

The Religion of Islam

And the Jama'ah of the Muslims

Indeed, all praise is due to Allah. We praise Him and seek His help. Whomsoever Allah guides there is none to misguide, and whomsoever Allah leaves to stray there is none to guide. I testify that there is no god except Allah alone, who has no partner, and that Muhammad is His slave and Messenger ﷺ. As for what follows:

The purpose of this series is to clarify the reality of Islam and the necessity of the Jama'ah. We ask Allah to grant both us and you understanding of Islam and to keep us firm in the Jama'ah of the Muslims.

Allah ﷻ said, "This day I have perfected for you your religion and completed My favor upon you and have approved Islam as the religion for you" (Al-Maidah 3). He ﷻ also said, "Indeed, the religion with Allah is Islam" (Al 'Imran 19). He ﷻ also said, "And whoever desires other than Islam as a religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Al 'Imran 85).

Thus, the religion which Allah is pleased with for the people and other than which He does not accept from them is Islam. Its reality, both linguistically and religiously, is: salamah, meaning ikhlas, and istislam to Allah, meaning submission to Him.

Abul-'Abbas Ibn Taymiyyah ﷺ said, "Islam is to submit to Allah alone, and the term Islam encompasses istislam (submission) as well as having ikhlas (sincerity) in this istislam to Allah ... So whoever does not submit to Him is not a Muslim, and whoever submits to other than Him the same as he submits to Him is not a Muslim, and whoever submits to Him alone is a Muslim, as in the Quran, 'Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve' (Al-Baqarah 112). He also said, 'And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as an intimate friend' (An-Nisa 125)" (An-Nubuwwat).



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Allah is the Judge, the Rule is His

Indeed, the statement of tawhid (la ilaha illallah), which negates ilahiyyah (the right to be worshiped) from all but Allah and affirms it for Allah alone, nullifies all forms of major shirk – in rububiyyah (lordship), uluhiyyah (godhood), and al-asma was-sifat (names and attributes)¹ – for the ilah (god) is the one that deserves to be worshiped and obeyed due to "those attributes it possesses necessitating that it be loved with the utmost love and submitted to with the utmost submission" (Taysir al-'Aziz al-Hamid). Thus, whoever does not single out Allah with ilahiyyah in all forms of worship and obedience has nullified the shahadah of tawhid and – through his actions – has belied what he claims of belief in the tawhid of rububiyyah and al-asma was-sifat.

From among the different forms of worship that Allah ﷻ has singled out for mention in His Book and in the Sunnah of His Prophet ﷺ is the act of seeking judgment from His legislation alone and ruling by it alone. This is what is necessitated by one's belief that Allah is "the most just of judges" (Hud 45) and "the best of judges" (Al-An'am 57), that there is none more just in word than Allah, that there is none better than Him in judgment,

1 Tawhid is traditionally categorized by scholars into three categories: rububiyyah, uluhiyyah, and al-asma was-sifat. Tawhid of rububiyyah (lordship) means that there is no Lord but Allah, no one creates except Him, and no one provides the creation with what it needs save Him. This tawhid was recognized by the Arab mushrikun, as Allah ﷻ said, "If you were to ask them, 'Who created the heavens and the earth?' they indeed would say, 'Allah.' Say, 'Then have you considered what you supplicate besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say, 'Sufficient for me is Allah; upon Him [alone] rely the [wise] relyers'" (Az-Zumar 38). This tawhid did not exclude the mushrikun from takfir nor did it save them from the sword and Hell-fire. Allah ﷻ said in this regards, "Most of them believe not in Allah except while they commit shirk" (Yusuf 108), meaning, they believe in rububiyyah but disbelieve in uluhiyyah. Tawhid of uluhiyyah is to worship Allah alone, as none deserves to be worshiped except Him. Tawhid of al-asma was-sifat means that Allah ﷻ has the most beautiful names and loftiest attributes and that He has no equal therein.



photo source: Rumiayah, issue 3, page 16