allāh alone, the Divine Creator, and no one else. This is the primary meaning and the secondary meaning; “peace” is something concomitant to the primary meaning. If this is agreeable, then Islām is indeed that way of life that calls mankind to submit to the Will, Desire, Plan, and the just estimation of Allāh. If, on the other hand, this is not agreeable, then we must prove that our sufferings and quests for peace are as a result of strictly complying with the teachings of Islām.

The world must be bi-partisan, since right from its start, Islām is not a doctrine, an ideology, or a way of life forced on anybody, or based on race, tribe, or national spread. The democracy that we proudly preach today, drawing the attention of nations to practice, is nothing other than the call of Islām. We should, therefore, honor and respect those right honorable gentlemen (the Messengers of Allāh) who brought the various messages from the Creator, and take to their teachings and practices. We ought to honestly reflect on the sufferings, tumult, and the difficulties that faced their community and ask: Were they obedient or rebellious to their leaders? Bi-partisanship calls for respect of the Divine Authority (the Sharī’a in the Divine books). We must agree that anybody with a book containing the True Commandments of his Creator (Allāh/God) is a Muslim. We are lucky to have a book from the Creator of the heavens and the earth and all what is in between, giving us the complete and comprehensive history of the world. What we need to do whenever and wherever we differ, is to compare and contrast our beliefs from the Divine books we believed in and harmonize our differences. If we are unable to find a common platform, then the call and the quest for peace in the world is just like drawing water from a mirage!

To be frank and honest, we must strike at the root of our **GREATEST ENEMY!** We have no enemy other than *IGNORANCE*. It seems as if mankind had not received that quintessential knowledge intrinsically tied to his survival, peace, and prosperity or has received it but has forgotten about it. This I believe is a convincing premise for there is no professional when faced with a problem who would forget about his basic training and textbooks. We have today two important languages that all of us ought to learn. The English language, to my understanding now dubbed the first global lingua franca, is spoken in about fifty-three countries covering a population of about 1.8 billion people. It is no doubt the language of businessmen, scientists, and professionals. Its primary value is worldly, although it can be used as adjunct in bringing peace and stability to the world.

The other important language is the ‘Arabic language, the largest living member of the Semitic language family. It is closely related to Hebrew and Aramaic languages spoken by the Prophets of the Children of Isrā’īl - the cousins of Muhammad Rasūlullāh. It is spoken by about five hundred million people. Unlike other world languages, it is the quintessential language of diplomacy. The ‘Arabic language should therefore be the second language of every nation, since diplomacy is what the world needs in establishing peace. It therefore must be studied and understood, not just the mere reading of the scripts (alphabets and skeleton) and reciting the words of religious texts.

I believe wholeheartedly that the issues we are facing today— insecurity, inflation, terrorism, high oil prices—are mainly because of our partisan approach to the reality on the ground. This no one can deny. Put in the simplest language: do we recognize, comprehend, and understand anything other than day and night? What of life and death? I do not have to keep on giving examples to convince you why we are finding life on the verge of extinction and why there is the need for us to go back to our roots. These premises are not my ideas for they are traceable to world history.

To achieve peace and maintain it, the Muslim Umma (followers of Muhammad Rasūlullāh) first and foremost must sell the proof to the world that the holy Qur’ān is not only a Divine book of guidance specific

to those who on their own volition faced the East (the Ka'ba) to offer their obligatory prayers (simplified from fifty during the Prophethood of Mūsā to five as mercy to Muhammad and his followers), but a Divine book of guidance for everyone to possess, read and study diligently. It is a Divine message outside racial, tribal, and geographical sentiments. It is absurd and unacceptable for any group of nations or civilizations to claim monopoly or exclusive possessiveness or any right on this final Divine message. It is also unacceptable for anyone to regard the Old and the New Testament as a “no go” area or as unholy Divine books. Doing so is tantamount to rejecting all the Messengers and Prophets of Allāh and indeed the holy Qur'ān by extension. If one studies the Holy Bible carefully with an honest and unbiased mind, one would find its revelations agreeing with the Ahādith (plural of hadīth) of the holy Apostle, explaining the fundamentals of faith, the Hereafter, accountability, and the consequences of rejecting or accepting the Divine guidance.

The Holy Bible and the holy Qur'ān bring us under one set of values, aspiration, hope, and expectations. The holy books should be read by all. The earlier we drop the ancient and unsubstantiated belief that the holy Qur'ān should be read by only those who believed in the teachings of Muhammad Rasūlullāh, the better. If the holy Qur'ān is read and understood but we fail to put into practice what we read, we are inviting nothing other than the displeasure and wrath of Allāh upon us. Knowledge in the context of Sharī'a is *action*.

Many scientific verses in the holy Qur'ān are not explored for our benefits in this temporal world. For example, Allāh mentions that Maryam, the mother of Prophet Īsā (Jesus), the son of Maryam under Divine guidance, ate and drank from fresh ripe-dates to relieve labor pains. The pharmacognosist who finds the active ingredient in fresh ripe-dates that relieves labor pains will get his reward here and in the Hereafter also. If he is a believer in the message before Muhammad Rasūlullāh, his reward will be limited only in this world. The Mercy of Allāh is open to all and is always available provided one seeks it. To deny one access to it, or to disqualify one from reading the holy Qur'ān on the basis of piety or purity of the soul, is an unattainable argument today.

I have to be frank, honest, and sincere to the cause I explain and achieve and not hide my observations, which can be subjected to scientific methods to prove me right or wrong. The followers of Muhammad Rasūlullāh in authority have steered off course the teaching and practice of Muhammad Rasūlullāh. Their hearts are so hardened and impervious to the warnings and admonitions in the holy Qur’ān, so unconcerned about the Mercy of Allāh, and so oblivious of the Hereafter, that the best one can do is to leave them in their lurch and find an alternative camp to practice the Sharī’a of Allāh and the Sunna of Muhammad Rasūlullāh. The Sharī’a is intended to be established without the use of force or the shedding of blood as exemplified by the history of the Prophets, and in particular, the holy Apostle.

Expounding on the lessons in the Holy Bible, Allāh says in (the) holy Qur’ān 9:23-24:

O you who believe! Take not as Auliya’ (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Zālimūn (wrong-doers). Say: If your forefathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious and disobedient to Allāh).

When Muhammad Rasūlullāh was just about to perform the Hijra, Allāh commanded him to offer this prayer in the holy Qur’ān 17:80, “***My Lord! Let my entry (to the city of Madina) be good, and (likewise) my exit (from the city of Makka) be good. And grant me from You an authority to help me (or a firm sign or a proof).***”

The holy apostle was reported to have said, “*Allāh eradicates by the power of government those evils, which are not eradicated by the*

teachings of the Qur'ān.” Indeed, if this Hadīth of the holy apostle would not be tied to the present worldly events—for example, the terrible 9/11/2001 bombing of the Twin Towers in New York in the United States of America and all what is happening in the world in general—Muhammad Rasūlullāh would have ceased to be a bringer of glad tidings. We have then lost all hope of surviving.

Right from its inception, Islām has shown that political power is required to introduce reform, for admonition alone is not enough. Indeed the Prophets of the People of the Book, David (Dāwūd) (AS) and Joseph (Yūsuf AS) used political power to bring prosperity to their nations. This is the meaning conveyed in the holy Qur'ān, and as a lesson for the later generations. The life history of the holy Apostle in Madina was exactly contained in those lessons, for he established an Islāmic state and judged equitably between the People of the Book according to what is in the Torah, the Aws, and the Khazraj tribes (the Ansār's) of Madina according to his Sharī'a. The objective of the Sharī'a is to establish peace, bring prosperity, and create an atmosphere where all will be given equal opportunity to practice their faith and demonstrate their skills for the benefit of mankind. This is what is totally absent in the Muslim Umma today. There is the need to have a body charged with establishing political power. If the Muslim Umma failed to follow the footsteps of the holy Apostle there and then, they cease to be his followers—that is, Muslims.

The Sahābas asked the holy Apostle by what they would be judged in the Hereafter as His lovers. Allāh then revealed in the holy Qur'ān 3:31, “**Say (O Muhammad), If you (really) love Allāh then follow me [accept Islāmic monotheism, follow the Qur'ān and the Sunna], Allāh will love you and forgive you your sins. And Allāh is Oft-forgiving, Most Merciful.**”

Love is explained as “*the life of Īmān and actions, the marrow of life, the bliss of the eyes.*”²² In this definition, Īmān is not separated from action. The one, therefore, that separates Īmān from action is not a believer. Since our life is governed by action, these scholars believed that “*the majority of the Muslim world had taken others besides Allāh in partnership with Allāh, loving and honoring them as they love and*

honor Allāh.” Again, they said, “Īmān and all forms of Ibādat (action) are of no use, if they are not tied to the love of Allāh, as love is the marrow and pillar of worship. Any action performed not governed by the love of Allāh is like a body without life. Love is the denominator and foundation of Islām like Īmān.”

How can one demonstrate that he loves the holy Apostle? Allāh tells us that it is by obeying him. Subconsciously, we are so to speak compelled to obey the holy Apostle during prayers by our body movements. During a congregation, the prayer is lead by one man only, called an Imām. The congregation follows him in the course of the prayer and does not perform any act in advance of his act. The one who performs an act in advance of the Imām’s act invalidates his prayer. The Imām at that instant is the representative of Muhammad Rasūlullāh. This is inside the mosque, but what of outside the mosque? Was the holy Apostle obeyed only inside the mosque? What is the meaning of the saying of Allāh in the holy Qur’ān 24:62, “The true believers are only those, who believe in (the Oneness of) Allāh and His Messenger: and when they are with him in some common matter, they go not away until they have asked his permission.³ Verily those who ask your permission, those are they who (really) believe in Allāh and His Messenger.⁴ So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft Forgiving, Most Merciful.” The next verse testifies that the holy Apostle is to be obeyed outside the mosque in the manner he is obeyed inside the mosque during prayer. Allāh says, “And let those who oppose the Messenger’s commandment (that is, his Sunna legal ways, orders, acts of worship and statements) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.”

The holy Apostle emphasized in many Ahādith that a Muslim must follow the way of his Sahābas, and that the one who does not follow the way of his Sahābas is not with him. They were the first believers who witnessed the Revelation and the first to inherit knowledge from him. They were also the first affected by the Hadīth Quddisi, “Indeed Allāh has commanded the Faithful to do that which He commanded the

Messengers.” The holy Apostle went on further and said, “The ‘Ulamā are the heirs of the Prophets because they inherit knowledge from them. A Ālim (the one with the knowledge of the Sunna of the holy Apostle) stands in the Umma in the position of Muhammad Rasūlullāh. The Ālim is to be obeyed in the same manner the holy Apostle is obeyed.”⁵

There is no ‘Ālim standing as a representative of Muhammad Rasūlullāh, as the leader of the Umma, in the fold of a Khalīfa. The ‘Ulamā’ (the teachers or religious scholars) do not have the simple impulse, the desire, or the understanding of the principle of Khalifate and its true position in Islām that Khalifate and Jihād are the pillars on which Islām stands.⁶ The institution of the Khalifate is more important and demanding in an Umma than that of Jihād. It is paradoxical that the Muslim Umma emphasizes Jihād, forgetting the establishment of the Khalifate. That is: does a journey of one thousand miles not begin with one step?

Dear reader! I hope you will understand why the world is in this chaotic situation. The Muslims (followers of Muhammad Rasūlullāh) have effectively and tactfully displaced Muhammad from his position as their leader. This is tantamount to displacing Allāh from His *Kursiyy*, the Throne of Authority. Whenever and wherever the name of Qur’ān is mentioned it is followed by the name of Muhammad with the epitaph *Khātimin Nabīyīn wa Imāmūl Mursalīn* (the seal of the Prophets and leader of the Messengers). It is distressing to those Muslims who understand the Maqāsīd of the Sharī’a to watch Islāmic programs on the ‘Arabic channel satellites. You see their Ulamā, the most learned, who, according to the Sharī’a (holy Qur’ān), are the representatives of Muhammad Rasūlullāh (to rule and govern the affairs of their Umma), paying homage and pledging fealty to their kings, who are not as versed as them in the Qur’ān and the Sunna of Muhammad Rasūlullāh. To be honest, I find it extremely difficult to understand the attitude and belief of the ‘Arabic-speaking Islāmic scholars in this regard.

If the followers of Muhammad Rasūlullāh are appointing ignorant ones as their Imām (leaders), have they not turned away and are they not disbelievers? One of the crimes of the Children of Isrā’īl was appointing incompetent and ignorant leaders. The question to pose to the Muslim

Umma is: if the holy Apostle is alive today would he complain to Allāh as in the holy Qur’ān 25:30, ***“O my Lord! Verily, my people had made this Qur’ān the object of their ridicule.”*** How could the world experience famine and hardship with a bleak and uncertain future when Allāh promised them in the holy Qur’ān 5:66, ***“And if only they had acted according to the Taurāt (Torāh), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur’ān), they would surely have gotten provision from above them and from underneath their feet.”***

Those looking for peace have now the full picture of the reasons behind the turmoil and insecurity facing them. I hope the Western world and their media will appreciate this briefing. It is left to them to decide who would be their friends and who they would support to form governments in the Muslim countries. I quite agree with the views of the famous BBC presenter, Mr. Tim Sebastian, that the Muslim Umma lacked central authority. I am not pleased with this situation, but there is nothing else I can do, as the Western world preferred the Muslim Umma to be without a Central Authority [i.e. referring to Allah] for their personal benefits, best known to them. If Mr. Tim Sebastian is representing Jethro, the father in-law of Prophet Mūsā (AS), the followers of Muhammad Rasūlullāh have heard him but need assistance and help to air my views. I hope that the European Coordinator of Counter Terrorism, Mr. Gijs de Vries, would give an ear to this brief, as during an interview in DW Television, he expressed his desire to have a dialogue with “moderates” of the Muslim Umma to find a lasting solution to this apparent conflict. A word of caution is, ***MUHAMMAD THE MESSENGER OF ALLĀH WAS SENT BY ALLĀH IN ADDITION AS A MODERATOR, TO MODERATE NOT ONLY THE CONFLICT BETWEEN THE PEOPLE OF THE BOOK, BUT ALSO BETWEEN THEM AND THE AWS AND KHAZRAJ TRIBES. HE DID SO AND THE WORLD LIVED IN PEACE. ALL WHAT WE NEED TO DO IS TO FOLLOW HIS FOOTSTEPS.***

The “moderates” the Western World are having dialogue with and enthroning as the Khalīfas of Muhammad Rasūlullāh will never be in a position to solve the problem of the conflict, confusion, instability, and

hardship in the world. They will do nothing but increase the conflict we are in. Those moderates are described by Allah in the holy Qur’ān 10:35-36 (a Makkan chapter and hence of universal import), ‘Say Muhammad (and Dr. Muṣṭapha) “Is there of your (Allah’s so called) partners (moderates- all Muslim countries that did not establish the Khalifate) one that guides to the truth?” Say (Muhammad Rasūlullāh and Dr. Muṣṭapha): “It is Allah who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself- your moderates) unless he is guided? Then what is the matter with you? (This was the argument of Prophet Ibrāhim to the idol worshippers). How judge you? And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely Allah is All-Aware of what they do.”

The Western world must recognize the position of Muhammad Rasūlullāh and regard him as their Prophet in that he came to bring peace to the world and not to force one to obey him by facing the East. We should draw a line between obeying the holy Apostle ritually and obeying him in establishing peace in the world.⁷ The latter can be achieved also by applying strictly the teachings of all Prophets and Messengers before him. The current war in Irāq, Afghanistan, yet to be regretted by the United States of America, was caused by those the Americans consider “moderates.” The American failure therefore calls for a change in international relations and policy. It is necessarily to establish a dialogue with those Muslim believers standing for world peace, progress, and prosperity. I am just communicating to the world an alternative way of making the world peaceful. The ideology and thinking of these innocent citizens should carefully be studied and referred to those versed in the Sunna of Allāh for professional advice.

However, one question ought to be answered. Could the world had been a more secure and peaceful place, if their ideas had been impartially studied and if found sound implemented?

Chapter 1

EVENTS IN THE HEAVENLY WORLD

The Beginning of Creation

The Old Testament, in the book of Genesis, reports that Allāh created the earth, the heavens, and all what is in between them in six days and that He rested on the seventh day. In the Talmud, Allāh did not rest on the seventh day but rather he abstained from doing any work.⁸ The details given in Genesis 1-2:4, in the context of modern science and our knowledge, do not fit into the details given in the holy Qur'ān, which invariably agrees with modern science and our current knowledge of the universe. We can politely conclude that, both the holy Qur'ān and the Old Testament agreed that the heavens and the earth were created in seven (days) stages of developments (long period). The meaning of a day in the Islām brought by Muhammad Rasūlullāh is different from that explained in the Old Testament. Day is event related and is not cumulative, relating to specifically identified events. It does not necessarily carry the meaning from the rising of the sun to its setting. Day, like all other numerals in the holy Qur'ān, is symbolic, as time is measured in relativity.

In the holy Qur'ān 41:9-12 (only four verses compared to thirty-one verses in the Old Testament), Allāh summarized what He revealed in the Old Testament:

Say Muhammad Rasūlullāh: **Do you verily disbelieve in Him who created the earth in two days? And set up rivals (in worship) with Him? That is the Lord of ‘Ālamīn. He placed therein (the Earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four days (all these four days were equal in the length of time) for all those who ask (about its creation). Then He rose over (Istawā’) towards the heaven and when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both said: “We come willingly.” Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against devils). Such is the Decree of Him the All-Mighty, the All-Knower.**

The rest of the Qur’ānic verses that mentioned the creation of the heavens and the earth are all of Makkan origin, except in the holy Qur’ān 2:29, which is of Madīnan origin. This is a proof from Allāh, to refute the apparent misconception of some of the Muslim Umma, about the nature of the holy Qur’ān, and that Muhammad was indeed sent to mankind and not only to those who believed in him outwardly⁹.

Allāh did not mention in the holy Qur’ān, directly or indirectly, the three rivers. In Genesis 2:10-14, there was no hint as to their existence. Both the Old Testament and the holy Qur’ān described the creation of the heavens and earth as wonderful and perfect, a feat that cannot be accomplished by anybody. In the holy Qur’ān 67:3, Allāh, the Majestic and the Omnipotent says, “**(Allāh) Is the One who created seven heavens, one above the other. You will not see any fault (tafāwut)¹⁰ in the creation of the Merciful. Turn up your eyes do you see any flaw (fuṭūr)¹¹ anywhere?**” The message of Allāh in the holy Qur’ān, and I believe equally in all His Scriptures, challenges mankind, whom

He endowed with the faculty of discrimination, to make use of this invaluable gift in understanding Him and to come to terms with Him on the purpose and intent of their creation.

If the heavens and the earth were created in six days and we have seven days in a week, from the day Allāh created the heavens and the earth, then what happened on the seventh day? The Old Testament, Genesis 2:2-3, reports that God ended his work, which He had made, and rested on this day. On the other hand, the holy Qur’ān, confirming the statement of *Prophet Īsa (AS)* John 4-17, categorically denied the idea of Allāh resting. In the holy Qur’ān 50:38, Allāh says, **“And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.”**

Reverend Matthew Henry’s commentary supporting what is in the holy Qur’ān said:

*“After the end of the first six days, God ceased from all works of creation. He has so ended his work as that though, in his providence, he worked hitherto preserving and governing all creatures, and particularly forming the spirit of man within him, yet he does not make any new species of creatures. The eternal God, though infinitely happy in the enjoyment of himself, yet took a satisfaction in the work of his own hands. **He did not rest**, as one weary, but as one well-pleased with the instances of his own goodness and the manifestations of his own glory.”* Therefore, the day was referring to the day described in the holy Qur’ān 41:11, when Allāh rose over toward the heaven when it was smoke. This is what today we refer to as the smoke-nebulous form.

The Creation of Adam

According to the interpretation of Reverend Matthew Henry, Adam

means “red earth.” Going by the chronological events in the Old Testament in Genesis 1:26-27, man was created on the sixth day. The holy Qur’ān did not directly mention when man was created, but the hadīth of the holy Apostle mentioned that Adam was created on Friday. Genesis 2:7 says “*The Lord took a handful of soil and made a man. God breathed into the man and the man started breathing.*” No mention of water was made in the Old Testament as a component in the creation of man. The Old Testament and the holy Qur’ān mentioned the status of man during the six days Allāh created the heavens and the earth. Reverend Matthew Henry, commenting on Genesis 1:26, said, “That man was made last of all the creatures, that it might not be suspected that he had been, any way, a helper to God (Allāh) in the creation of the world; that question must forever be humbling and mortifying to him. Where wast thou, or any of thy kind, when I had foundations of the earth?”

In the holy Qur’ān 76:1 Allāh asked man to affirm that reality and says, “***Has there not been over man a period of time, when he was not a thing worth mentioning?***” In the holy Qur’ān 46:4, Allāh reminded mankind of what was revealed earlier and commanded the holy Prophet; saying, “**Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful?**”

In the holy Qur’ān, the creation of man is mentioned in both the Makkan and Madīnan revelations. The Madīnan verses are clearer and more distinct in meaning, exposition, and purpose than the Makkan verses. Comparing the two revelations shows that Allāh went further and told us that He not only created Adam from dust but from clay soil. But why did Allāh choose only clay soil above all the types of soil we know? Allāh gave no reason. He allowed us to investigate know and understand why He chose only clay soil. If we look up the characteristics of soil from an encyclopedia, we find out that it is only clay soil that is sticky, porous, can retain water, and be molded into shape. It was in

Madīna that the aspect of the precise knowledge, the superiority of Man over the angels and his endowment with power to discriminate, was mentioned. Allāh says to the angels, in the holy Qur’ān 2:31-32, “And He taught Adam all the names (of everything), then He showed them to the angels and said, Tell Me the names of these if you are truthful. They (angels) said: Glory be to You, we have no knowledge except what you have taught us.”¹²

The rest of the revelation from Genesis 3:1-24, is similar to the details and lessons given in the holy Qur’ān, during the formative years of the Sharī’a.¹³ We can now infer and deduce categorically that:

When Allāh created man, he provided him with all his needs in the earthly world.

That man did not contribute in the least imaginable way in providing his needs and had no say whatsoever.

Man has to work hard, till the land, and make his environment safe for his survival.

Man was bestowed with the faculty of discrimination to choose between good and evil. Man was warned of the consequences of disobeying Allāh.

Man will be called upon to account for his deeds both in this world and in the Hereafter.

No one would ever deny that Prophet Adam (AS) was not the first human being to be created by Allāh from mere clay. His wife Eve (Hawwa’) was created from a portion of his (left) rib. Equally, we all know that Prophet Adam dwelt in the heavens and was beguiled by the devil to eat the forbidden tree. He inadvertently ate it and as a result of that, he and his wife were cast down to earth. Both the Scriptures said that it is on this planet that they will dwell, live, marry, and reproduce. Their occupation was pastoral farming. We are not told of the detailed message Prophet Adam received and how he practiced the Sharī’a (Islām).

It is important we (the children of Adam) understand the covenant we undertook with Allāh, after our creation. The holy Qur’ān 7:172-173 mentions the covenant:-

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): Am I not your Lord? They said: Yes! We testify, lest you should say on the Day of Resurrection: Verily, we have been unaware of this. Or lest you should say: It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practise Al-Bātil (committing crimes and sins invoking and worshipping others besides Allah).

The best commentary of this verse, according to most authenticated narration, was by Ubayy ibn Ka'ab.¹⁴ He said:

Allāh gathered the whole of mankind and arranged them into separate groups according to their kinds or periods and gave them human shape and power of speech. Then He took a Covenant from them and made them witness concerning themselves and asked, "Am I not your Lord?"¹⁵ They answered, "Most certainly, You alone are our lord." Then Allāh said, "I ask the earth and the heavens and your father Adam to bear witness to this effect lest you should say on the Day of Resurrection that you had no knowledge of this. So note it well that none other than I is worthy of worship and that there is no other Lord than I. You should not set up any partner with Me. I will send to you My Messengers, who will remind you of this covenant that you are making with Me; I will also send My Book to you." At this the whole of mankind replied, "We bear witness to this: You alone are our Lord and our deity: we have no other lord or deity than You."

Reverend Matthew Henry's commentary on Genesis 6:18, says:

God (Allah) makes Noah (Nūh) the man of his (His) covenant. The course of providence; that the course of nature shall be continued to the end of time notwithstanding the interruption which the flood would give. This promise was made to Noah and his sons. They were as trustees for all this part of the creation, and a great honour was thereby put upon him and his. The covenant of grace, that God would be to him a God and that out of his seed God makes a covenant, he establishes it, makes it sure, he makes it good; his are everlasting covenants. The covenant of grace has in it the recompense of singular services, and the fountain and foundation of all distinguishing favours; we need desire no more, either to make up our losses for God or to make up happiness for us in God, than to have his covenant establish with us.

Indeed, there is similarity in substance and import in these mentioned covenants.

Who is a Believer and a Muslim?

A believer. A believer is the one who believes in the following articles of belief by heart and professed them by his tongue:

1. The oneness of Allāh (Tawhīd)
2. In the Hereafter (calling for accountability based on one's effort in following the Sunna of the holy Apostle)
3. The angels of Allāh (created from light serving Allāh without flinching. They do not have power of discrimination because they choose voluntarily to obey Allāh)

4. The books (Scriptures) of Allāh
5. The Messengers of Allāh, making no distinction between them
6. Destiny

I was born in a family of believers. So my conviction is not a result of a prior knowledge of the Attributes of Allāh the Most Merciful. Therefore, I did not fall into the category of those with awareness and realization of the articles of faith. Belief, according to the interpretation of ‘Abdallāh ibn ‘Umar, does not need one to know the meaning of more than a letter (harf), or a word (Kalimat), or a sentence (Āyat), and or a chapter (Sūrat) of the holy Qur’ān. I am fully convinced of the interpretation of ibn ‘Umar for as a physician I always contemplate on the verses explaining life and death. Outside my profession, I do not need more than holy Qur’ān 13:2, **“Allāh is He Who raised the heavens without any pillars that you can see.”**

Therefore, conviction and belief in Allāh is not to be based on hidden or mysterious unreal evidences but on cogent, plain, subjective proofs, and evidences. Once this is achieved, one is then required to testify to that by saying, “I have without any duress submitted and believed that Allāh is One, the only One worthy of worship and that Muhammad is the Rasūlullāh (His Apostle).” Thus, there are two testifications. The first testification: Belief or faith involves the tongue and the heart. It began with a negation, ‘lā’ (Ma’dūm) denying anything and everything since nothing ever existed before Him. One now is admitted into the fold of Islām and is named, recognized and addressed as a Muslim.

A Muslim

The word Muslim is derived from root word “Islām” meaning submission to Allāh. A Muslim is therefore the one who consciously and voluntarily without any duress testifies by articulation the second testification believing that Muhammad is the Imām of the Messengers

of Allāh and the seal of the Prophets. This involves technically the articulation and putting into practice the following acts:

1. Observing the Obligatory prayers
2. Paying the annual dues (Zakat)
3. Fasting the month of Ramadan,
4. Performing the annual pilgrimage once in one's lifetime

I have omitted the first testification since we now know that it precedes the second testification; it is prerequisite (Shurūṭ) to the second attestation. It is to be professed only in one's life. During the time of the holy Apostle, nobody was exempted from pronouncing or articulating it in his presence. Today, articulating it is only emphasized on those not born from Muslim parents. However, it is advisable that one is reminded of the import and consequences of voluntarily believing that Muhammad is the seal of the Prophets and Imām of the Messengers at the time of his testification. If one does not understand, the testification should be withheld. One is expected to follow the example of the holy Apostle to the latter because he was the one authorized by Allāh to explain and demonstrate to us the commandments of Allāh. Why should one submit totally to the commands of Allāh the Most Merciful? It is a matter of conviction, depending to a large extent on someone's knowledge of the attributes of Allāh.

The holy Qur'ān, the last of the revealed message, is not only a book of rituals but that of complete guidance for peaceful co-existence. In fact, the latter is weightier than the former for Muhammad Rasūlullāh is sent as a Mercy to mankind. Allāh pointed this in the holy Qur'ān 10:12, "And when harm touches man he invokes Us lying on his side, or sitting or standing. But when We removed his harm from him, he passes on as if he had never invoked Us for harm that touched him. Thus it is made fair-seeming to the Musfīdin (those who belied Allāh and His Prophets and transgressed Allāh's limits by committing all kinds of crimes and sins) that which they used to do."

The final reward for the one conducting his rituals according to the practice (Sunna) of the holy Apostle will only be experienced in the Hereafter. If Allāh intended to lure us into totally submitting to him, He could not have made Prophet Īsā the son of Maryam very poor, nor could he have made the holy Apostle suffer and banished from his house for three years. In this world, Allāh does not limit his bounties to only those who followed strictly His guidance revealed in the holy Qur'ān to the latter. He gives to whomsoever He likes without any measure. It is only in the Hereafter that one will experience the Reality and the actual meaning of the bounties of Allāh. Out of His wisdom and plan He kept His bounties secret in the manner and way He kept the hour secret. In reality, the bounties of Allāh are not kept secret, for there is great pleasure and pride in doing the right thing especially if one is opposed.

My Definition of a Muslim

Allāh defined a Muslim as the one who lived with the Prophet or Messenger of his time and obeyed him. The one who failed to do so is described as disbeliever (Kāfir), a wrongdoer (Zālim), mischief makers (Mufsidūn), disbelievers in the Oneness of Allāh (Mushrikūn), etc. The one who refused deliberately after all proofs were given to him to believe in the final message brought by Muhammad Rasūlullāh but stuck to previous Scriptures, should be described as a disbeliever only at the point of putting him in the grave. I, therefore, distinguished a Muslim as the one following the holy Apostle, as well as the one with his previous Scripture but yet to be convinced of his error. The one with previous Scripture is yet to pronounce the Shahādatayn. During the conquest of Makka, 'Umar ibn Khaṭṭab wanted to summarily decapitate one of the uncles of the holy Apostle (either Hārith or Abu Sufyān) when he went on arguing with the holy Apostle. The holy Apostle looked at 'Umar and said, "It takes time. Give him six months." A Muslim should understand the Grace and Mercy of Allāh in the respite He gave us. One should always strive hard to learn and correct his mistakes since the Muslim Umma lacks the central authority to enforce the Sharī'a and prevent

individuals from inadvertent mistakes. Therefore, it is not appropriate to call one a disbeliever today in the absence of a Khalīfah.

The command ‘Balāghah’ (conveying the message, establishing the Sunna by putting into practice the rituals) to the holy Apostle in the holy Qur’ān 13:40 is also a command by extension to the one learned among his Umma. “Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.” The holy Apostle made this clear in a hadīth reported by Abū Huraira, “Allāh the Almighty is good and accepts that which is good. Allāh has commanded the faithful to do that which He commanded the Messengers.”

A Muslim should take note of the saying of ‘Abdullah bin Mubārak:

*The holy Qur’ān and the Sunna of holy Prophet have shown that there is no difference between the one who totally disbelieved in what was revealed to Muhammad Rasūlullāh and the one who disbelieved in Shai’an (a letter of the holy Qur’ān). Likewise there is no difference between the one who rejected the holy Qur’ān, and the one who rejected a chapter of it or a Āyat a single **Ahkām Qaṭ’iyya (an irrevocable law)** and the one who rejected the whole **Ahkām Qaṭ’iyya**. Anyone who professed Islām but failed to abide by any one of its injunctions had in reality gone out of the fold of Islām.*

A true and sincere believer may inadvertently commit a sin as happened with the Sahābas during the time of the holy Apostle. They were forgiven by Allāh as a lesson to future generations and as a way of repentance. Therefore, future generations are not expected to commit such crimes. It was reported that Āli ibn Abī Ṭālib saw Hamza ibn al-Muṭallab in a state of intoxication after its total prohibition was revealed. When he reported his state to the holy Apostle, he consoled him saying, “It was before the total prohibition.” Today, no one is to take alcohol in any form except those undergoing addiction therapy. The followers of Muhammad Rasūlullah have no immunity against persecution. In the

holy Qur'ān 68:36-39, Allāh warns, "What is the matter of you (followers of Muhammad Rasūlullah)? How judge you? Or have you a book (all Revelations from Allāh) wherein you learn, that you shall therein have all that you choose? Or do you have oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?" The same refers to the punishment Allāh will inflict on the Muslim followers of Muhammad Rasūlullah. In the holy Qur'ān 51:59, Allāh says, "And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!"

There is no merit in accusing the Children of Isrā'īl or those who call themselves Christians of deviating from the teaching of their Prophets. My advice to all Muslims is that of 'Umar ibn Khaṭṭāb, "Judge your selves before you are judged. Measure and weigh your deeds before they are measured and weighed for you. It will aid your Hisāb tomorrow if you do your Hisāb today."¹⁶ He then recited the holy Qur'ān 69:18, "That Day shall you be brought to Judgment, not a secret of you will be hidden."

I fear the Muslim Umma will be accused by Allāh in the Hereafter of deception if they refused to convey the command of Allāh. Allāh warned the followers of Muhammad Rasūlullah against this in (the) holy Qur'ān 16:94, "And make not your oaths a means of deception among yourselves, lest a foot should slip after being planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allāh, and yours will be a great torment (Fire of Hell in the Hereafter)." Commenting on the verse, Maudūdi said, "Someone, who might have been convinced of Islām, seeing your dishonest conduct should become disgusted and hold back from joining the Believers. He might argue like this: As these Muslims are not much different from the disbelievers in their morals and dealings, there is no reason why I should join them."

Conditions (Shurūt) Stipulated for One to Become a Muslim

The conditions for one to be a Muslim are:

1. Maturity (al-halīm)—a matured person is in a position to discriminate and has a goal.
2. Freedom from any form of enslavement—during the time of the holy Apostle there is slavery. This is a general term that the earlier Muslims did not care to further break down or expound on. This important condition is not expounded and explained in great depth by Muslim scholars. Allāh has in many places in the holy Qur’ān emphasized that ignorance is not an excuse and that Allāh will not accept the excuse of the ignorance of someone in the Hereafter after a Rasūl—a Messenger—was sent to a community by Him.¹⁷ Once the heart is free and love firmly settles in the heart, the limbs will only act in obedience.¹⁸
3. Sanity (al-‘aql)—sanity is related to maturity as an insane person cannot discriminate.

The three stipulated conditions are inseparable. If one of them is absent, one cannot be admitted into the fold of Islām.

What is Required of a Muslim?

Allāh the Most Merciful says in the holy Qur’ān 51:56, “I only created jinn and mankind to worship Me.” In this verse there is an element involving one’s ability to discriminate. I am not a jinn but a man. If I am called jinn, I will not agree. I am expected using the same analogy not to believe in anything but that proved to be from the holy Apostle. Therefore, Allāh cautions a Muslim in the holy Qur’ān 4:65, “But no, by your Lord, they can have no faith (Īmān) until they make you (O Muhammad) judge in all disputes between them and find in themselves no resistance against your decisions, and accept (them) with

full submission.” The holy Apostle further explained this verse in many Ahādith and said, “Whoever introduces something in the Dīn of Allāh that is not during my time and the time of the rightly guided Khalīfas will be rejected in the Hereafter. His deeds will be rendered void.”

The Incident between Allāh, Satan,¹⁹ and Adam.

This is a very important incident in the history of Sharī’a which if correctly understood could undoubtedly, in the long run, help in bringing the much desired and hoped peace in the world. This story is not told in details in the Old Testament, as it is reflected in the holy Qur’ān. If chronological²⁰ events in the Old Testament are important as emphasized in the holy Qur’ān in understanding revelation, the essence and purpose of creation and the nature of things, and that they are a form of disciplining man and bringing him to order, we shall have no difficulty in resolving our differences. According to the chronology of events, this incident could have been narrated before Genesis 3. It could have been mentioned but lost by the compilers of the Old Testament after Prophet Mūsā (Moses) AS; if at all the incident was revealed to him by Allāh.

After the creation of Adam, Allāh placed him before the Angels and commanded them to prostrate to him. They all did, except Iblīs,²¹ the accursed, the rebel. He did this not out of ignorance, but deliberately, as he told Allāh that, since he was created from fire or smoke, he was superior to Adam who was created from clay,²² and therefore could not bow to Adam. Satan did not stop there. Instead of asking for forgiveness, he accused²³ Allāh of being responsible for his disobedience to Him. He went further to ask for a respite and promised to beguile the children of Adam from the Right Way, once this was granted to him. Allāh accepted his request, but with the expressed condition that he would have no power on His true, sincere, obedient, servants who out of their own choice, will and power of discrimination choose to follow the Right Way.²⁴ This fact has been stated and emphasised over and over in the holy Qur’ān, and the practical examples from the Prophets and Messengers sent to mankind.²⁵

The Expulsion of Adam, his Wife, and Satan from the heaven.

This is a very important spiritual lesson for us, for it tells the downfall of our father Adam, for disobeying Allāh, the creator of heavens and earth. Adam and his wife lived in heavens where they were provided with abundant food, clothing and were protected. In addition they were given protection from extremes of heat. As a result of their woeful disobedience to Allāh, by eating from the forbidden tree, their naked parts were exposed to them and they became ashamed of themselves. According to the holy Qur’ān,²⁶ they did not know what to do when this incident happened. It was only after Allāh gave Adam the power and ability of understanding things that he was able to sew some leaves to cover their naked parts. When Adam and his wife realized their downfall they immediately repented and asked forgiveness from Allāh. This was granted, but not without a condition. Before Adam, his wife and the Satan were expelled or as they were just about to be expelled from the heavens, Allāh reminded Adam (and by extension his offspring) of this incident in the holy Qur’ān 18:50, **“And (remember) when We said to the angels: “Prostrate yourselves unto Adam. So they prostrated themselves except Iblīs (Satan). He was one of the jinns;²⁷ he disobeyed the Command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me²⁸ while they are enemies to you? What an evil exchange for the Zālimūn.”²⁹**

The Old Testament and the holy Qur’ān, described the next event that took place. In Genesis 3:23-24, the Lord, God said, *“So the Lord sent them out of the Garden of Eden, where they would have to work the ground from which the man has been made. So then God put winged creatures at the entrance of the garden and a flaming flashing sword³⁰ to guard the way to the life-giving tree.* This episode was also mentioned and explained in more details in the holy Qur’ān.

For example, in the holy Qur’ān 7:24-27 Allāh says:

Get down, one of you is an enemy to the other [Adam, Hawwa, and Satan]. On earth will be a dwelling-place

for you and an enjoyment for a time. Therein you shall live and therein you shall die, and from it you shall be brought out (resurrection). O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better. Such are among the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc) of Allāh, that they may remember (leave falsehood and follow truth). O Children of Adam! Let not Shaiṭān's³¹ (Satan) deceive you, as he got your parents (Adam and [Eve]) out of paradise, stripping them of their raiment's, to show them their private parts. Verily, he and his Qabīluhu (his soldiers from jinn or his tribe) see you from where you cannot see them. Verily We have made the Shayātīn (devils) Auliya' (protectors and helpers) for those who believe not."

After these remembrances and assurances from Allāh, mankind is now left on his own to mold his future. We should never forget the promise of Allāh, the covenant we took with Him, and also the promise He made to us. When Adam and his wife were finally expelled, Allāh reaffirmed His promise to us, in the holy Qur'ān 2:38-39, "Then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our Āyāt such are the dwellers of the Fire. They shall abide therein forever."

The history of mankind authenticated this covenant. There was never a period or moment that man was left alone as if in the wilderness without getting direction from Allāh, through His Messengers and Prophets. This guidance always came when mankind was in distress, about to be destroyed, as a result of rejecting the Sharī'a (guidance) of Allāh.

How and Why Did Allāh Accept the Repentance of Adam?

The Old Testament and probably in the Jewish Talmud (their version of the Old Testament) did not mention directly why Allāh accepted the repentance of Prophet Adam (AS). Reverend Matthew Henry in his commentary on Genesis 3:17, said, “*But observe a mixture of mercy in this sentence. Adam himself is not cursed, as the serpent was, but only the ground for his sake. God had blessings in him, even the holy seed.*” Commenting on Genesis 3:24, he again says, “*The command of that covenant being broken, the curse of it is in full force; it leaves no room for repentance, but we are all undone if we be judged by that covenant.*³² *God revealed this to Adam, not to derive him to despair, but to oblige and quicken him to look for life and business in the promised seed, by which the flaming sword is removed. God and his angel have reconciled to us and a new and living way into the holiest is consecrated and laid open for us.*”

This commentary of course would make us assume that Allāh accepted the repentance of Adam and his wife, as there was no hint or indication that they were cursed³³ by Allāh, as He cursed the Satan.³⁴

In the holy Qur’ān 20:115, Allāh cleared Adam of not deliberately and consciously disobeying His command not to eat the forbidden tree. He says, “*And indeed We made a covenant with Adam before, but forgot, and We found on his part no firm will-power (resolve).*”

Another point for us to consider is the fact that Adam had no preceding Sharī’a and an exemplary way of life and thus had never experienced the consequences of rejecting the command of Allāh, the Most Merciful. Adam was sent as a Messenger and a Prophet to warn his people, and since all Prophets and Messengers are ma’sūm,³⁵ the Sharī’a is binding on him to the point of reference and not by extension. This is the principle enshrined in the Justice of Allāh. Abūl ‘Ā’la Maudūdi has summed up this divine principle. He said:

Mankind is reminded of the “forgotten lesson,” the Admonition, which Allāh had taught man on the occasion of his creation.

Satan seduces man to forget that lesson. He succeeded in this by causing man's first parents to forget it; since then he has been forgetting it over and over again and, therefore has been cautioned against this.

Man's ultimate success or failure depends upon his attitude towards this Admonition. Mankind is to discriminate between an inadvertent error and an intentional rebellion and their consequences. If man (like Prophet Adam and his offspring and the magicians of Pharaoh) realized that he had been seduced by Satan, his eternal enemy, and then repents of his error, he is forgiven. But there is no forgiveness for intentional rebellion as was the case with Satan, Pharaoh and the Sāmirī.

Reverend Matthew Henry commented that Adam had in his nature an aversion to that which was evil in itself, and therefore he was tried in a thing that was evil only because it was forbidden, and being it was a small thing, it was the more fit to prove his obedience. It is incorrect for us to nurse the idea that mankind is created weak and is incapable of understanding the law and, therefore, inadvertently prone to making error. Allāh pardons, as explained earlier, all errors and mistakes committed without firm resolve. I am against drawing general conclusion to specific events in the history of Islām, as every stage or period of revelation has its own purpose and lesson. The case study of Prophet Yūsuf (Joseph)³⁶ AS leaves no room for committing sin by all those who have firm faith and are determined to receive admonition from Allāh. It is not intended here to discuss sin and its expiation,³⁷ as the primary objective of the guidance of Allāh is Righteousness. A sin cannot be committed as collateral in obedience to the law.

Epidemiologists will have no difficulty in understanding the holy Qur'ān, as it is revealed as a code of conduct on the model of an epidemiological report. The revelation and hence the Sharī'a is keyed to a cause and effect phenomenon. For every cause, there is an effect and

for every effect there is a cause. The Sharī'a is therefore a divine model or a template from which all things take effect and shape. We should therefore take lesson from the repentance of Prophet Adam (AS), for this is the standard by which Allāh will forgive the one who disobeyed Him. It should be understood that Prophet Adam (AS) did not break his covenant with Allāh.

The Two Sons of Adam: Abel and Cain

The spiritual story of Abel and Cain was told beautifully in the Old Testament, Genesis 4, and in particular the commentary of Reverend Matthew Henry. We should all read carefully the Holy Bible and its commentary and the holy Qur'ān and its multiple commentaries to understand why Cain killed his brother, Abel. The Muslim commentators of the holy Qur'ān ('Abdullāh bin 'Abbās, 'Ubayy bin Ka'ab, 'Abdullāh bin Mas'ūd) and many of the Sahābas were of the opinion that Qābīl (Cain) and Hābīl (Abel) were the two sons of Prophet Adam (AS) not named directly in the holy Qur'ān 5:27. Their names and story were mentioned in the book of Genesis 4 and were thought to be twins by some of the commentators. The commentators of the holy Qur'ān, mentioned that Hawwa' (AS) (Eve) used to deliver twins except with the birth of Seth. Prophet Adam (AS) would pick a male from one set of twins and engage him with a female from the other set of twins. According to Imām Shawkāni in his *Fat-hul-Qadīr*, Prophet Adam proposed to marry the twin sister of Abel to Cain. Abel objected this proposal because his sister was more beautiful and proposed that they should give an offering.³⁸ Thus, sacrifice became one of the first Sharī'a of Prophet Adam. Cain gave a part of his harvest to Allah. Allah was not pleased with the offering of Cain. According to Reverend Matthew Henry, this was because Cain, as a wicked man, led a bad life under the reigning power of the world and the flesh. When they offered their sacrifice, Allāh accepted the offering of Abel and rejected that of Cain. The book of Genesis was emphatic that the sacrifice Qābīl (Cain) offered was rejected by Allāh as he gave it out from a grain that was not of good

quality. On the other hand, the sacrifice of Hābīl was accepted by Allāh as he offered it from one of his best sheep.

Muslim commentators of the holy Qurʾān further explained that Cain chose his sacrifice from the worst bundle of his harvest. When he saw a healthy ear of the grain, he plucked it and ate it.³⁹ The offering of Abel of the first-born lamb consisting of its best part pleased Allah. This was because Abel, a righteous man, had a upright heart and a pious life. He was one of those whose God’s countenance beholds and whose prayer is therefore his delight. God gave respect to him as a holy man and therefore to his offering a holy offering. The tree must be good else the fruit cannot be pleasing to the heart-searching God.⁴⁰ Genesis 4:3-7 is the Hadīth Quddisi in which Allah says, “Indeed Allah is Pure. He will not accept any sacrifice but that which is pure. Indeed Allah has commanded the believers with what He commanded the Messengers.” We can understand why and how Allah accepted the sacrifice of Abel and not that of Cain. The Biblical story went on. “This made Cain so angry that he could not hide his feeling and bowed to kill his brother Abel.”

When Allāh saw anger on the face of Cain, He asked him, in the book of Genesis 4:6, “What’s wrong with you? Why do you have such an angry look on your face? If you had done the right thing, you would be smiling. But you did the wrong thing, and now sin is waiting to attack you like a lion. Sin wants to destroy you but don’t let it!” Cain refused to heed the advice of Allāh, if one assumed that Cain heard and understood the advice of Allāh. Instead, he said to his brother in Genesis 4:8, “Let’s go for a walk.” When they were out in a field, Cain killed Abel.⁴¹

When Cain returned, Allāh asked him the whereabouts of his brother Abel in Genesis 4:9, “**Where is Abel?**”

Cain replied, “*How should I know? Am I supposed to look after my brother?*”⁴² Cain was then tried for the murder of his brother Abel by Allāh and not by their farther Prophet Adam (AS). His crimes were telling lies and arrogance. His refusal not to plead guilty earned him another sin.

Then Allāh said in Genesis 4:10, “*Why have you done this terrible*

thing? You killed your own brother, and his blood flowed onto the ground. Now his blood is calling out for Me to punish you. And so I'll put you under a curse. Because you killed Abel and made his blood run out on the ground, you will never be able to farm the land again. If you try to farm the land, it won't produce anything for you. From now on, you'll be without a home, and you'll spend the rest of your life wondering from place to place."

Cain then complained and said Genesis 4:13, *"The punishment is too hard! You are making me leave my home and live far from you. I will have to wander about without a home, and just anyone could kill me."*

Allāh soothed Cain and said in Genesis 4:15, *"No! Anyone who kills you will be punished seven times worse than I am punishing you."*

Reverend Matthew Henry observed that **religious worship of God is not novel invention, but an ancient institution**. This undoubtedly agreed with what all Prophets and Messengers told their people. Prophet Īsā (AS) told the Children of Isrā'īl in Matthew 5:17-20, "Don't suppose that I came to do away with the law and the Prophets. I did not come to do away with them but give them their full meaning." Let the one reading the Old Testament disprove what Prophet Īsā (AS) said. Prophet Muhammad emphatically denied ever bringing something new in the chain of the Sharī'a Allāh sent down. He was commanded by Allāh to say so in the holy Qur'ān 46:10, "I am not a new thing among the Messengers (of Allāh, that is, I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." In the holy Qur'ān 21:7-8, Allāh denies of ever sending one as a Messenger but not a man, saying, "And We sent not before you (O Muhammad) but men to whom We revealed. So ask the people of the Reminder (Scriptures of the Children of Isrā'īl) if you do not know. And We did not create them (the Messengers) bodies that ate not food nor were they immortals." Let also the one reading the holy Qur'ān disprove what Allāh and the holy Prophet said. What is then your argument that one Messenger or a Prophet is superior to the other and that they are not from the same root? On this issue Allāh cautioned us in the holy Qur'ān, 1:253, "Those Messengers! We preferred some of them to others; to some of them

Allāh spoke (directly); others He raised to degrees (of honor).” How could one then ever agree that there is difference in the Messengers and Prophets?

Reverend Matthew Henry’s commentary and summary of this lesson is very important. *“Those who desert God’s church and ordinances lay themselves open to all manner of temptation. When a bad custom is begun by bad men sometimes men of better characters are, through unwariness, drawn in to follow them. That, worldly things are the only things that carnal wicked people set their eyes upon and are most ingenious and industrious about.”*⁴³

I hardly need to mention that what Reverend Matthew Henry said, although not directly mentioned in the holy Qur’ān, are in line with the Sharī’a, of Muhammad Rasūlullāh. For example, in the holy Qur’ān 22:37, “It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him.” The holy Prophet said, *“Indeed Allāh does not look at your body or your appearance. He looks at what is in your hearts and your works.”*

In the holy Qur’ān 5:27 Allāh said, “And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam (Abel and Cain [Hābīl and Qābīl]) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: ‘I will surely kill you.’ The former (Abel) said: ‘Verily, Allāh accepts only from those who are Al-Muttaqūn. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the Ālamīn (mankind, jinn, and all that exists). Verily I intend to let you draw my sin on yourself as well as your, then you will be one of the dwellers of the Fire; and that is the recompense of the Zālimūn (polytheists and wrong-doers).”

The murderer (Cain) regretted as he was perturbed by his failure to even know how to bury the corpse of his brother. Then Allāh decreed in the holy Qur’ān 5:32 that “if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land—it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.”

So far, I have not come across any Scripture sent by Allāh annulling

this Sharī'a. This is a succinct and clear testimony of Allāh's love to mankind. Is it not absurd and even blasphemous for those who believe in Allāh to disregard this sacred love for mankind and go about killing and maiming themselves? There is a lot to gain in saving our lives in order to save the whole world and its inhabitants. If we do not value our lives who will? Haven't we accumulated enough knowledge of ourselves through the ages we have been living on this planet to learn how to live in peace and harmony in order to enhance our survival? We are the losers on this planet and in the Hereafter if we do not adhere strictly to the injunctions of Allāh (SWA).

We should reflect on the threat of Allah: It was with a lion and inability to tilt the land and not with fire! Probably at that period, they did not use fire for cooking. But as postural farmers, they were most likely to meet a lion in the forest.

