

The Road to Falah



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Preface

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

Praise be to Allah, the Lord of Worlds and peace and blessings be upon His beloved Prophet Muhammad (pbuh), his family, and his companions.

My humble contribution, Al Humdulillah, in the form of this book, The Road to Falah, is immensely inspired by the Glorious Qur'an—the 'ultimate guide,' 'the light for all mankind.' And I strongly feel every Muslim should read and imbibe the teachings of the Qur'an in their life in totality. This is so because Allah says:

“Verily this Qur'an doth guide to that which is most right (or stable) and giveth the glad tidings to the Believers who work deeds of righteousness that they shall have a magnificent reward;” (Surah Al-Isra 17:9)

“And We have sent down to thee the Book explaining all things, a guide a Mercy and glad tidings to Muslims.” (Surah An-Nahl 16:89)

“Alif Lam Ra. A Book which We have revealed unto thee in order that thou might lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of (Him) Exalted in Power Worthy of all Praise!” (Surah Ibrahim 14:1)

Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind and also clear (Signs) for guidance and judgment (between right and wrong). (Surah Baqarah 2:185)



This book is a modest effort to compile some of the verses of the Qur'an and authentic traditions (Sunnahs) of the Prophet (pbuh) which if followed and practised in all honesty then Inshahallah we would be treading the path to falah (success), in this life as well as in the hereafter.

It is unfortunate that today when people find their 'modern' ways of life incompatible with the commandments of Allah, they justify their ways/actions by saying that the commandments of Allah were actually revealed for that particular time or people or situations or for so and so reasons and has little or no relevance in the light of today's lifestyle. Alas, they do not know that these commandments are suitable and relevant for all times and are applicable till the Day of Judgement!

Acknowledgement

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Zeya Khan

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1

DEFINITION OF ISLAM

The word “Islam” is derived from two Arabic words— ‘Salm,’ which means ‘peace’ and ‘Silm,’ which means ‘submission.’ Islam, therefore, means peaceful submission to the will of Allah. It also conveys complete obedience and total submission to His will. This religion has been chosen and given to us by Allah (swt) Himself. As Allah says in the Qur’an,

“This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion.” (Surah Al-Maidah 5:3)

No other religion has the honour of being named by God himself. In fact, most of the religions are named after either a person or a place. Therefore, every Muslim should feel honoured in following the religion of Allah. Islam is the only true religion of mankind. Allah says:

“The Religion before Allah is Islam (submission to His will):” (Surah Al-e-Imran 3:19)

“If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).” (Surah Al-e-Imran 3:85)

2

WHO IS A MUSLIM?

A Muslim is one who submits himself/herself to the will of Allah (swt). And as per the will of Allah (swt), every Muslim must follow the Qur'an and the authentic Sunnah of the Prophet (pbuh) in totality. Allah says in several places in the Glorious Qur'an, "ati-ullah-wa-ati-ur-rasool", which means "Obey Allah, and Obey the Messenger."

A Muslims should understand that Allah created him with a definite purpose and that purpose is to worship Him alone. Allah says in the Qur'an:

"I have only created jinns and men that they may serve Me." (Surah Zaariyaat 51:56).

The Arabic equivalent of the word 'worship' is ibadah, which comes from the Arabic root word abd, meaning 'a slave'. Therefore, a Muslim who does ibadah, in fact, does every act permissible under the shari'ah. These acts encompass everything, words and deeds (both apparent and hidden), that Allah loves and is pleased with.

In short, we are the slaves of Allah (swt) and a good slave always obeys his master. So let us try and be an obedient slave. Every master wants to test the loyalty of his slave by putting him to test. Allah too wants to test His slaves. Allah says in the Glorious Qur'an:

- **“Do men think that they will be left alone on saying ‘We believe’ and that they will not be tested? We did test those before them and Allah will certainly know those who are true from those who are false.” (Surah Al-Ankabut 29:2)**
- **“He Who created Death and Life that He may try which of you is best in deed: and He is the Exalted in Might Oft-Forgiving.” (Suarh Al-Mulk 67:2)**
- **“Allah has bestowed His gifts of sustenance more freely on some of you than on others;” (Surah An-Nahl 16:71).**
- **“And know ye that your possessions and your progeny are but a trial;” (Surah Al-Anfaal 8:28)**
- **“O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus the loss is their own.” (Surah Al-Munafiqoon 63:9)**
- **“He hath raised you in ranks some above others: that he may try you in the gifts He hath given you:” (Surah Al-An’aam 6:165)**

However, since our Master is the Most Merciful, He doesn’t test us beyond our capacity. Allah says in the Glorious Qur’an,

- **“On no soul doth Allah place a burden greater than it can bear.” (Surah Al-Baqarah 2:286)**

So we should be patient when we go through the tests. Allah says,

- **“O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere.” (Surah Al-Baqarah 2:153)**

Whatever be the test/hardship, with time it shall pass. As Allah says in the Glorious Qur’an,

- **“Verily with every difficulty there is relief.” (Surah Ash-Sharh 94:6)**



When a Muslim remembers these verses and other similar verses of the Glorious Qur'an, he understands his aim in this worldly life and acquires knowledge about the true life 'Hereafter', which is a certainty. Therefore, he serves Allah devoutly and strives to gain his consent and kindness in this life and in the 'Hereafter'. This stimulates him to fulfill his religious duties sincerely, search for happiness in supplicating Allah and gain tranquility by continuous remembrances of Allah. Such a man is always good in deed and in speech. He gains praise and appreciation of other good men and pays no heed to ungrateful, envious people who deny religion and mock at the pious man's efforts. He follows the ways of the Messengers of Allah; and in whatever (lawful) he does or says, he seeks nothing but the favour of Allah. Wherever he may work, he strives hard in order to serve Islam and Muslims, knowing that Allah will reward him for his sincerity and good intentions.

SHIRK—POLYTHEISM

The first pillar of Islam testifies that none has the right to be worshipped except Allah, and Muhammad is Allah's Messenger. This pillar conveys that 'Shahadah' has a specific meaning, which a Muslim should not only know but also practice sincerely. Whoever attests this testimony (shahadah) without knowing its meaning or without binding himself by it in his behaviour, that is, without practicing it, will gain no use from it. Simply put, shahadah has three characteristics, which if not followed would make it meaningless. They are:

1. Pronouncing it orally
2. Believing in it sincerely, and
3. Acting/ practicing it faithfully.

Associating anyone or anything with Allah in any way is 'shirk'. It is a matter of great concern that in our daily life we seldom realize that the words that we speak and the deeds that we do comprise this grave sin of shirk. We generally assume that associating other deities/idols with Allah is shirk but it is, in fact, much more than that. Take for example a case of a businessman who in midst of a business deal hears the call for salaah (aadhan) and continues with his business deal and lets the time for salaah pass. By doing this, he has not only rejected the call of Allah but also has preferred business over His call and, therefore, has committed a shirk.



Allah says:

“Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed.” (Surah An-Nisa 4:48)

and

“Allah 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 Allah hath strayed far, far away (from the right).” (Surah An-Nisa 4:116)

ALLAH'S PREFERENCES

Allah has made it easy for the believers to distinguish between the likes and dislikes of Allah (swt) or rather what Allah prefers in terms of practice as far as a believer's attitude is concerned. It is obligatory for every Muslim to follow and practice the commandments of Allah when it becomes manifest. It is not allowed for a Muslim to mock or override or overrule Allah's commandments/preference. If one does, then he would be among the losers. Allah says in this Book.

“O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above faith: if any of you do so, they do wrong.” (Surah At-Tawbah 9:23)

Say: “If it be that your fathers your sons, your brothers your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight—are dearer to you than Allah or His Messenger, or the striving in His cause—then wait until Allah brings about His decision: and Allah guides not the rebellious.” (Surah At-Tawbah 9:24)

and

“O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.” (Surah Al-Munafiqoon 63:9)



The above evidence are expressive and judgmental enough to guide us towards the Siraat-al-Mustaqeem, Deen-ul-Haq, that is, Islam. When we delve into it deeply and analyse, the expression leaves no doubt about Allah's preferences. Nothing is to be preferred above Allah and His laws, the Prophet (pbuh) and his ways and Jihad-fi-sabilla.

Allah says in the Qur'an:

Say: "If ye do love Allah follow me: Allah will love you and forgive you your sins for Allah is Oft-Forgiving Most Merciful."

Say: "Obey Allah and His Apostle"; but if they turn back Allah loveth not those who reject Faith. (Surah Al-e-Imran 3:31-32)

SOVEREIGNTY AND LEGISLATIVE POWER ARE EXCLUSIVE RIGHTS OF ALLAH

In Surah 5: 47-48 Allah has cleared His preference regarding man-made laws and divine laws. Upholding or preferring man-made laws over the divine laws constitute a form of shirk.

Sovereignty and legislative power are exclusive rights of Allah; this is an immediate conclusion of monotheism. Nobody has the right to enact a law contrary to the laws of Allah. A Muslim should never govern or judge by laws contrary to the laws of Allah nor should he give his consent to any form of judgement or laws contrary to the laws of Allah.

According to the Islamic faith, no one has the right to forbid what Allah has made legal, nor can one legalise what Allah has forbidden. Whoever commits such a deed or approves it intentionally, is a Disbeliever.

Abu ala Maududi in his *Tafhimal Qur'an* has categorically stated that those who do not judge in accordance with the law revealed by God are Kafir (disbelievers), Zalim (wrong-doers) and Fasiq (transgressors).

Similarly, there are other verses also in which Allah warns us, like

“The Command rests with none but Allah: He declares the truth and He is the best of Judges.” (Surah Al-An’aam 6:57)

and

“If any do fail to judge by what Allah hath revealed they are unbelievers.” (Surah Al-Maidah 5:44)

and

“And if any fail to judge by what Allah hath revealed they are wrong-doers.” (Surah Al-Maidah 5:45)

The analysis of the verses, makes it clear that those who do not follow the above-mentioned directives of Allah (swt), those who discard His preferences would be surely put in the category of rebels.

Who are the Rebels?

A few examples:

- Anyone who dies while engaged in taking or giving Riba (interest) despite being aware of the consequences of dealing in it, dies in the state of kufr (disbelieve).
- A judge while issuing a judgement knowing that it contradicts the Qur’an, dies; he dies in the state of kufr.
- A policeman while enforcing a law or upholding a law which is not in accordance with the law of Allah, dies; he dies in the state of kufr.
- A lawyer while arguing a case in manners, which the shari’ah forbids or which contradicts the shari’ah, dies; he dies in the state of kufr.

When Allah says that you judge by what I have revealed, it means who is better than Allah (swt) in issuing judgements for the believers. It also means that the laws of Allah (swt) are better than all laws. If we do not judge by what Allah has revealed, it suggests



that the laws of Allah (swt) are not sufficient to cater to and fulfill the needs of all.

Whoever believes that there is a law better than the law of Allah or that there is a system better than that revealed to the Prophet (pbuh), is an unbeliever. Whoever shuns the Islamic faith or the law after being reminded of it is an unbeliever.

It, therefore, becomes very clear that we should try to live a life prescribed by the Qur'an and the Prophet (pbuh) and die in the state of submission to Allah. Since He (Allah) is the Creator, He knows best what is good or bad for mankind.

As Allah says in the Glorious Qur'an:

“O ye who believe! fear Allah as He should be feared and die not except in a state of Islam...” (Surah Al-e-Imran 3:102)

PROHIBITION OF RIBA

Allah has prohibited Riba (interest). The Prophet (pbuh) of Allah, whose job was to clarify the Qur'an, spelt out the prohibition in words which have no room for misinterpretation.

Jabir said that Allah's Messenger (pbuh) cursed the acceptor of interest and its payer, and one who records it, and the two witnesses; and he said: They all are equal. (Sahih Muslim Vol.3 Kitab Al-Buyu Chapter 628 Hadith No. 3881 and Sunan Abu Dawood Vol.2 Kitab Al-Buyu Chapter 1249 Hadith No. 3327)

One of the main reasons for indulgence in Riba is to seek worldly pleasure and comforts which, in fact, is nothing but a condition that turns us away from "Siraat Al-Mustaqim". Instead of getting carried away by the lure of wealth and pleasures of 'this world,' let us follow the advice of the Prophet (pbuh) and the commands of Allah to make our life more easy, uncomplicated and comfortable.

Allah says in the Qur'an:

"O ye who believe! devour not usury doubled and multiplied; but fear Allah; that ye may (really) prosper."
(Surah Al-e-Imran 3:130)

"Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness." (Surah Al-Baqarah 2:275)

"Allah will deprive usury of all blessing but will give increase for deeds of charity: for He loveth not

creatures ungrateful and wicked.” (Surah Al-Baqarah 2:276)

“O ye who believe! fear Allah and give up what remains of your demand for usury if ye are indeed believers. If ye do it not take notice of war from Allah and His Messenger:” (Surah Al-Baqarah 2:278-279)

Further, Allah says:

“Let those who contradict His command beware a trial or a severe punishment” (Surah An-Nur 24:63)

and

“Those who oppose the (commands) of Allah and His messenger will be among the most humiliated” (Surah Al-Mujadilah 58:20)

Knowing human nature very well, the Messenger of Allah strictly advised people to save themselves from greed and refrain from indulging in *riba* in order to seek the pleasures of life. Narrated Abu Huraira, the Prophet said, “Riches does not mean, having a great amount of property, but riches is self-contentment.” (Sahih Al-Bukhari Vol.8 Book of Ar-Riqaaq HadithNo. 453)

Allah’s Messenger said, “If anyone of you looked at a person who was made superior to him in property and (in good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior.” (Sahih Al-Bukhari Vol.8 Book of Ar-Riqaaq HadithNo. 497 & Sahih Muslim Vol.4 Kitab Az-Zuhd Wa Ar-Raqaa’iq Hadith No. 7070)

The above paragraphs clearly indicate the following:

- Allah is disgusted towards the devourer of interest.
- Indulging in *riba* means waging war with Allah and His Messenger (pbuh). And since war is waged between enemies, anyone who is an enemy of Allah and His Messenger (pbuh), he is not a Muslim.
- No one can win a war against Allah and his prophet (pbuh).

THE FOUR COMPULSARY CRITERIA TO SALVATION

“By (the Token of) time (through the Ages), Verily Man is in loss except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy.” (Surah Al-Asr 103:1-3)

Look at it, just look at it, the Wisdom and Eloquence of Allah (swt).

Sayyid Qutub in his *Tafseer* (Fizilalil Qur'an) has described the above surah very beautifully. He writes:

“This short surah of three verses outlines a complete system for human life based on the Islamic viewpoint. It defines, in the clearest and most concise form, the basic concept of faith in the context of its comprehensive reality. In a few words, the whole Islamic constitution is covered and, in fact, the nation of Islam is described in its essential qualities and its message in one verse only: the third. This is the eloquence of which Allah alone is capable.”

Ibn Kathir quotes Imam Shaafi' in his *Tafseer of Surah Al-Asr*: “If the people were to ponder on this Surah, it would be sufficient for them.”

The importance of this surah can be gauged from the fact that Allah is swearing, “I Swear by the declining days that man is a

certain loser.” Loss here does not mean in terms of money. Simply put, it means ‘hell’ and to save ourselves from the hell (Insha-Allah), we will have to follow and practice the third verse of His surah.

This surah consists of four compulsory subjects which one has to go through to attain salvation, to enter Jannah (Inshah Allah) in normal circumstances. I elaborate these four subjects as follows:

1. The first criterion is **faith**. Faith has six criteria:
To believe in
 - Allah
 - His Angels
 - His Books (The Torah, The Zaboor, The Injeel, The Qur’an and all the other books revealed by Allah).
 - His Messengers
 - The Day of Resurrection
 - Al-Qadar (Divine Preordainment, that is, whatever Allah has ordained, must come to pass).
2. The second criterion is **Righteousness** (Taqwa), that is, God consciousness. Caring for Allah’s (swt) likes and dislikes, before doing anything is Taqwa.
3. The third criterion is to **counsel/exhort people to come to Islam**, that is, to be a Da’ee of Islam. Allah says in the Glorious Qur’an,

“Who is better in speech than one who calls (men) to Allah, works righteousness and says “I am of those who bow in Islam”? (Surah Fussilat 41:33)
4. The fourth criterion is to **counsel/exhort one another to be steadfast**. The best way to describe this subject is to quote the Qur’an or let the Qur’an speak itself. Allah says:

**“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.”
(Surah Al-e-Imran 3:104)**

And further, the Qur’an says,

“Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah.” (Surah Al-e-Imran 3:110)

Jihad-The Pinnacle of Faith

Narrated Abdullah ibn Qays:

The Messenger of Allah (peace be upon him) said: Surely, the gates of Paradise are under the shadows of the swords. (Sahih Muslim Vol.3 Kitab Al-Imara Chapter 794 HadithNo. 4681)

Just one tradition of the Prophet (pbuh) is enough to describe the importance/superiority of Jihad Fi Sabilillah.

Narrated Abu Huraira

A man came to Allah’s Apostle and said, “Instruct me as to such a deed as equals Jihad (in reward).” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter is in the battlefield, enter your mosque to perform prayers without cease and fast and never break your fast?” The man said, “But who can do that?” Abu Huraira added, “The mujahid (i.e. a Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope. (Sahih Al-Bukhari Vol. 4 Kitab Al-Jihad Hadith No. 44)

Of course, nobody can offer Salat (prayers) and observe Saum (fast) incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals Jihad in reward. In short, no act of Ibadah can compensate for Jihad.

THE CRITERION FOR JUDGEMENT

Today, we get easily impressed by the rich, famous and powerful and blindly try to ape them, without bothering or caring for the likes and dislikes of Allah (swt). This is very unfortunate. We agree, accept and follow the distinctions and discriminations created by caste, colour and race systems, which are in total conflict with the Glorious Qur'an.

Allah (swt) says:

“O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (Surah Al-Hujurat 49:13)

This clearly shows that the criterion for judgement in the eyes of Allah is not one's nationality or lineage or race or beauty or wealth or strength or power but it is Taqwa, that is, God's consciousness. That is why the Prophet (pbuh) in his last and most important sermon on the occasion of Hajjat ul Wida (9th of Dhu-al-Hijjah) said: “Verily in the sight of the Allah, the most honoured amongst you is the one who is most God fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor the black over the white except in God's consciousness.” (Musnad Ahmad Hadith No. 23596)

ENTER INTO ISLAM WHOLEHEARTEDLY

“O you who believe! Enter into Islam whole heartedly and do not follow the footsteps of the devil. For he is your open enemy.” (Surah Al-Baqrah 2:208)

Let’s analyse why does Allah say, “enter into Islam whole heartedly”. Many a times in our day-to-day affairs in this materialistic world we come across situations which are tempting and are in direct conflict with the Qur’an and Sunnah, and in our ignorance we opt for the easy way out— we give in to temptations. Thus, though claiming to be a ‘Muslim’ and follower of ‘Islam’, we follow the footsteps of the Satan (devil). That’s the reason Allah in His wisdom, as He is the Most Wise, says in the Glorious Qur’an:

“Ya-Ayohal-Lazina-Aamanu-Aamenu” (O! you believers, “BELIEVE”) (Surah An-Nisa, 4:136)

Sayyid Qutub in his commentary ‘In the Shade of Qur’an’ (Fi-Zilalal Qur’an) says there are only two ways—

1. The Allah’s way
2. The Shaytan’s way, NO THIRD WAY.

THE OBLIGATION OF OBEYING AND LOVING THE MESSENGER (PBUH)

Repetition often indicates emphasis, and Allah in several places in the Qur'an has reiterated the obligation of the Muslims to obey the Messenger (pbuh). One of the most often repeated verses of the Qur'an is: "Ati-ullah wa ati-ur rasullah" (obey Allah and obey the Messenger). In most of the places in the Qur'an where Allah says Ati-ullah (obey Allah), He immediately follows it with "wa ati-ur rasullah" (and obey the Messenger) (pbuh). At one place in the Qur'an Allah does not even mention Himself but gives prominence to the obedience to the Messenger (pbuh). Allah says:

"Establish regular prayer and give zakat and obey the Messenger; That you may find mercy." (Surah An-Nur 24:56)

Allah has commanded us to obey the Messenger (pbuh) and to take him as an example and as a role model in all walks of our life. Whatever he has permitted is halal for us and whatever he has forbidden is haram. Allah says in the Qur'an:

"...so take what the Messenger (pbuh) assigns to you, and deny yourselves that which he withholds from you..." (Surah Al-Hashr 59:7)

Obeying the Messenger (pbuh) is part of obeying Allah. The Qur'an says:

“He who obeys the Messenger (pbuh) has indeed obeyed Allah...” (Surah An-Nisa 4: 80)

The consequence of not obeying the Messenger (pbuh) is manifested in the following hadith:

Narrated Abu Huraira (raa): Allah's Messenger (pbuh) said, ““All my followers will enter paradise except those who refuse.” They said, “O Allah's Messenger! Who will refuse?” He said, “whoever obeys me will enter paradise, and whoever disobeys me is the one who refuses (to enter it).” (Sahih Al-Bukhari, Vol. 9, Hadith No. 384)

The prophet (pbuh) also said, “There is nothing that will take you closer to paradise but that I have enjoined it upon you, and there is nothing that will take you closer to hell but that I have warned you from it.” (Al Mu'jam Al Kabeer, Al Tabraani Vol. 2 Page 156, Hadith No. 1647 & Silsilah Al Saheehah Vol. 4, Hadith No. 1803)

Obeying the Messenger (pbuh) is a condition for guidance; guidance cannot be acquired without this obedience. And one can only obey the Messenger (pbuh) by following his sunnah.

Allah says in the Qur'an:

“Indeed in the Messenger of Allah (pbuh) you have a good example to follow for him who hopes for (the meeting with) Allah and the last day, and remembers Allah much.” (Surah Al-Ahzab 33:21)

Ibn Kathir (ra) says about the above verse, “This is a great fundamental which should establish following the Messenger (pbuh) in his statements, his actions and all his situations.” (as was demonstrated by his patience etc at the time of the battle of Ahzab, when this verse was revealed).

We should do our best to imitate, to follow, to recognize and submit to the Prophet's (pbuh) sunnah. And all this can happen only when we honour the Prophet (pbuh) with a position that Allah has honoured him with. Allah says in his Book:

“It is not for a believer, man or woman, when Allah and His Messenger (peace and blessings of Allah (swt) be upon him) have decreed a matter that they should have an option in their decision...” (Surah Al-Ahzab 33:36)

and

“But no, by your lord, they can have no faith, until they make you O Muhammad (pbuh) judge in all disputes between them, and find in themselves no dislike against your decisions, and submit with full submission” (Surah An-Nisa 4:65)

The above mentioned verses indicate that when Allah and His Messenger (pbuh) have made a decision or have informed about a particular matter, then no believer, male or female may choose differently. Any opposing choice would contradict *eemaan*.

Imaam Ash-Shafi (ra) reported that there is a consensus among the Sahabah, the Tabium, and their followers that if a sunnah of Allah's Messenger (pbuh) becomes manifest to a person, he would not have any choice but to follow it, regardless of anyone's opinions.

If we don't follow what the Messenger (pbuh) has ordered us to follow then it is like disobeying Allah because whatever the Messenger (pbuh) says it is from Allah. The Qur'an says:

“Nor does he speak of (his own) desire.” (Surah An-Najm 53:3)

Not only should a Muslim obey the Messenger (pbuh) completely but should also love him over and above anyone or anything in this world. Only if one loves him so much will one be



able to obey him completely. Loving the Messenger (pbuh) is an affiliation of loving Allah because the Messenger (pbuh) is the one who has taught us how to recognize Allah, His rights, not to deviate from the main foundation of the religion and has delivered all the Sharia, all the legislation of Allah that Allah has ordered. As Allah says in His Book:

“Say: O Muhammad (pbuh) If you do love Allah follow me: Allah will love you and forgive you your sins for Allah is oft forgiving, most merciful.” (Surah Al-Imran 3:31)

The following verse and ahadiths makes it clear that for a Muslim to remain within the fold of Islam, he has to love the Messenger (pbuh) more than anything else.

“The Prophet is closer to the believers than their ownelves...” (Surah Al-Ahzab 33:6)

Narrated Abu Huraira (raa): Allah’s Messenger (pbuh) said, “By Him in whose Hands my life is none of you will have faith till he loves me more than his father and his children.” (Sahih Al-Bukhari, Vol. 1, Hadith No. 13)

and

Narrated Anas (raa): Allah’s Messenger (pbuh) said, “By Him in whose hands my life is, none of you will have faith till he loves me more than his father and his children and all mankind.” (Sahih Al-Bukhari, Vol. 1, Hadith No. 14)

Narrated Abdullah bin Hisham (raa): ‘We were with the prophet (pbuh) and he was holding the hand of Umar bin Al-Khattab. Umar said to him, “O Allah’s Messenger! You are dearer to me than everything except my ownself.” The prophet (pbuh) said, “No by Him in whose Hand my soul is (you will not have complete faith) till I am dearer to you than your ownself.” Then Umar said to him, “Now, by Allah, you are dearer to me than my own self.” The

Prophet (pbuh) said, “Now O Umar, (now you are a believer).”
(Sahih Al-Bukhari, Vol. 8, Hadith No. 628)

If Muslims think that just by CLAIMING to be ‘Muslims’ or taking pride in Islam is the only criterion that will see them through in the court of Allah on the day of judgement, they will eventually regret for having entertained such a grave misconception, because Allah says:

“Say: If yours fathers and your sons and your brothers and your wives and your tribe and the wealth that you have gained and the commerce in which you fear a decline and the dwellings in which you delight are dearer to you than Allah and His Messenger (pbuh) and striving in his cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).” (Surah Al-Taubah 9:24)

May Allah protect us from the kufr and shirk of not obeying and loving the Messenger (pbuh) and from the sin of giving precedence to opinions (ours or other’s) over the sunnah. *Ameen*

POLYGyny—WHY?

Although polygyny is not considered an obligation upon men, it is an act of sunnah, which if practiced according to the sunnah, can be the source of much reward.

Allah says:

“...Marry of the women that please you: two, three or four; and if ye fear that you cannot justice then one only...” (Surah An-Nisa 4:3)

Polygamy (polygyny) helps achieve many things that are in peoples’ best interests, such as:

- taking care and maintaining chastity of the woman who has no husband,
- increasing the offspring of the Muslims,
- facilitate remarriage of widows and tide over the shortage of men after wars,
- maintaining chastity of the man who is not satisfied with one wife, and so on.

As regards the bad things that happen in cases of Polygamy, either they are very small when compared to the benefits or they stem from bad application of this practice”. (www.islam-qa.com, question reference no. 2040).

Ideally, a Muslim should marry with the intention of increasing the number of righteous Muslims. Subsequently, he should strive to raise his family upon the true religion. Only then would he be among the Muslims who will please and delight Allah's messengers (pbuh) on the Judgement Day.

Abu Hurairah (raa) reported that Allah's messenger (pbuh) said: "Marry, because I will exhibit your large numbers (on the Judgement Day)." (Recorded by Ibn Majah. Verified to be authentic by Al-Albani (Sahih uljamih.no 1514).

Abu Umamah (raa) reported that that the Allah's Messenger (pbuh) said: "Marry so that on Judgement Day I will be delighted by your outnumbering other nations. Do not practice monasticism like the Christians." (Recorded by Al-Bayhaqi and others. Verified to be authentic by Al-Albani (Sahih ul jamih no.2941 and as-sahihah no. 1782).

It is obvious that the first wife of a man would be distressed when he marries another woman. To this Sheikh Muhammad Al-Munajjid says: "The first wife's distress when her husband marries another wife is to be expected, and Allah has set out rules and regulations to reduce these feelings or remove them altogether, by enjoining justice, patience in the face of adversity, and so on. Whatever the case, the fact that these feelings of distress in polygamy exist, does not justify condemnation of polygamy. Islam came to serve and increase people's best interests and to reduce the harmful things and render them ineffective."

For all the wives who have reservations on their husbands taking more wife/wives, they should know that the wives of the Allah's Messenger (pbuh) (who are also known as the Mothers of the Believers) lived in polygyny with all honour, honesty, patience, modesty and servitude to Allah and his messenger (pbuh). They were the foremost of the women of this nation in faith and in knowledge.



Therefore it is not recommended for a woman to remain unmarried if a right option is available and a half, or a one-third or even a one-fourth husband is better than no husband at all.

And those women who oppose polygyny should ask themselves: are they better than the Umm ul Mominin (Mother of Believers—the Prophet's (pbuh) wives)?

AT A GLANCE

The Ultimate Example of “Green Peace”

The Prophet (pbuh) said “Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part. (Sahih Muslim Vol. 3 Kitab Al-Buyu Chapter 611 Hadith No. 3764)

Salaah

The obligation that distinguishes between muslims and the unbelievers is Salaah (prayers). Therefore, whoever desists from salaah becomes an unbeliever. Thus, salaah is compulsory on every Muslim in all circumstances (some exceptions are there, like insanity). Even if he is sick or frightened, happy or unhappy, busy or otherwise, he should perform his daily prayers—sitting, standing or lying. If he is unable to perform it in any of these ways, he is permitted to perform it by the movement of his eyes; and if even that is not possible then in his heart. NO EXCUSE

Zakat

“In the legal sense it means “ a right on wealth” or “the specified part of wealth designated by Allah to be given to certain beneficiaries”.

Linguistically, zakat means “growth”. It also means “purification”. In Shariah (Islamic law), it implies both the above meanings. The payment of zakat is obligatory as it is one of the five pillars of Islam. Zakat is the major economic means of establishing social justice and leading the Muslim society to prosperity and security. Zakat is meant for eight types of people as Allah says in the Glorious Qur’an:

“As Sadaqat (here it means zakat) are only for the: (1) Fuqara (the poor who do not beg), (2) and Al-maskin (the poor who beg), (3) and those employed to collect (the funds), (4) and to attract the hearts of those who have been inclined (towards Islam), (5) and to free the captives, (6) and for those in debt, (7) and for Allah’s cause (i.e. for Mujahideen—engaged in Jihad-fi-Sabilillah), (8) and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All knower, All wise” (Surah Tawba 9:60)

Rights of the Poor

“And in their wealth the beggars and needy have a right” (Qur’an, 51:19)

“O believers do not destroy your acts of charity by reminders of your generosity and by injury” (Qur’an, 2:264).

Narrated Abu Hurraira (RAA): Allah’s Messenger (pbuh) said, “If one gives in charity what equals one date fruit from the honestly earned money and Allah accepts only the honestly earned money—Allah takes it in His Right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby

horse, so much so that it becomes as big as a mountain.”(Bukhari, Vol. 2, p. 491)

Alim-ul-Ghayab

Only Allah is Alim-ul-Ghayab. No one has the knowledge of the unseen (Alim-ul-Ghayab) not even the Prophet (Pbuh). Allah clearly states in the Glorious Qur’an:

“Say: (O Prophet) “I have no power over any good or harm to myself except as Allah willeth. If I had the knowledge of the unseen, I should have multiplied all good, and no evil should have touched me.” (Qur’an, 7:188)

“Say (O, Prophet) none in the heavens or on the earth, except Allah, knows what is hidden.” (Qur’an, 27:65)

Dress Code

The basic dress code for the Muslims (male/female) is to meet the criteria for Hijab, which are six. Only the first criterion differs between male and female; the rest five are the same.

1. The dress should cover from the navel to knees (minimum) for males. For female the whole body should be covered except the face and wrist. Some scholars say that the face and the wrist should also be covered because they come under the “aura” of women.
2. It should not be so tight as to reveal the figure.
3. It should not be so glamorous that it attracts the opposite sex.
4. It should not be transparent.

5. It should not identify with other religion(s), i.e. putting on a cross or an 'om' should not be a part of a Muslim's dressing.
6. The male should not wear the dress of the female and vice-versa.

Wearing of a dress (for male) below the ankle is prohibited. Narrated Abu Huraira (raa): the Prophet (pbuh) said, "the part of an Izar (lower half of the body cover) which hangs below the ankles is in the fire". (i.e. the one who wears the Izar that hangs below the ankles (with pride/conceit) will be in the fire of hell). (Fath al Bari, Vol. 12, p.370), (Bukhari, Vol.7, H. No.678).

Allah says, "Pride and greatness are my cloak and robe and whoever competes with me with respect to either of them will be thrown into hellfire". (Muslim, Vol. 4, p.1381, No. 6349)

"Wear your best clothes to masjid." (Qur'an, 7:31)

Rights of Relatives

Narrated Jubair bin Met'im (raa) that he heard the Prophet (pbuh) saying "Al-Qatti (the person who severs the bond of kinship) will not enter into paradise". (Bukhari, Vol. 8, No. 13)

Rights of a Neighbour

Narrated Jarir bin Abdullah al Bajali (raa): the Prophet (pbuh) said, "he who is not merciful to others, will not be treated mercifully (Allah will not treat him mercifully)." (Bukhari, Vol. 8: 42)

Narrated Aisha (raa: the Prophet (pbuh) said, "Jibrael (Gabriel) continued to recommend one about treating the neighbours kindly and politely, so much so that I thought, he would order me to make them as my heirs." (Bukhari, 8:43)

Narrated Abu Shuraiḥ (RAA): the Prophet (pbuh) said “By Allah, he does not believe! By Allah he does not believe! By Allah he does not believe! It was said, “Who is that, O Allah’s Messenger? He said, That person whose neighbour does not feel safe from this evil.” (Bukhari, 8:45)

Contentment

“The Prophet (pbuh) said, “look at those less fortunate than you, and do not look at those above you; it is better for you, in order that you do not deny what Allah has blessed you with”. (Bukhari, Vol. 8, p. 328, No. 497), (Muslim, Vol. 4, p. 1530, No. 7070)

Food Etiquettes

Narrated Abu Hurraira (raa): Allah’s Messenger (pbuh) said, “The food for two persons is sufficient for three and the food for three persons is sufficient for four persons”. (Bukhari, Vol. 7, No. 304)

Narrated (Naifi): Ibn Umar (raa) never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him; the man ate too much. Whereupon Ibn Umar said to his servant “don’t let this man enter my house for I heard the Prophet (pbuh) saying, “A believer eats in one intestine (is satisfied with a little food) and a kafir (disbeliever) eats in seven intestines (eats too much).” (Bukhari Vol. 7, No. 305)

Narrated Abu Hurraira (raa) The Prophet (pbuh) never criticised any food (he was invited to) but he used to eat the food if he liked the food, and leave it if he disliked it. (Bukhari, Vol. 7, No. 320)

List of Surah Where Prostration is Recommended While Reciting Them

It is a good practice to prostrate at the following places while reciting the Qur'an:

No.	Part No.	Name of Surah	Surah No.	Verse No
1	9	Al-A'raf	7	206
2	13	Ar-Ra'd	13	15
3	14	An-Nahl	16	50
4	15	Al-Isra	17	109
5	16	Mariam	19	58
6	17	Al-Hajj	22	18
7	17	Al-Hajj	22	77*
8	19	Al-Furqan	25	60
9	19	An-Naml	27	26
10	21	As-Sajdah	32	15
11	23	Saad	38	24
12	24	Fussilat	41	38
13	27	An-Najm	53	62
14	30	Al-Inshiqaq	84	21
15	30	Al-Alaq	96	19

** In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and Ulema, while Imam Shafi'i suggests prostration at this place also. The following invocation is usually recited during the prostration: Sajda wajhiya lilladhi khalaqahu wasawwarahu, wa shaqqa sam 'ahu wa basarahu tabarak-Allahu Ahsan-ul-khaliqin. (Sahih Muslim, Vol. 4, Hadith No. 201)

Prophets Mentioned in the Qur'an

Names of Prophets mentioned in the Qur'an and their English equivalents:

No.	Arabic	English
1	Adam	Adam
2	Alyasa	Elisha
3	Ayub	Job

4	Dawud	David
5	Dhul-Kifl	Dhul-Kifl
6	Haarun	Aaron
7	Hud	Hud
8	Ibrahim	Abraham
9	Idriss	Enoch
10	Ilias	Elias
11	Isa	Jesus
12	Ishaq	Isaac
13	Ismail	Ishmail
14	Lut	Laut
15	Mohammad or Ahamad	Mohammad or Ahamad
16	Musa	Moses
17	Nuh	Noah
18	Salih	Salih
19	Shu'aib	Shuaib
20	Sulaiman	Solomon
21	Yaqub	Jacob
22	Yahya	John
23	Yunus	Jonah
24	Yusuf	Joseph
25	Zakariya	Zechariah

Peace be upon them all.

Some Common Sayings of The Four Imams

Imam Abu Haneefa

He said:

- when a hadith is found to be saheeh, then it is my Madhab
- It is not permitted for anyone to accept our views if they do not know from where we got them.

- In one narration, “it is prohibited for someone who does not know my evidence to give verdicts on the basis of my words.”
- Another narration adds “...for we are mortals: we say one thing one day and take it back the next day.”
- When I say something contradictory to the Book of Allah The Exalted or what is narrated by the Messenger (pbuh), then ignore my sayings.”

Imam Maalik Ibn Anas

He said:

- “Truly I am a mortal; I make mistakes (sometimes) and I am correct sometimes... Therefore, look into my opinions; all that agrees with The Book (Qur'an) and the Sunnah, accept it; and all that does not agree with the Book and the sunnah, ignore it.
- Ibn Wahb said: ‘I heard Maalik being asked about cleaning between the toes during ablutions. He said, “The people do not have to do that.” I did not approach him until the crowd had lessened, when I said to him, “we know of a sunnah about that.” He asked, “what is that?” I said, “Laith ibn sa’d ibn Laheeah and Amir Ibn al Harrit narrated to us from Yazeed ibn amr ai-ma’aafri from Abu Abdur rahman al Hubuli from Mustawrd ibn Shaddad al Qurashi who said, ‘ I saw the messenger of Allah (pbuh) rubbing between his toes with his fingers’ . He said, “This hadith is sound; I had not heard of it all until now.” Afterwards, I heard him asked about the same thing, on which he ordered cleaning between the toes.

Imam Shaafi’l

He said:

- “The sunnah of the messenger of Allah (pbuh) reach, as well as escape from everyone of us. So whenever I voice

my opinion, or formulate a principle, where something contrary to my views exists on the authority of the messenger of Allah (pbuh), then the correct view is what the messenger of Allah (pbuh) has said, and this is my view.”

- The Muslims are unanimously agreed if a sunnah of the messenger of Allah (pbuh) is made clear to someone, it is not permitted for him to leave it for the saying of anyone else.
- “When a hadith is found to be saheeh then that is my madhab.”
- “Every statement in the authority of the Prophet (pbuh) is also my view, even if you do not hear from me.”

Ahmad ibn hanbal

Imam Ahmad was the foremost among the Imams in collecting the sunnah and sticking to it, so much so that he even disliked that a book containing deductions and opinion be written. Because of this he said:

- “Do not follow my opinion; neither follow the opinion of Maalik nor Shaafi ’l nor Awzaai, nor Thawri, but take from where they took.”
- Once he said, “Following means that a man follows what comes from the Prophet (pbuh) and his companions; after the successors he, he has a choice.”
- The opinion of Awzaai, the opinion of Maalik, the opinion of Abu Haneefa, all of it is opinion, and it is all equal in my eyes. However, the proof is in the narrations (from the Prophet and his companions).”

Each one of these four Imams taught his disciple his own methods and rules which he deduced from his studies of the Qur’an and Prophetic traditions. They may differ in some subsidiary questions of jurisprudence, but are in agreement with the basics of Islamic faith and law. However, it is not obligatory for a Muslim to follow the conceptions of one of these schools, but he is

commanded to follow the precepts of the Qur'an and authentic prophetic traditions.

Some More Sayings

Shaykh Al-Islam Ibn Taymiyyah

- Worship is founded upon the legal laws and following it, not upon our base desires and innovations.
- Every punishment from him (Allah) is pure justice and every blessing from Him is pure grace.
- The Lord loves to be loved.
- The more the servant loves his Master, the less he will love other objects and they will decrease in numbers. The less the servant loves his Master, the more he will love other objects and they will increase in numbers.
- The perfection of tawhid is found when there remains nothing in the heart except Allah, the servant is left loving those He loves, and what He loves, hating those he hates and what he hates, showing allegiance to those he has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what he prohibits.
- The jihad against the soul is the foundation for the jihad against the disbelievers and hypocrites.
- What can my enemies do to me? I have in my breast both heaven and my garden. If I travel they are with me, never leaving me. Imprisoned for me is a chance to be alone with my lord. To be killed in martyrdom and to be exiled from my land is spiritual journey.
- Civilization is rooted in justice and the consequences of oppression are devastating.

Ahmad bin Hanbal

If I were to remain silent, how would the ignorant masses know the truth from falsehood.

Caliph Umar Bin Abdul Aziz

Moderation in prosperity and forgiveness in power are great things.

Some Miracles granted to the Prophet by Allah

1. The Holy Qur'an is the living miracle bestowed by Allah upon the Prophet Muhammad (pbuh) and this was revealed to him through archangel Gabriel. Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation. As it is said in the Holy Qur'an, "As for the admonitions, we have revealed it and we indeed are its guardians." (15:9); and the statement of the Prophet (pbuh): "Before me every Prophet was given a miracle and they practiced it during their lifetime: For example, Isa (Jesus) (pbuh) used to cure the sick and make the dead alive. Musa (Moses) (pbuh) was given the stick... and I have been given the permanent miracle of the Quraan till the hour is established, so I hope that my followers will more in numbers than all the other messengers as my miracle will last till the day of resurrection, and it is a glorious Book; when anyone reads it, even if he is a pagan, he is convinced that it is produced by none but the creator of the heavens and the earth."
2. *The splitting of the moon*: Narrated Anas (raa) that the Makkans requested Allah's Messenger (pbuh) to show them a miracle, so he showed them the splitting of the moon. (Sahih al Bukhari, Vo.1 4, No 831).
3. *The crying of the stem of date-palm tree in the prophets mosque*: Narrated Ibn Umar (raa) that the Prophet (pbuh) used to deliver his khutba while leaning against a trunk of a date-palm tree. When he had the pulpit and used it



instead, the trunk started crying and the Prophet (pbuh) went to it, rubbing his hand over it (to stop it from crying) (Sahih al Bukhari Vol. 4, No. 78).

4. *The flowing of the water from among the - fingers of Allah's messenger (pbuh):* Narrated Jabir Bin Abdullah (raa): I was with the Prophet (pbuh) and the time for the Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet (pbuh). He put his hand into it and spread out his fingers and said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah". I saw the water gushing out from his fingers. So the people performed the ablutions and drank, and tried to drink more of that water, for I knew that it was a blessing. The sub narrator says: I asked Jabir, how many persons were you then? He replied "we were one thousand and four hundred men". (Sahih al Bukhari, Vol. 7, No 543)
5. The Prophets meal used to glorify Allah while he ate and this glorification was heard by the companion of the Prophet (pbuh) (Sahih al Bukhari, Vol. 4, No. 799).
6. Stones used to greet the Prophet (pbuh) whenever he passed the lanes of Makka.
7. *The throwing out of a dead body of a Christian by the earth:* Narrated Anas: There was a Christian who embraced Islam and read the Surrah Al Baqrah and Al Imran and he used to write the revelation for the Prophet (pbuh). Later on he reverted to Christianity and used to say, "Muhammad knows nothing but what I have written for him." Then Allah caused him to die and the people buried him, but in the morning they found that the earth had thrown out his body. They said, "this was the deed of Muhammad (pbuh) and his companions. They have opened the grave of our companion and took his body out because he ran away

from them.” So they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, “this is a deed of Muhammad (pbuh) and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him was not done by mankind, and they had to leave the body on the ground. (Sahih al Bukhari, Vol. 4, No. 814).

8. The rising of the water in the well at Hudaibiya after it had dried. (Sahih al Bukhari, Vol. 4, No. 777).
9. The increase in the amount of dates in garden of Jabir bin Abdullah after the Prophet (pbuh) went around the heaps of dates and invoked Allah for His blessings. (Sahih al Bukhari, Vol. 4, No. 780).

At the end I would say:

LOVE WHAT ALLAH LOVES
HATE WHAT ALLAH HATES
AND JUDGE THE WAY ALLAH JUDGES.

I pray that this humble effort is accepted by Allah to whom I pray for mercy and guidance. Aameen.

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