

THE PATH TO PARADISE
(At-Tariq ila Al-Jannah)

by
Abu `Aiman `Abdul-Majid bin Yusuf

translated by
Heba Samir Hendawi

revised by
Alfwine Acelas Mischler

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Mansoura, Egypt.

Tel: 002/050/310222

Fax: 002/050/335157

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NOTES ON THE TRANSLATION

We have kept a number of Arabic terms that are commonly used among English-speaking Muslims. Some of these terms have no equivalent in English. Others have an equivalent but are, nevertheless, widely used. For most of these terms, an approximate equivalent is given in parentheses on their first usage.

The monogram ﷺ is the Arabic words “*Sallâ Allahu `alaihi wa sallam*”, meaning blessings and peace of Allah be upon him.

With one exception, as noted in the text, the translation of the Qur’an is *The Holy Qur’an: Translation and Commentary* by A. Yusuf Ali.

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`Abdullah bin Mas`ud (May Allah be pleased with him) was once asked, "O Abu `Abdur-Rahman! What is the straight way?"

He replied, "Allah's Messenger ﷺ left us at its very beginning and there is a route on its right and another on its left. On both of them are men who call to the passersby, 'Come on! Come on!' Anyone of them who takes these roads will be led to Hell, while he who keeps himself to the main way will be led to Paradise."

Then Ibn Mas`ud recited:

”وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ " الأنعام ١٥٣

﴿ Verily, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) Path: thus doth He command you, that ye may be righteous ﴾

(Al-An`âm 6: 153)

Al-I`tisâm, part 1

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" أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي
الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زَيْنٌ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ "

الأنعام ١٢٢

﴿ Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without Faith their own deeds seem pleasing. ﴾

(Al-An`âm 6: 122)

" يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ "

الأنفال ٢٤

﴿ O ye who believe! Give your response to God and His Apostle, when He calleth you to that which will give you life; ﴾

(Al-Anfâl 8: 24)

INTRODUCTION

All Praise to Allah, Whose aid and forgiveness we seek. We pray that Allah protect us from the evil of our souls and from the mischief of our deeds. Those whom Allah guides cannot be misled, while those whom Allah misleads cannot be lead to righteousness. I bear witness that there is no god but Allah and that Muhammad is His slave and messenger.

“ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ”

آل عمران ١٠٢

﴿O ye who believe! Fear God as He should be feared, and die not except in a state of Islam.﴾

(Al `Imrân 3: 102)

“ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا ”

وَبَثَّ مِنْهُمَا رَجُلًا كَثِيرًا وَنِسَاءً ۗ النِّسَاءُ ١

﴿O mankind! reverence your Guardian-Lord, Who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; Reverence God, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for God ever watches over you.﴾

(An-Nisâ' 4: 1)

" يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا "

الأحزاب ٧٠ ، ٧١

﴿ O ye who believe! Fear God, and (always) say a word directed to the Right: that He may make your conduct whole and sound and forgive you your sins: He that obeys God and His

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Apostle, has already attained the highest achievement.﴾

(Al-Ahzâb 33: 70-71)

The most authentic words are those of Allah's Qur'an and the best guidance is that of Muhammad ﷺ. The most evil things are those innovated after the Prophet's death. Every new act in worship is an innovation and every innovation is an error.

Allah the Exalted warns us against the temptation of life:

" اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ
يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ " الحديد ٢٠

﴿ Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying,

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(in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from God and (His) Good Pleasure (for the devotees of God). And what is the life of this world, but goods and chattels of deception? ﴿

(Al-Hadîd 57: 20)

Our Lord, the Exalted and Blessed, tells us about the triviality and nothingness of this earthly life. It is just play, amusement, pomp, mutual boasting and multiplying in riches and children. He, the Glorified, illustrates its true essence by comparing it to the rain that comes after people

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are desperate to sow fresh, flourishing plants that may delight those who sowed them. Then the plants grow yellow and become dry and crumble away and are nothing but ruin.

Such is life, with all its glamour. It attracts the admiration of the unbelievers in such a way that they crave after it.

“ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ
يُعْمَرُ أَلْفَ سَنَةٍ ” البقرة : ٩٦

﴿ Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters: each one of them wishes he could be given a life of a thousand years ﴾

(Al-Baqarah 2: 96)

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The more the unbelievers stray from *tawhid* (the Oneness and Uniqueness of Allah)¹ and *iman* (faith) and indulge in *shirk* (associating others with Allah)^{??}, lusts and sins, the more they crave after life. Thus, they are contrary to the believers who believe in the tawhid of Allah, those who sell their earthly life in return for the Hereafter.

” إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ”

التوبة ١١١

﴿ God hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise) ﴾

(At-Tawbah 9: 111)

¹ *Tawhid* refers to the Oneness of Allah and the Uniqueness of His nature and the belief in all His attributes. It is more inclusive than “monotheism”, as it is sometimes translated. We have retained the Arabic word in most places in this book. (editor)

² *Shirk* refers to associating any other being with Allah, or worshiping or obeying anyone other than Allah. It is more inclusive than “polytheism”, as it is sometimes translated. We have retained the Arabic word throughout this text. (editor)

" وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ "

البقرة ٢٠٧

﴿ And there is the type of man who gives his life to earn the pleasure of God; and God is full of kindness to (His) devotees.﴾

(Al-Baqarah 2: 207)

Life is described by Allah the Exalted as green and flourishing, then it turns into yellowness and then into dryness and ruin. And the Hereafter is inevitably coming afterwards. Allah the Exalted and Blessed warns us about it and states that it will lead to severe torment may Allah forbid or to His forgiveness and contentment. Allah speaks truly when He says:

" يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ * فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ * خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ * وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ

مَجْدُودٍ هود ١٠٥ : ١٠٨

﴿ The day it arrives, no soul shall speak except by His leave: Of those (gathered) some will be wretched and some will be blessed. Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) Accomplisher of what He planneth. And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.﴾

(Hûd 11: 105-108)

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Yes, my Muslim brother and sister, there is nothing after this earthly life except.

“فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ”

الشورى : ٧

﴿ (When) some will be in the Garden,
and some in the Blazing Fire.﴾

(Ash-Shûrâ 42: 7)

About such blazing fire, the Messenger of Allah ﷺ said, “This fire of yours that the sons of Adam kindle is (only) one of seventy portions compared to the blazing fire of the Hereafter.” His Companions said, “It then would be tormenting enough, O Messenger of Allah.” He replied, “It surmounts it by ninety-nine portions, all as severe as its fire.”³

Speaking about the least suffering from its severity, the Prophet ﷺ said, “The least of those

³ Al-Bukhari and Muslim.

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tormented in the fire is Abu Talib, for he has two shoes (of fire).” Al-Bukhari narrated, “At his feet lie two firebrands from which his brain boils.”⁴

Describing those tormented in fire and their shackles and yokes, Allah the Almighty says:

” وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ * سَرَّابِلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ
وُجُوهُهُمْ النَّارُ ” إبراهيم : ٤٩ - ٥٠

﴿ And thou wilt see the Sinners that day bound together in fetters; —Their garments of liquid pitch, and their faces covered with Fire ﴾

(Ibrâhîm 14: 49-50)

” إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ * فِي الْحَمِيمِ ثُمَّ فِي النَّارِ
يُسْجَرُونَ ” غافر : ٧١ - ٧٢

﴿ When the yokes (shall be) round their necks, and the chains; they shall be

⁴ Muslim, Al-Bukhari, and *Fath Al-Bâri*.

dragged along in the boiling fetid fluid;
then in the Fire shall they be burned ﴿

(Al-Ghâfir 40: 71-72)

” خُذُوهُ فَغُلُّوهُ * ثُمَّ اجْحِمِ صَلُّوهُ * ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
فَأَسْلُكُوهُ ” الحاقة ٣٠ - ٣٢

﴿ (The stern command will say): “Seize ye him, and bind ye him, and burn ye him in the Blazing Fire. Further, make him march in a chain, whereof the length is seventy cubits!”﴾

(Al-Hâqqah 69: 30-32)

As for what they eat and drink, He says:

” إِنَّ شَجَرَتَ الرَّقُومِ * طَعَامُ الْأَيْمِ * كَأَلْمُهْلِ يَغْلِي فِي الْبُطُونِ * كَغَلِي
الْحَمِيمِ ” الدخان: ٤٣ - ٤٦

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﴿Verily the tree of Zaqqûm will be the food of the Sinful,— like molten brass; it will boil in their insides, like the boiling of scalding water.﴾

(Ad-Dukhân 44: 43-46)

Talking about the tree of Zaqqûm, the Prophet ﷺ said, “If a drop of Zaqqûm had been dripped into the seas of earth, it would have spoiled the lives of people, so what would be the life of the one who has it as his food?”⁵

Allah the Exalted and Blessed says:

” وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ” محمد ١٥

﴿ And be given, to drink, boiling water, so that it cuts up their bowels (to pieces) ﴾

(Muhammad 47: 15)

⁵ At-Tirmidhi, no. 2585.

” مَنْ وَرَأَاهُ جَهَنَّمُ وَيَسْقَى مِنْ مَاءٍ صَدِيدٍ * يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيفُهُ ”

إبراهيم : ١٦-١٧

﴿ In front of such a one is Hell, and he is given, for drink, boiling fetid water. In gulps will he sip it, but never will he be near swallowing it down his throat symbol 125 \f "AGA Arabesque" \s 14

(Ibrâhîm 14: 16-17)

Narrating about the measure of the bodies of the unbelievers, which increase their feelings of torment, Allah’s Messenger ﷺ said, “The distance between the shoulders of the unbelievers is like the distance traveled by a quick rider that lasts for days.”⁶

He also said, “The molar tooth of the unbeliever or the canine tooth of the unbeliever is

⁶ Al-Bukhari and Muslim.

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like Mount Uhud, and the thickness of his skin is like the journey of three (days).”⁷

Regarding their grief, yelling, and crying, Allah the Almighty says:

” وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ”

الفرقان : ٢٧

﴿ The Day that the wrong-doer will bite at his hands, he will say, “Oh! Would that I had taken a (straight) path with the Apostle!” ﴾

(Al-Furqân 25: 27)

Allah the Exalted says:

” أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِّنَ

السَّٰخِرِينَ ” الزمر : ٥٦

﴿“Lest the soul should (then) say: ‘Ah! Woe is me! — In that I neglected (my

⁷ Muslim.

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Duty) towards God, and was but among those who mocked!” ﴿

(Az-Zumar 39: 56)

” وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ تَبُورًا ” الفرقان : ١٣

﴿ And when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then! ﴾

(Al-Furqân 25: 13)

” وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا ” فاطر : ٣٧

﴿ Therein will they cry aloud (for assistance): “Our Lord! Bring us out” ﴾

(Fâtir 35: 37)

They will plea for death, but they will not be blessed with it.

” وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنْتُمْ ” الزخرف : ٧٧

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﴿ They will cry: “O Malik! Would that thy Lord put an end to us!” He will say, “Nay, but ye shall abide! ﴾

(Az-Zukhruf 43: 77)

As for the winners, Allah the Almighty says:

” وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا * عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرًا
وَإِسْتَبْرَقٌ وَحُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ”

الإنسان : ٢٠-٢١

﴿ And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent. Upon them will be Green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give them to drink of a Wine Pure and Holy. ﴾

(Al-Insân 76: 20-21)

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” يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ
الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ” الزخرف : ٧١

﴿ To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that the eyes could delight in: and ye shall abide therein (aye). ﴾

(Az-Zukhruf 43: 71)

” وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ * كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ ”

الصفات : ٤٨-٤٩

﴿ And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty). As if they were (delicate) eggs closely guarded. ﴾

(As-Saffât 37: 48-49)

” فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ أَنْسَ قَبْلَهُمْ وَلَا جَانٌّ * فَبِأَيِّ آلَاءِ
رَبِّكُمْ تُكذَّبُونَ * كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ” الرحمن : ٥٦-٥٨

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﴿ In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched; — Then which of the favours of your Lord will ye deny?— Like unto rubies and coral. ﴾

(Ar-Rahmân 55: 56-58)

” لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ” يونس : ٢٦

﴿ To those who do right is a goodly (reward) —Yea, more (than in measure)! ﴾

(Yûnus 10: 26)

The reward that is beyond measure is the pleasure of looking at the face of Allah the Exalted and Blessed. It is a peerless pleasure not to be compared with any joy, even that of Paradise itself.

The Path to Paradise (At-Tariq ila Al-Jannah)

Our Prophet ﷺ said, “The first group that enters Paradise is like the full moon (in their brightness and beauty) and the following group is like the most brilliant planet in the sky. They do not urinate or defecate, nor do they have nasal mucus or spit. They have golden combs and their sweat is like musk in its scent. Their censers are (filled with) aloe wood. Their wives are houris. They all look like one man, their father Adam, sixty cubits high in the sky.”⁸

He described the house of this group saying, “It has brick of gold and brick of silver. The ground is of a strongly scented musk and the stones are of pearls and ruby. The dust is of saffron. The one who enters it is in bliss and is never forlorn. He is immortal and never dies. His garments are never worn out and his youth never perishes.”⁹

⁸ Al-Bukhari and Muslim.

⁹ *Mujamma` Az-Zawâ'id*. Narrated by Al-Bazzar and At-Tabirani in *Al-Awsat*.

Allah the Almighty says about Paradise:

” فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ عَاسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٌ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ” محمد : ١٥

﴿ In it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. ﴾

(Muhammad 47: 15)

Allah the Exalted spoke truly in a Hadith Qudsi (a hadith in which the Prophet relays Allah’s words), “I set for My good worshipers what an eye never saw or an ear never heard of, and things that never occurred to the heart of any human.”¹⁰ This is affirmed in the Qur’an:

” فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ ” السجدة ١٧

¹⁰ Muslim.

The Path to Paradise (At-Tariq ila Al-Jannah)

﴿ Now no person knows what delights of the eye are kept hidden (in reserve) for them — as a reward for their good deeds. ﴾

(As-Sajdah 32: 17)

About the people of Paradise who enjoy the least rank, bliss, and pleasure, Allah's Messenger ﷺ said, "...Allah says to him, 'Go and enter Paradise, for you will be granted like what was in the earthly life and ten times more.'"¹¹

Allah the Exalted and Blessed urges us to Paradise saying:

” وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ” آل عمران : ١٣٣

﴿ Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the

¹¹ Muslim.

The Path to Paradise (At-Tariq ila Al-Jannah)

heavens and of the earth, prepared for
the righteous ﴿

(Al Imrân 3: 133)

The Messenger of Allah ﷺ, who conveyed the message from our Lord, said to us, “Would anyone like to race to Paradise?”

I say — and so must you, “Here we are, our Lord. We are the ones who would like to race to Paradise, Allah willing.”

But the question is, are we on the right path that leads to Paradise? This book comes to answer that question. It aims to let us know together and walk together on the path to Paradise.

A reader may ask, do we need to know the way to Paradise? We also ask, do the current conditions in which the Muslims live today reflect their awareness of the path to Paradise and their determination to travel on it?

The Path to Paradise (At-Tariq ila Al-Jannah)

This, my reader, is what this book is about. It tackles the most important and crucial issues that affect the Muslim's creed, opinions, behavior, and morals. It links the Muslim's life with his or her end. It is the way to Paradise.

Every road has its lights and milestones. Here we present those milestones, lights, and guidelines on the way:

Islam is tawhid by which we secure ourselves from shirk.

Islam is the belief of those who follow the Sunnah (the practices of the Prophet r), by which we save ourselves from innovation and error.

Islam is an identity that joins people together.

Islam is a dye colors the nation.

Islam is a divine law that regulates our lives.

May Allah guide us to the right path.

CHAPTER 1

ISLAM: TAWHID BY WHICH WE SAVE OURSELVES FROM SHIRK

The belief in tawhid was adopted by our imams and the righteous Predecessors (early Muslims) and which was stated in the Qur'an and Sunnah is:

To designate Allah alone with Lordship (supreme power).

Allah the Exalted says:

” قُلْ أَغْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ” الأنعام : ١٦٤

﴿ Say: “Shall I seek for (my) Cherisher other than God, when He is the Cherisher of all things (that exist)?” ﴾

(Al-An`âm 6: 164)

A Muslim is asked to describe Allah the Glorified and Exalted with what He described

Himself, without ascribing human characteristics to Allah, without comparing Him to any of His creatures, and without denying any of His attributes.

A Muslim has to believe in Allah, His angels, His Holy Books, His prophets, the Day of Judgment, and *qadr* (divine decree), be it good or bad.

To designate Allah alone with worship.

❁ Dominion belongs to Allah alone, with no partner. Allah the Exalted says:

” أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ”

الأنعام : ١١٤

❁ Say: “ Shall I seek for judge other than God? — when He it is Who hath sent unto you The Book, explained in detail...” ❁

(Al-An`âm 6: 114)

The Path to Paradise (At-Tariq ila Al-Jannah)

Worshiping Allah is fulfilled by accepting His laws and rejecting any other laws or legislation.

❁ Devotion and sacrifice are to be done for the sake of Allah only, with no partner. Allah the Exalted says:

” قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ” الأنعام : ١٦٢-١٦٣

❁ Say: “Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds: No partner hath He: This am I commanded, and I am the first of those who bow to His Will.” ❁

(Al-An`âm 6: 162-163)

❁ Allegiance to a patron or protector is for Allah alone. Allah the Exalted says:

” قُلْ أَغْيَرَ اللَّهُ اتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ
إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ” الأنعام : ١٤

The Path to Paradise (At-Tariq ila Al-Jannah)

﴿ Say: “Shall I take for my protector any other than God, the Maker of the heavens and the earth? And He it is that feedeth but is not fed.” Say: “Nay! But I am commanded to be the first of those who bow to God (in Islam), and be not thou of the company of those who join gods with God.” ﴾

(Al-An`âm 6: 14)

This means that a Muslim should submit to Allah. He has to seek protection from Allah alone. Thus, originally, his submission and allegiance will be to Allah the Almighty, then afterwards come his allegiance to Allah’s Prophet ﷺ and, consequently, to other Muslims. He should not ally with Muslims except in what pleases Allah. Thus, he should not quit his allegiance to Islam for any other allegiance, be it to race, nationalism or patriotism. If he does such a thing with his full will and knowledge, he thus chooses a god other than Allah, and this is shirk, which negates Islam.

The Path to Paradise (At-Tariq ila Al-Jannah)

Imam Ibn Al-Qaiyim talked about this issue in his book *Al-Madârij*

in the section on satisfaction:

Accepting or being satisfied with Allah as a Lord means that a Muslim should never take anyone for a god except Allah the Almighty. He should trust in His organization (direction) and ask for His aid. Allah the Glorified says:

” قُلْ أَعْبُدُوا اللَّهَ أَلَا تَتَذَكَّرُونَ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ”

الأنعام : ١٤

﴿ Say: “Shall I take for my protector any other than God, the Maker of the heavens and the earth?” ﴾

(Al-An`âm 6: 14)

Ibn `Abbas (May Allah be pleased with him) said, “A master and a god.” He meant, How could I ask for a Lord other than He Who is the Lord of everything? He says at the beginning of

Surat Al-An`âm: (Say: “Shall I take for my protector any other than God, the Maker of the heavens and the earth?”) He means a deity, a supporter, a protector and a refuge. It is a kind of contract of clientage that encompasses love and obedience.

In the middle of the surah He says:

” أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ”

الأنعام : ١١٤

﴿ Say: “Shall I seek for judge other than God? — When He it is who hath sent unto you The Book, explained in detail.” ﴾

(Al-An`âm 6: 114)

The meaning is, How could I seek a judge other than Allah to judge between me [the Prophet] and you [the unbelievers], a Judge Whose decision we seek when we differ? His Book (the

Qur'an) is the best judge, so how could we appeal to another law for a decision, when Allah has revealed it explicitly explained and clear?

If you ponder over these three verses thoroughly, you will observe that they reflect accepting and being satisfied with Allah as a Lord, with Islam as a religion, and with Muhammad ﷺ as a messenger. You will conclude that His words reveal this fact, which is extracted from them...

...These three principles are the basis of tawhid: not to take any other than Allah for a lord or a god or a protector and not to accept any other than Allah as judge.¹²

Sheikh of Islam Muhammad bin `Abdul-Wahhab said, "Then, you should know — may

¹² Ibn Al-Qaiyim Al-Jawziyah, *Al-Madârij As-Sâlikîn*.

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Allah be merciful to you—that Allah created the creatures to worship Him and not to join anything with Him.” He the Exalted says:

” وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ” الذاريات ٥٦

﴿ I have only created Jinns and men, that they may serve Me. ﴾

(Adh-Dhâriyât 51: 56)

Worship is tawhid — worshipping Allah alone — and this was the urgent call of the prophets to the people, as the Almighty says:

” وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ”

النحل : ٣٦

﴿ For We assuredly sent amongst every People an apostle, (with the Command), “Serve God, and eschew Evil.” ﴾

(An-Nahl 16: 36)

Tawhid Has Three Principles:

1. The Oneness of Lordship or Supreme Power (Tawhid Ar-Rububiyah)

This is what the *mushrikun* (polytheists) admitted at the time of the Messenger r, but they did not enter Islam and the Prophet ﷺ fought them and made their blood and property lawful. They accepted the Oneness of Allah by His deeds only but did not accept to worship Him alone. The proof is in His words:

” قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ” يونس : ٣١

﴿ Say: “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?” They will

soon say, “God”. Say, “Will ye not then show piety (to Him)?” ﴿

(Yûnus 10: 31)

” قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ * سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ * قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ * سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ * قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ * سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ”

المؤمنون : ٨٤ - ٨٩

﴿ Say: “To whom belong the earth and all beings therein? (Say) if ye know!” They will say, “To God!” Say: “Yet will ye not receive admonition?” Say: “Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?” They will say, “(They belong) to God.” Say: “Will ye not then be filled with awe?” Say: “Who is it in whose hands is the governance of all things, —who protects (all), but is not protected (of any)? (Say) if ye know.”

They will say, “(It belongs) to God.”

Say: “Then how are ye deluded?” ﴿

(Al-Mu’minûn 23: 84-89)

There are multiple verses that confirm this principle.

2. The Oneness of Divinity (Tawhid Al-Uluhiyah)

This issue was disputed in the past and is in the present. It means declaring the Oneness of Allah by our deeds, such as supplicating and pleading with Him; fearing Him; resorting to Him for help; seeking His protection and love; repenting, vowing, sacrificing to Him; seeking His pleasure; reverencing, serving, submitting to, and glorifying Him.

The proof for supplication is in the Qur’an:

” وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ” غافر : ٦٠

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﴿ And your Lord says: “Call on Me; I will answer your (Prayer).” ﴾

(Ghâfir 40: 60)

And all the other aspects have proof in the Qur’an.

The true essence of worship is limiting devotion to Allah alone and following the guidance of His Messenger alone ﷺ. Allah the Exalted says:

” وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ” الجن : ١٨

﴿ “And the places of worship are for God (alone): So invoke not any one along with God;” ﴾

(Al-Jinn 72: 18)

” فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ

تَهْتَدُونَ ” الأعراف : ١٥٨

﴿ “So believe in God and His Apostle, the unlettered Prophet, who believeth in

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God and His Words: follow him that
(so) ye may be guided.” ﴿

(Al-A`raf 7: 158)

”وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ”
الأنبياء : ٢٥

﴿ Not an apostle did We send before
thee without this inspiration sent by Us
to him: that there is no god but I;
therefore worship and serve Me. ﴿

(Al-Anbiyâ' 21: 25)

” لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا
كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي
ضَلَالٍ ” الرعد : ١٤

﴿ For Him (alone) is prayer in Truth:
any others that they call upon besides
Him hear them no more than if they
were to stretch forth their hands for
water to reach their mouths but it
reaches them not: for the prayer of those

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without Faith is nothing but (futile)
wandering (in the mind) ﴿

(Ar-Ra`d 13: 14)

” ذَلِكْ بَأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ ” الحج : ٦٢

﴿ That is because God—He is the Reality; and those besides Him whom they invoke,—they are but vain Falsehood. ﴿

(Al-Hajj 22: 62)

” وَمَا عَاتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ” الحشر : ٧

﴿ So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. ﴿

(Al-Hashr 59: 7)

” قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ

غَفُورٌ رَحِيمٌ ” آل عمران : ٣١

﴿ Say: “If ye do love God, follow me: God will love you and forgive you your

sins: for God is Oft-Forgiving, Most Merciful.” ﴿

(Al `Imrân 3: 31)

3. The Oneness and Uniqueness of the Names and Attributes of Allah

”قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُن لَّهُ كُفُوًا
أَحَدٌ ” الإخلاص

﴿ Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him. ﴿

(Al-Ikhlâs 112: 1-4)

” وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ” الأعراف : ١٨٠

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﴿ The most beautiful names belong to God: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited. ﴾

(Al-A`râf 7: 180)

” لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ” الشورى : ١١

﴿ There is nothing whatever like unto Him, and He is the One that hears and sees (all things) ﴾

(Ash-Shûrâ 42: 11)

The Opposite of Tawhid is Shirk, Which Has Three Types

1. Major Shirk, Which Takes One Out of Islam

The proof of the major type is mentioned in the Qur'an:

" إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا " النساء : ١١٦

﴿ God forgiveth not (the sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with God, hath strayed far, far away (from the Right). ﴾

(An-Nisâ' 4: 116)

" وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ " المائدة : ٧٥

﴿ But said Christ: "O Children of Israel! Worship God, my Lord and your Lord."

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Whoever joins other gods with God, —
God will forbid him the Garden, and the
Fire will be his abode. There will for the
wrong-doers be no one to help. ﴿

(Al-Mâ'idah 5: 72)

Major *shirk* has four kinds:

a. The shirk of supplication (shirk of devotion)

It is proved by the words of Allah:

” فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ
إِذَا هُمْ يُشْرِكُونَ ” العنكبوت : ٦٥

﴿ Now, if they embark on a boat, they call on God, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)! ﴿

(Al-'Ankabût 29: 65)

b. The shirk of intention

This is shirk of the will and purpose, i.e. hypocrisy. It is proved by Allah's words:

” مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُنْخَسُونَ * أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ” هود : ١٥-١٦

« Those who desire the life of the Present and its glitter,—to them We shall pay (the price of) their deeds therein,—without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do! »

(Hûd: 15-16)

c. The shirk of obedience (lawmaking)

The proof is in Allah's words:

” أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ” التوبة : ٣١

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﴿ They take their priests and their anchorites to be their lords in derogation of God, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him). ﴾

(At-Tawbah 9: 31)

Its unequivocal explanation is obeying scholars and people in defying Allah, not in supplicating them. This is what Allah's Messenger ﷺ explained to `Adi bin Hatim when he asked him and `Adi said, "We do not worship them." He ﷺ told him that worshiping them is obeying them in wrongdoing.¹³

¹³ There are two kinds of obedience. The first is accepting authority (law) and submitting to it and having its laws implemented and not defying them. The second is doing misdeeds. The violation is in committing a wrongdoing, such as the sin of Adam when the Devil tempted him. This second kind is not what is meant in the hadith, because the transgression meant in it is not *kufr* (disbelief), except in

d. The shirk of love (loyalty)

It is proved by Allah's words:

” وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
عَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ * إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَن لَنَا كَرَّةٌ فَنَتَّبَرًا
مِنْهُم كَمَا تَبَرَّعُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ ” البقرة : ١٦٥-١٦٧

¶ Yet there are men who take (for worship) others besides God, as equal (with God): they love them as they should love God. But those of Faith are overflowing in their love for God. If only the unrighteous could see, behold, they would see the Penalty: that to God belongs all power, and God will strongly enforce the Penalty. Then would those who are followed clear themselves of those who follow (them):

the deviant Khawarij School. Certainly, that is false, so the Prophet's words necessarily are limited to the first kind of obedience.

they would see the Penalty, and all relations between them would be cut off. And those who followed would say: “If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us.” Thus will God show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire. ﴿

(Al-Baqarah 2: 165-167)

2. Minor Shirk, Which Does Not Take One Out of Islam

This is dissimulation or hypocrisy. The proof is in the verse:

” قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ” الكهف : ١١٠

﴿ Say: “I am but a man like yourselves, (but) the inspiration has come to me, that your God is One God: whoever expects to meet his Lord, let him work

righteousness, and, in the worship of his Lord, admit no one as partner.” ﴿

(Al-Kahf 18: 110)

3. Hidden shirk

The proof is in the words of the Prophet ﷺ “Shirk in this *ummah* (nation or community) is more hidden than the creeping of an ant on a black rock on a dark night.” Its expiation is the Prophet’s saying, “O Allah, I seek refuge in You from joining anything with You while I know, and I ask You for forgiveness for the sin that I committed while I did not know.”¹⁴

¹⁴ Al-Qurtubi, vol. 11, p. 72; Ibn Kathir, vol. 4, p. 344.

There Are Two Kinds of *Kufr* (Disbelief)

1. *Kufr* That Takes One Out of Islam

a. Denial

Its proof is in the words of Allah the Exalted:

” وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ” العنكبوت : ٦٨

﴿ And who does more wrong than he who invents a lie against God or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith? ﴾

(Al-`Ankabût 29: 68)

b. Arrogance and pride in spite of belief

Its proof is in the words of Allah the Exalted:

” وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ” البقرة : ٤

﴿ And behold, We said to the angels: “Bow down to Adam:” and they bowed down: not so Iblîs: he refused and was haughty: he was of those who reject Faith. ﴾

(Al-Baqarah 2: 34)

c. Associating Others with Allah

This is kufr of opinion. Its proof is in the words of Allah the Exalted:

” وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا * وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا * قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ”

الكهف : ٣٥-٣٧

﴿ He went into his garden in a state (of mind) unjust to his soul: He said, “I deem not that this will ever perish, nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord, I shall surely find (there) something better in exchange.”

His companion said to him, in the course of the argument with him: “Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?” ﴿

(Al-Kahf 18: 35-37)

d. Shunning or Turning Away

” مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ” الْأَحْقَافُ : ٣

﴿ We created not the heavens and the earth and all between them but for just ends, and for a term appointed: but those who reject Faith turn away from that whereof they are warned. ﴾

(Al-Ahqâf 46: 3)

e. Hypocrisy

Its proof is in the words of Allah the Exalted:

” ذَلِكْ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ”

المنافقون : ٣

﴿ That is because they believed, then they rejected Faith: so a seal was set on their hearts: therefore they understand not. ﴾

(Al-Munâfiqûn 63: 3)

2. Minor Kufr That Does Not Take One Out of Islam

This is ingratitude for the favors of Allah.

Its proof is in the words of Allah the Exalted:

” وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا

يَصْنَعُونَ ” النحل : ١١٢

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﴿ God sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: yet was it ungrateful for the favours of God: so God made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought. ﴾

(An-Nahl 16: 112)

" وَأَتَاكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ " إبراهيم : ٣٤

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﴿ And He giveth you of all that ye ask for. But if ye count the favours of God, never will ye be able to number them. Verily, man is given up to injustice and ingratitude. ﴾

(Ibrâhîm 14: 34)

Hypocrisy Is of Two Kinds

1. Hypocrisy of Belief

- a. Accusing the Prophet of lying or disbelieving him.**
- b. Accusing some of what the Prophet said as being lies and disbelieving it.**
- c. Hating the Prophet.**
- d. Hating the orders that came with the Prophet.**
- e. Delighting in the degradation of the Prophet.**
- f. Abhorring the victory of Allah's religion.**

The one who has these six kinds of hypocrisy is destined to the lowest rank of Hell. May Allah forbid us from hypocrisy and discord.

2. Hypocrisy of Deeds

- a. If he speaks, he lies.**
- b. If he quarrels with someone, he overdoes it.**
- c. If he pledges, he breaks his pledge.**
- d. If he is entrusted with something, he betrays his trust.**
- e. If he promises, he breaks his promise.**

And the full knowledge is with Allah the Exalted and Glorified. May Allah bless the Prophet, his family, and his Companions.¹⁵

The Sheikh of Islam Ibn Al-Qaiyim (May Allah make his grave light) said about the two kinds of tawhid:

It is a great benefit for those who know the two kinds of tawhid: the spoken, theoretical tawhid; and the intended, practical tawhid.

The first kind is proved in Surat Al-Ikhlâs:

¹⁵ Muhammad bin `Abdul-Wahhab.

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" قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا
أَحَدٌ " الإخلاص

﴿ Say: He is God, the One and Only;
God, the Eternal, Absolute; He begetteth
not, nor is He begotten; and there is
none like unto Him. ﴾

(Al-Ikhlâs 112: 1-4)

The second is proved in Surat Al-Kâfirûn:

" قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ *
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * لَكُمْ دِينُكُمْ وَلِيَ دِينِ "
الكافرون

﴿ Say: O ye that reject Faith! I worship
not that which ye worship, nor will ye
worship that which I worship. And I
will not worship that which ye have
been wont to worship, nor will ye
worship that which I worship. To you be
your Way, and to me mine. ﴾

(Al-Kâfirûn 109: 1-6)

Also the proof of the first is in His words:

" قُولُوا عَامِنًا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ " البقرة : ١٣٦

﴿ Say ye: "We believe in God, and the revelation given to us, and to Abraham, Ismâ`îl, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to God (in Islam).﴾

(Al-Baqarah 2: 136)

And the second type is proved in:

" قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ " آل عمران : ٦٤

﴿ Say: "O People of the Book! Come to common terms as between us and you: that we worship none but God; that we

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associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than God.” If then they turn back, say ye: “Bear witness that we (at least) are Muslims (bowing to God’s Will).” ﴿

(Al `Imrân 3: 64)

This is why the Prophet (peace and blessings be upon him) recited these two surahs in the Sunnah of and the Sunnah of Maghrib and in the two rak`ahs of *tawaf* (circumambulation of the Ka`bah). He also recited them in the Sunnah of Fajr because they embrace both the theoretical and practical tawhid.

The theoretical tawhid is based on confirming that perfection is Allah’s, deeming Him far above any faults, and eliminating any anthropomorphic elements in our concept of Allah.

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The practical tawhid is based on purifying the intention through love, fear, pleading, depending on Allah for support, turning to Him in repentance, turning to Him for help and salvation, and worshiping Him alone with heart, tongue, and limbs.

Allah sent His messengers and His books with these two types of tawhid. The creatures nearest to Allah are those who believe and apply them in theory and practice. This is why the messengers (May Allah bless them all) were the creatures nearest to Allah. The closest in entreaty were the Messengers of Firm Resolution [Nuh, Ibrahim, Musa, `Isa, and Muhammad], and the closest were the two Friends of Allah [Ibrahim and Isma`il], and the Seal of the Prophets was the master of Adam's sons and the most noble for the completeness of his worship and his admission of the Oneness and Uniqueness of Allah.

Thus, the religion relies on these two principles, and clarifying them is a very important issue. Allah the Glorified explained them clearly

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through logic, traditions, instincts, contemplation, theory, and examples.

He the Glorified proved the two principles in diverse ways so that the true hearts and pure natures could know them as if they were seeing them with their eyes that have no obstacle in seeing the sun, moon, stars, earth, and sky. This, to the insight, has the rank of the eyesight.

The influence of the interpretation of tawhid that is based on the theory and knowledge was easier to accept than the influence of tawhid that is based on the practical and intended. Thus, the basics of tawhid were abolished and the basics of denying the attributes of Allah and joining other gods with Him appeared. This is why shirk and the denial of the attributes of Allah are inseparable. The leader of those mushrikun who denied the attributes of Allah is the Pharaoh, for he is the commander of everyone who joined gods or denied the attributes till the Day of Resurrection. In contrast, the leaders of those who

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believed in the Oneness and Uniqueness of Allah are Ibrahim and Muhammad (peace be on them).¹⁶

So, dear Muslim brother and sister, beware of imposing interpretations on the meanings of tawhid that were proved through the Qur'an and the Sunnah, the words of the Imams and the righteous predecessors of the ummah. Beware of those who misinterpret the words or those who change what they were told. It is worth knowing that in our current days, when a Muslim is faced with any laws other than those of Allah, or if allegiances other than Islam are imposed on him and he is in a weak condition unable to move to any other place and cannot change his condition, then, the least he can do to be certain of his faith is to let Allah know that he is dissatisfied from the depth of his heart. The proof of such detestation in the heart is detaching himself and abstaining from participating in such deeds. This does not mean seclusion from life, for he is inevitably under the

¹⁶ Ibn Qayim Al-Jawziyah, *As-Sawâ'iq Al-Mursalah `ala Al-Jahmiyah wa Al-Mu`attilah*.

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umbrella of the ignorant sovereignty because of his weak position. However, detachment means abandoning any support for the tyrant powers that displaced the laws of Allah from life and not participating with them. This will necessarily need dismissing the secular systems that separate religion from life. Every Muslim is asked to do this or else there will not be any faith — not even a grain — beyond this. Allah’s Messenger ﷺ said, “There was no prophet sent by Allah to his people before me but he had followers and companions from his people. They followed his attitudes and were led by him. Then, afterwards, came people who succeeded them and who said what they did not do and did what they were not asked to do. The one who fights against them by his hands is a faithful believer, and the one who fights against them by his tongue is a true believer, and who fights against them by his heart is a true believer. There is no grain of faith beyond this.”¹⁷

¹⁷ Muslim.

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After Ibn Mas`ud (may Allah be pleased with him) mentioned that the Christians had abandoned the laws of the Injil (the Book revealed to `Isa [Jesus]) and that their kings had changed the religion of `Isa, he advised us that if anything like this took place in our communities to let Allah know from the depth of our hearts that we detest such a thing.¹⁸

The detestation of the heart was called jihad by the Messenger ﷺ. It will not be truly jihad unless it is a genuine detestation free of any acquiescence or surrender or happiness by favoring safety.

Allah's Messenger ﷺ said, "...then if one detests, he is free; and if one denies, he is safe, but if one accepts, he is following."¹⁹

¹⁸ Its meaning was narrated by Ibn Abi Hatim from Ibn Mas`ud in a suspended (*maqûf*) chain of transmission (i.e. one that does not go back to the Prophet r).

¹⁹ Muslim.

CHAPTER 2

ISLAM: THE FAITH OF THE FOLLOWERS OF SUNNAH BY WHICH WE SAVE OURSELVES FROM ERROR AND INNOVATIONS

The creed of the righteous Predecessors is the pure Sunnah and the practice of those who followed the Prophet ﷺ in the first three centuries of Islamic rule.

Allah the Glorified says:

”إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ” الأنعام : ١٥٩

﴿ As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with God: He will in the end tell them the truth of all that they did. ﴾

(Al-An`âm 6: 159)

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"مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ * مِنَ الَّذِينَ
فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ " الروم : ٣١-٣٢

﴿ Turn ye back in repentance to Him,
and fear Him: establish regular prayers,
and be not ye among those who join
gods with God, —Those who split up
their Religion, and become (mere)
Sects, —each party rejoicing in that
which is with itself! ﴾

(Ar-Rûm 30: 31-32)

"وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَنْ رَحِمَ
رَبُّكَ وَلَئِذَاكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ " هود : ١١٨-١١٩

﴿ "If thy Lord had so willed, He could
have made mankind one People: but
they will not cease to dispute, except
those on whom thy Lord hath bestowed
His Mercy: and for this did He create
them: and the Word of thy Lord shall be

fulfilled: "I will fill Hell with jinns and men all together." ﴿

(Hûd 11: 118-119)

"وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ "

آل عمران : ١٠٣

﴿ And hold fast, all together, by the Rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the Pit of Fire, and He saved you from it. Thus doth God make His Signs clear to you: that ye may be guided. ﴿

(Al `Imrân 3: 103)

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"وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ
ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ " الأنعام : ١٥٣

﴿ Verily, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) Path: thus doth He command you, that ye may be righteous. ﴾

(Al-An`âm 6: 153)

The Prophet ﷺ said, "The Children of Israel separated themselves into seventy-two sects and my people will be divided into seventy-three sects. All of the sects will be doomed to Hell except one." The Companions said, "Who is this sect, O Messenger of Allah?" He said, "What is according to me and my Companions."²⁰ In another narration he said, "The group."²¹ And in another narration he said, "It is the group."²² And in yet another he

²⁰ At-Tirmidhi, no. 2642.

²¹ Taken by Ibn Majah, Al-Lalika`i, and Ibn Abi `Asim from `Auf bin Malik.

²² Ahmad, vol. 3, p. 145.

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said, “The great majority,”²³ that is to say, the pure Sunnah.

Among the best writings on the principles of the followers of the Sunnah and the Group (i.e. the Companions) that summarize the established principles and the handed-down creed are those mentioned by Professor Nasir bin `Abdul-Karim Al-`Aql²⁴, transmitted from the Predecessors. They are what he (may Allah forgive him) wrote in his book *Mujmal Usûl Ahl As-Sunnah wa Al-Jamâ`ah fi Al-`Aqîdah (The Sum of the Principles of the People of the Sunnah and the Group in the Creed)*.

²³ Ibn Abi `Asim, vol. 1, p. 36.

²⁴ A co-professor in the Department of Creed and Contemporary Schools in the Faculty of Usul Ad-Din (Principles of Religion), Riyadh. He has several books, among which are *Man Tashabah bi Qaum fa Huwa minhum (If One Imitates People He is Considered One of Them)*; *Mafhûm Ahl As-Sunnah wa Al-Jamâ`ah (The Concept of the People of the Sunnah and the Group)*; *Mujmal Usûl Ahl As-Sunnah wa Al-Jamâ`ah fi Al-`Aqîdah (The Sum of the Principles of the People of the Sunnah and the Group in the Creed)*.

**The linguistic meaning of “`aqidah”
(creed)**

In the Arabic language it means binding, authenticating, connecting firmly and binding strongly.

As a technical term

As a technical term, “`aqidah” means the undoubted faith that is not shaken in the heart and mind of the believer.

The Islamic creed means the firm conviction and absolute belief in Allah the Exalted, the admission of His Oneness and Uniqueness, and the obedience of Him that He deserves. The creed also includes belief in His angels, Books, messengers, the Day of Judgment, qadr, and the knowledge and definite things of the Unknown that are proven (by the Qur’an and Sunnah), whether they are acknowledged intellectually or by deeds.

The Predecessors are the fore of this ummah. They were the Companions and Followers (the generation after the Companions) and the imams of the guided in the best three centuries. Whoever follows them and adheres to their way in any time is called a follower of the Predecessors.

The People of the Sunnah and the Group are those who do as the Prophet ﷺ and his Companions used to do. They are called the People of the Sunnah because they adhere to it and abide by the practices and actions of the Prophet ﷺ. They are called the Group because they joined around the Truth and did not separate in religion and joined around the imams of Truth and did not rebel against them. They followed what the Predecessors agreed on.

Being the followers of the Sunnah of the Messenger ﷺ and the followers of his example, they were called the People of Hadith, the People of the Tradition, the People of the Followers, the Victorious Sect, and the Saved Sect.

First: The Rules and Principles in the Way of Learning and Reasoning

1. The source of the creed is the Book of Allah (the Qur'an) and the correct Sunnah of the Prophet ﷺ and what the righteous Predecessors agreed on.
2. It is necessary to accept everything that was proved correct of the Sunnah of the Prophet, even if it is unique.
3. The references to be consulted in understanding the Qur'an and Sunnah are the explanatory texts and the understanding of the righteous Predecessors and the imams who succeeded them and who followed their practices. For pure probable linguistic interpretations, references should be consulted for what is known to be correct of the Arabic language yet does not contradict with the proven.
4. All the principles of religion were clearly explained by the Prophet ﷺ and no one has

the right to innovate anything and claim it to be in the religion.

5. One must submit fully to Allah and His Messenger ﷺ inwardly and outwardly so that one should not object to anything mentioned in the Qur'an or the sound Sunnah, whether by analogy, sense, or the word of a sheikh or an imam.
6. The sincere intellect agrees with the sound transmission of hadiths, and they do not contradict at all. If there is any suspicion of a contradiction, the transmission takes precedence.
7. It is obligatory that the juristic terms of creed be used and that the innovated terms be avoided. The precise words that are apt to be misunderstood should have their meanings searched. The correct meaning is to be proved by its juristic term and the incorrect meaning is to be avoided completely.

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8. Infallibility is established for the Prophet ﷺ, and the whole ummah should restrain itself from agreeing on falsehood. However, there is no infallibility for the minority. What the imams and others disagree on should be sought in the Qur'an and Sunnah, and the *mujtahid*²⁵ who commits a mistake is to be excused.
9. In the ummah, there are spokesmen who are inspired. The good vision is true and is part of prophethood, and genuine insight is true. These are miracles and good signs so long as they do not contradict with religion, but they are not to be considered a source of creed or jurisprudence.
10. Dispute is disparaged in Islam, while a fruitful argument is favored. If it is proved that the Prophet r refused to talk about

²⁵ A *mujtahid* (plural: *mujtahidun*) is one who strives to form an independent opinion on a question of jurisprudence when there is no text in the Qur'an or hadith on the question. Only certain scholars are qualified to be *mujtahidun*. (editor)

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something, this should be respected. One should not discuss what he as a Muslim has no knowledge about, and he should leave it to Allah, Who has full knowledge about it.

11. One must adhere to the manner of the revelation in replying, as in belief and determination. Thus, any innovation should not be opposewith another, and any exceeding of proper bounds should not be opposed with exaggeration.
12. Every novelty in the religion is a *bid`ah* (innovation) and every *bid`ah* is error, and every error is doomed to Hell.

Second: Theoretical Tawhid Based on Knowledge and Belief

1. The principle concerning the names and attributes of Allah is to affirm what Allah affirmed about Himself and what the Messenger ﷺ affirmed about Him without comparing Him to any of His creatures and without modification; to deny what Allah denied about Himself and what the Messenger ﷺ denied about Him without any distortion or denial of any of His attributes, as Allah the Exalted says:

"لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْعَلِيمُ" الشورى ١١

«...there is nothing whatever like unto Him, and He is the One That hears and sees (all things).»

(Ash-Shûrâ 42: 11)

Together with this, to believe in the meanings of the words of the texts and what they indicate.

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2. Any comparison of Allah to His creatures or any denial of His names and attributes is kufr. As for the distortion that the innovators call interpretation, some of it is kufr, such as the interpretations of the Batniyah [who give hidden meanings]; and some of it is bid`ah and error, such as the interpretations of those who deny the attributes of Allah; and the rest is mistake.
3. Belief in the unity of existence or belief in the incarnation of Allah in any of His creatures or His union in them is kufr that takes ones out of the religion.
4. One must believe in the honorable angels as a whole, but detailed belief is based on what is proved correct of their names, attributes, and missions.
5. One must believe in all the revealed Books and believe that the Holy Qur'an is the best of them, that it abrogates all the others, and that all the scriptures that preceded it were

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distorted. Thus, the Qur'an is to be followed rather than any books that came before it.

6. One must believe in the messengers and prophets of Allah (peace be on them all) and that they are superior to other humans. Whoever claims other than this commits kufr. Any sound proof of them must be believed in as a source. One must believe in the prophets and messengers as a whole and that Muhammad ﷺ is the greatest and the final one, and that Allah sent him to all humanity.
7. One must believe that after the death of Muhammad ﷺ the revelation stopped and that he is the Seal of the Prophets and Messengers. The one who believes other than that commits kufr.
8. One must believe in the Day of Resurrection and in all the sound narrations concerning it and in its signs and portents.
9. One must believe that qadr, whether good or bad, is from Allah the Exalted by believing

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that Allah the Exalted knows what is to happen before it happens and that He wrote all this in the Preserved Tablet. What Allah wants to happen will happen, and what He does not want to happen will not. Thus, nothing will take place without His will, and He the Exalted has power over all. He is the Creator of everything and the Doer of all He intends.

10. One must believe in those things of the Unseen about which there is sound evidence from the Prophet or the Qur'an, such as Allah's throne, Paradise, Hell, the bliss or torture of the grave, the *Sirat* (the road over Hellfire), the scale, and other things, without interpreting any of them.
11. One must believe in the intercession of the Prophet Muhammad, the other prophets, the angels, and the righteous people and others on the Day of Resurrection, as was explained in detail in the sound references.

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12. It is undoubted that the faithful believers will see their Lord on the Day of Resurrection, in Paradise, and on the Day of Gathering (i.e., Judgment). The one who denies or interprets this deviates, and this vision is not available to anyone in the earthly life.
13. The miracles of the pious Muslims and holy people are true, yet not every supernatural event is a miracle. It can be a temptation or out of the effect of the devils and liars. The criterion in this issue is its agreement with the Qur'an and Sunnah.
14. All the true believers are close to Allah, and every Muslim is close in proportion to his or her faith.

Third: Practical Tawhid Based on Worship

1. Allah the Exalted is One. He has no partner in deity and power, and no one shares with Him in His names and attributes. He is the Lord of all the worlds and He alone deserves all kinds of worship.
2. Doing any kind of worship — such as supplicating, appealing for aid, sacrificing, vowing, depending on someone, pleading, feeling awe or love, and so forth — for anyone other than Allah is shirk, no matter what the aim is, and whether this person is a king, a prophet, a pious person, or any other person.
3. Among the principles of worship is that Allah the Exalted is to be worshiped with love, awe, and hope together. Worshiping Him with only one of them is error. Some scholars said that the one who worships

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Allah with love alone, or with awe alone, or with hope alone deviates from the religion.

4. The submission to, acceptance of, and full obedience to Allah and His Messenger ﷺ, and the belief in Allah as a Judge are on an equal footing with the belief in Him as a deity and a supreme power so that no one shares with Him in His judgment or reign. Thus, legislating what Allah did not permit, seeking the judgment of false gods, and following other than Muhammad's religion or changing any of it is kufr. The one who claims that he can free himself from such obligations is a *kafir* (disbeliever).
5. Judging by other than what Allah revealed is a major kufr, and sometimes it is just short of kufr. For the first means accepting and permitting laws other than Allah's, while the second is dropping the laws of Allah in a certain incident for a certain interest although one is committed to Allah's laws.

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6. Dividing religion to distinguish the upper class, making laws that obligate the masses but not the upper class, and separating politics from religion is false. Everything that contradicts the divine laws, whether it be the state of affairs, politics, or any other thing is either kufr or error, according to its degree.
7. No one knows the future and the Unseen except Allah alone. The belief that anyone other than Allah knows the future is kufr. One must believe that Allah permitted some of His Messengers to know part of the Unseen.
8. The belief that astrologers and fortunetellers tell the truth is kufr, and going to them and seeking their aid is a major sin.
9. The means of supplicating that were ordered in the Qur'an are what makes one close to Allah the Exalted through the obedience He ordered.

Supplication is of three kinds:

Allowed: It is supplicating Allah by His names and attributes, or by doing a good deed, or by the *du`a`* (supplication) of a pious living person.

Innovated (bid`ah): It is entreating Allah by things that are not mentioned in Islamic law, such as entreating by the souls of the prophets or pious people, or by their favors, powers, and honors, etc.

Shirk: It is making use of the dead as intercessors in worship and entreating them for favors or aid.

- 1 Blessing (*barakah*) is from Allah the Exalted, and He bestows it on whomever He likes and it is not proved in anything except by evidence. Blessing is the abundance of goodness and its increase, or its constancy and permanence. Blessing is at certain times, such as on the Night of Qadr; in places, such as at the three mosques [the Haram in

Makkah, the Prophet's Mosque in Madînah, and Al-Aqsa Mosque in Jerusalem]; in things such as the water of Zamzam; and in deeds, for every good action is blessed.

It is also found in persons such as the prophets. It is not permitted to seek blessing in people or their artifacts, except in the Prophet and his artifacts, for there was no sound proof except for seeking blessing in him. Yet this ended at his death and the end of his deeds.

11. Blessing is one of the things that Allah gave us information about. There is no blessing of any kind except that which is proven by the Qur'an and Sunnah.
12. The actions of people in graveyards and their visiting there are of three kinds:

Allo: This is visiting the graves to remind oneself of the Hereafter and to greet their inhabitants and pray for them.

Innovated: This contradicts the complete tawhid. It is shirk when the intention of worshipping Allah and approaching Him is done at the graves or with the intention of seeking the blessing of the dead, donating the reward to them, building over them, putting cement or lights over them, or making them mosques that people go to, or any other disapproved thing that has no basis in religious law.

Shirk: This contradicts tawhid, and it is offering any kind of worship to the one buried in the grave, such as supplicating him, seeking his aid, going around the grave, vowing or sacrificing to him, and so forth.

13. Means of supplication are judged by their intentions. Every means of shirk or for innovating in religion must be stopped, for every novelty in religion is bid'ah and every bid'ah is error.

Fourth: Iman (Faith)

1. Faith is words and deeds, which increase or decrease. It is the speech of the heart and tongue, and the deeds of the heart, tongue, and limbs. The words of the heart are the belief and acceptance. The words of the tongue are admission. The deeds of the heart are submission, loyalty, acceptance, love, and the will to do good deeds. The deeds of the limbs are doing what they were ordered by Allah to do and abstaining from wrongdoing.
2. The one who excludes deeds from faith deviates, and the one who adds things to the religion is a false innovator.
3. The one who does not admit that there is no god but Allah and that Muhammad is His servant and messenger is not a believer, and he is not proved to have faith in the earthly life or in the Hereafter.

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4. Islam and iman (faith) are legal terms that have general and particular aspects. The people of the qiblah are called Muslims.
5. The one who commits a major sin does not leave imâa, for in the earthly life he is a believer who has weak faith and in the Hereafter he is under the will of Allah. If Allah wants to forgive him, He will; and if He wants to torture him, He will. All those who believe in the tawhid of Allah are destined to Paradise, and if some are to be tortured in Hell, they will not be in it forever.
6. It is not permitted to say that anyone who prays to Allah in the direction of the qiblah is destined to Paradise or Hell unless it was proved in the Qur'an or Sunnah.
7. Kufr in the legal sense is of two kinds: major kufr that takes one out from the religion, and minor kufr that does not take one out from the religion and is sometimes called practical kufr.

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8. An accusation of kufr is a legal judgment that should be judged by the Qur'an and Sunnah. No Muslim is to be accused of being an unbeliever for his words or actions unless there is a legal proof of this. The judgment of kufr does not hold for words or deeds unless four conditions exist and there were no objections.²⁶

²⁶ "Only if you see a disclosed kufr of which you have evidence from Allah." Part of a hadith narrated by Muslim.

Fifth: The Qur'an and the Words of Allah

1. The Qur'an is the words of Allah, and its letters and meanings are sent from Allah and are not created. It is a miracle that proves the truth of what the Prophet ﷺ said, and it is preserved till the Day of Resurrection.
2. Allah the Exalted says whatever He wants whenever He wants. His words are a fact that has letters and voice, yet we have no knowledge of how this happens and we are not to go into the subject.
3. The claim that Allah's words are a psychological meaning or that the Qur'an is a tale, a mode of expression, a metaphor, an emanation, or any other thing is error, deviation, and kufr.
4. Whoever denies anything of the Qur'an or claims that it is lacking, excessive, or distorted is a kâfir.

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5. The Qur'an must be explained according to what is known of the manner of the righteous Predecessors. It is not to be explained by mere viewpoints, for that is fabricating lies against Allah without knowledge. Interpreting it by secret meanings and metaphors is kufr.

Sixth: Qadr (Divine Decree)

1. Among the principles of faith is the belief that destiny or qadr, whether good or bad, is from Allah the Exalted. It includes the belief in all the manifestations and ranks of destiny (knowledge of Allah's scriptures, Allah's will and creation) and that no one prevents what Allah destines or reviews His judgment.
2. The will and order that were mentioned in the Qur'an and Sunnah are of two kinds:
 - a) A universal and fatalist will (meaning volition) and a universal and fatalist command.
 - b) A legal will (needs love) and a legal command.

A creature has a will and volition, but they follow the will and volition of Allah.
3. The guidance of people or their going astray is in Allah's hands. Some are guided by Allah as a grace, and some justly deserve to stray.

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4. People and their actions are among the creatures of Allah, the Only Creator, for He is the Creator of the actions of humans and they are the doers.
5. The wisdom of Allah's actions is confirmed, and it is proved that the effects of causes are by the will of Allah.
6. Destinies are written, the sustenance and blessings of Allah are already allocated, and happiness and misery are destined to people before they are created.
7. Crises and pains are to be attributed to the divine decree, yet they are not an excuse for sins and wrongdoing, for one has to repent of them and is blamed for committing them.
8. Concentration on causes is a kind of shirk in tawhid, and the complete turning away of causes belittles the divine laws. Denying the effects of causes contradicts the divine laws and reason. Depending on Allah does not contradict making efforts.

Seventh: The Group and Leadership

1. The Group, in this context, is the Companions of Allah's Prophet ﷺ and those who follow them rightly and adhere to their traditions till the Day of Resurrection. They are the group that will be saved, and whoever adheres to their ways is a member of the group, even if he errs in some parts.
2. It is not permitted for the Muslims to be disunited in religion. Discord between Muslims is not allowed. The issues that the Muslims disagree upon should be returned to the judgment of the Qur'an and Sunnah and what the righteous Predecessors followed.
3. The one who leaves the group is to be advised, called back, and reasoned with by good sense and justification. If he repents, he is excused, or else he is to have what he deserves according to Islamic law.

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4. People are obligated to the established issues mentioned in the Qur'an, the Sunnah, and agreement of the majority of the Muslims. It is not right to confuse the public with subtle issues and profound vague meanings.
5. The Muslim is assumed to have good intention and belief until the opposite is proved. The appropriate assumption is to interpret one's intentions as sincere. If one shows stubbornness or bad intentions, it is not permitted to judge him.
6. The party of Muslims who are out of the Sunnah is doomed to perdition and Hell, and they have the same judgment on them as the people who are threatened with Hell and the one who is an unbeliever secretly. The party of Muslims who rebel against Islam is considered unbelievers, and they are to be judged as apostates.
7. The Friday congregational prayer and the commitment to the Group are among the

major manifest rites in Islam. Prayer behind (i.e. led by) a poor Muslim is sound, but to refrain from it claiming to be ignorant of his condition is a bid`ah.

8. It is not permitted to pray behind (i.e. to be led in prayer by) an innovator or a profligate when it is possible to pray behind another Muslim. If such prayers are performed, they are accepted; yet, the one who leads the rest of the Muslims is charged with an offense unless he meant to avoid a major problem. If there is no other Muslim better than him, or if there is only the likes of him or worse, then his prayers are right and should not be denied. Praying behind someone who is judged an unbeliever is not correct or accepted.
9. Greater leadership [e.g. of a nation] is settled through the agreement of the people or the pledge of allegiance to and agreement with those in power. The one who prevails over

the others till the people agree on him must be obeyed in good. The people must advise him and must not rebel against him unless he displays clear kufr that Allah discloses to them.

10. Prayers (*salah*), hajj, and jihad are obligatory with the leaders of the Muslims, even if they oppress.
11. Fighting between Muslims for the sake of earthly benefits or the fanaticism of *jahiliyah* (pre-Islamic ignorance) is forbidden and a major sin. Fighting is permitted against innovators and heretics and their likes only if they cannot be stopped by other means. It can be a necessity if the general interest and condition require this.
12. All the honorable Companions were wise. They are the best of this ummah. The attestation of their faith and honor is an established principle of the religion, and loving them is a part of the religion and faith. Hating them is kufr and hypocrisy. We must

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avoid discussing the misunderstandings between them or discussing things that can defame them.

The best of them were Abu Bakr, `Umar, `Uthman, and `Ali, for they were the rightly-guided caliphs and their caliphates were known for their organization.

13. It is a part of the religion to love and respect the family of the Messenger ﷺ, and to honor his wives, the Mothers of the Believers, and to know their merits. Also, one must respect the righteous Predecessors, the scholars of Sunnah and those who follow them, and avoid those who innovate and run after their own interests.
14. Jihad for Allah's sake is the apex of Islam and will take place till the Last Hour.
15. Enjoining good and forbidding evil form one of the greatest rites of Islam and are a means of preserving the society. They are necessary according to one's ability, and their benefit is for the general interest.

The Characteristics of the People of the Sunnah and the Group

The followers of the Sunnah and the Group are the victorious party saved from Hell. Despite their differences among themselves, they have characteristics that distinguish them from others.

1. Being devoted to Allah's Book (the Qur'an) by reciting it, learning it by heart, and studying its *tafsir* (explanation), along with devotion to the Prophetic hadiths by knowing and understanding them and distinguishing the sound from the faulty (for they are the sources of knowledge). Knowledge is followed by deeds.
2. Entering the religion as a whole and having faith in the Qur'an as a whole. They believe in the texts that promise bliss, those that threaten torture, those that affirm tawhid and eliminate any human elements from Allah's nature, and those that glorify Him. They join their faith in qadr with their faith in the free

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will and volition of Allah's servants and deeds, just as they join knowledge and worship, power and mercy, action with reasons and abstinence.

3. Following the appropriate examples and leaving innovations, detesting disunity and disagreement in religion.
4. Emulating the examples and models of guidance who are to be followed in the fields of knowledge, work and *da`wah* (calling people to Islam), i.e. the Companions and those who followed them. They disagree with and avoid anyone who opposes their way.
5. Being moderate between exaggeration and negligence. Their actions and manners are moderate between the exaggerators and those who are neglectful.
6. Being eager to gather the Muslims around the Truth and to unite them on tawhid and following the Prophet ﷺ, and to drive away

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anything that may cause dispute and disagreement.

Thus, they are not distinguished from the rest of the ummah in the principles of religion by any name other than the Sunnah and the Group. They do not support any bond except Islam and the Sunnah, nor do they treat as an enemy anyone except one who is against the bond of Islam and the Sunnah.

7. Calling people to Allah and enjoining good and forbidding evil. They call for jihad and to revive the Sunnah and revitalize the religion and to establish Allah's law and judgment in every aspect.
8. Being just and fair, for they respect the right of Allah, not the right of a person or party. This is why they are not unjust to any friend or foe, and they do not deprive anyone of his honor.
9. Agreeing in their understandings and on their similarities despite the distances that separate

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the countries and lands. This is a fruit of their single source and teachings.

10. Showing kindness, mercy and good behavior to all people.
11. Seeking the advice of Allah, His Qur'an, His Messenger, and the imams of Islam and the majority of the Muslims.
12. Concerning themselves with the affairs of the Muslims and supporting them, giving them their rights and defending them from any harms.²⁷

²⁷ The words of Dr. Nasir Al-'Aql.

CHAPTER 3

ISLAM: AN IDENTITY THAT JOINS THE UMMAH

The linguistic meaning of “*huwiyah*”,
identity

Hawâ, means to love; *al-hawâ bil qasr* is passionate love, whether bad or good. From the same root come *al-mahwan*, the place of one’s longing or object of desire, and *istahwatahu ash-shaiyâtîn*, the temptation or enchantment of the devils. In the Qur’anic verse

”فَجَعَلْ أَفْتِدَةَ مِنَ النَّاسِ تَهْوَى إِلَيْهِمْ ” إبراهيم ٣٧

﴿ So fill the hearts of some among men towards them ﴾

(Ibrâhîm 14: 37)

it means to incline and favor.

Hawâ also means to fall. A deep well is called *hawiyah*, from the verb *hawâ*, to fall.

Huwwiyah, identity, comes from the pronoun *huwa*, he, and means the reality of things or persons according to their personal attributes. From this comes the word *huwwiyah* for an identification card.

The meaning of *huwwiyah*, identity, as a term

With reference to a group, it is the center that gathers the ummah together. It is a magnetic pole that attracts the people.

It is a common ground or factor within the ummah between the different spheres of society — politics, culture, sports, charity, and others — that work together to contribute to the ummah.

With reference to an individual, it is a set of values that activate any person and kindle his enthusiasm and motivate his spirits, thus affecting his contributions to his society and his reactions to his surroundings. It reorganizes his soul and character, and through it, his aims are united, he saves himself from bewilderment and confusion,

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and he abandons the individual spirit for teamwork. In addition, it makes his character stable, strong, and independent. Thus, it gives him a single coherent entity.

The correspondence between the linguistic meaning and the technical term *huwiyah*

- ❁ *Al-hawaiyah* from the meaning to love, is the agent of love and inclination.
- ❁ *Al-hawiyah* from the meaning to fall, is related to love for it and inclination towards it.
- ❁ *Huwiyah* from *hua* is the identity of something or someone.
- ❁ The identity of any ummah from others is a message telling all about the essence of this community and its distinguishing characteristics.

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It is also a source of attraction (a magnetic pole) that gathers the community around it.²⁸

In order for the source of attraction to fulfill the description of an identity that gathers the people and unites them, this center or pole, and consequently this identity, has to be one, strong, and distinguished.

❖ **One identity:** There must not be multiple identities so that the community is not scattered around these identities, each branch of the community grouped around a different pole. For this leads to disunity and distraction, and thus the identity is deprived of its essence as an identity joining the community.

❖ **Distinguished identity:** The identity should be unique and distinguished from other identities, not combined with others. It should

²⁸ The identity answers, “Who are we? What do we love? What do our hearts incline to?” The answer is, “We are Muslims. We love Islam and our hearts incline to it.”

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be something completely different from any other identities.

❁ **Strong identity:** Every community has an identity that is its center and source of attraction that differs from that of other communities. If anyone tries to gather the people of any community around any elements other than what they like and tend to, he will fail. This failure will cause alienation by the loss of the sense of belonging to the whole, apathy towards public problems, and isolation from social affairs.

But if the people are gathered around what they like and prefer and around what embodies its true essence — represented by one or more factors of attraction, such as nationality, patriotism, religion, inherited principles or any others²⁹ — this community will remain coherent and solidary,

²⁹ The identity of Europe and its attraction pole consists of several factors: the Greco-Roman heritage, Judeo-Christian heritage, the principles of the Renaissance, the principles of the free world, the civilization of the White man, and Western beliefs.

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even if different likes and preferences exist in its various parts. The solidarity of any community is achieved by three factors.

1. The presence of a collective identity that realizes the attraction and collection around it.
2. The achievement of participation of the people with the people of power in government.
3. The stability³⁰ of the values on which the society is established and by which the character of any person is determined and his behavior is organized.

³⁰ The failure in the world of ethics, its degradation and conflict with natural instinct, lead eventually to the ruin of the human and, consequently, to the collapse of the nation. The powerful, distinguished, collective identity may delay such collapse somewhat because of the social coherence it achieves. However, the corruption of the human material makes the collapse inevitable. This explains the European coherence coupled with the presence of the phenomena of collapse and the indications of the end of Western leadership for humanity.

The importance of determining the identity of any community comes from the fact that man cannot resolve his stance towards others unless he resolves his stance towards himself: Who is he? What is he? What does he want? Without deciding the personal identity, no serious stance towards any issue concerning destiny, progress, and respectable life can be determined. Thus, we have to pose this question to ourselves: Who are we? What is our specific identity?

If we determine our identity, we can conclude what we need and consequently decide the way.

So, determining the identity allows us to know our aims and the way to their fulfillment, including the strategies and tactics.

So, what is our identity?

Undoubtedly, our original identity that joins us and the common factor that we share, agree

upon and meet at is Islam.³¹ The identity of a Muslim is settled in Allah's Holy Book:

"قُلْ أَدْعُو مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ امْتِنَّا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأَمِرْنَا نِئْسَلِمَ لِرَبِّ الْعَالَمِينَ * وَأَن أَقِيمُوا الصَّلَاةَ وَآتَوْهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ * وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ"
الأنعام : ٧١-٧٣

﴿ Say: "Shall we indeed call on others besides God, —things that can do us neither good nor harm, —and turn on our heels after receiving guidance from God? —Like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling 'Come to us', (vainly) guiding him to the Path." Say: "God's guidance is the (only) guidance, and we have

³¹ See Muhammad Muhammad Badri, *Al-Ummah Al-Islâmiyah min At-Tab`iyah ila Ar-Riyâdah*, p. 51.

been directed to submit ourselves to the Lord of the worlds; —to establish regular prayers and to fear God: for it is to Him that we shall be gathered together.” It is He Who created the heavens and the earth in true (proportions): the day He saith, “Be,” behold! it is. His Word is the Truth. His will be the dominion the day the trumpet will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise, well acquainted (with all things). ❦

(Al-An`âm 6: 71-73)

The identity of the Islamic community is determined through the words of Allah the Exalted:

”يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ
إِيمَانِكُمْ كَافِرِينَ * وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ وَمَنْ يَعْصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ * يَا أَيُّهَا الَّذِينَ آمَنُوا
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ * وَاعْتَصِمُوا بِحَبْلِ اللَّهِ

جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ * وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ * يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ * وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ * تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ * وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ * كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ عَاَمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ " آل عمران : ١٠٠-١١٠

﴿ O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed! And how would ye deny Faith while unto you are rehearsed the Signs of God, and among you lives the Apostle? Whoever holds firmly to God will be shown a Way that is straight. O ye who believe!

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Fear God as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the Rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the Pit of Fire, and He saved you from it. Thus doth God make His Signs clear to you: that ye may be guided. Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity. Be not like those who are divided amongst themselves and fall into disputations after receiving clear Signs: for them is a dreadful Penalty, — on the Day when some faces will be (lit up with) white, and some faces will be

(in the gloom of) black: to those whose faces will be black, (will be said): “Did ye reject Faith after accepting it? Taste then the Penalty for rejecting Faith.” But those whose faces will be (lit with) white, —they will be in (the light of) God’s mercy: therein to dwell (for ever). These are the Signs of God: We rehearse them to thee in Truth: and God means no injustice to any of His creatures. To God belongs all that is in the heavens and on earth: to Him do all questions go back (for decision). Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. ﴿

(Al`Imrân 3: 100-110)

Likewise, the Islamic identity of the ummah is settled by the saying of Allah's Messenger ﷺ that it is one ummah of all the people. He said, "This is an agreement from the Prophet Muhammad ﷺ between the believers and Muslims of Quraish and Yathrib and whoever follows them, joins them, and fights with them, for they are all one community of all the people."³²

We also have his words ﷺ: "The believers' bloods are equal (of equal origin), and the humblest is in charge of them and they are one hand over who opposes them."³³

Allah's rope is the Qur'an and the Group, and the meaning is known. What is needed is to adhere to the Qur'an and Sunnah, for they are both what we agree on and sacrifice ourselves for.

Muslim narrated in his *Sahîh* from Mu'awiyah (May Allah be pleased with him): I heard the Prophet ﷺ say, "There will remain a

³² Ibn Hisham, *As-Sîrah An-Nabwiyah*, vol. 2, p. 106.

³³ An-Nisa'i, vol. 8, p. 24.

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group of my ummah carrying out Allah's orders, not being harmed by those who let them down or disobey them until the command of Allah comes [i.e. Judgment Day], and they will triumph over the people."³⁴

He also narrated from 'Uqbah bin 'Amir: "There will remain a party of my ummah fighting for the sake of Allah, defeating their enemies and not harmed by the transgressors till the Hour comes while they are in accordance with this."³⁵

This is because the legitimacy of existence in Islam is not realized except through a group that commits itself to Allah's Holy Book and Sunnah and a community life based on them. The individual commitment to them without a community life based on them as an essence does not realize for the individuals who miss this community life the true meaning of the group or the characteristic of legitimacy or identity.

³⁴ Muslim.

³⁵ Muslim.

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Thus, the community life based on any other than the Qur'an and Sunnah does not fulfill for its participants the meaning of community, or the aspect of legitimacy, or that of Islamic identity.

Islam ensures social solidarity by implementing the three previously mentioned factors as follows:

The collective identity: It is represented in the bond or rope of Allah as He the Exalted orders:

"وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا" آل عمران : ١٠٣

« And hold fast, all together, by the Rope which God (stretches out for you), and be not divided among yourselves; »

(Al-Imrân 3: 103)

Participation: It is through obligatory consultation within the work of those in power and those with perception who perform *ijtihad*

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(making independent legal opinions when there is no Qur'anic text or hadiths on the subject).³⁶

The stability of ethical values: This is through the Islamic values:

”قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مَلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ” الأنعام : ١٦١

﴿ Say: “Verily, my Lord hath guided me to a Way that is straight,— a religion of right,— the Path (trod) by Abraham the true in faith, and he (certainly) joined not gods with God.” ﴾

(Al-An`âm 6: 161)

From its first decades, Islam succeeded through these three factors in realizing the

³⁶ The people with perception who perform *ijtihad* are consulted on issues about which there is no text (i.e. Qur'an or hadith) or agreement of the majority of scholars. Consulting them is obligatory with the agreement of the majority. Those in power are responsible for the affairs of the Muslims. This is proven by Qur'anic texts and the Prophet's saying, “Till I consult the Sa'ds” (see footnote 14), the biographies of the Prophet r and the Rightly-Guided Caliphs who succeeded him.

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solidarity of the ummah and the individual. It produced the best ummah brought to people, which was, as Allah the Almighty intended, a coherent structure.

"إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُومٌ"

الصف : ٤

﴿ Truly God loves those who fight in His Cause in battle array, as if they were a solid cemented structure. ﴾

(As-Saff 61: 4)

This ummah was one block, indeed one body, as Allah's Messenger ﷺ described: "You will see the believers in their mercy, love and sympathy as if they were a body. If an organ suffers, all the rest of the body sympathizes with it through sleeplessness, pain and fever." They were truly one ummah, proving true the word's of Allah's last Prophet ﷺ: "...they are one ummah of all people." "The believers' bloods are equal (of equal origin), and the humblest is in charge of

them and they are one hand over who opposes them.”

How did the Messenger of Allah r produce the best ummah for the people?

Since the Makkan period, the Qur'an elucidated for the person his true identity, the identity of his society, and even the identity of the universe he deals with.

The martyr of Islam Sayed Qutb said:

The Makkan Qur'an explains for man the essence of his existence as well as of the universe around him. It tells him who he is and where he came from, why he came and where he will go at the end, who brought him from nothingness and vagueness, who takes his soul and what his destiny is there. It tells him what is this existence around him that he feels and sees and that he feels has a metaphysical entity behind it that he feels yet cannot apprehend. Who

established this world that is full of secrets? It also tells him how to deal with the Cherisher of this universe as well as with the universe itself. It also explains to him how the human beings should deal with one another.³⁷

Allah's Prophet ﷺ produced for the people an ummah that is the best ever found through:

1. **A single distinctive identity.** From the first day of his call, the Messenger of Allah ﷺ prevented the identity of this ummah from being mixed or shared with other centers of attraction or drawing elements, in spite of the existence of urgent reasons and suitable circumstances for these centers to attract people. He succeeded in this by explaining to the people from the very beginning that he was sent to make them worship Allah alone without joining any others with Him. They realized this clearly and one of them said disapprovingly,

³⁷ Sayed Qutb, *Ma`âlim fi At-Tariq (Milestones)*, p. 25.

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«أَجْعَلَ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ» ص : ٥

«Has he made the gods (all) into one God? Truly this is a wonderful thing!»

(Sâd 38: 5)

The Martyr of Islam Sayed Qutb proved this³⁸ when talking about the conditions of the Arabs at the coming of Allah's Prophet ﷺ and the start of his call. He said that the richest and most fertile of their lands were under the control of other races, but despite this, Allah's Messenger ﷺ did not call for Arab nation aimed at gathering the Arab tribes to get back their lands from those who had taken them by force. He (May Allah be merciful to him) also said that the Arab society at that time was the worst of societies regarding dividing the wealth and implementing justice. A minority enjoyed money, trade and luxury. They dealt with usury and thus doubled the trade and wealth. The majority, on the other hand, had only

³⁸ *Ibid.*, pp. 27 ff.

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hardships and poverty. In spite of these circumstances, Allah's Prophet ﷺ did not raise a social banner to gather the majority around him to confront the despotism of money, honor and power.

He added that the ethical standard in the Arab peninsula was degraded in various aspects. Injustice prevailed in the society, alcohol and gambling were a tradition of boasting and pomposity. Prostitution existed in many forms. Despite all this, he ﷺ did not call for a reformation to purify the society, correct the behavior, and chasten the souls. He could have, but Allah prevented him. If he had adopted any of these calls — whether to Arab racism or social justice or ethical reform — he and his Companions would have faced none of the objection, hardship or suffering that they faced.

Then, after the people had gathered around any of these banners, he would have announced the call to worship Allah alone. The people would

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be following him and believing in him, and they would hence follow him in this call. However, Allah the Almighty, the All-Knowing, the Most Wise, did not direct the Prophet in this route, but He ordered him to announce that there is no god but Allah and to withstand — with the few followers who submitted — all these agonies.

Hence, he ﷺ announced from the first that it is a holy call based on people submitting to Allah as their Lord. This does not deny that regaining land from the invaders, social justice and other justices, as well as ethical reform and other kinds of reform are among the aims of this religion.

"قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ " يوسف : ١٠٨

﴿ Say thou: “This is my Way: I do invite unto God,— on evidence clear as the seeing with one’s eyes,— I and whoever follows me. Glory to God! And never will I join gods with God!” ﴾

(Yûsuf 12: 108)

2. **An identity stripped of ambiguities.** After the Messenger of Allah ﷺ had designated for this ummah its Islamic identity around which the Muslims gather, and after he had established that the Muslims are one ummah of all people, he freed this identity from any ambiguity or confusion that might occur as a result of adopting the issues that were widespread among the people at the time of the call. These issues were shared with him by others who did not believe in his call and who were the callers of ethical and social reform and political liberation. He also freed this identity from the issues that — although they were not widespread at the time of his call yet they were

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capable of spreading when introduced according to the political and social conditions prevailing at that time — could have been backed and welcomed by many powers that cared about implementing any of these reform programs. These powers, despite being different in identity, creed and guidance other than the Prophet's, could have had a quick response from the people who were in dire need of reform because they were suffering severely from ethical decay, class discrimination, social injustice, and occupation of their land by other races who forced them to submit to them.

By clearing the identity of all these confusions — which was hard for the one entrusted with the call to avoid unless he was guided by righteousness and a true religion — he refused to let Islam have any element of any other identity than itself, whether be it Arab, Persian, Turkish, social or political. He refused to let Islam vary according to the various elements (having a

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desert or a peasant or an industrial or a social Islam, or an individual liberal one, or a Turkish or Egyptian or Arab or Berber or Asian or European or Southern or Northern Islam) according to the diversity of entities and civilizations accepted into the religion.

He denied that Islam would be divided in the ethical, social or political reform in the Arab ummah or any other. Thus, the individual and unique identity of Islam was established, and, consequently, Islam enjoyed one unique ummah of all the other nations and communities. So, the Messenger ﷺ abolished the validity of plurality of identities resulting from the combination of the Islamic identity with others. Thus, Islam had one unique and distinct identity, which is agreeing on Islam and basing a society on Islamic laws.³⁹ It is one law that is not multifarious, on which is based one ummah that does not vary or become split by ignorant claims.

³⁹ See Ash-Shatbi, *Al-`Itisām*.

3. **An identity established on pure tawhid.** He ﷻ also established this identity on pure tawhid by designating sacrifice, devotion, authority and loyalty for Allah the Glorified and Exalted alone, together with admitting His Lordship as the Supreme Power.

”قُلْ أَغْيِرَ اللَّهُ اللَّهَ أَخِذْ وِرْيًا “ الأنعام : ١٤

﴿ Say: “Shall I take for my protector any other than God...?” ﴾

(Al-An`âm 6: 14)

” أَفَغْيِرَ اللَّهُ أُبْتغِي حَكَمًا “ الأنعام : ١١٤

﴿ Say: “Shall I seek for judge other than God?” ﴾

(Al-An`âm 6: 114)

” قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ “

الأنعام : ١٦٢

﴿ Say: “Truly, my prayer and my service of sacrifice, my life and my death, are

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(all) for God, the Cherisher of the Worlds.” ﴿

(Al-An`âm 6: 162)

”قُلْ أَغَيَّرَ اللَّهُ أَبْنِي رَبًّا “ الأنعام : ١٦٤

﴿ Say: “Shall I seek for (my) Cherisher other than God?” ﴿

(Al-An`âm 6: 164)

Thus, the Prophet ﷺ disclaimed the validity of any position that based itself on defying Allah’s authority by joining others with Him in loyalty, authority, sacrifice, devotion, or believing in Him as the Supreme Power. And so, no secular or national state based on anything other than Islam and submitting to any laws other than Islamic Law (*shari`ah*) can be lawful by claiming that the ones responsible for it are Muslims.

4. Removal of the separation of religion from life. He ﷺ abolished the separation of religion from life. He said, “My people will be divided into seventy-three sects. All of the sects will be

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doomed to Hell except one.” The Companions said, “Who is this sect, O Messenger of Allah?” He said, “What is according to me and my Companions.” In another narration he said, “The group.”⁴⁰

⁴⁰ The narration of this hadith was previously mentioned. The disunity mentioned in the hadith is not the disagreement on issues that are open to study, for this happened even in the best three early centuries. However, the disunity that Allah mentions — \$ Ar-Rûm 31-32 (and be not among those who join gods with God,—those who split up their Religion, and become (mere) Sects,—each party rejoicing in that which is with itself!) (Ar-Rûm 30: 31-32) — is the disunity by which they became parties that split from one another. They are neither on good terms with one another nor do they aid one another. This disagreement reflects the disunity of hearts, which results in aversion and opposition. Thus Allah says: \$ Al `Imrân 103 (And hold fast, all together, by the Rope which God (stretches out for you).) (Al `Imrân 3: 103).

He shows that cooperation results from agreeing on one thing. However, if each group commits itself to a bond that the other one does not adhere to, the division is then inevitable. This is the meaning of His words \$ Al-An`âm 153 ﴿Verily, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) Path.﴾ (Al-An`âm 6: 153)

This disunity can be caused by wrongdoing that is not an innovation, such as a disagreement between Muslims in an earthly issue, For example, the citizens of one village may disagree with those of another because of an infringement on money or blood till they oppose each other and become two parties. Or they may disagree on accepting a ruler, and this is probable. Or it can be because of an innovated issue, such as when the Khawarij disagreed due to their

Thus, the Prophet ﷺ stopped the diversity of identities from within the religion itself as well as from outside it.

5. The participation of the ummah. He accomplished the contribution of the ummah and its sharing with him in managing its affairs and controlling it. This was done through different procedures, such as the participation of the five Sa'ds⁴¹ as the representatives and spokesmen of the Ansar, Abu Bakr and `Umar as representatives of the Muhajirun, and the participation of other representatives of the tribes.

Al-Bazzar and At-Tabrani narrated from Abu Hurairah that Al-Harith came to the Prophet

innovations on which they relied in their deviation. (*Al-Itisâm*, vol. 2, pp. 191-92)

⁴¹ Sa'd bin `Ubadah, Sa'd bin Mu'adh, Sa'd bin Khaithmah, Sa'd bin Ar-Rabi', and Sa'd bin Mas'ud. The difference between the delegates and the Sa'ds is that the delegates represented the Prophet in the ummah, and the Sa'ds represented the ummah to the Prophet.

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ﷺ and said, “O Muhammad! Divide the dates of Madinah among us or else we will fight you with men and horses.” He ﷺ said, “Not until I consult the five Sa`ds.” They all said, “By Allah, we were not greedy in the Days of Jahiliyah, so we cannot be so in Islam.” He ﷺ told Al-Harith, who said, “You cheated, O Muhammad.”

In the Battle of Uhud, he ﷺ consulted with them after telling them of his vision that Madinah was a secure fortress. He gave his opinion that they should not leave Madinah but seek refuge in it so that if the unbelievers settled in their position, they would be in a bad situation and their efforts would be in vain. He added that if the unbelievers entered Madinah, the Muslims would fight them at the heads of the alleys and the women from the rooftops. This was his own opinion. However, many Muslims expressed a

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contrary opinion, and he agreed with their viewpoint.⁴²

He also consulted with them in the Battle of Badr. They advised him that they should fight fiercely and they said their famous word, “We swear by Allah that if you proceed with us to the sea and plunge into it, we will plunge in with you.”⁴³

His Companions learned this behavior from him. History tells us that in the Mu'tah Expedition, when there were three thousand Muslim fighters facing an army of two hundred thousand Byzantines, they consulted each other till `Abdullah bin Rawahah (May Allah be pleased with him) encouraged them saying, “Let's proceed, for it will be one of two best results, either victory or martyrdom.” They all agreed on what `Abdullah suggested.⁴⁴ Thus, the Messenger of Allah ﷺ, together with his Companions (May

⁴² Saffi Ar-Rahman Al-Mubarkfuri, *Ar-Rahîq Al-Makhtûm (The Sealed Nectar)*, p. 241.

⁴³ *Ibid.*, p. 199.

⁴⁴ *Ibid.*, pp. 375-76.

Allah be pleased with them) were as Allah the Exalted described them in the Qur'an:

"وَأَمْرُهُمْ شُورَى بَيْنَهُمْ" الشورى : ٣٨

﴿ Who (conduct) their affairs by mutual Consultation. ﴾

(Ash-Shûrâ 42: 38)

6. Representatives of the different spheres.

Thus, Allah's Messenger ﷺ ensured the participation of the ummah through the people's representatives of the different spheres, whether they were a particular loyalty or Islamic work. However, they were under the general loyalty to Islam and its one creed, law, and identity, whether these spheres were tribal or legal duties or common affairs. For example, the Muhajirun and the Ansar were an example of the category of legal duties; the tribes of Ghafar, Aslam and Juhainah were an example of a category resulting from tribal relation and kinship.

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Regarding the opening of Makkah, the biography of the Prophet tells us how the conquering army of Muslims was set up. Al-`Abbas narrated about the opening of Makkah and the circumstances around Abu Sufyan's acceptance of Islam: When he (Abu Sufyan) prepared himself to leave, Allah's Prophet said, "O `Abbas, hold him in the narrowest part of the valley at the beginning of the mountain so that the soldiers of Allah may pass by him and he can see them." I went and constrained him at the narrowest place of the valley where Allah's Prophet ordered me to do so. All the tribes passed by, each raising its banner. Whenever a tribe passed by, Abu Sufyan asked, "O `Abbas, which tribe is this?" I said, "It is the tribe of Sulaim." He said, "I have nothing to do with Sulaim." Then another tribe passed by and he asked me, "O `Abbas, who are they?" I said, "The tribe of Muzainah." He said, "Who cares about Muzainah?" till all the tribes passed by. Whenever a tribe passed by, he asked me about it and when I

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told him which tribe it was, he said, “Who cares about such-and-such tribe?” till Allah’s Messenger ﷺ passed by us in his green brigade.

‘Abbas continued: The Muhajirun and the Ansar were in the brigade, yet nothing was apparent except a huge number of shields and weapons. He said, “*Subhan Allah!* (Glory to Allah!) ‘Abbas, who are they?” I said, “This is Allah’s Messenger accompanied by the Muhajirun and the Ansar.” He said, “They are peerless. By Allah, Abul-Fadl, your nephew’s power is great nowadays.” I said, “It is the prophethood, Abu Sufyan.” He said, “What an excellent joy it is.”⁴⁵

In Al-Bukhari and Muslim it was narrated that Allah’s Prophet ﷺ said to them, “Who is your master, Banu Salama?” They said, “Al-Jad bin Qais, although we accuse him of miserliness.” The Prophet said to them, “There is no worse ailment than miserliness. But now your master is the

⁴⁵ Ibn Al-Qaiyim Al-Jawziyah, *Zâd Al-Mu`âd fi Hadî Khair Al-`Ibâd*, part 2, p. 182; and the abridged *Sîrah* by Ibn Hisham.

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white-skinned, curly-haired young man, Bishr bin Al-Barra' bin Ma`rur.”

It was also narrated by them that Abu Sa`id Al-Khudari said: The people of the tribe of Quraidhah agreed to be judged by Sa`d. So the Prophet sent to Sa`d, who came. The Prophet said, “Make space for your master,” or he said, “...for the best of you.” So Sa`d sat with the Prophet, who said, “Those people agree on your judgment.” Sa`d said, “I judge that you kill their fighters and imprison their families.” He said, “I judge by what the king judged.”

Ahmad narrated from `A`ishah (May Allah be pleased with her): The Prophet said, “Stand up and make room for your master and let him sit down.” `Umar said, “Our master is Allah the Almighty.” Then the Prophet said, “Make room for him.” And they did.⁴⁶

⁴⁶ See *Al-Fath*, part 7, p. 476. Al-Hafidh said it was good (*hasan*), part 2, p. 53.

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As another example of the sphere of common interests, Ibn `Abbas (May Allah be pleased with him and his father) related: Asma' bint Yazid Al-Ansari (May Allah be pleased with her) came to the Prophet ﷺ⁴⁷ when he was sitting among his Companions. She said, "O Messenger of Allah, I am the delegate of the women to you. Allah sent you with truth for men and women. We thus believed in you and followed you. We women are helpless. We are confined to your houses. We are the outlets of your desires. We bear your children. But you men were favored with the Friday prayers and the daily congregational prayers, with visiting the sick, with attending funerals, with doing Hajj after Hajj, and, what is best, with fighting for Allah's sake. Whenever one of you leaves for Hajj or `Umrah or to join the battle, we keep your money, weave your clothes, and rear your children. Don't we have a share in this good and reward,

⁴⁷ "Women are the sisters of men." Part of a Prophetic hadith.

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O Messenger of Allah?” Allah’s Prophet turned his face completely towards his Companions, then said, “Did you ever hear a woman’s speech better than this in asking about an issue in her religion?” They said, “O Messenger of Allah, we did not think that a woman could be so guided.” The Prophet looked at her and said, “Go, you may leave, good woman, and let the other women know that obeying the husband and admitting his right is equal to all what you have mentioned, yet few of you do this.”

Also, Ibn Ishaq narrated from Abu Sa`id Al-Khudari (May Allah be pleased with him): When Allah’s Messenger ﷺ divided the booty among the Quraish and other tribes and the Ansar did not have a share,⁴⁸ they were upset and people started to gossip so that one of them said, “The Prophet favored his people over us.” Sa`d bin `Ubadah went to the Prophet ﷺ and said, “O Messenger of

⁴⁸ Saffi Ar-Rahman Al-Mubarkfuri, *Ar-Rahîq Al-Makhtûm (The Sealed Nectar)*.

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Allah, this group of Ansar is very upset with you because of what you did with the booty that you gained, for you divided it among your people and gave great portions to the other tribes while the Ansar had no share of it.” He said, “What about you, Sa`d?” He said, “O Messenger of Allah, I am just one of my people.” The Prophet said to him, “Gather your people here in this place.” Sa`d went and gathered the people. Some Muhajirun came and he let them in. Others came but he did not let them in. When all the Ansar were present, Sa`d went to the Prophet and said, “This group of Ansar is present.” The Prophet went to them, thanked and praised Allah, then said, “O people of the Ansar, I heard something about you that you are upset with me. Didn’t I come to you while you were astray, then Allah guided you to the right path? Weren’t you suffering from poverty, then Allah granted you wealth? Weren’t you enemies, then Allah brought your hearts together?” They said, “Yes, indeed! Allah and His Prophet are the granter and giver.” Then he said, “Answer me

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then, Ansar!” They said, “Answer for what, Messenger of Allah? We admit that the largess and favor were granted by Allah.” He said, “I am sure that if you will say it, then you will be truthful and you will be believed. Say: You came to us unbelieved in and we believed in you; disheartened and we supported you; cast out and we sheltered you; needy and we relieved you. Did you, Ansar, upset yourselves about some scraps of this worldly life that I gave to some people in order to urge them to be Muslims while I relied on your being Muslims? Are you not satisfied, people of the Ansar, that people gain sheep and goats and you go back with Allah’s Prophet in your luggage? I swear by Him in Whose hands is Muhammad’s soul, if there had been no migration, I would rather have been one of the Ansar. And if people took one way and the Ansar took another, I would take the way of the Ansar. O Allah, be merciful to the Ansar and to their children and grandchildren.” The people cried till they wet their beards and said, “We are satisfied with

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Allah's Prophet as our share and destiny." Then the Messenger of Allah left and they dispersed.

It is necessary that the loyalty to Islam at the Muslims in general should take precedence over personal loyalty to the sphere that the Muslim belongs to. Or this personal loyalty should be cut and not favored if it opposes the general loyalty and does not serve it.

Keeping the plurality deepens the participation, and deepening the participation deepens the loyalty, and there will be no place for alienation.

7. A balance between the individual and the group. The Messenger of Allah ﷺ achieved a balance between the individual and the group. He taught his Companions team spirit, not that of anarchy or of selfishness, retreat, struggle, conflict or disagreement.

Team spirit is shown in Allah's words:

”قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ” يوسف : ١٠٨

﴿ Say thou: “This is my Way: I do invite unto God, —on evidence clear as the seeing with one's eyes, —I and whoever follows me. Glory to God! and never will I join gods with God!” ﴾

(Yûsuf 12: 108)

Imam Ibn Kathir said, “He invites unto Allah through his way on evidence that is clear and with certainty and proof. He and all who follow him call to what Allah's Prophet called to with evidence, certainty and a proof concluded through the mind and the laws of Islam.”⁴⁹

Insight, certitude and evidence are the main characteristics of the team spirit on which persons are educated. Allah the Almighty criticizes those

⁴⁹ Ibn Kathir, *Tafsîr Al-Qur'ân Al-`Adhîm*, part 2, pp. 495-96.

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who were raised on the herd spirit and who lack insight. He says:

"وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ
بُكْمٌ عُمَىٰ فَهُمْ لَا يَفْقَهُونَ " البقرة : ١٧١

❖ The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf, dumb and blind, they are void of wisdom. ❖

(Al-Baqarah 2: 171)

So, the Muslim should not be like the undisciplined rabble who follow every pretender and are affected by any shouter and who are not guided by the light of knowledge and are devoid of any good counsel.

The Messenger of Allah ﷺ prohibited this by saying, "Let none of you be a sycophant who says, 'I am with people; if they do good I do good and if they misbehave I misbehave.' But instead of this, adjust yourselves so that if people do good

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you do good, but if they misbehave you should avoid their misbehavior.”⁵⁰ Thus, the Muslim would really be capable of being what the Prophet described him to be: “The humblest is in charge of them.”

This was fulfilled in the time of the Prophet when a Muslim woman granted asylum to someone and the Prophet ﷺ approved of her deed saying, “We protect the one you protected, Umm Hani’.”⁵¹

When the Messenger of Allah sent Mu`adh to Yemen, he ﷺ asked him, “How will you judge if you are asked to judge?” He said, “By Allah’s Book.” He said, “What if you don’t find a judgment?” He said, “By the Prophet’s Sunnah.” He said, “What if you can’t?” He said, “I will do my best and not be remiss.”⁵² For this was Mu`adh bin Jabal (May Allah be pleased with him), who

⁵⁰ At-Tirmidhi, no. 62.

⁵¹ Saffi Ar-Rahman Al-Mubarkfuri, *Ar-Rahîq Al-Makhtûm (The Sealed Nectar)*, p. 393.

⁵² At-Tirmidhi, part 3, p. 607, no. 1327.

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made *ijtihad* (independent judgments) at the time of the Messenger of Allah ﷺ.

Also, `Umar bin Al-Khattab (May Allah be pleased with him) expressed a different opinion to that of the Prophet and Abu Bakr on the issue of captives. Yet the Holy Qur'an approves of his opinion:⁵³

"لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ"
الأنفال : ٦٨

« Had it not been for a previous ordainment from God, a severe penalty would have reached you for the (ransom) that ye took »

(Al-Anfâl 8: 68)

Even the youth of Islam as well as the adults were brought up on this. The young boy `Abdullah bin Az-Zubair was playing with the lads in the street. When `Umar bin Al-Khattab

⁵³ Saffi Ar-Rahman Al-Mubarkfuri, *Ar-Rahîq Al-Makhtûm (The Sealed Nectar)*, p. 219.

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passed by them, all the boys ran away afraid of `Umar except `Abdullah. `Umar asked him, “Why don’t you run away with the boys?” The young boy said his famous words that history preserved: “I am not a criminal to flee from you nor is the street narrow to make space for you.”⁵⁴

Thus, each person of the Prophet’s Companions took his freedom to grow without any outside forces to cause the aspects of the character to be weakened or the humane material to be ruined or to turn him into a personality that depends on dictation, suggestion, or imitation without any insight. And despite the great difference between his character ﷺ and those of his Companions and those of the whole people, yet their characters did not shrink beside him. No, he died leaving one of his great miracles represented in his Companions who were guiding stars to people. His death did not result in

⁵⁴ `Abdullah Nasih `Ulwan, *Tarbiyah Al-Awlad fi Al-Islam (Child Education in Islam)*, pp. 304-05.

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complete emptiness, for he left the sky full of stars.

Thus, the development and independence of an individual's personality is an important issue. But it should be far from the spirit of small groups, hostility, conflict, and disagreement.

Imam Ahmad narrated from Sa'd bin Abi Waqqas: We were ordered to raid on an area of the Banu Kinanah, who were neighbors of the Juhainah tribe. We raided them but they were huge in number, so we sought aid from Juhainah, who refused saying, "Why do you fight in the Sacred Month?" We said, "We fight those who forced us out of our sacred country in the sacred month." We said to each other, "What do you think?" Some of us said, "We had better go to Allah's Prophet ﷺ and tell him." Others said, "We had better stay here." Some others and I said, "We had better raid on the Quraish's caravans and take them." We went on to the caravans and the rule about booty at that time was that whoever took

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something would lawfully keep it. We marched towards the caravans, and some of us went to Allah's Prophet ﷺ and told him. He was furious and his face was red with anger. He stood up and said, "Did you leave me as a group and return dispersed? What destroyed your ancestors was disagreement. I will send someone to lead you yet he is not your superior. He is the best to bear hunger and thirst." Then he sent `Abdullah bin Jahsh Al-Asadi, and he was the first commander in Islam.

When he ﷺ sent Mu`adh bin Jabal and Abu Musa Al-Ash`ari to Yemen, he advised them, "Help each other and do not disagree."⁵⁵

8. Social solidarity. He ﷺ colored the ummah with the dye of Islam and established the social solidarity on the basis of individual commitment to values.

⁵⁵ Al-Bukhari and Ahmad.

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Because of the importance of the Islamic dye and the purification of the individual through his adherence to Islamic values, Allah's Prophet Ibrahim prayed for him saying:

" رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ " البقرة : ١٢٩

﴿ “Our Lord! Send amongst them an Apostle of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise.” ﴾

(Al-Baqarah 2: 129)

So their purification was through their obedience to Allah the Almighty and sincere devotion to Him, and thus they were purified of worldly lowliness. Allah then answered Ibrahim's plea, and He mentions this to the believers:

" كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ " البقرة : ١٥١

﴿ A similar (favour have ye already received) in that We have sent among you an Apostle of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new Knowledge. ﴾

(Al-Baqarah 2: 151)

So, their purification was foremost of the favors of Allah upon them with the teaching of the scriptures and wisdom. The Qur'an was sent to set the values and to educate the best, who responded to their Lord and to these values.

"وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَدْرِيبًا"

الإسراء : ١٠٦

﴿ (It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages. ﴾

(Al-Isrâ' : 106)

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This group patterned itself after the Messenger of Allah ﷺ, whose nature was the Qur'an. The Prophet's biography narrates to us some of these general values that were firmly established in the souls of the early Muslims on the tongue of Ja'far bin Abi Talib. He was talking to Al-Najashi, the Abyssinian king, and telling him about the Messenger of Allah ﷺ.

Ja'far narrated: He ﷺ invited us to Allah, to worship Him alone, getting rid of the stones and statues that our fathers and we used to worship. He ordered us to be true in our speech, to be honest, to keep ties with our relatives, to be good neighbors, and to abstain from what is unlawful and from blood. He forbade us from sins, falsehood, taking the money of orphans, and slandering married women. He ordered us to worship Allah alone and not to join gods with Him. He ordered us to pray, to pay alms to the needy and to fast. (He then recited to him the principles of Islam.) So we trusted him, believed

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in him, and followed him in what he came with of Allah's religion.⁵⁶

The sum of the Islamic values that Allah the Almighty mentions

"قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ " الأنعام : ١٦١

﴿ Say: "Verily, my Lord hath guided me to a Way that is straight, —a religion of right, —the Path (trod) by Abraham the true in faith, and he (certainly) joined not gods with God." ﴾

(Al-An`âm 6: 161)

Strengthens the activities of a person and his spirits. It also deepens his contributions in his society and his reaction with his environment, making him a tenacious individual.

"وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ "

الأعراف : ١٧٠

⁵⁶ Saffi Ar-Rahman Al-Mubarkfuri, *Ar-Rahîq Al-Makhtûm (The Sealed Nectar)*, p. 90.

﴿ As to those who hold fast by the Book and establish regular Prayer, —never shall We suffer the reward of the righteous to perish. ﴾

(Al-A`râf 7: 170)

Thus, he is not confused or bewildered, and the soul is not divided within him, being attracted to many allurements that clutch and tear it.

”قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُكِرَ عَلَيَّ أَعْقَابَنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتِنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ”

الأنعام : ٧١

﴿ Say: “Shall we indeed call on others besides God, —things that can do us neither good nor harm, —and turn on our heels after receiving guidance from God? —like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends

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calling ‘Come to us’, (vainly) guiding him to the Path.” ﴿

(Al-An`âm 6: 71)

It is as he ﷺ said, “I came to you with it white and pure.”⁵⁷ And he said, “I left you on a straight white path. Its night is as bright as its daytime. Whoever goes astray is doomed.”⁵⁸

These values colored the ummah with the dye of Islam and resulted in the rectitude of the individual’s behavior by joining advice with action, knowledge with work, and understanding with implementation. This was done through the comprehensiveness of the divine direction on the basis of a pure human nature. For Allah chose the best of the people to be His Prophet’s Companions. They were the best in the Days of Jahiliyah. As He is the best to know where to send His message, He is the best to know who deserves

⁵⁷ Ahmad, part 3, p. 387.

⁵⁸ *Ithâf Al-Muhrah*, part 1, p. 182.

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the company of His Messenger and who deserves guidance.

The Prophet ﷺ said, “You will find people like metals. The best in the Days of Jahiliyah are the best in Islam if they understand.”⁵⁹

9. Moving oratory. He ﷺ preserved the effect on the feelings through moving oratory. Allah’s Qur’an has two characteristics.

First, it is a proof that distinguishes truth from falsehood. Allah made it strong and explained it.

”وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ ” النحل : ٨٩

﴿...and We have sent down to thee the Book explaining all things...﴾

(An-Nahl 16: 89)

The second characteristic is its deep effect on the soul. Allah says:

⁵⁹ Muslim.

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"كِتَابًا مُتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ " الزمر : ٢٣

«...a Book, consistent with itself, (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of God's praises...»

(Az-Zumar 39: 23)

"وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا
مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ " المائدة : ٨٣

« And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! We believe; write us down among the witnesses." »

(Al-Mâ'idah 5: 83)

The Messenger of Allah ﷺ left his ummah after he had strongly expounded the truth for them

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on a straight path whose night is as clear as its daytime. Abu Dhar (May Allah be pleased with him) said: The Messenger of Allah ﷺ left us, and no bird moves his wings in the sky without his having mentioned something about it to us.⁶⁰

He ﷺ used to preach to them till their eyes were wet and their hearts were filled with awe, and he delivered his speeches as if he were warning them of an army that was on the alert day and night. He put in them the power of a religious feeling together with the strength of religious insight, which supplied them with right concepts. These right concepts did not allow ignorant claims of tribalism or nationalism or the separation of religion from government in any way or in any time.⁶¹

⁶⁰ Ibn Kathir, *Tafsir Al-Qur'ân Al-'Adhîm*, part 2, p. 131.

⁶¹ The separation of religion from government is not a new phenomenon, but it was an aspect of ignorance in most ages. Allah the Almighty says in the words of the people of Shu'aib: \$Hud 87 ﴿They said, "O Shu'aib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? Truly, thou art the one that

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So, he spoke to the mind and the heart as well. Thus, his Companions were saved from the error of the people caused by the ignorance and error of scholars that is caused by harshness of the heart and dryness of the soul.⁶²

Allah the Exalted teaches His servants how to worship Him:

"صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ"

الفاتحة : ٧

﴿ Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. ﴾

(Al-Fâtihah 1: 6-7)

Those on whom Allah has bestowed His grace are.

forbears with faults and is right-minded!"

"وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا " النساء : ٦٩

﴿...the Prophets (who teach), the sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good)...﴾

(An-Nisa' 4: 69)

Those whose portion is wrath are those who did not do the right thing although they knew it. Those who go astray are those ignorant of what is right and so they do what is contrary to it.

10. **A balance between the establishment and the spreading.** He ﷺ balanced between the principal establishment through da`wah and education and the spreading by removing the obstacles and opening the way before da`wah through jihad so that the range of the ummah would not be beyond the capacity of the best to bear it. This balance also was to change the reality by the power of proof and authority by

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an ummah that was reared on truth and to defend it from falsehood and by a power by which Allah curbs what He did not curb in the Qur'an.⁶³ So, he established the contribution of

⁶³ Abu Ghassan Al-Masma'i and Ibn Muthanna told us from Mu'adh bin Hisham from his father from Qutadah from Mutraf bin 'Abdullah bin Shukhair from 'Aiyad bin Khimar Al-Mujasha'i (May Allah be pleased with him): The Messenger of Allah ﷺ one day said in his speech, "Verily, my Lord ordered me to tell you what you are ignorant about of what He told me today: 'All the money I granted to My slave is lawful to him. I created all My worshipers as true slaves, and then the devils came to them and diverted them from their religion and prohibited what I had made lawful and ordered them to join gods with Me, a thing for which I gave no authority.' Allah looked at the people of the earth and disregarded whether they were Arabs or non-Arabs except a few of the People of the Book and said (to the Prophet), 'I sent you to test you and to test the people through you, and I sent down a Book to you not washed by water that you read while asleep or awake.' Allah ordered me to burn the Quraish. I said, 'Oh my Lord! They will skin my head and leave it like a piece of bread.' He—glory be to Him—said, 'Get them out (of their land) as they forced you out. Spend money, for We will expend on you. Send an army and We will send five armies like it. Fight those who disobeyed you with those who obeyed you.'" He said, "The people of Paradise are of three categories: a powerful yet just, beneficent and successful ruler; a kind man who has a merciful heart towards any relative and Muslim; and a modest man with dependents who restrains himself." And He said, "The people of Hell are of five kinds: the betrayer who does not hide his greed and who always betrays; a man who, morning and night, does nothing but delude you, your family and possessions." And he mentioned the stingy, the liar, and the obscene and bawdy.

the people in defending and changing and their participation in power.

"فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ
مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ
ذُو فَضْلٍ عَلَى الْعَالَمِينَ " البقرة : ٢٥١

﴿ By God's will, they routed them; and David slew Goliath; and God gave him power and wisdom and taught him whatever (else) He willed. And did not God check one set of people by means of another, the earth would indeed be full of mischief: but God is full of bounty to all the worlds. ﴾

(Al-Baqarah 2: 251)

"الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بغيرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا
اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ " الحج : ٤٠

﴿ Did not God check one set of people by means of another, there would surely

Narrated by Muslim with a slightly different word order.

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have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure. ﴿

(Al-Hajj 22: 40)

And thus the Messenger of Allah ﷺ brought forth on these foundations the best ummah that was ever sent to people. It was an ummah that succeeded in remaining firm before the apostates after the death of the Prophet. And afterwards it succeeded in conquering the Byzantines in Palestine, defeating the Persians in Qadisiyah, opening Egypt by `Amr bin Al-`As, overcoming the Persian domination and opening Armenia and Georgia, as well as winning victory over the Byzantine fleet in the Battle of Dhat As-Sawari. All these battles that honor the beginning of Islam happened in the period between the death of the Prophet and the death of `Uthman bin `Affan and

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the caliphate of `Ali bin Abi Talib (May Allah be pleased with them).⁶⁴

In all these events, Islam was the identity and center of attraction of this ummah. It was Islam that made it a great nation from scattered and conflicting tribes ruled by Persia and Rome in the best parts of it. We see the effect of this when Islam was the identity of the ummah for the Muslim individual of the masses, who did not see a reason to gather around anything other than Islam. He believed that Islam alone was the basis of loyalty and the sole bond of allegiance. Hence, he had no tendency to feel any repulsion towards living in his own land while ruled by a Muslim from another country. This was because the fact of being a Muslim outweighed anything else and the bond of religion was adequate.

History tells us that a Muslim used to travel from the city of Tanjah till he reached Baghdad

⁶⁴ Dr. Ahmad Al-Qadiri, *Al-Islâm wa Sarâ` Al-Hadârât*, Kitâb Al-Ummah, no. 44, p. 64.

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carrying no national or patriotic identity, yet all he raised was the Islamic motto of tawhid. Whenever he reached a land, he found fellow brothers in faith, despite the fact that they had different tongues and colors. This was because Islam melted all these distinctions and regarded them as ignorant slogans.

It also narrates to us how the wanderer Ibn Battutah traveled from the Atlantic to the Pacific coast and he was not regarded as a foreigner in any city he passed through. On the contrary, he had the chance to be a judge or minister or ambassador, and he was not watched in any of his movements nor asked about his identity, nationality, profession or homeland. This was because the individuals of the ummah, in their movement from one Islamic country to another, did not need visas to enter or depart because Islam established their true identity and gave them the

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nationality of faith and supplied them with the spirit of brotherhood and love.⁶⁵

The ummah faced the Western Crusade invasion with an Islamic resistance. It regarded it as an invasion by the unbelievers of the lands of Islam, an invasion that had to be resisted and removed. It resisted as hard as it could the attempts to put Islamic jurisprudence aside and replace it with man-made laws, for such action was kufr, which would expel the ummah from the true religion if it accepted it.

The Egyptians, when they fought against the French campaign, did not fight as Egyptians against the French but as Muslims against the unbelievers. The religious scholars were the leaders of this resistance, and this was what caused Napoleon to be so furious with Al-Azhar as the core of resistance to the Crusaders.

⁶⁵ Muhammad Muhammad Badri, *Al-Ummah Al-Islâmiyah min At-Tab`iyah ilâ Ar-Riyâdah*, pp. 52-53.

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The best proof was that Sulaiman Al-Halabi, who killed Napoleon's governor in Egypt, was not an Egyptian but a Muslim who was urged by his Islam to kill the leader of the Crusade directed against the land of Islam.

The enemies of this ummah realized its identity, so they tried to woo it by claiming Islam or love for its people, as Napoleon did on entering Egypt.

How did the ummah deviate from its identity and lose its social coherence?

The ummah deviated for two reasons:

1. A defect in the juristic academic direction of the intelligentsia led to the weakness of the power of obligation and the religious disagreement of the Muslims.
2. A defect in the political direction of the people of authority and contention led to the weakness of the bond of unity and the earthly disagreement of the Muslims.

Ibn Taimiyah spoke about this deviation:

Among the great reasons behind the innovations of the word twisters like the Jahmiyah [a deviant sect] and others is their inability to debate the unbelievers and the mushrikun, for they debate them and dispute without truth and justice, claiming (by such act) that they are aiding Islam. The others fall on them because of their ignorance and injustice, and they argue with them using objections and comparisons. Hence, they are compelled to renounce some of the truth with which the Messenger of Allah ﷺ was sent, and they cause injustice and offence to their fellow believers with what the unbelievers surmounted them. Their speech, hence, will include faith and kufr, guidance and error, and truth and falsehood. It will incorporate two opposites and they will

be in disagreement with both the unbelievers and the believers, like those who fight against the unbelievers and the believers. They will be like the governors of the various places who are remiss in obeying Allah and His Prophet till Allah forces the enemies on them to fulfill His saying:

"إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ " آل عمران : ١٥٥

﴿ Those of you who turned back on the day the two hosts met, —it was Satan who caused them to fail, because of some (evil) they had done. But God has blotted out (their fault): for God is Oft-Forgiving, Most Forebearing. ﴾

(Al `Imrân 3: 155)

They fight the enemies by means that include disobedience to Allah like

treason, mutilation, malice and aggression until, in fighting this enemy, they have to transgress upon their fellow believers and take over their souls, possessions and lands. Hence, their fighting their fellow believers became a type of fighting against the unbelievers, and perhaps they regard fighting the Muslims as certain. By such attributes did Allah's Prophet ﷺ describe the Khawarij [a deviant group in Islam] by saying, "They kill the Muslims and leave the heathens."

This is found in the history of many non-Arabs kings and others who belong to the innovators and the dissipated so that the condition of those in authority and power resembles the condition of the intelligentsia.⁶⁶

⁶⁶ Ibn Taimiyah, *Al-Fatâwâ Al-Kubrâ*.

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May Allah be merciful to the Sheikh of Islam Ibn Taimiyah.

Undoubtedly, what corrupted religion was none but the kings and evil rabbis and priests. Whoever reads the history of Islam well realizes that the flaw in the ruling system corrupted the bonding power of the Muslims and that the flaw in the Islamic concepts and trends corrupted the Muslims' power of commitment. When the bonding power and the power of commitment were corrupted because of worldly and religious disunity, the existence of the ummah collapsed and hence it became degraded, rotten, and disunited. And there is no hope of reforming the Muslims' situation except by abandoning the laws of necessity that have lasted for ten centuries in the policies, conditions of authority, and government systems in favor of the enduring laws. This is imperative to remedy the situation of the people of authority and contention to return to the correct concepts and trends through the efforts of

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the scholars. And whoever realizes this understands the point in the Prophet's warning against Banu Qantura'. Banu Qantura' are the Turks, who had full authority in Islam from the third Hijri century up till the collapse of the Islamic caliphate.⁶⁷

⁶⁷ `Abdullah bin Buraidah narrated from his father (May Allah be pleased with him): I was sitting with the Prophet ﷺ and we heard the Prophet ﷺ say, "My nation will be ruled by some people who have wide faces and small eyes as if their faces were gears (and he repeated this three times) till they overcome them in the Arab Peninsula. The first thing: Those who flee from them will be saved. The second: Some will perish while others will be safe. The third: They will cut them as if they were harvesting them." They asked, "O Messenger of Allah, who are they?" He said, "They are the Turks." And he said, "I swear by Him in Whose hands is my soul, they will tie their horses to the pillars of the Muslims' mosques." He (the narrator) said: Afterwards, Buraidah kept two or three camels, packed his luggage, and prepared some water to be ready to flee from the affliction of the Turks that he heard the Prophet warning about. (Ahmad part 5, pp. 348-49)

Ibn Mas'ud narrated in a chain of transmission from the Prophet: "Be peaceful with the Turks as long as they are with you." And he said, "The first who will deprive my people of what they possess and of what Allah has blessed them with are the Banu Qantura' (the Turks)." (See Yusuf bin `Abdullah bin Yusuf Al-Wabil, "Qatâl At-Turk wa Qatâl Al-`Ajam", pp. 93, 99 *Kitâb Ashrât As-Sâ`ah*, Dar At-Tîbah, Maktabah Ibn Jawzî, 1409/1989).

Atlas Târîkh Al-Islâm (*Atlas of the History of Islam*) mentioned about the kings of the Turks and the non-Arabs:

In our study we have passed by great nations that had glorious beginnings, such as the Samaniyun, Ghaznuyun, Aiyubiyun, and tTurks. However, all of them were harsh with the people and very avaricious of their money and had no care about their lives, and this was why many of them collapsed after a while. They turned into small tyrannies in which their inhabitants struggled for power because it was the cardinal means to get money.⁶⁸

And in such ways, the kings of the non-Arabs and the Turks who defended Islam from external forces were the very ones who depleted the power of its communities internally till every capability to give was exhausted. These

⁶⁸ Dr. Hussain Mu'nis, *Atlas Târîkh Al-Islâm*.

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communities stagnated or became degraded in their inner structure as regards the system of government and administration, society, economy, and construction. This was the defect of the people who had authority and power.

Ibn Taimiyah described a part of the flaw of the intelligentsia that weakened the ability of the ummah to resist when it was attacked by the secular invasion in his time, but his words hold true for our time as well:

Some people were so confused about the basis of Islam that they got involved in great matters that are shirk, which negates Islam. They did not regard such things as shirk and they incorporated into tawhid and Islam false things that they regarded as a sort of tawhid while, in fact, these things negate it. They excluded major things from Islam and tawhid that they did not regard as part of tawhid but which are, in fact, its basis.

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Most of those people did not regard tawhid except what is related to words and opinion, believing in this while excluding what is related to deeds and will.⁶⁹

Those people missed the proper understanding of faith by submitting to and accepting the judgment of the one who communicated to them. By doing so, they missed the concept of tawhid with its two kinds—belief and deeds. They affirmed the tawhid of belief (the oneness of Allah as the Supreme Power) but they did not affirm the tawhid of deeds (the oneness of Allah as a deity) with its three principles (designating Allah with authority, allegiance, sacrifice and devotion).

And thus, the resistance of the ummah to secularism was weakened, and secularism succeeded in penetrating the Islamic lands and

⁶⁹ Ibn Taimiyah, *Al-Fatâwâ Al-Kubrâ*.

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finding a lawful means to control them by claiming that the rulers are Muslims!

With this aggravation of the germ of suspension of *shari`ah* (Islamic law) by limiting faith to the belief by heart or tongue or both without accepting judgment, and with its spread not only among ordinary people but also among the intelligentsia, and with the entrance of secularism into the Islamic lands and the announcement of the secularists at the very beginning that they are Muslims and that secularism does not contradict Islam, the identity was lost with the plurality of laws, and people became confused.

Then, with the absence of the proper concepts of allegiance and loyalty, the secularists claimed that what people should agree on is not based on religion but that allegiance and loyalty should be based on other aims, such as patriotism and nationalism.

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So, with the germ of suspension, the absence of the concepts of allegiance, as well as the Sufism that spread in the ummah, in addition to the severe attack of secularism and the presence of some phenomena of alienation, things became meaningless and concepts were confused with each other. People became perplexed about the concepts of doctrine (which is admitting the worship of Allah by accepting His laws and refusing anything else), and of lawfulness and gathering around a certain aim, and of obedience and submission, and the laws of respecting blood and possessions.

Under this shadow of confusion and dissolving, secularism succeeded in establishing itself, without a Muslim determining his position in it, and without any resistance from the ummah.⁷⁰

⁷⁰ See Dr. Muhammad Muhammad Hussain, *Al-Islâm wa Al-Hadârah Al-Gharbiyah*, pp. 202, 208.

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At the end of the nineteenth century, the secularists posed the idea of gathering round, belonging to, and agreeing on Arab Nationalism (The Arab League) instead of the Islamic league. However, they were not satisfied with this, for they wanted more disunity for the nation. After World War I, they posed the idea of the various nationalities that were prevalent in ancient history before Islam, such as the Ancient Egyptian, the Assyrian, Babylonian, Phoenician, Persian, Indian, Turanian and other nationalities of Jahiliyah⁷¹ that started to eat away the bones of the ummah, leading to further establishment of secularism and diverting the ummah away from its identity.

Yet, they are still not satisfied with this. Now they are trying to make Francophonism, international laws, and the Middle East laws the bonds that gather people together and to disfigure any previous identity of this ummah to demean

⁷¹ *Ibid.*, pp. 236 ff.

and humiliate it and to make it a follower of the offspring of pigs and monkeys.

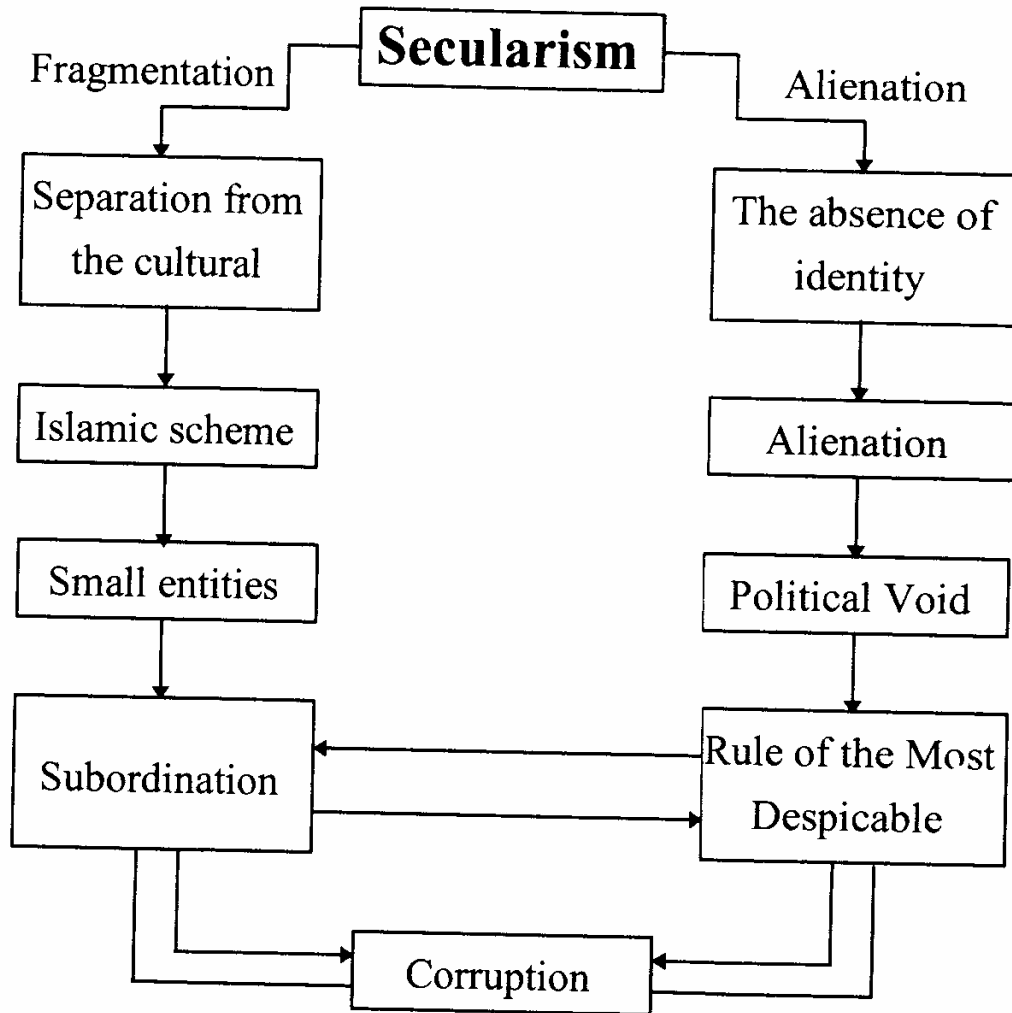
So, what was the result of the ummah's lack of Islamic identity?

When the Islamic identity — as a firmly rooted and stable identity — is absent in a Muslim country, there will be alienation (which is a political void and loss of belonging) because of the weakness of the society around any other borrowed identities and the inability of such identities to fill the void that the Islamic identity left. This leads to:

1. The reign of the most despicable. When alienation takes place, the most honorable and the wisest people lose their control over the nation because the society becomes an anarchy, a vagabond who follows everyone who calls and believes in every caller because of the plurality of the attraction centers in the nation. People do not gather round the honorable, respectable and wise people. On the contrary,

they follow the deceiving, the charlatans, and the meanest, and they get scattered round them.

- 2. Subordination to the outside world.** This was a result of the establishment of small countries out of the fragmentation of big ones and the separation from the large Islamic cultural scheme. All these factors led to the submission to the large entities in order to fill the political void and to defend them internally and externally because of the absence of available public funds as a result of the weakness of public support, the fluctuation of the public's allegiance, and, consequently, its acceptance of any identity, as it has no identity of its own.
- 3. Corruption.** It is inevitably generated as a result of subordination and the rule of the most despicable. Also, the prevalence of corruption supports the reign of the most despicable and prepares the way for subordination. This justifies the malignant and embittered circle in which the Islamic ummah lives and which includes all these three results.



This figure explains how secularism leads to the reign of the most despicable, subordination, and corruption.

How to save the ummah from this serious and grave state?

Some righteous Predecessors of this ummah (May Allah be pleased with them all) said, “The conditions of this ummah will not be right except with what it was right at the beginning.”

We saw how its very beginning was right and how the Messenger of Allah r turned the struggling, separate and hateful tribes — in which social injustice, moral corruption, and political tyranny prevailed and ignorance dominated their bodies and souls till they worshiped idols and stones — into an ummah that was the best ever sent to people. And so, to get the people out of this serious state, we must follow the Messenger of Allah in reviving the Islamic identity. This can be done by purifying it, establishing it on the pure tawhid, and preventing the separation of religion from worldly life by revitalizing the Islamic identity in the hearts of the children of this ummah, by intensifying the religious feelings and

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the loyalty to Islam, by bringing this identity out of the subconscious and removing the nonsense that covered it, and introducing it to the reality of many people who belong to this religion, besides establishing it on true tawhid and stripping it of any other current issues and national interests. All these things were done by Allah's Messenger when he called the people to adopt true tawhid without adopting the issues of social justice, Arab nationalism, or moral reform for their own sake, for he liberated this identity from any other factors of attention or poles of attraction for the people.

Whesome branches of the Islamic movement at the beginning of the twentieth century mixed their call to true tawhid and adopted current issues at that time — such as justice, industrialization, independence, colonization, etc. — people were a bit confused. They were unable to realize the distinction between the Islamic movement and the branches of the national labor movement, for all of them

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adopted the same issues, but one from an Islamic point of view while the other from a national point of view. There was nothing to prevent such people from gathering round this or that so long as all belonged to Islam and it did not degrade their Islam to lean towards one people or another.

This confusion and vagueness of belief of the Islamic movement in presenting its issue and mixing it with others — which gave its enemies an opportunity to pull the rug out from under it by claiming to adopt the same aims as the Islamic movement and even to execute them, albeit pretentiously — caused the Islamic movement to lose the gathering of the people round it and to lose its power of attraction, thus allowing its enemies to strike it continuously in a plan to fight against Allah's religion on earth. All this happened while the ummah stood with hands tied, motionless and unaware of what was happening.

So, the Islamic movement has to purify the identity in its call and present the issue without

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any other issues. It also has to concentrate on pure tawhid, the tawhid adopted by the imams and Predecessors of this ummah and on what was proven in the Qur'an and Sunnah. It has to follow the faith in tawhid of the followers of the Sunnah and the Group, not that of the innovators and those who like to argue. It should be a tawhid of deity (aluhiyah) that includes and calls for the tawhid of Allah as the Supreme Power (rububiyah) with its three fundamentals: designating Allah alone with authority, allegiance, sacrifice and devotion. This prevents the non-religious secularism from participating with Islam in attracting people, claiming to be a law other than Allah's and a bond other than Islam that joins people together. And thus, whoever accepts secularism refuses Allah's law, for one's heart cannot combine faith in Allah and admission of tawhid with admission of the legitimacy of defying Allah by refusing His laws and accepting others and by withdrawing one's loyalty from

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Islam to be loyal to other nationalities or identities.

Secularism combined two characteristics: agreeing on anything other than Islam and belonging to any other than shari`ah.

In other words, it included:

1. Taking for protection any other than Allah by gathering around and giving allegiance to any other than Islam.
2. Seeking any other than Allah to rule by accepting laws other than Allah's and affiliating with them. By this clear demonstration of judging secularism by Allah's law, it is sufficient to refuse secularism as laws other than Allah's and as a bond of loyalty other than the bond and identity of Islam.

This lack of clarity in the concept of the current Islamic movement in its beginning led many people to quickly separate from it and quit

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supporting it in favor of the secular systems. Or at least they did not refuse or resist secularism with the first proposal that appeared or with the first interest they gained — or thought they gained — such as fulfilling some of their national aims like liberalization, industrialization, social justice or independence, as these systems claimed to be able to do.

Besides, the Islamic movement should regard the separation of religion and the world as unlawful. Nothing is regarded as lawful except what the Messenger of Allah ﷺ and his Companions adopted, for the deviant Khawarij and Rawafid and others like them had no lawful cause to gather them.⁷²

Generally speaking, by observing the useful lessons from the Prophet's guidance as to forming the ummah and observing what happened afterwards as to the straying from this guidance,

⁷² Concluded from Imam Ash-Shatbi, *Al-I'tisām*.

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we realize our crucial need nowadays to correct the concepts in four spheres.

1. Tawhid and creed

This correction needs the following:

- a) Eliminating the phenomenon of shirk in governing, allegiance, and devotion⁷³ and bringing out those who Allah wants to be saved from the darkness of shirk to the light of tawhid in order for the final salvation from eternal Hellfire to be fulfilled.

The Messenger of Allah r was asked, “What are the two obligations?” He said, “He who dies not joining any god with Allah will go to Paradise and he who dies joining anything with Allah will go to Hell.”⁷⁴

⁷³ The apparent devotion embodies the action of the hearts such as trusting in Allah, repenting to Him, entrusting Him, feeling humility, love, fear, hope, satisfaction, and serenity before Him, and being reassured by remembering and glorifying Him, etc.

⁷⁴ Muslim.

- b) Denying the lawfulness of religious diversity.
- c) Denying the lawfulness of secular systems.
- d) Purifying the ummah from worshipping graves and other manifestations of shirk and innovations.

2. **The participation of the ummah**

This results from

- a) A genuine respect for human rights according to what Allah the Almighty set and blessed the children of Adam with.

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا " الإسراء : ٧٠

﴿ We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on

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them special favours, above a great part of Our Creation. ﴿

(Al-Isrâ' 17 : 70)

- b) Giving more space to the development of the ordinary person.
- c) Abandoning the ways of variance, suggestion, change and spirit of selfishness for team spirit and enhancing the group bond.
- d) Effecting the participation of the ummah in change after filling the political void and enabling those in power, those responsible for ijtiḥad, and the best ones to participate.
- e) Overthrowing the lawfulness of the separation of religion from worldly life.

3. Balancing in religious talk between reason and feelings

This results from keeping the power of religious feeling together with the strength of the

legal origin of knowledge and the power of religious insight in order to reject secularism, nationalism, subordination to the international camps of unbelief, and any other confusions that affect the concept of Islam.

4. Balancing between keeping the aim and steadiness on a principle and the real necessity of flexibility and adaptation to reality

This results from freeing the identity from confusions in order that Islam may enjoy its independent identity on which its unique ummah may be established. Any necessary adaptation to reality should not contradict this aim.

CHAPTER 4

ISLAM: A DYE THAT COLORS THE NATION

Allah the Almighty says:

"صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ"

البقرة : ١٣٨

﴿ (Our religion) takes its hue from Allah and who can give a better hue than Allah. It is He Whom we worship. ﴾

(Al-Baqarah 2: 138)

This verse, together with others, was a reply to those who said :

"وَقَالُوا كُونُوا هُوداً أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ

مِنَ الْمُشْرِكِينَ " البقرة ١٣٥

﴿... "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the

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Religion of Abraham the True, and he joined not gods with God.” ﴿

(Al-Baqarah 2: 135)

So Allah’s hue (*sibghah*) or dye was the religion of Ibrahim, the religion of Allah that He the Almighty was pleased with for His servants, and the *fitrah* (original nature) with which He created people.

Our Lord — glory be to Him — called His religion a dye because (yet the full knowledge is with Him alone) its effect was apparent on the pious people like the effect of dye on anything colored with it. This religion penetrated their hearts as a dye penetrates a garment.

Its effect was like the effect of dye on their appearances and attitudes, their behaviors and morals, their trade and transactions, their industries and agriculture, and each and every human behavior they did till this divine dye and this supreme color became their religion. The

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Messenger of Allah ﷺ and his blessed Companions were the first example of the result of this coloring. For `A'ishah (May Allah be pleased with her) was once asked about the nature of the Prophet and she said, "His nature was (that of) the Qur'an."⁷⁵

Abu `Abdur-Rahman As-Salami reported: Those who taught us the Qur'an told us that they used to learn the Qur'an from the Prophet and that when they learned ten verses, they never started learning any others till they did the good deeds that were mentioned in them. Thus we learned both the Qur'an and deeds together."⁷⁶

Ibn Mas`ud (May Allah be pleased with him) narrated: When anyone of us learned ten verses, he did not go beyond them till he knew their meanings and did what they called for."⁷⁷

⁷⁵ *Ha-Mîm*, part 6, pp. 91, 163.

⁷⁶ Ibn Kathir, part 5, p. 454; part 8, p. 214; *Al-Bidâyah wa An-Nahâyah*, part 6, p. 41.

⁷⁷ Ibn Taimiyah, *Muqadimât fi Fahm At-Tafsîr*.

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Allah the Exalted and Blessed tells us about the Qur'an's comprehensiveness:

" مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ " الأنعام : ٣٨

« Nothing have We omitted from the Book »

(Al-An`âm 6: 38)

Abu Dhar Al-Ghaffari (May Allah be pleased with him) said: The Messenger of Allah ﷺ left us (with such full knowledge) that not even a bird flaps its wings in the sky but he told us something about it.⁷⁸

So he left them on a clear straight path whose night is as clear as its daytime, and the Jew was justified when he said to Salman Al-Farisi (May Allah be pleased with him), "A Messenger was sent to you and he taught you about everything, like food, clothing, sleep, even excrement."⁷⁹

⁷⁸ Ibn Kathir, *Tafsîr Al-Qur`ân Al-`Adhîm*, part 2, p. 131.

⁷⁹ Sayed Sabiq, *Fiqh As-Sunnah*, part 1, p. 33.

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This is a practical explanation of Allah's order to the Messenger and his followers when He says

" قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ "

الأنعام : ١٦٢

﴿ Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds." ﴾

(Al-An`âm 6: 162)

The result of this divine dye appeared in the earliest Muslims, as we have said, and its penetration, like the penetration of cloth, purified their hearts from any filth, doubt, injustice, envy, dependence on anyone other than Allah, and other diseases of the heart.

They were colored by the divine dye, which is the religion of Ibrahim, i.e., Islam, and they were immersed in the love of Allah, the love of His Messenger ﷺ, and the love of His faithful

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servants, the believers. They were absorbed by the fear of Allah, returning to Him in repentance, believing in Him, worshiping Him, accepting His judgment patiently, being grateful for His favors, accepting what He destined for them, pleading for His mercy, fearing His punishment, depending on Him alone, and saying and doing other things of the heart. Thus, their hearts were made pious by this dye.

Hudhaifah bin Al-Yaman reported that the Messenger of Allah ﷺ said, “Trust was sent down to the root of men’s hearts, then the Qur’an was sent down, so they learned from the Qur’an and they learned from the Sunnah.”⁸⁰

Trust is the spring of faith, and on such hearts the Qur’an was revealed, so they accepted it and took it seriously, not as a subject of controversy.

⁸⁰ *Fath Al-Bâri*, part 43, no. 7086.

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It was narrated in a tradition: We were taught faith, then we were taught the Qur'an.

When anyone joined this religion, he stripped himself of any dye and wiped out any color other than what matched this divine dye and this divine color.

Speaking about this generation, the martyr of Islam Sayed Qutb said:

When one entered Islam, he took off, on its threshold, all his past in Jahiliyah. The moment he came to Islam, he felt he was beginning a new era completely separate from the life he used to live in those days of ignorance.

He was doubtful, suspicious and alarmed of all he was used to in Jahiliyah, feeling that all those deeds were filth that does not fit Islam; and

through this feeling he received the new guidance of Islam.⁸¹

He accepted this guidance and this order to carry it out as soon as he heard it, like a soldier in a battlefield when he takes the daily order to execute it immediately, exactly as Allah the Almighty tells us what the faithful believers say:

« أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا » النور ٥١

« They say, “We hear and we obey.” »

(An-Nûr 24: 51)

Thus, this feeling of receiving orders to execute facilitated their actions, reduced the weight of obligations on them, and mixed the Qur'an within them, coloring them and turning their souls and lives into a practical manner and a moving culture that does not stay in the minds or books but turns into actions and deeds that change the course of life as a whole.⁸²

⁸¹ Sayed Qutb, *Mu`âlim fi At-Tariq* (Milestones), pp. 18ff.

⁸² *Ibid.*, p. 18.

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This religion is a dye that colors the whole lives of the Muslims.

It is a dye in creed and ethics, culture and language, sciences and knowledge, arts and social sciences. It is a dye in trade and economy, politics and governing, da`wah and media, customs and traditions. It is a dye in all the spheres of life.

It is a dye that colors schools and universities, houses and streets, farms and industries, clubs and conferences, shops and communities. It is a dye everywhere.

It is a dye that produces the best ummah ever produced by people. They are the most beneficial to all people. They enjoin good and forbid evil, taking them in chains to let them enter Paradise.

It is a dye that produces the Muslim scientist who has the morals of this dye in his innovations and inventions, not like the one who plays with Allah's creation in heredity and reproduction as if he is playing with rats, or the

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scientist who exploits his knowledge to exterminate all of Allah's creatures, whether they be young or old, men or women, disabled or handicapped.

This dye also produces the Muslim merchant who is honest and trustworthy, who does not cheat and give short weight, who abstains from cheating and from swearing by Allah wrongfully, a merchant who is intent on earning a lawful profit, fearing to build his body from something forbidden that would lead him to Hell. On the contrary, he recommends the best for the Muslims in their trade and does not accept for them what he does not for himself.

This dye produces, as well, the Muslim manufacturer who masters his trade because he knows the saying of the Prophet ﷺ, "Allah the Almighty likes that when one of you does a job, he perfects it." This manufacturer does not cheat, neglect, or waste the money of the Muslims in vain.

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This dye produces the Muslim house that is surrounded by angels and wrapped in mercy because of the constant remembrance of Allah. The books that narrated about the lives of the Predecessors told us about someone who used to stay awake all night worshiping Allah in turns with his wife and servant, one of them staying awake for the first third of night, another for the second third, and another for the last third of the night.

A house dominated by love and mercy between man and wife, where the adult is respected and the youngsters are treated mercifully, is a house that raises generations brought up on Islam and faith.

Such dye also generates the Muslim school that brings up its students to be pious Muslims with an educational system that is well planned, detailed and firmly established. The teachers have good experience and knowledge, they practice Islam and have the morals of the Qur'an in their

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behavior, dealings, appearances, and all other affairs.

The dye of Islam produces the Muslim street in which the laws of Allah are respected and in which nothing happens that is against Allah's directions and orders without it being condemned. This street is free of any woman displaying her charms or any loitering young man who has nothing to do except disturb the passersby.

This Muslim street is also devoid of any obscene or bawdy word that is thrown about or any filthy insults or indecencies coming from every direction. No, quite the opposite, its form, color, and appearance are a mirror that reflects the ethics of the Muslim society with its principles, concepts and morals, whether they be regarding sex, trade, greetings, the behavior of passersby and the sitting, or the relations between the young and old or between the sitting and passersby.

This dye produces for us people, each in his or her own sphere, being changed and colored by

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the dye of this right religion. Each person turns into a model till each individual becomes an ummah in himself by which others are guided.

"إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ "

النحل : ١٢٠

﴿ Abraham was indeed a model [ummah], devoutly obedient to God, (and) true in faith, and he joined not gods with God. ﴾

(An-Nahl 16: 120)

For Ibrahim (peace be upon him) was an example to be followed. This dye even makes the earth give out its treasures and benefits in order that people may profit from them, as it did for our predecessors. It was narrated that among the treasures of Banu Umayyah there was found a grain of wheat the size of a date and on it was written, "This is a product of the time of justice."

Even inanimate objects submit to those who are colored by Allah's dye, as they did for those

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before us, for the sun was once prevented from setting for the sake of a pious man of Musa's people so that he could conquer Jerusalem.⁸³

Finally, we say, this dye was apparent in the Companions of Muhammad when the Christians of Syria said about them, "We swear by Allah that these people are better than the disciples of `Isa as far as we know."⁸⁴

Besides, it was a cause of victory. Sayed Qutb said:

Muhammad bin `Abdullah ﷺ won victory the day he made his Companions a living picture of his faith eating and trading; the day he formed from each of them a living Qur'an stepping on earth; the day he made every person a clear example of Islam which people could see, and they saw Islam.

⁸³ Yusha` (Joshua) bin Nun, the servant of Musa. Ibn Kathir, *Al-Badâyah wa An-Nahâyah*.

⁸⁴ Ibn Kathir, *Tafsîr Al-Qur'ân Al-'Adhîm*.

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Texts alone do not make anything, and the Qur'an alone does not work until there is a man, and the principles alone do not live until they are behaviors.

Thus, Muhammad ﷺ let his first aim be making men, not preaching. He aimed at creating consciences, not delivering speeches; at establishing an ummah, and not mere philosophy.

As for the idea itself, it was undertaken by the Holy Qur'an. Muhammad's job was to turn the abstract idea into men touched by hands and seen by eyes.

Muhammad ﷺ was victorious when he molded persons from the concept of Islam and turned their belief in Islam into deeds and copied tens, hundreds, and thousands of copies of the Qur'an. He did not copy it with ink on paper, but with light on papers made of hearts, and sent them to treat people, deal with them

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and tell them, through words and deeds, what is Islam, which Muhammad was sent with by Allah.⁸⁵

This dye influenced and colored those who came after them. It was what caused many people to join Islam, and it was the cause of the spread of Islam to the Indian Ocean, south-east Asia, central Africa, and other places.

Sheikh `Abdullah Nasih `Ulwan said:

Islam reached all these nations through Muslim traders and truthful inviters to Islam who gave a true example of Islam in their behavior, honesty, truthfulness and loyalty. This was followed by good words and good advice, so the people joined Islam in huge numbers and believed in the new religion out of conviction, belief and will. If it were not for these trader-inviter being distinguished by their morals, being

⁸⁵ Sayed Qutb, *Darâsât Islâmiyah: Intişâr Muḥammad*.

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good examples among those people through their honesty and trustworthiness, and being known for their gentleness and friendliness, millions of people would not have embraced Islam or joined its guidance and mercy.⁸⁶

This means that Islam if turns into a comprehensive cultural source in our real world together with the Islamic identity, the basis of the Islamic cultural scheme will be formed. This scheme may provide a gathering of beliefs that takes us from small entities separated by limited nationalism into confronting the international blocks with our cultural scheme that opposes theirs. All this can happen in a time when there is no place for small entities and the Zionist crusading imperialism is intent on scattering us completely.

⁸⁶ `Abdullah Nasih `Ulwan, *Tarbiyah Al-Awlad fi Al-Islam* (Child Education in Islam), part 2, p. 624.

CHAPTER 5

ISLAM: A LAW THAT CONTROLS THE LIFE OF THE UMMAH

Linguistic meaning of “shari`ah”, divine law

The root of the word “shari`ah” is from *shara`a*, which means to enact a law, to start, and to make apparent.

The early Arabs used the word “shari`ah” to mean

1. A place that people sought and went to in order to get water.
2. A great road.
3. A straight way.

As a technical term

The Sheikh of Islam Ibn Taimiyah said, “The shari`ah is the Book of Allah and the Sunnah

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of His Messenger and what the Predecessors applied on themselves⁸⁷ in their beliefs, affairs, worship, deeds, policies, governments, states, and offerings.”⁸⁸

Allah the Glorified says

”ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ
* إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ
وَلِيُّ الْمُتَّقِينَ ” الجاثية : ١٨-١٩

﴿ Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not. They will be of no use to thee in the sight of God: it is only wrongdoers (that stand as) protectors, one to another: but God is the Protector of the Righteous. ﴾

(Al-Jâthiyah 45: 18-19)

⁸⁷ When their works were out of the continuous application of what was from the Messenger of Allah r it was a practical Sunnah.

⁸⁸ Ibn Taimiyah, *Majmû` Al-Fatâwâ*, part 17.

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1. ﴿ Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who do not know ﴾

Allah the Almighty explains that man has to follow one of two things: either Allah's laws that He sent to His Messenger, or the interests of the ignorant.

Allah forbade His Messenger from following the interests of those who do not know or respect the laws of the ummah after him.

A Muslim should not turn from anything of the shari`ah, the divine law, to any of the earthly interests, positive (man-made) law, or customs and traditions that oppose the laws of Allah, or to any other interests.

Allah the Almighty says:

"أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ "

المائدة : ٥٠

﴿ Do they then seek after a judgment of (the Days of) Ignorance? But who, for a

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people whose faith is assured, can give better judgment than God? ﴿

(Al-Mâ'idah 5: 50)

Ibn Kathir said in his explanation of this verse:

Allah the Almighty disapproves of those who deviate from the firm law of Allah, which contains every good and forbids every evil, and turn to other opinions, interests, and conventions set by humans without any reference to Allah's laws, such as the falsehood and ignorance by which the ignorant people governed, which they set according to their opinions and interests. It is like the royal policies that the Tartars govern by, taken from their king Genghis Khan, who produced for them a book called *Yasaq*, which is a collection of laws taken from different Laws, such as the Jewish, Christian, Islamic, and others.

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The book contains many laws set from his own viewpoint and interest, and so it became a law that his people should follow and which they prefer over judgment by the Book of Allah and the Sunnah of His Messenger. Whoever does this is a *kafir* (unbeliever) who should be fought till he returns to the authority of Allah and His Messenger and who should not be taken as a judge in anything major or minor.⁸⁹

He mentioned the agreement on this issue:

Whoever leaves the law revealed to Muhammad bin `Abdullah ﷺ, the Seal of the Prophets, and seeks the judgment of any other worldly laws is a *kafir*. What about the one who seeks the judgment of *Al-Yasaq* and prefers it?

⁸⁹ Ibn Kathir, *Tafsîr Al-Qur'ân Al-'Adhîm*, part 2, p. 67.

Whoever does this is a kafir on the agreement of the Muslims.⁹⁰

This agreement was confirmed by the Sheikh of Islam Ibn Taimiyah when he said, “When one takes the forbidden that is agreed to be illegal as lawful, or changes the laws on which there is consensus, he is a kafir and an apostate on the agreement of the jurisprudents.”⁹¹

2. ﴿ They will be of no use to thee in the sight of God ﴾

The people of these interests are unable to benefit him more than Allah, the Originator of the shari`ah, Who has dominion over everything.

3. ﴿ it is only wrong-doers (that stand as) protectors, one to another ﴾

Wrong-doing is setting or devising a thing in the wrong place, and the greatest wrong-doing is joining gods with Allah.

⁹⁰ Ibn Kathir, *Al-Badâyah wa An-Nahâyah*, part 13, p. 119.

⁹¹ *Majmû` Al-Fatâwâ*, part 3, p. 267.

" إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ " لقمان : ١٣

﴿... for false worship is indeed the highest wrong-doing.﴾

(Luqman 31: 13)

Therefore, issuing laws other than those of Allah Who creates and sustains is the most hideous kind of setting in the wrong place.

These wrongful, unjust mushrikun are defenders of one another, for they support one another against the people who claim the divine laws, as Allah the Almighty mentions in several verses in His Book:

" وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ " الأنفال : ٧٣

﴿ The Unbelievers are protectors, one of another ﴾

(Al-Anfâl 8: 73)

" وَكَذَلِكَ نُؤَيِّدُ الظَّالِمِينَ بَعْضًا " الأنعام : ١٢٩

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﴿ Thus do We make the wrong-doers
turn to each other ﴾

(Al-An`âm 6: 129)

He also says that they are the friends of the devil and he is their patron:

"وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ " البقرة : ٢٥٧

﴿ Of those who reject faith the patrons
are the Evil Ones ﴾

(Al-Baqarah 2: 257)

He the Glorified told us that they are the party of the devil, that they are losers and that they inspire their supporters with embellished speech:

"اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ
حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ " المجادلة : ١٩

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﴿ The Evil One has got the better of them: so he has made them lose the remembrance of God. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish! ﴾

(Al-Mujâdilah 58: 19)

”وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ” الأنعام : ١١٢

﴿ Likewise did We make for every Messenger an enemy, —evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception. ﴾

(Al-An`âm 6: 112)

4. ﴿but God is the Protector of the Righteous ﴾

He is their protector and they are His faithful followers who are loyal in obedience and faith, while He supports them with victory, guidance, mercy and bounty, as Our Lord the Exalted and Blessed says:

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" إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ " الأعراف : ١٩٦

﴿ "For my Protector is God, Who revealed the Book (From time to time), and He will choose and befriend the righteous." ﴾

(Al-A`râf 7: 196)

" اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ " البقرة ٢٥٧

﴿ God is the Protector of those who have faith: from the depths of darkness He will lead them forth into light... ﴾

(Al-Baqarah 2: 257)

He says that they are His party and that they are the prosperous and the victorious.

" أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ " المجادلة : ٢٢

﴿ They are the Party of God. Truly it is the Party of God that will achieve Felicity. ﴾

(Al-Mujâdilâh 58: 22)

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"وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ "

المائدة ٥٦

﴿ And to those who turn (for friendship) to God, His Apostle, and the (Fellowship of) Believers, —it is the Fellowship of God that must certainly triumph. ﴾

(Al-Mâ'idah 56)

How could such a support be compared to any other support? And how could such a party be equal to other parties? How could the support of feeble and powerless people who cannot grant you anything without the will of Allah be compared to the support of the Almighty of the heavens and earth?

How could such ignorant people, who have no knowledge, be compared to the All-Knowing Who has supreme knowledge of everything? Where are the people who have interests and who are unbelievers who support one another? Who

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are the people of shari`ah who are supported by Allah the Almighty?

Finally, those who deter them from the law of Allah, tempting them and urging them to follow other than it, repelling and repulsing people from it.

"وَهُمْ يُنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ "

الأنعام : ٢٦

﴿ Others they keep away from, and themselves they keep away; but they only destroy their own souls, and they perceive it not. ﴾

(Al-An`âm 6: 26)

"كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ * فَرَّتْ مِنْ قَسْوَرَةٍ " المدثر : ٥١،٥٠

﴿ As if they were affrighted asses, fleeing from a lion! ﴾

(Al-Muddaththir 74: 50-51)

— Allah tells us that they are characterized by a great wrong, which is shirk, and by the

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wrongdoing of those who turn themselves away from the laws of Allah to other laws. They are ignorant and run after their own interests. They are not the supporters of Allah but of the devil.

A Muslim either follows the laws of Allah and does not respond to those who turn away from them — by accepting the dominion, aid and protection of Allah — or he responds to their temptation and follows them, assenting and submitting to their repulsion of Allah's laws in preference to others. By choosing the latter course, he becomes one of them and abandons the support of Allah to supporting them. He turns to their shirk, injustice, ignorance and inclinations and stays away from Allah. They will not prevent him from the torment of Allah, and he and they will gain nothing but humiliation and abandonment by Allah in this life and in the Hereafter. There are only two ways.

So, you who believe in Allah, adhere to the laws of Allah and His support, and be aware of

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those who drive you away from the divine laws and call for other laws, for they stand calling by the gates of Hell and whoever returns their call, they answer him by throwing him into it. If they urge you to accept other than the laws of Allah, support the shari`ah wherever you are, for Mu`adh bin Jabal (May Allah be pleased with him) narrated: I heard the Messenger of Allah ﷺ say, “Take the bounty so long as it is a bounty, but when it becomes a bribe on religion, don’t take it, and don’t leave the bounty prevented by poverty and want. However, Islam has its own days, so adhere to the Qur’an wherever it goes. Yet the Qur’an and authority will separate, so do not leave the Qur’an. And some governors will be ruling you who judge for themselves what they do not judge for you. If you disobey them they will kill you, and if you obey them you will be misled by them.” They said, “O Messenger of Allah, what shall we do then?” He said, “Do as the companions of `Isa the son of Maryam did, for they were cut by saws and carried on wood. Death

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in the obedience of Allah is better than a life in the disobedience of Allah.”⁹²

Fight such people so long as you can, but if you fail and they force you to accept other laws than Allah’s, let Allah know in your heart that you hate this and that you detest it deeply, with no acquiescence, no surrender, and no self-deceit with hopes, and not even a grain of anything bad behind such faith.

The evidence of this detestation is seclusion and abstention from participation, as we have previously mentioned. Beware of the day when people will stand before Allah the Almighty, Who tells us how the weak and arrogant will speak that day, and how the Liar Shaitan will prove the arrogant true:

”وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ * وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ

⁹² Narrated by Abu Na`im in the chapter “Yazid bin Marthad”, part 5, p. 165, *Majma` Az-Zawâ'id*, part 5, p. 238.

اللَّهُ وَعَدُّكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُمْ فَأَخْلَفْتُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ
إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ
وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ
عَذَابٌ أَلِيمٌ " إبراهيم ٢١، ٢٢

☞ They will all be marshalled before God together: then will the weak say to those who were arrogant, “For us, we but followed you; can ye then avail us at all against the Wrath of God?” They will reply, “If we had received the guidance of God, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape.” And Satan will say when the matter is decided: “It was God Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me: then reproach not me, but reproach

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your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with God. For wrong-doers there must be a grievous Penalty.” ﴿

(Ibrâhîm 14: 21-22)

CONCLUSION

To conclude, we address this word not only to the working scholars who light the way of this ummah, and not only to the educators who raise their ummah on the minor issues of knowledge before the greater ones, and not only to the propagators of Islam who hold the lantern of this message —

"يُؤَلِّفُونَ رَسُولَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ
حَسِيبًا " الأحزاب : ٣٩

﴿ Who preach the Messages of God, and
fear Him, and fear none but God....﴾

(Al-Ahzâb 33: 39)

— bearing, for the sake of this message, all the death, imprisonment, expulsion, or the greatest torture that the human devils afflict them with.

No, we address it to the ummah as a whole, to its scholars and educators, its propagators and

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its best, its thinkers and common people. For advice is for the sake of Allah, His Messenger, His Book, and for the leaders and the Muslims in general.

We address it to all who believe in this religion, to all who are pleased with Allah as Lord, Islam as a religion, and Muhammad as a prophet and messenger.

To all these people we address our message, for due to our current erring ways, the way to Paradise requires that our call to Islam should be a call to:

1. A tawhid that saves us from shirk.
2. The creed of the followers of Sunnah and the Group, which saves us from innovations and error.
3. An identity that joins the ummah.
4. A dye that colors it.

5. A law that controls its life.

They are indispensable for the ummah.

To those who call for Islam as a dye in appearance and outer features without being an identity, belief, or laws, we say that the enemies of Islam will not leave us as Muslims who steadily hold fast to our guidance and way. No, on the contrary, we saw them in Bulgaria fighting and killing Muslims, even if they did not practice anything of it but had only a Muslim name. We saw our enemies fighting them only because they had Muslim names to say nothing of holding fast to the way and the guidance. In Bosnia-Herzegovina, we found them killing people only because they had Islamic roots. We heard about the most horrible massacres and violations of everyone who belonged to those roots. Allah the Almighty says:

" وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا "

البقرة : ٢١٧

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﴿ Nor will they cease fighting you until they turn you back from your faith if they can... ﴾

(Al-Baqarah 2: 217)

Then, we are not only bound to the obligation of the Qur'an and Sunnah in our individual behavior, but we are also required to gather round them and to work to make Allah's word supreme.

"وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ
بِمَا يَعْمَلُونَ بَصِيرٌ" الأنفال : ٣٩

﴿...until there is not more tumult or oppression, and there prevail justice and faith in God altogether and everywhere... ﴾

(Al-Anfâl 8: 39)

This will not become a fact except through an Islamic identity that gathers us round Islam. An identity is unable to be constant or to confront the

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conflicts of our time unless it is established on a creed. And in its realization of the worship of Allah, a creed must accept His laws and denounce any others. Thus, Islamic shari`ah is obligatory, and the way and the guidance cannot be preserved without implementing it while we neglect and flee from the divine laws.

Some of our loved ones were worried by the setting aside of Allah's laws and orders in life and were sleepless because of the collapse of the last stronghold of shari`ah, which was the nation of the Islamic caliphate⁹³. So they called for implementing the shari`ah as divine laws apart from the laws and constitutions of the false gods for which Allah did not give authority, and they called for such things without the tawhid, creed, identity or dye of Islam. To those people we say:

⁹³ It is a historic reality of the establishment of the current Islamic movement putting aside the deviations of the Ottoman caliphate.

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Dear ones, the shari`ah must have a dye because Allah's shari`ah is not just a number of laws controlling the lives of people, but it is also a complete dye that colors life. Those responsible for implementing the shari`ah should have a dye that colors them, for if one lacks something he cannot give it. This is the first thing.

Secondly, the perpetual conflict between good and evil and between the followers of Allah and the followers of the devil is set so that Allah's word should be supreme. His laws should be dominant, prevailing, and widespread, while the word of the unbelievers should be the lowest. Their laws and shirk should be overcome and degraded.

The human devils do not effect this, and it does not become a fact even if all the pious ones of this ummah ask for it, or even if all the public of this ummah or the majority ask for it. Take the example of Algeria. When the majority of the Algerian people chose Allah's shari`ah to govern

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their lives, all the powers of evil joined in alliance to hinder Allah's word from becoming the supreme word. The French president declared that if circumstances required a French army to invade Algeria to stop this, he would order one.

Dear brothers and sisters, the establishment of shari`ah in a society needs an ummah that believes that the obligation to the Qur'an and Sunnah and the gathering round them is imperative, that they are its identity, which does not accept or agree on any other identities. It is an ummah that denounces irreligious secularism and the separation of religion and government. It is an ummah that refuses to be loyal to the unbelievers and the fellowship of the international camps of shirk because of its belief in the creed of tawhid. It sees that accepting such things is kufr that dismisses it from religion, and this is true. This ummah shows great courage in its adherence to its creed, identity, and laws, no matter what pressures it may face. If such an ummah is found, this will

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fill the political void, which will turn away the plotting of its enemies, making them lose hope of diverting it from its religion, creed, identity and laws. This is the essence of Allah's words:

" الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ " المائدة : ٣

﴿ This day have those who reject Faith given up all hope of your religion: yet fear them not but fear Me. ﴾

(Al-Mà'idah 5: 3)

For shari`ah cannot be stable in any society without a clear creed and a unified identity devoid of any confusions and away from shirk and personal interests.

Some of our people and our cultured ones call for Islam as a heritage and cultural identity that gathers the ummah to face Francophonism (foreign culture and heritage) without emphasizing that this identity should be accompanied by laws, creed, tawhid, or dye. To

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them we say: You are chasing after a mirage or a mere wind because the identity is a bond of assembling, not a bond of diversity, for every group of people gathers round its bond and refuses to gather around any other identity.

This is because agreeing on the Islamic heritage and culture only as an identity without fixing this identity on pure tawhid will allow the worldly non-Islamic systems to mix with this identity, thus making room for socialism, democracy, capitalism and other trends. Consequently, there will be a socialist Islam that has its own identity, and another capitalist one with its own bond, and a third democratic with its own points of attraction, and a fourth liberal one, and so forth of worldly irreligious trends.

In this confusion, some people call for Islam as a culture and heritage from an Arabic, Turkish, Persian or Middle Eastern point of view. Thus, there would be an Arabic Islam or a Turkish, Persian or Middle Eastern one, or another

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Berber, rural, or desert one. Thus, Islam would be more than one and, consequently, the identities would differ, Islam would lose its power to attract, and the identity of the Muslims would vanish. So, for the Islamic identity to be adequate as one center to attract the Muslims, it has to be established on the pure tawhid of worshiping Allah and on a correct creed by believing all that the Prophet said and by being totally and firmly committed to the sha`ah of the Prophet. This means that the identity needs tawhid, creed, and divine laws, and the shari`ah needs a dye, as we said previously.

To those sincere people who call for Islam as tawhid and creed without dye, shari`ah, or identity, we say: Dear brothers and sisters, this will result in our being a mere dogmatic group of Muslims. And if our enemies do not leave us alone only because we belong to Islam, as we said before, what would be the case if we adhere to Islam as a correct creed?

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So, to protect this correct creed, the ummah has to agree on it and its people have to support it. This requires the Islamic identity that gathers the ummah and the dye that colors it, and the shari`ah that govern its life.

Thus we say that the current Islamic movement should not have limited its call to a creed that people believe in — even if it is correct — without having this creed coloring the individual and the society completely. It also should not have limited itself to an outward appearance or manner — even if they were good. Nor to an identity around which people gather as a component of their community life or an element of their coherence — even if it had been capable of this. Nor in a number of laws — even if they were divine — that rule its life without the totality of the divine direction.

If it is necessary for an Islamic movement to direct its call to the totality of the divine direction with regard to the practical, applied point of view

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in daily pursuits, it should not limit itself to spheres of charity, factions, sports, scouts, education, pedagogy, jurisprudence, or any other sphere that has limited aims. On the contrary, it should leave this restriction for a higher aim and a greater target, which is reviving the ummah by the Qur'an. Regarding this, the martyr Imam Hassan Al-Banna said:⁹⁴

Brothers and sisters, you are not a benefit association or a political party or an establishment set for limited purposes. But, you are a new spirit circulating in the heart of this ummah reviving it with the Qur'an, and you are a new light that disperses the darkness of materialism by knowing Allah and a resonant sound that is raised echoing the call of the Prophet. It is from the truth that does not exaggerate that you feel you are bearing this burden after all the

⁹⁴ Hassan Al-Banna, *Majmû'at Risâ'il Al-Imâm Ash-Shahîd*, p. 144.

people had abandoned it. If you are asked what you call for, let your answer be, “We call for the Islam that Muhammad ﷺ called for, and government is part of it and freedom is one of its duties.” If you are told that this is politics, say, “This is Islam and we do not know such divisions.” If you are told that you are callers for a revolution, say, “We call for truth and peace. We believe in it and are proud of it. If you revolt against us and stand in the way of our call, Allah would give permission to defend ourselves and you would be the unjust rebels.”

And if you are told that you seek the aid of persons and organizations say,

" فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ "

غافر ٨٤

﴿ “We believe in God, —the One God—
and we reject the partners we used to
join with Him.” ﴾

(Ghâfir 40: 84)

If they exceed the limits in their hatred
say,

” سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ” القصص : ٥٥

﴿ “Peace be to you: we seek not the
ignorant.” ﴾

(Al-Qasas 28: 55)

He (May Allah be merciful to him) rejects limited aims for the Islamic movement. A spirit circulates in the ummah reviving it with the Qur’an. We have already passed over how the Qur’an combines the two sides of the revival, which are:

1. The strength of the religious feeling.
2. The lawful origin.

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It revives the hearts by rousing the emotions, as Allah the Almighty says:

"كِتَابًا مُتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ " الزمر : ٢٣

﴿... a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of God's praises.﴾

(Az-Zumar 39: 23)

"وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ " المائدة ٨٣

﴿ And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognise the truth: They pray:

“Our Lord! We believe; write us down among the witnesses.” ﴿

(Al-Mâ'idah 5: 83)

This is the first side. The second side of revival is that the Qur'an verifies the truth and invalidates falsehood, hurls truth at falsehood and triumphs over it. It establishes and makes clear. Allah the Glorified says:

"الر كِتَابٌ أُحْكِمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ " هود : ١

﴿ A. L. R. (This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail, — from One Who is Wise and Well-Acquainted (with all things). ﴿

(Hud 11: 1)

The current Islamic movement was able to arouse the religious awareness and mobilize the Islamic feelings of many people. However, it is

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still stumbling and deviating from the way in its foundations of shari`ah.

Thus, this message is a step on the way of the foundation and a lantern for this ummah that lights some of the deep darkness that surrounds it on its way to its Lord.

It collects the words of the great scholars from different centuries, various ages, places, and schools who lighted the way of this ummah.

They are leaders of guidance whom we should follow and on whose road we should step. Their differences in ijtiḥad and the differences in their opinions and understanding of the texts did not prevent them from being one ummah.

" إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ " الأنبياء : ٩٢

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﴿ Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other). ﴾

(Al-Anbiyâ' 21: 92)

This ummah has a clear aim and a single demand in life, which is working to implement the religion of Allah on earth

" حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ
بَصِيرٌ " الأنفال : ٣٩

﴿...until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere; ﴾

(Al-Anfâl 8: 39)

We ask our brothers and sisters who are responsible for the Islamic movement and its youth to be on one course, which is:

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1. The comprehensiveness of the call that is rooted in the totality of the divine direction.
2. Leaving the limited aims to the message of revival.

Consequently, if the unity of approach is preceded by the unity of aim, then the unity of the Islamic work is fulfilled, even if its spheres differ or its schools and instructions vary. This one ummah asks its children to produce a leading group of the best who have a firm will and will lead the way, enduring the sacrifices and insisting on the principles and keeping the aim. It abandons the limited aims to a spirit that circulates in the ummah, reviving it with the Qur'an, as illustrated by Allah's words:

"وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ " آل عمران : ١٠٤

﴿ Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding

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what is wrong: they are the ones to attain felicity. ﴿

(Al `Imrân 3: 104)

They will be the choice ones who do not forget that they are a model of the ummah of Islam, a part of it, and one of many groups that all work for Allah's sake, for the sake of the welfare and benefit of this ummah, not for its own sake, or for the sake of its members, or its own existence. They are innocent of the description that Allah disapproves of:

"إِنَّ الدِّينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ " الأنعام : ١٥٩

﴿ As for those who divide their religion and break up into sects, thou hast no part in them in the least ﴾

(Al-An`âm 6:159)

They are innocent of this description and free of those so described by Allah, and His Messenger

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was cleared of them. The Mother of the Believers Umm Salamah (May Allah be pleased with her) said, "Your Prophet was clear of those who sow dissension and form parties."⁹⁵

This group of the best separates itself from the characteristics of partisanship that is rejected and censured by Islam by Allah's words. It turns instead to the characteristics of the groups who do Islamic works that are approved of by Allah's words:

"وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ " آل عمران ١٠٤

﴿ Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. ﴾

(Al `Imrân 3: 104)

⁹⁵ Ash-Shatbi, *Al-I`tisâm*, part 1, p. 60.

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And the Prophet ﷺ said about it, “There will still be a group of my people fighting for right and Allah will turn away the hearts of some people and bless them from them till the Hour comes.”⁹⁶

In order to fulfill this, this group of the best must do the following:

1. Make the general allegiance to Muslims precede allegiance to its own people if they conflict.
2. Make its relation on a work basis and not on a basis of affiliation.
3. Preserve the unity of the identity and the doctrine with other groups of the people of Sunnah and the group.

⁹⁶ Narrated by An-Nasa'i, and the *Sahîh* of Al-Bukhari (the chapter of the Prophet's saying “There will still be a group of my people on the right” and they are the people of knowledge.) In the explanation of this chapter in *Fath Al-Bâri*, Ibn Hajar mentioned one of the narrations of this hadith, which is the narration of 'Umar bin Hani': “There will still be a group of my people implementing Allah's laws not harmed by those who let them down till they die on this.” An-Nasa'i, part 6, p. 214, no. 3561.

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It is a group of the best that is careful in its daily practices not to have any of the disapproved characteristics of partisanship. Thus, it does not put its personal allegiance before its general allegiance. It does not forget that its framework is one of work and not of affiliation, and it does not differ in identity or doctrine.

They are a faithful group of the best, and Allah caused them to love faith and embellished it in their hearts and made them detest kufr, wrongdoing and disobedience as a blessing and favor from Him. I hope that Allah will fulfill His promise to His faithful worshipers.

" وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ
ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ " النور : ٥٥

﴿ God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He

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granted it to those before them; that He will establish in authority their religion — the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate aught with Me. If any do reject Faith after this, they are rebellious and wicked. ﴿

(An-Nûr 24: 55)

And let our last prayer be all praise to Allah the Lord of all the worlds.

