



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

## THE DEEN OF ISLAM

### INTRODUCTION

With the UK general election which was recently over, many Muslims were disappointed that the Labour party lost. Many Muslims see Labour as the party which champions the rights of the Muslims. However, we have to understand that NOT A SINGLE PARTY IN THE UK embraces our Islamic values completely and as Muslims, we vote for the party which hopefully will allow us Muslims to continue to practise our religion freely without any conditions.

All political parties have certain manifestos which go really against the teachings of Islam and we must take note of these.

We have to remember that Allah has Chosen us to be Muslims:

*"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..."*

When this verse was revealed even the Jews said that if this verse was to be revealed to them, they would have taken it as a day of celebration.

Islam has its own shariah laws - and those who classify themselves as Muslims, if we truly believe in the religion of Islam, we have no option but to adhere to its laws. (4:64). Any wavering or doubts in the belief the shariah law is the truth which comes from Allah will take us out of the folds of Islam. Please do NOT let the Orientalists or secular people vilify "shariah law" as only revolve around cutting of hands or stoning. These are just a minute portion of the shariah law. Shariah law encompass everything which we do as a way of life, such as:

- respecting your parents
- How to treat your neighbours
- Why we should help the poor and needy
- Consequences of being suspicious and back biting
- Inheritance
- Divorce
- Who should be your "awliya"
- Be careful of committing shirk and the consequences

- Rules about alcohol and gambling
- Consequences of homosexuality
- Dealing with business – don't cheat
- Lending money and interest

We have been reminded by Allah in the following verses:

*Say (O Muhammad [SallAllahu 'alayhi wa sallam]): " Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."*

6: 162-163

Our Purpose in life MUST BE TO WORSHIP ALLAH:

*"And I (Allah) created not the jinns and humans except they should worship Me (Alone)."*  
51: 56

*"O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun."* 2: 21

## **DEFINITION OF "DEEN"**

Allah Informed us:

*"The Deen before Allah (accepted by Allah) is Islam."* 3:19

The word "Deen" and the word Islam were mentioned many times in the Qur'an, they are considered the most important words in the life of all Muslims.

The guidance, success in this life and in the Hereafter depends on two things: Understanding the meaning of these two words (deen and Islam), and applying their meanings in our life.

The word 'deen' is used in several meanings. The first is sovereignty, power, lordship, kingship, or rulership. The second is the opposite of this, i.e. submission, obedience, service or slavery. The third is to bring to account, to judge, or to dispense reward and punishment for actions. All those three uses are found in the Qur'an.

Allah says:

The only (true) Deen in the sight of God is (man's) self-surrender (to Him). (Aal `Imran 3:19)

Here, *deen* is that way of life in which we recognise Allah alone as the possessor of all power and majesty and surrender ourselves to Him. We must not abase or humble ourselves before anybody save Him. We must regard only Allah as Master, Lord, and Sovereign, and must not be slaves or servants to anybody but Him. We must accept only Allah as the Lord of reward and punishment. We should covet no reward, fear no punishment, except His. Islam is the name of this *deen*.

The word “deen” is used in the Arabic language to give different meanings, most importantly are:

### **1-Subjugation, authority, and ruling**

- a. Allah (swt) subjugated people to obey him. Subjugated here is a literal translation of the word “deen”.
- b. Allah (swt) has authority over people. “Authority” here is another literal translation of the word “deen.”

Sayyiduna Shaddaad bin Aus (Radiyahallahu Anhu) reports that the Prophet of Allah (Sallallahu Alaihi Wasallam) said: “The intelligent person is the one who keeps a check on himself and does actions that will benefit him after death; and the foolish person is the one who follows his desires and places false hope in Allah.” (Tirmizi, Hadith #: 2459)

This means that the intelligent believer is the one who has subjugated himself and made himself obedient to Allah. In this context, also, the past participle would be subjugated, ruled and submitted.

Allah (swt) says;

**(If you are not subjugated, then return it if you are truthful.) [Qur’an 56:87]**

This means, if you are not forced by the will of Allah in the issues of death and life, then try to return your soul to your body- after it has left it- if you can.

### **2-Obedience and submission due to subjugation.**

### **3-The method and the habit.**

### **4-Punishment, reward and judgment.**

These four linguistic meanings constitute the concept of the word “deen” in the Qur’an. Therefore, “deen” implies a comprehensive system of life that is composed of four parts:

1-The ruler ship and the authority belong to Allah (swt) only.

2-The obedience and submission are to Allah (swt).

3-The comprehensive system (intellectual and practical) is established by this authority (Allah) – the shariah

4-The reward given by this authority (Allah) to those who followed the system and submitted to him and the punishment inflicted upon those who rebel against it and disobey it.

Based on this definition of “deen”, we can conclude that it is a submission, and worship by man for the creator, the ruler, the subjugator in a comprehensive system of life with all its belief, intellectual, moral and practical aspects.

After understanding this definition of the Arabic word “deen”, we realise that it is not correct to translate it into English using the word “religion”.

Muslims must do their best to clarify to others the reality of the word “deen” in the Islamic perspective; also they should implant this reality in their youth’s minds so that they will not confuse the concept of “deen” with all other erroneous and distorting definitions.

### False Deen

False *deen* arises when you ascribe real powers to anyone besides Allah, when you take anyone as a real ruler and master, as a dispenser of real reward and punishment, when you bow your heads before him in humility, when you serve him and obey his orders, when you covet his reward and fear his punishment more than Allah’s. This kind of *deen* Allah never accepts because it is totally contrary to reality.

No other being in the whole universe except Allah possesses any power and might, nor does anybody else’s sovereignty and kingship exist. We have not been created to be servants and slaves of anyone or anything but Allah, nor is there anyone else except that real Master who can judge us and award reward and punishment.

In many places in the Qur’an these facts have been explained.

*And whoso seeks a Deen other than Islam, it will not be accepted from him. 3:85*

Thus, anyone who disregards the sovereignty and kingship of God, acknowledges someone else as his master and ruler, becomes his servant and slave, and considers anyone as a dispenser of reward and punishment in his own right, will never have his Deen or conduct accepted by God because:

*“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right Deen.” 98:5*

God has not created human beings to serve anyone except Himself. It is, therefore, incumbent on them to turn away from all false gods and reserve their submission, or their true *deen*, for Allah alone. They should single-mindedly devote themselves to His service and consider themselves as being accountable only to Him:

*What! Do they seek a deen other than God’s, whereas unto Him surrenders whatever is in the heavens and on earth, willingly or unwillingly, and unto Him all must return? 3:83*

How can we human beings incline to be servants and to submit to someone other than God, when all other things on earth and in the heavens are slaves and obedient servants of God alone, accounting for their deeds to no other authority than God? Does man want to adopt a deviant way for himself, some kind of independent and autonomous existence, in defiance of the entire universe?

He it is Who has sent forth His Messenger with the Guidance and the way of Truth, so that he makes it prevail over all ways (religions), however much *mushriks* (who take gods besides God) may dislike it. (At-Tawbah 9:33)

Thus these three meanings of *deen* stand out:

- To acknowledge God as Lord, Master and Ruler.
- To obey and serve only Him.
- To be accountable to Him, to fear only His punishment and to covet only His reward.

*Deen* also includes obedience to God’s Messengers. For the commandments of God have been given to human beings through His Books and His Messengers.

*Children of Adam! If there should come to you Messengers from among you, who convey My revelations unto you, then whosoever refrains from evil and lives rightly no fear shall be on them, and neither shall they sorrow. (Al-A`raf 7:35)*

No individual receives Allah’s commandments directly.

Hence, whoever acknowledges Allah as Ruler can be accepted as obedient to Him only when he becomes obedient to His Messengers and lives by the guidance received through them.

*Deen* consists of these fundamental principles.

## THE CONCEPT OF ISLAM

Islam in the Arabic language and in the Holy Qur'an means total submission and obedience.

However, the original meaning of "Islam" in the Arabic language is the acceptance of a view or a condition which was not previously accepted.

In the language of the Holy Qur'an, Islam means the readiness of a person to take orders from God and to follow them. "Muslim" is a word taken from the word Islam. It applies to the person who is ready to take orders from God and follow him.

Allah (swt) says;

*(Abraham was not a Jew nor a Christian, but he was an upright (man), a Muslim; and he was not one of the Polytheists.) [ 3:67]*

The message which was revealed to Prophet Mohammad (SallAllahu 'alayhi wa sallam) is called Islam, and to profess the belief in his message is also Islam. Muslim, also, has come to mean the person who follows the message of Mohammad (SallAllahu 'alayhi wa sallam) and believes in its truthfulness.

Allah (swt) says;

*(Do they seek a deen other than the deen of Allah and to him all what is in the skies and in the earth have submitted willingly or forcefully and to Him they shall return.) [Qur'an 3:83]*

The word "Islam" was used in the Qur'an as a symbol for the word "deen" that was revealed by Prophet Muhammad (SallAllahu 'alayhi wa sallam).

Prophet Muhammad (SallAllahu 'alayhi wa sallam) stated that his teachings contain the teachings of all the previous prophets and all the Divine commandments. When a person professes the belief in the truthfulness of Prophet Muhammad and pledges to follow his message, he, in fact, will be stating his readiness to obey the orders of God unconditionally.

### **"Deen al Tawheed" (The belief in the Oneness of God)**

Islam, sometimes, is called the "deen al tawheed": religion of One God, because its main theme is the unity of God. The doctrine of One God is the most emphasised and repeated principle in the Holy Qur'an.

### **"Deen al Fitrah" (The religion of the nature)**

Also, Islam could be called "deen al fitrah" which means the religion of the nature or

the religion which is in accordance with human nature, because its teachings are acceptable to the human mind when it is freed from illogical thinking and superstition.

Islam is a divine system, with it Allah (swt) sealed all other "deens" and religions, and he made it a comprehensive system that deals with all aspects of human life (Belief, intellectual, moral and practical).

This system is based on total submission to Allah (swt) alone, purifying worship to him only, and following the traditions (sunnah) of Prophet Muhammad (SallAllahu 'alayhi wa sallam).

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We have to thankful to Allah for Choosing us to be Muslims. ONLY THOSE whom Allah has Guided will make Islam as a way of life. Islam is the passport which we need to enter Jannah. We need Allah's Mercy as a visa before entry into Jannah, and everyone must obtain Allah's Mercy for entry into Jannah.

How to be grateful to Allah?

Ibn Al Qayyim Rahimullah stated that the pillars of being thankful to Allah are:

1. Submission of the believer to Allah

Submission must be a complete submission. It is not up to you to choose which of Allah's Commands we must obey.

*"No believing man nor any believing woman should exercise any choice in their affair once Allah and His messenger have decided upon some matter. Anyone who disobeys Allah and His messenger has wandered off into manifest error" - (33:36).*

Iblis received the wrath of Allah for refusing to bow to Adam (AS).

*(Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay." (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 7: 12-13*

Even Adam (AS) lost Allah's Blessings when he ate the fruit from the forbidden tree, even though he repented soon after he realised his error.

*Verily, you have (a promise from Us) that you will never be hungry therein nor naked.*

*And you (will) suffer not from thirst therein nor from the sun's heat.*

*Then Shaitan (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"*

*Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.*

20: 118-121

## 2. Love of Allah

It is difficult to Love One Whom we cannot see and Whom we have not met. We have to understand how Allah first of all, has given us the opportunities to enter Jannah by Guiding us to Islam. Many claim that they love Allah but simply have not shown this love and continue to disobey Him.

Imam Ibn al-Qayyim (rahimahullah) said: The reason which cause *mahabbah* (love) of Allah to develop, are ten:

First: Reciting the Qur'an, reflecting and understanding its meaning and its intent.

Second: Drawing closer to Allah Almighty through optional deeds, after fulfilling the obligatory duties.

Third: Being continuous in the dhikr (remembrance) of Allah, with the tongue, the heart and the limbs under all circumstances. The more continuous the dhikr, the more love develops and intensifies.

Fourth: Giving precedence to what Allah loves over personal loves, when being overcome by desires.

Fifth: Contemplating and pondering over the Names and Attributes of Allah.

Sixth: Recognizing and remembering the favors and bounties of Allah both manifest and hidden.

Seventh: To be humble and submissive before Allah and this is the greatest matter.



Eighth: To be in seclusion reciting the Qur'an, during that time in which Allah descends to the lowest heaven (which is the last third of every night), finishing this recitation with seeking Allah's forgiveness and repenting to Him.

Ninth: To sit in the gatherings of the true and sincere lovers of Allah, reaping the fruits of their speech, and not to speak except if there is benefit in it and that you know that such talk will increase you in goodness and that it will benefit others as well.

Tenth: To stay clear of all those causes which distances the heart from Allah the Mighty and Majestic.

So these are the ten reasons which cause the person to develop true love for Allah and to reach the rank of al-mahabbah, by which he reaches his Beloved.

Dhikr is another way of acquiring Allah's love. However, we need to be cautious here and ensure that whenever we are doing Allah's dhikr we should be doing it wholeheartedly and with complete focus.

There are two major mistakes people make while doing Dhikr (remembrance) of Allah:

- We do the dhikr without understanding the meaning of those Adhkaar.
- We do dhikr absent-mindedly, meaning our tongue is moving with Allah's remembrance, but we don't know when we began the dhikr or when we finished it.

Still, many scholars say that even if one makes the above mistakes in his/her dhikr, they will still be rewarded, but not with the same level of reward as someone who performed the dhikr consciously and with complete *Ihsaan*.

*(Ihsaan is a level of faith when the believer really feels that Allah is watching him all the time, so the believer struggle to please Allah doing all kind of good deeds and acts of worship for Allah sake only)*

Also, we should love what Allah loves:

In Surah Al Baqarah, 222 Allah Almighty says:

الْمُتَّطَهِّرِينَ وَ يُحِبُّ التَّوَّابِينَ يُحِبُّ اللَّهُ إِنَّ

*"Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves."*

### 3. Acknowledging His Favours

We have to recognise all the Favours that Allah has Given us, especially when He Chose us to be Muslims. His Guidance by easing our acts of worship is a big favour. Everything comes from Him.

### 4. Praising Him for His Favours

We say "alhamdulillah" for many things – after eating, after sneezing, after receiving good news, etc.

We praise Allah in our prayers many times, and we must never forget that whether good or bad things happen to a believer, it is always a win win situation.

Suhaib reported: The Messenger of Allah, peace and blessings be upon him, said:

Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him, and if he is harmed, then he shows patience and thus there is good for him.

Source: Sahih Muslim 2999

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said:

I am amazed by the believer. Verily, Allah does not decree anything for the believer except what is good for him.

Source: Musnad Ahmad 12495

Many du'a has been taught to praise Allah, because even being thankful to Allah is a Favour by Him to us.

*"My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 27: 19*

### 5. Refraining from utilising the favours in ways that displeases Allah.

We have to strive to please Allah all the time.

- The mouth that he gave us should be used many times to please him such as reciting the Qur'an, performing dhikr, doing da'wah, enjoining good and forbidding evil, etc. It should not be used to back bite slander, say things which you do not know, especially about Allah.
- The feet that Allah has Given us should be used to worship Allah, go to the mosques, lectures, etc, and not to use to go to haram places.
- The time that Allah has Given us must be used wisely, and must not be wasted, especially in doing things that will displease Him – spending hours playing games, interacting on social media, shisha, etc.

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."

Source: Shu'ab al-Imān 9575

Grade: *Sahih* (authentic) according to Al-Albani

### THE THREE QUESTIONS IN THE GRAVE

Don't forget the 3 questions which will be asked in the grave:

The angels Munkar and Nakeer question one in the grave. There are differing words about what they will ask about Rasulullah (Sallallahu 'alayhi wa sallam). One narration says, 'What do you say about this man?' and one says, 'Who is this man who was sent among you' and there are others. The angels will question in different manners depending on the person. The angels talk for longer or shorter periods of time depending on the person as in some Hadiths additional question or remarks are present. And Allah knows best.

Part of long hadith narrated by Abu Dawood, 4753

*So his soul is returned to his body and there come to him two angels who make him sit up and they say to him, 'Who is your Lord?' He says, 'Allaah.' They say, 'What is your religion?' He says, 'My religion is Islam.' They say, 'Who is this man who was sent among you?' He says, 'He is the Messenger of Allaah (peace and blessings of Allaah be upon him).' They say, 'What did you do?' He says, 'I read the Book of Allaah and I believed in it.' Then a voice calls out from heaven, 'My slave has spoken the truth, so prepare for him a bed from Paradise and clothe him from Paradise, and open for him a gate to Paradise.' Then there comes to him some of its fragrance, and his grave is made wide, as far as he can see.*

Some people think, 'I'll be a profligate and just learn these answers by heart and enter Jannah'. That world is different to this world; the heart will speak what it contained. A person will answer according to what his actions were.

### Question 1

<p>رَبِّيَ اللهُ</p> <p>Rabbi Allah</p> <p>My Lord is Allah</p>	<p>مَنْ رَبُّكَ؟</p> <p>Mar rabbuk?</p> <p>Who is your lord?</p>
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### Question 2

<p>دِينِي الْإِسْلَامُ</p> <p>Deeni Al-Islam</p> <p>My religion is Islam</p>	<p>مَا دِينُكَ؟</p> <p>Maa Deenuk?</p> <p>What is your religion?</p>
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### Question 3

<p>نَبِيِّ مُحَمَّدٍ</p> <p>Nabiyyee Muhammad</p> <p>My Prophet is Muhammad ﷺ</p>	<p>مَنْ نَبِيُّكَ؟</p> <p>Man Nabceuk?</p> <p>Who is your Prophet?</p>
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### IMPORTANT DHIKR:

There is also a dhikr for morning and evening which we should say:

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا".

Radheetu billaahi Rabban, wa bil-'Islaami deenan, wa bi-Muhammadin (sallallaahu 'alayhi wa sallama) Nabiyyan.

I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad (peace and blessings of Allah be upon him) as my Prophet. (Recite three times in Arabic .)

Reference:

"Allah has promised that anyone who says this three times every morning or evening will be pleased on the Day of Resurrection." Ahmad 4/ 337, An-Nasa'i, 'Amalul-Yawm wal-Laylah p. 4, Ibn As-Sunni (no. 68), At-Tirmithi 5/465. Its chain of transmission is good (Hasan), Ibn Baz, p. 39.

## CONCLUSION:

We must worship Allah until our last breath:

"And worship your Lord until there comes unto you the certainty (i.e. death)." 15: 99

We make du'a that Allah will Allow us to remain steadfast on our Deen and Grant us with the ability to die in the state of Islam, as Allah Commanded us:

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah." 3: 102

*Our Lord! pour out on us patience, and cause us to die as Muslims."*7: 126

*"Our Lord! Verily, we have heard the call of one (Muhammad SallAllahu 'alayhi wa sallam) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abrar (those who are obedient to Allah and follow strictly His Orders).*

*"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."*

3: 193-194

*"The (Only) Creator of the heavens and the earth! You are my Wali (Helper, Protector, etc) on this earth and in the Hereafter. Cause me to die as a Muslim and Join me with the righteous."*

12: 101

**AMEEN! AMEEN! YA, RABBUL 'AALAMEEN!**