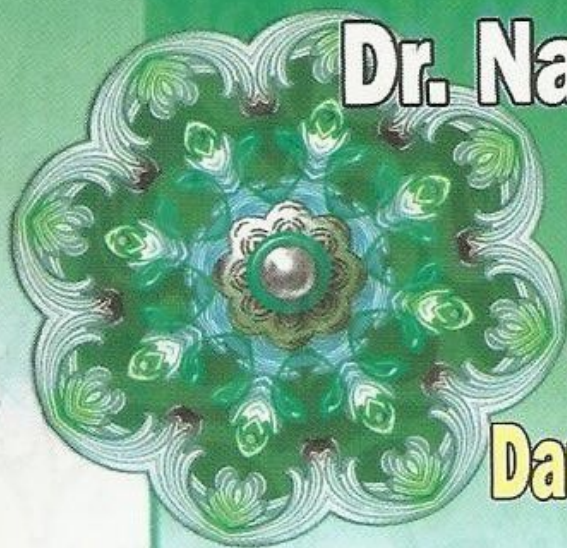


How should we live as Muslims ?

Guidelines of Qur'an and Sunnah

By :

Dr. Nabil A. Haroun



Translated by :

Dar At-Tarjamah

دار النشر للجامعات

**How Should We Live as Muslims?
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Translated by:
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Preface - Covenant with Allah

We, Muslims, all over the world, regardless of our race, color, dialects and ways of life:

- *Believe that there is no God but Allah (SWT) and that Muhammad (PBUH), His messenger, is the seal of all prophets. We believe in Allah (SWT), His angels, His books, His prophets, the Day of Judgment and in Destiny (fortunate or unfortunate). We also believe that Paradise and Hell are real.*
- *Believe that the religion revealed by Allah (SWT) to all the prophets is "Islam". It is the only religion accepted by Allah (SWT) whether from those who lived in the past, are living in the present or might exist in the future until the Day of Judgment. It is the religion Allah (SWT) sent to all his messengers starting from Adam (PBUH), until Muhammad (PBUH), the Seal of prophets.*
- *Believe that all humans were created from one soul, that we are all equal; no one is better than another except by the extent of his faith and good deeds. We believe that*

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every prophet was sent specifically to his people except for Muhammad (PBUH), the Seal of prophets, who was sent to all mankind. His message of Islam is the ultimate message that prevails over all previous messages, and corrects what has been altered by the followers of those previous messages.

- *Believe that the Muslim Ummah is responsible before Allah (SWT) to call all Mankind to join Islam and to follow its rational comprehensive way of life, for the wellbeing of all Mankind. Thus, leading people to stop submitting to other humans or to the devil's temptations, to be steadfast in worshipping Allah (SWT), the one and only God who as the Qur'an declares, "**He has not begotten and has not been begotten**" (Qur'an 112:3) and "**there is nothing whatever like unto Him**" (Qur'an 42:11)*
- *Believe that this Ummah, when they were devoted to Allah (SWT) and when they properly practiced His laws, followed His rules and honestly strived for His way, were empowered and enabled by Allah to extend the message and realm of Islam.*

- *Believe that this Ummah, when they went astray from the right path of Allah (SWT) and the Sunnah of His Prophet (PBUH), to be more attached to the earthly desires and the thirst for money and power, became weak. The enemies and the hypocrites who infiltrated us, first under cover, then publicly, tarnished us with disunity, ethnic and sectarian racism, then spread among us all sorts of corruption and destructive concepts.*
- *Believe that when the Muslim Ummah gave up the unity Allah (SWT) commanded them to keep, they were easily torn to scattered helpless countries lacking both free will and international weight. Thus, it became easy prey to all the delusive powers of disbelief who conquered the Islamic countries militarily, politically, economically and culturally.*
- *For these reasons, we are determined to repent for all the losses and setbacks caused by our neglect, as well as those caused by our ancestors; and we make a promise before: Allah (SWT), ourselves, our nation and all Mankind that we shall be committed to the following Islamic*

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guidelines and responsibilities. We will remind ourselves with them with every new day till the end of the night. May Allah (SWT) forgive but part of our past deeds, be pleased with us and Bless us with His victory. Ameen...

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First: In Daily Life

We should:

1. Replenish our faith through remembering Allah (*SWT*) by day and night (and at every instant). Call Allah (*SWT*) through *dhikr* (remembrance), and supplications mentioned in the Qur'an, and those authentically attributed to Prophet Muhammad (*PBUH*). We should draw nearer to Allah (*SWT*) through performing voluntary Sunnah rituals, on top of the obligatory ones, as much to our abilities as possible.
2. Care for mosques and visit them for each prayer in humbleness. Revive their role as the minarets of teaching Qur'an and Islamic sciences. There, we should strengthen our community bonds, help each other and cooperate together to solve our problems and improve our vocational, health and environmental conditions.
3. Recite a daily portion of the Qur'an, revise what was memorized, reflect on the meanings,

learn its judgments and gain insight on its inimitability.

4. Study the Hadith and the life of Prophet Muhammad (*PBUH*), adhere to his authentic Sunnah (example), and seek such knowledge from specialized scholars and books of authentic Hadith.
5. Adhere to proper Islamic ethics and manners as derived from the Qur'an and the Sunnah, while being mindful of Allah (*SWT*), judging and correcting ourselves frequently. We should be role models to those around us and we should continuously advise them in the most proper manners.
6. Adhere to Islamic manners and behavior in all social transactions and relations: with our parents, spouses, children and relatives, with our neighbors and guests, during holidays, while traveling, in sickness, while dining, in the way we dress, in maintaining our cleanliness and the Islamic 'traits of instinct' (*Sunab Al-Fitrah*).

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7. Perfect our work and perform it with honesty, respect working hours, strive to acquire theoretical knowledge and practical skills through continuous reading and training. Hence, Muslims should be at the forefront of all domains of life, leading to the prosperity and advancement of humanity, according to the way set for it by Allah (*SWT*), Lord of all the worlds.
8. Practice a sport daily, eat in moderation, avoid food and drinks that would harm rather than benefit. Increase our ability to worship and work by getting enough sleep and some permissible recreation.
9. Use our time efficiently instead of wasting it on TV channels dedicated to distracting our Ummah with: games, contests, elicited movies, pointless shows, senseless songs or amusement celebrity news. We should also abstain from buying any media promoting such materials.
10. Read and watch serious Islamic media and arts (newspapers, magazines, radio, TV channels). Keep away from media aimed against Islam and Muslims, as well as media that would

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corrupt our conscience and awareness:
ideologically, historically, politically, socially,
or ethically.

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Second: In Education and Culture

We should:

11. Learn the basics of Islam in terms of: faith, worship, conduct, and law, and teach Islam to our families. Invite our acquaintances and neighbors to study and increase their knowledge of Islam: individually, or in groups; at homes or in mosques.
12. Seek the revival of Islamic education as part of the core curriculum throughout academic levels and institutions. Collaborate with academic institutions to improve their educational as well as pedagogic standards.
13. Promote the learning and teaching of Arabic at every academic level and throughout all Muslim countries. This would be the best way to appreciate the Qur'an, comprehend its inimitability and uniqueness, and correctly understand its judgments and objectives.
14. Refrain from fanaticism or intolerance towards any of the Islamic schools of jurisprudence. Instead, the common Muslim should refer to a

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qualified teacher, or the *Imam* of his local mosque, or any recognizable reference books. Those Muslims, who are knowledgeable enough to compare and judge between the available evidences and opinions, can follow what they feel more appropriate while avoiding any personal bias or caprice.

15. Assist anyone working in the field of preaching, calling to Islam, or doing any community work serving the interest of Muslims. Refrain from fanatical preference for any one group of Muslims to another, that would fragment the efforts and disunite the Ummah.
16. Be alert and alert others of false practices erroneously followed by many Muslims (out of ignorance or ill intent) such as: sorcery, superstitions, astrology, imploring the blessing of graves of the pious dead, and other violations and errands.
17. Provide up-to-date scientific and technological information through following up current literature, and publishing abstracts, reviews and translations for specialists. Continuously update the academic curricula. Devote

scientific research entirely to the benefit of our Ummah. Beware that social science information and education should be through Islamic sources, and not through Orientalists, or their secularist disciples and advocates.

18. Monitor what the Western academic and educational institutions (as well as their disciples, agents, and dubious societies and organizations in Muslim countries) are promoting in terms of perverse ideologies, false beliefs, and destructive concepts. Warn the Muslims of the errancies and misguidance therein, and unveil the Western attempts to falsify the truths of Islam and distort the history of its Ummah.

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Third: In *Da`awah* and Missionary Activities

We should:

19. The Ummah should re-assume its long-since-abandoned role in facing and unveiling the falsified creeds, and calling to the truth of Islam, in a convincing direct clear-cut way, without any blandishment or equivocation, to all people on earth; be they People of the Scripture (Jews or Christians), Buddhists, Hindus or atheists.
20. The responsibility of *da`wah* (calling others to Islam) lies on every Muslim, each according to his own knowledge and abilities (which he should continuously develop). He is responsible for conveying the message of Islam to all non-Muslims he meets or deals; whether he resides in their lands or they come to Muslim countries for tourism, business or work.
21. Give great attention to translating *da`wah* materials (articles, books and other media) to all languages. Train editors and translators for

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this task, and pay for preparing, publishing and distributing such materials, in the form of publications, audios, video-tapes, CDs or on the Internet.

22. Focus our *da`wah*, by peaceful means, towards having all systems and laws in all Muslim countries derived from Islamic *Shari`ah* and to cancel all what contradicts it.
23. Seek to have the leadership positions and legislative councils – in all Muslim countries – nominated through free elections.
24. Help, advise and follow Muslim rulers as long as we do not disobey Allah (*SWT*). Support them if they support Islam and practice its *Shari`ah*, and aim for the honor and the unity of the Ummah. To advise them peacefully and rationally if they neglect that.
25. Avoid and abstain from all sorts of gatherings and festivals held in hypocrisy to rulers, wealthy and influential people. It is through such actions and assemblies that both injustice and corruption flourish.

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26. Hold on to the freedom of all means of expression for individuals and groups. Strive to purify the laws from any restrictions on the freedom or breach of dignity of all citizens. Respect the nation's free will, such that all affairs are decided according to consultation and public consent, within the framework of Islamic law.

27. Cooperate through all possible legal means and the media to liberate scholars, intellectuals, scholars, religious citizens and their families from what they suffer, in many countries; such as unjustified detention, persecution, torture and humiliation.

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Fourth: In Money and Business

We should:

28. Verify the correct calculation of the due *Zakat* as a minimum to pay; and to take the lead to pay it without delay. To pay in addition further charity (as much as affordable) in the form of: money, food, medicine, furniture and equipment ... etc.
29. Check where *Zakat* is being given and its fair distribution, whether to trustworthy individuals, charity organizations, or governments, and working on reviving the Islamic *Zakat* House (*Bayt ul-Mal*) for the nation.
30. Rationalize our consumption of the necessities and needs to the minimum; with only a bit more of the welfare items for those who can afford it. We should act more restrictively on those luxury and entertainment products, whose components come from hostile non-Muslim countries.

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31. Deal with Islamic banks, and work to establish more new Islamic banks and new branches to counter the usury economy (*Riba*, Interest)
32. Educate our family, relatives and nation about the sin, danger and the grave consequences of dealing with foreign banks that deal in *Riba*.
33. Be keen on depositing and investing money in Islamic banks of Muslim countries, instead of keeping them in countries hostile to Islam.
34. In trade and business: concentrate on opening new markets, dealings and projects with Muslim countries and with Muslim businessmen everywhere.
35. Encourage and facilitate the mobility and residence of employees, experts, projects and capitals (according to agreements of free trade) within Muslim countries. To work for economic integration between them, as a first step towards economic unification.
36. Encourage Muslim tourism between our countries, while respecting the Islamic laws and ethics in the tourist places. We should

also make the materials of *da`wah* available to introduce Islam to the tourists coming to our countries.

37. Avoid spending huge sums of money on traveling to non-Muslim countries except for education, training, business or other necessities useful for your nation.
38. Cooperate medically, by encouraging treatment in Muslim countries, and consolidate our efforts to cure the poor and make medicine available for all residents of Muslim countries.
39. Boycott products of countries hostile to Islam and Muslims, except for dire necessity. Encourage the products of Muslim countries as long as they comply with the needed specifications. Call on individuals and enterprises to favor our products, through personal contacts and through the media and advertisement.

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Fifth: For the Muslim Unity

We should:

40. Call for and consolidate the belief in the importance and vitality of reunifying the Ummah. This can be through: educational systems since childhood, media, and *da`wah* channels. Pray daily for the nation: to be united once more, to return to the righteous path, and to get support from Allah.
41. Follow up, on a daily basis, the conditions of the Muslim world as well as the Muslim minorities, from all available Islamic media sources (newspapers, space channels and Internet sites). Discuss our nation's affairs among family members, neighbors and colleagues.
42. Be keen on communicating with Muslims from all over the world in their various range of languages. We should get involved in group activities such as Internet discussion groups, visits, conferences and sports' contests.
43. Challenge firmly and unveil the lies and

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deceptions initiated by hostile political and media circles opposing Islam, that seek to implant hatred and animosity among Muslims or use their poverty and ignorance to Christianize them or turn them away from Islam.

44. Support poor and oppressed Muslim countries and Muslim minorities, that have been exhausted by war and oppressions. Seek methods to reach them with all kinds of aid, and work on fund raising for that purpose, through governmental and voluntary organizations and enterprises.
45. Provide good, fair and kind treatment to the non-Muslim minorities in Islamic countries, based on equal rights and duties for all citizens, “They have what we have and they have to do what we have to do”. Protect their money, property, honor and blood; and maintain their full religious freedom.
46. Respond promptly to disasters inflicting Muslims by giving financial and physical aid. Draw the attention of other Muslims to assist in disaster relief.

47. Strive and cooperate in giving money, effort and thought for the Ummah, in order to possess all means of science, technology and military power, essential to liberate Muslim territories, defend them and fight back any aggression or invasion.
48. Cooperate to liberate Muslims and their countries from the oppression, aggression or hostilities exercised by the enemies of Islam - ever since its rise and is now at its peak. This only comes by sacrificing money, self, weapons, exchanging information, providing political and media support and making *dua`a'* after all prayers.
49. Boycott nations and governments hostile to Islam who fight Muslims in their faith and *da`wah*, who resist their unity by conspiracies and imposing puppy regimes, and who try to oust them from their own lands. To boycott as well those nations and governments who support our enemies: financially, militarily, politically or internationally.
50. Stop all kinds of military co-operation with such countries, be they enemies or enemy-

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supporters, whether by offering military bases,
war facilities or exchanging information, etc.

Evidence from the Qur'an and Sunnah for Preface – Covenant with Allah

Pillars of Faith:

It was narrated that one day, Allah's Messenger (PBUH) was among the people when a man came and asked him, "Messenger of Allah, what is faith?" The Prophet (PUBH) answered, "Faith is to believe in Allah, His Angels, His Books, His Messengers, the Last Day. And Predestination, whether good or bad" (Narrated by Al-Bukhari and Muslim)

Islam is the Call of All Messengers:

Allah said:

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ)

Meaning: "Surely, the religion in the Providence of Allah is Islam. And in no way did the ones to whom the Book was brought (Jews and Christians) differ (among themselves) except even after the knowledge came to them, being inequitable among themselves." (Surat Al-`Imran: 19)

The Prophet (PBUH) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and then his parents make him either a Jew, a Christian or a Magus." (Narrated by Al-Bukhari)

Human Fraternity:

Allah said:

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا)

Meaning: "O you mankind! Be pious to your Lord, Who created you of one self, and created from it its spouse, and from the two disseminated many men and women; and be pious to Allah, about Whom you ask one another, and to the wombs (kinship). Surely, Allah has been Ever-Watchful over you." (Surat An-Nisa': 1)

Human Equality:

Allah said:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

Meaning: "O you mankind! Surely We created you of a male and a female, and We have made you races and tribes, that you may get mutually acquainted. Surely, the most honorable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever Cognizant ." (Surat Al-Hujurat: 13)

Muhammad is the Seal of All Messengers:

Allah said:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ)

Meaning: "In no way is Muhammad the father of any of your men, but (he is) the Messenger of Allah, and the Seal (Last, Terminator) of the Prophets." (Surat Al-Ahzab: 40)

Muhammad's Message is to All People:

Allah said:

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

Meaning: "And in no way have We sent you (O Muhammad) except as a constant bearer of good tidings and a constant warner to the whole of mankind; but most of mankind do not know." (Surat Saba': 28).

Allah also said:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

Meaning: "Say: "O you mankind, surely I am the Messenger of Allah to you altogether." (Surat Al-A'raf: 158).

Perfection of the Message:

Allah said:

(وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ)

Meaning: "And We have sent down to you the Book with the Truth, sincerely verifying whatever of the Book that was before it, and Supremely Hegemonic over it. So judge between them according to what Allah has sent down, and do not ever follow their prejudices away from the Truth that has come to you." (Surat Al-Ma'idah: 48)

The Prophet (PBUH) said, "The likeness of me and of all the prophets who preceded me is the likeness of a man who built a house nicely and beautifully, except for a place for only one brick. The people used to walk around that house, asking in surprise: "Would that this brick be

Evidence of Qur'an & Sunnah

put in its place?"... So I am that brick and I am the seal of the prophets." (Narrated by Al-Bukhari and Muslim)

The Nation of Guidance:

Allah said:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ)

Meaning: "You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in Allah." (Surat Al-`Imran: 110)

Allah also said:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

Meaning: "And thus We have made you a middle nation to be witnesses over mankind, and (for) the Messenger to be a witness over you." (Surat Al-Baqarah: 143)

The Message of Illumination:

Allah said:

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ)

Meaning: ". (This is) a Book We have sent down to you that you may bring mankind out of the darkness(es) to the light by the permission of their Lord, to the Path of the Ever-Mighty, the Ever-Praiseworthy." (Surat Ibrahim: 1)

Pure Monotheism:

Allah said:

(وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبَّرَهُ تَكْبِيرًا)

Evidence of Qur'an & Sunnah

Meaning: "And say, "Praise be to Allah, Who has not taken to Him a child, and Who has not any associate in the Kingdom, nor any patron out of humbleness." And magnify Him with all magnificence [Allahu-Akbar (Allah is the Most Great)]." (Surat Al-Isra': 111)

Allah, the One and Only Deity:

Allah said:

(لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

Meaning: "There is not anything like Him; and He is the Ever-Hearing, the Ever-Beholding." (Surat Ash-Shura: 11)

The Nation of Jihad:

Allah said:

(وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ)

Meaning: "And strive for Allah as is the true striving for Him. He is (The One) Who has selected you, and in no way has (He) made for you (any) restriction in the religion, (being) the creed of your father Ibrahim (Abraham)." (Surat Al-Hajj: 78)

The Nation of Supremacy:

Allah said:

(وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ)

Meaning: "Allah has promised the ones of you who have believed and done deeds of righteousness, that indeed He will definitely make them successors in the earth, (even)

Evidence of Qur'an & Sunnah

as He made the ones who were before them successors, and that indeed He will definitely establish for them their religion that He is Divinely satisfied with for them, and that indeed He will definitely give them in exchange, even after their fear, security. "They will worship Me, not associating with Me anything." And whoever disbelieves after that, then those are they (who are) the immoral." (Surat An-Nur: 55)

The Nation of the East and the West:

The Prophet (PBUH) said, "The earth was folded before me and I saw its east and west. I was also granted the two treasures: the yellow one (or he could have said, the red one) and the white one (meaning gold and silver). Then, I was told that my dominion would reach as far as what was folded before me." (Narrated by Ibn Majah)

Muslims' Division:

Allah said:

(إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ)

Meaning: "Surely the ones who have caused disunity in their religion and (become) sects, you are not one of them in anything; surely their Command is only to Allah; thereafter He will fully inform them of whatever they were performing." (Surat Al-An`am: 159)

Allah also said:

(وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ)

Evidence of Qur'an & Sunnah

Meaning: "And do not be as the ones who were disunited and differed (among themselves), even after the supreme evidences came to them. And those will have a tremendous torment." (Surat Al-`Imran: 105)

The Prophet (PBUH) said, "One day, my Muslim nation would commit just like the Israelites, to the extent that if one of the latter committed sexual intercourse with his mother in public, there would be someone among the Muslims to do the same. The Israelites were divided into 72 sects and the Muslims will be divided into 73 sects, all of which will enter Hell, except only one sect. The people asked: And which is this sect, O Messenger of Allah? The Messenger (PBUH) answered: The sect whose adherents follow me and my Companions." (Narrated by At-Tirmidhi, Abu Dawud, Ibn Majah and Ahmad)

Factors of Defeat:

The Prophet (PBUH) said, "The people will soon summon one another to attack you as they do upon eating when they invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He (PBUH) replied: No, you will be numerous at that time, but you will be scum like that carried down by a torrent, and Allah will take from the breasts of your enemy any fear from you and cast *wahn* (enervation) into your hearts. Someone asked: What is *wahn* (enervation)? Allah's Messenger (PBUH) replied: Love of the world and dislike of death." (Narrated by Abu Dawud and Ahmad)

Repentance:

Allah said:

(قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ * وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ)

Meaning: "Say: "O My bondmen who have been extravagant against themselves (by committing sins), do not feel despondent of the Mercy of Allah! Surely Allah forgives guilty (deeds) all together. Surely He, Ever He, is The Ever-Forgiving, The Ever-Merciful. And turn penitent to your Lord, and surrender to Him, even before the torment comes up to you; thereafter you will not be vindicated." (Surat Az-Zumar: 53 - 54)

Supplication:

Allah said:

(رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

Meaning: ". "Our Lord, do not take us to task in case we forget or we make mistakes. Our Lord, and do not burden us with an obligation as You burdened (the ones) who were before us. Our Lord, and do not over-burden us with whatever is beyond our capability. And be clement towards us, and forgive us, and have mercy on us. You are our Supreme Patronizer, so give us victory over the disbelieving people." (Surat Al-Baqarah: 286)

Evidence of Qur'an & Sunnah

Evidence from the Qur'an and Sunnah for Our Daily Life

(1)

Remembrance of Allah Almighty:

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا)

Meaning: "O you who have believed, remember Allah with much remembrance. And extol Him before sunrise and before sunset." (Surat Al-Ahzab: 41 - 42)

Supplicating Allah:

Allah said:

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ)

Meaning: "And when My bondmen ask you concerning Me, then, surely I am near; I answer the invocation of the invoker when he invokes Me; so let them respond (to) Me, and let them believe in Me, so that possibly they would respond right-mindedly." (Surat Al-Baqarah: 186)

Supplications according to the Sunnah:

The Prophet (PBUH) said, "The most truthful words are those of the Holy Qur'an, the best guidance is that of Prophet Muhammad, and the most evil matters are innovations (in religion). Every innovation is a heresy,

every heresy is perversity and every perversity leads to the Hellfire." (Narrated by An-Nasa'i)

Supererogatory Acts of Worship:

The Prophet (PBUH) said, "Allah said: And still My servant continues to draw nearer to Me by performing supererogatory acts of worship so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it." (Narrated by Al-Bukhari)

(2)

Supremacy of Mosques:

Allah said:

(فِي بُيُوتِ أُنْزِلَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
* رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ)

Meaning: "In houses (mosques) that Allah has permitted to be raised up and His Name to be mentioned therein – in them to extol Him in the early mornings and the hours before sunsets. Men whom neither commerce nor trade (selling) diverts from the Remembrance of Allah, and keeping up the prayer, and bringing of the Zakat. They fear a Day when hearts and beholdings will be turned away" (Surat An-Nur: 36 - 37)

Evidence of Qur'an & Sunnah

The Prophet (PBUH) said, "If a man is used to visit mosques, you should testify that he has sound faith, because Allah Almighty says: Surely he only shall tend the mosques of Allah who has believed in Allah and the Last Day..." (Narrated by Ibn Majah)

Congregational Prayer (*Jama`ah*) in the Mosque:

The Prophet (PBUH) said, "If there are three men in a village or in the desert among whom prayer is not offered (in *Jama`ah*), the devil has got the mastery over them. Thus, observe (prayer) in *Jama`ah*, for the wolf eats only the stray animal." (Narrated by Abu Dawud and An-Nasa'i)

Ibn Mas`ud said, "I have seen the time when no one of us stayed away from it (*Jama`ah* prayer), except a hypocrite who was well-known for his hypocrisy; whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row (of prayers)." (Narrated by Muslim)

The Community of Mosques:

The Prophet (PBUH) said, "Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever pears away for someone who is insolvent, Allah will make things easy for him in this world and in the Hereafter. Whosoever veils the faults of a Muslim, Allah will veil his faults in this world and in the Hereafter. Allah will aid a servant [of His] so long as the servant aids his brother. Whosoever follows a path to seek (religious) knowledge therein, Allah will make easy for him a path to Paradise. No people

gather together in one of the houses of Allah (mosques), reciting the Book of Allah and studying it among themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage." (Narrated by Muslim)

(3)

Reciting the Holy Qur'an:

The Prophet (PBUH) said, "Recite the Holy Qur'an, for on the Day of Resurrection it will come as an intercessor for the one who recites it." (Narrated by Muslim)

The Prophet (PBUH) also said, "Whoever does not chant the Holy Qur'an (recite it melodiously) is not of us." (Narrated by Al-Bukhari)

Learning and Memorizing the Holy Qur'an:

The Prophet (PBUH) said, "People who keep on reciting the Holy Qur'an are special to Allah." (Narrated by Ibn Majah)

He (PBUH) also said, "The best of you is the one who learns the Holy Qur'an and teaches it to others." (Narrated by Al-Bukhari)

(4)

Abiding by the Sunnah:

Allah said:

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

Meaning: "And whatever the Messenger brings you, take it; and whatsoever he forbids you, then give over." (Surat Al-Hashr: 7)

Allah said:

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

Meaning: "Say, "in case you (really) love Allah, then closely follow me, (and) Allah will love you and forgive you your guilty (deeds); and Allah is Ever-Forgiving, Ever-Merciful." (Surat Al-'Imran: 31)

The Prophet as a Role Model:

Allah says:

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا)

Meaning: "Indeed you have already had in the Messenger of Allah a fair example, for whoever hopes for Allah and the Last Day, and remembers Allah much." (Surat Al-Ahzab: 21)

(5)

Excellence of Manners:

The Prophet (PBUH) said, "I was sent to perfect the human manners." (Narrated by Ahmad)

The Prophet (PBUH) also said, "*Al-Birr* (uprightness) is sticking to good manners." (Narrated by Muslim)

Questioning Oneself:

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ)

Meaning: "O you who have believed, Be pious to Allah, and let (every) self look to what it has forwarded for the tomorrow, and be pious to Allah. Surely, Allah is Ever-Cognizant of whatever you do." (Surat Al-Hashr: 18)

The Prophet (PBUH) said, "... It is to worship Allah as though you are seeing Him, and while you see Him not yet He truly sees you." (Narrated by Al-Bukhari and Muslim)

Being an Example:

The Prophet (PBUH) said, "Whoever introduces a good practice in Islam shall be rewarded and shall receive more rewards whenever a person follows his example, without that person being deprived of his due reward. Whoever introduces a bad practice in Islam shall be punished and shall receive more punishments whenever a person follows his example, without that person being exempted from due punishment." (Narrated by Muslim)

Evidence of Qur'an & Sunnah

Giving Advice:

Allah said:

(وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ)

Meaning: "And enjoin each other to the Truth, and enjoin each other to patience." (Surat Al-`Asr: 3)

He also said

(لَعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ * كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ)

Meaning: "Cursed were the ones who disbelieved of the Seeds of Israel by the tongue of Dawud (David), `Isa (Jesus) the son of Maryam (Mary). That is for that they disobeyed and they were ever transgressing. They used not to forbid one another from maleficence that they performed. Miserable indeed was whatever they were performing." (Surat Al-Ma'idah: 78 – 79)

(6)

Dutifulness towards One's Parents:

Allah said:

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا *
وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

Meaning: "And your Lord has decreed that you should not worship any except Him (only) and (to show) fairest companionship to parents. In case ever one or both of them reaches old age in your presence, do not say to them, "Fie!" nor scold them; and speak to them respectful

(honorable) words. And lower to them the wing of humbleness out of mercy, and say, Lord! Have mercy on them, as they reared me (when I was) small." (Surat Al-Isra': 23 – 24)

The Prophet (PBUH) said, "Shame on him, Shame on him, Shame on him." It was said, "Who is that, O Allah's Prophet?" He said, "The one whose parents one or both of them were alive and reached old age, yet he is not admitted into Paradise (that is, he is not dutifull to them and, thus, is not admitted into Paradise)." (Narrated by Muslim)

It was narrated that a man came to Allah's Prophet (PBUH) and said, "O Allah's Prophet! Who among the people is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said, "Who comes next?" The Prophet said, "Your mother." The man further said, "Who comes next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who comes next?" The Prophet said, "Your father." (Narrated by Al-Bukhari and Muslim)

Marital Manners:

Allah said:

(وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)

Meaning: "And of His Signs is that He created for you, of yourselves, spouses, that you (may) find rest in them, and He has made between you amity and mercy. Surely in that

Evidence of Qur'an & Sunnah

are indeed signs for a people who meditate." (Surat Ar-Rum: 21)

Proper Manners of the Husband:

Allah said:

(وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا)

Meaning: "And consort with them with beneficence; so in case you hate them, then it is possible that you hate something, and Allah sets in it much charity (benefit)." (Surat An-Nisa': 19)

The Prophet (PBUH) said: "Treat women kindly, they are like captives in your hands, you do not owe anything else except this. (*Al Wada` Khutbah* - the last sermon of the Prophet, which he preached in his Farewell Pilgrimage) (Narrated by At-Tirmidhi)

A'ishah (may Allah be pleased with her) was asked about what the Prophet used to do at home. She replied, "He used to keep himself busy serving his family (in the chores) and when it was time for prayer, he would get up for prayer." (Narrated by Al-Bukhari)

In another narration she said, "He used to mend his shoes and patch his clothes." (Narrated by Ahmad)

Proper Manners of the Wife:

The Prophet (PBUH) said, "Shall I tell you what is the best a man can hoard? A virtuous woman who pleases him when he looks at her, obeys him when he orders her, and

guards his interests when he is away from her." (Narrated by Abu Dawud)

Children Upbringing:

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ)

Meaning: "O you who have believed, Protect yourselves and your families from a Fire whose fuel is mankind and stones." (Surat At- Tahrir: 6)

Equal Treatment of Children:

The Prophet (PBUH) said, "Fear Allah and act justly towards your children." (Narrated by Al-Bukhari and Muslim)

Equal Treatment of Sons and Daughters:

The Prophet (PBUH) said, "Give equal gifts to your children. If I were to favor someone more than the others, I would favor women." (Narrated by Al-Bayhaqi)

Providing Them with Good Education:

The Prophet (PBUH) said, "Order your children to pray when they are seven years old, and beat them for (not performing) it when they are ten years old, and provide separate beds for them." (Narrated by At-Tirmidhi)

The Prophet (PBUH) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and then his parents make him either a Jew, a Christian or a Magus." (Narrated by Al-Bukhari)

Keeping Bonds of Kinship (*Silat ur-Rahim*):

Allah said:

(وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ
الْحِسَابِ)

Meaning: "And who hold together what Allah has commanded to be held together, and are apprehensive of their Lord, and fear an odious reckoning." (Surat Ar-Ra'd: 21)

The Prophet (PBUH) said, "Anybody who believes in Allah and the Last Day should tie his kinship." (Narrated by Al-Bukhari)

He (PBUH) also said, "*Al-Wasil* (who keeps the bonds of kinship) is not the one who recompenses the good done to him by his relatives, but *Al-Wasil* is the one who keeps good relations with those relatives who had severed the bond of kinship with him." (Narrated by Al-Bukhari)

Relationship with One's Neighbors:

Allah said:

(وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فُجُورًا)

Meaning: "And worship Allah and do not associate anything with Him. And (show) fairest (companionship) to parents, and to the near kinsfolk, and the orphans and the indigent, and the neighbor who is near kinsman, and the neighbor who is a stranger, and the companion at your

side, and the wayfarer, and what your right hands possess. Surely Allah does not love whoever has been conceited (and) constantly boastful." (Surat An-Nisa': 36)

The Prophet (PBUH) said, "Anybody who believes in Allah and the Last Day should do good to his neighbor." (Narrated by Al-Bukhari and Muslim)

He (PBUH) also 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 Prophet?" He said, "That person whose neighbor does not feel safe from his evil." (Narrated by Ahmad)

Entertaining Guests:

The Prophet (PBUH) said, "He who believes in Allah and the Last Day should honor his guest by giving him his reward." It was asked, "What is his reward, O Allah's Messenger?" He said, "(To honor him) for a day and a night, and hospitality extends to three days, and what is beyond that is *Sadaqah* (charity)." (Narrated by Al-Bukhari and Muslim)

The Prophet (PBUH) said, "The *Walimah* (banquet) is the worst of all food when only the rich are invited, and the poor are left out." (Narrated by Al-Bukhari and Muslim)

He (PBUH) also said, "When anyone of you is invited to *Walimah*, he should attend it." (Narrated by Al-Bukhari and Muslim)

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Days of `Eid (Religious Festivals):

The Prophet (PBUH) said, "The days of Tashriq (11th, 12th, 13th of Thul-Hijjah) are days of eating, drinking, and remembrance of Allah (Glorified and Exalted be He)." (Narrated by Muslim)

It was narrated that the Prophet's Companions used to say when they meet each other on the day of `Eid, "May Allah accept it (good deeds) from us and you." (Narrated by Al-Bayhaqi)

It was narrated that when the Prophet (PBUH) came to Madinah, he said: (In Jahiliyyah, the pre-Islamic period), you used to have two days of fun and entertainment. Allah Almighty has substituted you with two better ones: the day of Al-Fitr, and that of Al-Ad-ha." (Narrated by An-Nasa'i)

Proper Manners of Travel:

It was narrated that whenever the Prophet settled on his camel setting out for travel, he used to say the Takbir (Allah is the Most Great) three times, and then he would say, "Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return! O our Lord, I ask You for virtue and piety, and for the deed which may please You. O our Lord, comfort this journey for us, and fold up its length. O our Lord, You are the Companion in the journey, and the Guardian of our families. O Allah I seek refuge with You from hardships of journey, gloominess of appearance and finding of evil changes in property and family." And on his return he said the same thing, but

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added: "We are returning, repentant, worshipping our Lord, and praising Him." (Narrated by Muslim)

The Prophet (PBUH) said, "It is unlawful for a woman who believes in Allah and the Last Day to travel for a distance that takes a day and a night without a *Mahram* (a man unmarriageable to her)." (Narrated by Al-Bukhari and Muslim)

The Prophet (PBUH) said, "A man should not enter unto his wife suddenly after coming home from travel, but he should give her time so that she can comb her hair and remove her pubic hair." (Narrated by Al-Bukhari)

Proper Manners towards Sickness:

Supplication and *Ruqyah*:

The Prophet (PBUH) used to invoke Allah, saying, "Take away the disease, O Allah! The Lord of Mankind! Remove this disease and cure (him or her). You are the Great Curer. There is no cure but through You, which leaves no disease." (Narrated by Al-Bukhari and Muslim)

The Prophet (PBUH) said, "There is no harm to use *Ruqyah* for recovery from diseases as long as it contains no polytheism." (Narrated by Muslim)

Medication:

The Prophet (PBUH) said, "Allah has sent down both the disease and the cure, and He has appointed a cure for every disease. So, treat yourselves medically, but use nothing unlawful." (Narrated by Abu Dawud)

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Quarantine:

The Prophet (PBUH) said, "A patient should not be kept among the healthy." (Narrated by Al-Bukhari and Muslim)

Visiting Patients:

The Prophet (PBUH) said, "Feed the hungry, visit the sick, and (arrange to) set free the captives." (Narrated by Al-Bukhari)

Proper Manners of having food:

Covering the Food:

The Prophet (PBUH) said, "Cover up the utensils (of food) and tie up the mouth of water skins." (Narrated by Muslim).

Washing Hands:

The Prophet (PBUH) said, "When one of you wakes up, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was while sleeping." (Narrated by Muslim)

Golden and Silver Vessels:

The Prophet (PBUH) said, "Surely, he who drinks in gold and silver vessels in fact drinks down in his belly the fire of Hell." (Narrated by Al-Bukhari)

Being Satisfied with Food:

It was narrated that the Prophet (PBUH) never criticized any food (he was invited to) but he used to eat if he liked

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the food, and leave it if he disliked it. (Narrated by Al-Bukhari and Muslim)

Gathering around Food:

The Prophet (PBUH) said, " The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons." (Narrated by Muslim)

Mentioning the Name of Allah and Praising Him:

The Prophet (PBUH) said, "When one of you eats (or drinks), he should mention Allah's Name (Bismillah); if he forgets to mention Allah's Name at the beginning, he should say: "In the Name of Allah at the beginning and at the end of it." (Narrated by At-Tirmidhi)

After finishing eating, the Prophet (PBUH) used to say, "All Praise be to Allah Who has satisfied our hunger, quenched our thirst, and made us Muslims." (Narrated by At-Tirmidhi)

Eating with the Right Hands:

The Prophet (PBUH) said: "O boy, mention the Name of Allah, eat with your right hand and of the dish that is nearer to you." (Narrated by Al-Bukhari and Muslim)

Washing the Hands and Mouth:

The Prophet (PBUH) said, "Rinse your mouth after drinking milk, for it contains fats." (Narrated by Ibn Majah)

Proper Manners of Drinking:

Drinking Slowly:

The Prophet (PBUH) said, "Do not drink in one gulp and fill your mouth as the camels drink, but in two or three (gulps). Mention the Name of Allah when you start to drink and praise Him after finishing." (Narrated by At-Tirmidhi)

Breathing in the Bottle:

It was narrated that the Prophet (PBUH) prohibited breathing into the bottle (containing food or drink). (Narrated by Al-Bukhari and Muslim)

Proper Manners of Dressing:

Prohibiting Men from Wearing Silk Garments and Gold:

The Prophet (PBUH) said, "It is unlawful for the Muslim men to wear gold and clothes made of silk, but is lawful for their women." (Narrated by At-Tirmidhi)

Modest Dressing:

The Prophet (PBUH) said, "He who trailed his garment out of vanity, Allah would not look at on the Day of Judgment." (Narrated by Al-Bukhari and Muslim)

The Prophet (PBUH) said, "Allah Almighty likes to see signs of His Bounties on His servant." (Narrated by At-Tirmidhi)

Women's Chasteness:

Allah siad:

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ * وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ)

Meaning: "Say to the (male) believers to cast down their beholdings (eyes), and preserve their private parts; that is more cleansing for them. Surely Allah is Ever-Cognizant of whatever they work out. And say to the female believers to cast down their beholdings (eyes), and preserve their private parts, and not display their adornment except such as is outward, and let them fix closely their veils over their bosoms, and not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers or their brothers' sons, or their sisters' sons, or their women, or what their right hands possess, or (male) followers, men without desire, or young children who have not attained knowledge of women's privacies." (Surat An-Nur: 30 - 31)

He also said:

(يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجُكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

Meaning: "O you Prophet, say to your spouses and your daughters and the women of believers that they draw their

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outer garments closer to them.; that will (make) it likelier that they will be recognized and so will not be hurt. And Allah has been Ever-Forgiving, Ever-Merciful." (Surat Al-Ahzab: 59)

The Prophet (PBUH) said, "O Asma', when a woman reaches the age of her menstruation, it should not be seen of her except this and that," and he pointed to his face and palms. (Narrated by Abu Dawud)

Women Should Not Go Out Perfumed:

The Prophet (PBUH) said, "The prayer of a woman, who uses perfume and goes to the mosque to pray, is not accepted until she returns home and takes a bath (so that her scent would go away) like that of sexual defilement." (Narrated by Abu Dawud)

Women Should Not be Like Men and Vice Versa:

It was narrated that Allah's Messenger (PBUH) cursed womanish men and mannish women. (Narrated by Al-Bukhari)

Cleanness and Acts of *Fitrah*:

Traits of Instinct (*Fitrah*):

The Prophet (PBUH) said, "Five are the acts of *Fitrah* (traits of instinct): circumcision, shaving the pubes, clipping the nails, plucking the hair under the armpits and trimming the moustache." (Narrated by Al-Bukhari and Muslim)

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The Prophet (PBUH) also said, "Do the opposite of what the polytheists do. Keep the beards and trim closely (clip) the moustache." (Narrated by Al-Bukhari and Muslim)

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Honesty in Dealing:

The Prophet (PBUH) said, "That who cheats us is not one of us (a Muslim)." (Narrated by Muslim)

He (PBUH) also said, "Give the laborer his wage before his perspiration dries." (Narrated by Ibn Majah)

Acquisition of Knowledge:

The Prophet (PBUH) said, "Wisdom is the 'stray camel' of the believer, take hold of it wherever you come across it." (Narrated by At-Tirmidhi)

(8)

Sports:

The Prophet (PBUH) said, "The strong believer is better and dearer to Allah than the weak one." (Narrated by Muslim)

It was narrated that Rukanah (one of the disbelievers) wrestled with the Prophet Muhammad (PBUH), and the Prophet (PBUH) defeated him. (Narrated by At-Tirmidhi)

It was also narrated that `Umar (may Allah be pleased with him) wrote to Abu `Ubaydah Ibn Al-Jarrah ordering

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him to teach the Muslim boys swimming, and the fighters shooting." (Narrated by Ahmad)

Do not Eat Extravagantly:

Allah said:

(يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ * قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ)

Meaning: "O Seeds of Adam! Take your adornment at every mosque, and eat and drink, and do not be extravagant; surely He does not love the extravagant. Say, "Who has prohibited the adornment of Allah, which He has brought out for His bondmen, and the good things of (His) providing?" Say: "These, on the Day of Resurrection, will be exclusively for the ones who believed in (during) the present life." Thus We expound the signs for a people who know." (Surat Al-A`raf: 31 - 32)

The Prophet (PBUH) said, "No man fills a utensil worse than his stomach. A few morsels that keep his back upright are sufficient for a man. If eating is necessary, he should fill one-third with food, one-third with drink, and leave one-third for easy breathing." (Narrated by At-Tirmidhi)

The Prophet (PBUH) also said, "We (Muslims) do not eat unless we feel hungry. When we eat, we do not satisfy our hunger completely." (Narrated by Muslim)

Lawful Food:

Allah said:

(فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)

Meaning: "So eat of what Allah has provided for you, lawfully good, And thank (Him) for the Favor of Allah, in case it be Him only that you do worship." (Surat An-Nahl: 114)

Forbidden Meat:

Allah said:

(حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

Meaning: "Prohibited to you are carrion, and blood, and the flesh of swine, and what has been acclaimed to other than Allah, and the strangled, and the beaten (to death), and the toppled (to death), and the gored (to death), and that eaten by wild beasts of prey - excepting what you have immolated – and whatever has been slain on the altars (for the idols), and that you adjure division by divining: that is immorality. Today the ones who have disbelieved have despaired of your religion, so do not be apprehensive of them and be apprehensive of Me. Today I have completed your religion for you, and I have perfected My favor on you, and I am satisfied with Islam as a

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religion for you. And whatever is constrained by scantiness (compelled by need), without unfairly (inclining) to vice, then surely Allah is Ever-Forgiving, Ever-Merciful." (Surat Al-Ma'idah:3)

The Prophet (PBUH) said, "Allah does not make the forbidden things your way to recovery (from sickness)." (Narrated by Al-Bukhari)

Slaughter:

The Prophet (PBUH) said, "If the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth." (Narrated by Al-Bukhari and Muslim)

Prohibition of Drinking Wine:

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ)

Meaning: "O you who have believed, surely wine and games of chance, and altars (for idols) and divining are only abomination of Ash-Shaytan's (Devil) doing, so avoid it, that possibly you would prosper. Surely Ash-Shaytan (Devil) would only (like) to excite enmity and abhorrence among you by means of wine and games of chance, and to bar you from the remembrance of Allah, and from prayer. Will you then be refraining." (Surat Al-Ma'idah:90 – 91)

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The Prophet (PBUH) said, "Every drink that intoxicates is wine; and every intoxicant is unlawful (to drink)." (Narrated by Muslim)

It was narrated that Allah's Messenger (PBUH) cursed ten persons regarding wine: the one who squeezes it, the one for whom it is squeezed, the one who drinks it, the one who carries it, the one for whom it is carried, the one who offers it for drinking, the one who sells it, the one who reaps a profit from it, the one who buys it and the one for whom it is bought. (Narrated by At-Tirmidhi)

Lawful Entertainment:

The Prophet (PBUH) said, "Everything with which a man amuses himself is vain except shooting bows, disciplining his horse and having fun with his family. All these things are righteous deeds." (Narrated by Abu Dawud)

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Making Use of Time:

The Prophet (PBUH) said, "On the Day of Judgment, Allah will ask His servant about his lifetime: how he spent it, his knowledge: how did he utilize, his wealth: how did he gain and where did he spend, and his health: how did he make use of." (Narrated by At-Tirmidhi)

Idle Talk:

Allah said:

(وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

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Meaning: "And of mankind are (they) who trade diverting discourse to lead into error away from the way of Allah without knowledge, and to take it to themselves in mockery; those will have a degrading torment." (Surat Luqman:6)

Allah also said:

(وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ)

Meaning: "And the ones who from the idle talk are veering away." (Al- Mu'minun:3)

Allah said:

(وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ)

Meaning: "And when you see the ones who wade into Our signs, then veer away from them until they wade into (some) other discourse; and in case Ash-Shaytan (Devil) ever definitely makes you forget, then do not sit, after the Reminding, with the unjust people.." (Al-An`am: 68)

(10)

Checking the Facts:

Allah said:

(وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا)

Meaning: "And when there comes to them a command (matter, affair) of security or fear, they devulge it; and if they had referred it to the Messenger and to the ones

endowed with the command (authority) among them, the the ones among them who investigate would indeed know it. And had it not been for the Grace of Allah upon you and His Mercy, you would indeed have closely followed Ash-Shaytan (Devil), except a few." (An-Nisa': 83)

Allah also said:

(لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا * وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

Meaning: "No charity is there in much of their private conferences, except for him who commands donation, or beneficence, or righteousness among mankind. And whoever performs that seeking the gracious satisfaction of Allah, then We will eventually bring him a magnificent reward. And whoever constantly opposes the Messenger, even after the guidance has become evident to him, and closely follows (a way) other than the believers' way, We turn him away to whatever (patron) he turns away to, and We roast him at Hell; and what an odious Destiny!" (An-Nisa': 113-114)

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ)

Meaning: "O you who have believed, in case an immoral (person) comes to you with a tiding, then ascertain the evidence, for that you may afflict a people in ignorance,

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and (then) you become remorseful for what you have performed." (Al-Hujurat: 6)

Evidence of Qur'an & Sunnah

Evidence of Qur'an and Sunnah for Education and Culture

(11)

Seeking Knowledge:

Allah said:

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ *
الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

Meaning: “Read! In the Name of your Lord Who created. Created man from *`Alaq* (a clinging mass, a clot of coagulated blood). Read! And your Lord is the Most Honorable. Who taught by the pen. He taught man what he did not know.” (Surat Al-`Alaq:1-5)

The Prophet (PBUH) said: “Seeking knowledge is a must for every Muslim.” (Narrated by Ibn `Abdul-Barr).

And said: “When Allah wishes good for anyone, He instructs him in the understanding of religion”. (Narrated by Al-Bukhari and Muslim)

Well-Breeding of Children:

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَائِكَةٌ لَا تُبْصِرُونَ اللَّهَ مَا أَمَّهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

Meaning: “O you who have believed, protect yourselves and your own families from a Fire whose fuel is mankind

and stones, (and) over which are harsh, severe Angels stern, who do not disobey Allah in whatever He commands them and who perform whatever they are commanded to do.” (Surat At-Tahrim:6)

The Prophet (PBUH) said: “Every one of you is a guard and responsible for what he watches: the Imam is a guard and responsible for what he watches, the man is a guard in his family and responsible for what he watches, the woman is a guard in her husband's house and responsible for what she watches, the servant is a guard in his master's wealth and responsible for what he watches, every one of you is a guard and responsible for what he watches.” (Narrated by Al-Bukhari and Muslim)

Mosques as Minarets of Knowledge:

The Prophet (PBUH) said: “He who comes to this mosque of mine only to learn or teach, then he is as a *Mujahid* (striving in Allah's Cause) (Narrated by Ibn Majah and Al-Hakim)

And said: “Whenever a group of people meet in a house of Allah to recite His Book and learn it, peace descends on them, mercy prevails on them, angels circle them and Allah mentions them to those who are with Him.” (Narrated by Muslim)

(13)

Learning the Arabic Language:

Allah said:

(إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ)

Evidence of Qur'an & Sunnah

Meaning: "Surely We have made it an Arabic Qur'an that possibly you would consider." (Surat Az-Zukhruf:3)

And said:

(وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَنْ تُبَعِّتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ)

Meaning: "And thus We have sent it down as Arabic judgment. And indeed in case you ever follow their prejudices after what has come to you of the knowledge, in no way will you have from Allah a patron, nor a protector." (Surat Ar-Ra`d:37)

(14)

Fanaticism in Doctrine:

Allah said:

(إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ)

Meaning: "Surely the ones who have caused disunity in their religion and (become) sects, you are not one of them in anything; surely their command is only to Allah; thereafter He will fully inform them of whatever they are performing." (Surat Al-An`am:159)

And said:

(وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ * مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

Meaning: "... And do not be of the associators (who associate others with Allah), of the ones who have caused

disunity in their religion and become sects, each party exulting with what they have close to them.” (Surat Ar-Rum:31-32)

And said:

(وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ)

Meaning: “And do not be as the ones who disunited and differed (among themselves), even after the supreme evidences came to them. And those will have a tremendous torment.” (Surat Al-`Imran:105)

Asking the Scholars:

Allah said:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)

Meaning: “And in no way did We send (even) before you , except men, to whom We revealed. So ask the population of the Remembrance, in case you (the pagan- Arabs), in case you do not know.” (Surat An-Nahl:43)

(15)

Co-operating in Good:

Allah said:

(وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

Meaning: “And help one another to benignancy and piety, and do not help one another to vice and hostility, and be pious to Allah; Allah is strict in punishment.” (Surat Al-Ma'idah:2)

Evidence of Qur'an & Sunnah

The Prophet said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced (while saying that). (Narrated by Al-Bukhari and Muslim)

Detested Division among Muslims:

The Prophet (PBUH) said, "One day, my Muslim nation would commit just like the Israelites to the extent that if one of the latter committed sexual intercourse with his mother in public, there would be someone among the Muslims to do the same. The Israelites were divided into 72 sects and the Muslims will be divided into 73 sects, all of which will enter Hell, except only one sect. The people asked: And which is this sect, O Messenger of Allah? The Messenger (PBUH) answered: The sect whose adherents follow me and my Companions." (Narrated by At-Tirmidhi, Abu Dawud, Ibn Majah and Ahmad)

(16)

Misleading Heresies:

The Prophet (PBUH) said: "I ask you to fear Allah and for obedience even if it was an Ethiopian slave. He who lives after me will see lots of differences. So you have to follow my Sunnah and the guidance of my rightly-guided successors, hold fast to it and bite on it by your molars and avoid innovations (in religion). Every innovation (in religion) is a heresy and each heresy is misleading." (Narrated by Al-Tirmidhi, Abu-Dawud, Ibn Majah and Ahmad)

Magic:

The Prophet (PBUH) said: “Three do not enter paradise: an alcoholic, one who cuts his kinship, and a believer in magic.” (Narrated by Ahmad)

Evil Omens (Pessimism):

The Prophet (PBUH) said: “He who quitted his needs because of *At-Tiyarah* (pessimism due to an evil omen) is an atheist. He was asked: O! Messenger of Allah, how to redeem this? He said: “by saying: Allah! There’s no good except yours, there is no *Tayr* (unwanted thing to happen) except from you and there’s no God except You.” (Narrated by Ahmad)

Glorification of Tombs and their owners:

The Prophet (PBUH) said: “Those who preceded you used to take the graves of their prophets and righteous men as mosques (places of worship), do not take graves as mosques, I forbid you.” (Narrated by Muslim)

Aly ibn Abi-Talib said that the Prophet sent him and ordered him not to leave a high grave without leveling it with the ground. (Narrated by Muslim)

(17)

Whom Should we learn from:

Allah said:

(وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مَلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

Evidence of Qur'an & Sunnah

Meaning: "Never will the Jews nor the Christians be satisfied with you till you (closely) follow their creed. Say, "Surely the guidance of Allah is the Guidance." And indeed in case you ever (closely) follow their prejudices, after the (share of) knowledge that has come to you, in no way will you have from Allah either a constant Patron or a ready Vindicator." (Surat Al-Baqarah:120)

And said:

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ
أَنْفُسِهِمْ مَّنْ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

Meaning: "Many of the Population of the Book (Jews and Christians) would like to turn you steadfast disbelievers, even after your belief, through envy on the part of themselves, even after the Truth has become evident to them. So, be clement and pardon (them), till Allah comes up with His Command; surely Allah is Ever-Determiner over everything." (Surat Al-Baqarah :109)

The Prophet (PBUH) said, "Do not believe the people of the Scripture or disbelieve them, but say: "We believe in Allah, what was sent to us and what was sent to you." (Narrated by Al-Bukhari)

And said: "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e. inch by inch) so much so that even if they entered a hole of a lizard, you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?" (Narrated by Al-Bukhari and Muslim)

(18)

Misleaders:

Allah said:

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ)

Meaning: “And the ones who disbelieved say: "Do not give ear not to this Qur'an, and talk idly about it, that possibly you would overcome.” (Surat Fussilat :26)

And said:

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ)

Meaning: “They would (like) to extinguish the Light of Allah with their mouths; and Allah is perfecting His Light even though the disbelievers hate (that).” (Surat As-Saff:8)

And said:

(يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ)

Meaning: “They would like to extinguish the Light of Allah with their mouths; and Allah refuses (anything) except to perfect His Light, though the disbelievers hate (that).” (Surat At-Tawbah:32)

Forgers:

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ * وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ ا لإِيمَانَ وَزَيْنَةً فِي قُلُوبِكُمْ وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ)

Evidence of Qur'an & Sunnah

Meaning: “O you who have believed, in case an immoral (person) comes to you with a tiding , then (ascertain) the evidence, for that you may afflict a people in ignorance, and (then) you become remorseful for what you have performed. And know that among you there is the Messenger of Allah. If he obeyed you in much of the Command, you would indeed be distressed. But Allah has made you love belief, and adorned it in your hearts, and has made disbelief, and (evident) immorality, and all stubborn disobedience hateful to you. Those are they who are the right-minded.” (Surat Al-Hujurat:6-7)

And said:

(وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ
وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا)

Meaning: “And when there comes to them a command of security or fear, they divulge it; and if they referred it to the Messenger and to the ones endowed with command (authority) among them, the ones among them who investigate would indeed know it. And had it not been for the Grace of Allah upon you and His Mercy, you would indeed have closely followed Ash-Shaytan (Satan), except a few.” (Surat An-Nisa:83)

Evidence of Qur'an & Sunnah

Evidence of Qur'an and Sunnah for Da`wah and Missionary Activities

(19)

The Duty of Da`wah:

Allah said:

(فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا)

Meaning: “So do not obey the disbelievers, and strive with them thereby (by the Qur'an) with a constantly great striving.” (Surat Al-Furqan:52)

The Ummah's Responsibility:

Allah said:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ)

Meaning: “You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in Allah.” (Surat Al-Imran:110)

And said:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا)

Meaning: “And thus We have made you a middle nation to be witnesses over mankind, and (for) the Messenger to be a witness over you.” (Surat Al-Baqarah:143)

(20)

Individual Responsibility:

Allah said:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

Meaning: “And warn your kinsmen, the nearest kin.”
(Surat Ash-Shu`ara':214)

And said:

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ)

Meaning: “And who is fairer in speech than he who calls to Allah, and does righteous deeds, and says: "Surely I (myself) am one of the Muslims?" (Surat Fussilat:33)

The Prophet (PBUH) said: “Inform, on my behalf, even a verse, narrate about Bani Israel (the Israelites) without restriction, and who lies about me on purpose shall take his place in Hell.” (Narrated by Al-Bukhari)

And said: “By Allah! If Allah guides a single man by you is better than having *Humr An-Na`am* (the best animals).” (Narrated by Al-Bukhari and Muslim)

(22)

Calling for Applying Shari`ah (Islamic law):

Allah said:

(وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ

Evidence of Qur'an & Sunnah

ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ * أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ
مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

Meaning: “And (that) you should judge between them according to what Allah has sent down. And do not ever follow their prejudices, but beware of them (lest) they tempt you away from some (part) of what Allah has sent down to you. So, in case they turn away, then know that Allah will only to afflict them for some of their guilty deeds; and surely many of mankind are immoral.” (Surat Al-Ma'idah:49-50)

And said:

(أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِن قَبْلِكَ
يُرِيدُونَ أَن يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ
أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا * وَإِذَا قِيلَ لَهُم تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ
رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا)

Meaning: “Have you not regarded (the ones) who assert that they have believed in what has been sent down to you and what has been sent down before you, (that they) would (go) for judgment to *Taghut* (an idol worshiped by pagan Arabs), and they have already been commanded to disbelieve in it? And Ash-Shaytan (Satan) would like to lead them into far error. And when it is said to them, "Come to what Allah has sent down and to the Messenger," you see the hypocrites barring (the way) to you forbiddingly.” (Surat An-Nisa':60-61)

The Prophet (PBUH) said, “I have left among you the Book of Allah and my Sunnah, and if you hold fast to them, you would never go astray.” (Narrated by Al-Hakim)

(23)

Consultation:

Allah said:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Meaning: “And the ones who have responded to their Lord, and kept up the prayer, and their command is counsel between them, and they expend of what We have provided them.” (Surat Ash-Shura:38)

(24)

Giving Advice to Rulers:

Allah said:

وَالْعَصْرُ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Meaning: “And (by) the afternoon (or time)! Surely man is indeed in (sheer) loss. Except the ones who have believed, and does deeds of righteousness, and enjoin each other to the Truth, and enjoin each other to patience.” (Surat Al-'Asr:1-3)

The Prophet (PBUH) said: “religion is advice” they said: for whom? He said: “For Allah, His book, His Messenger, Muslim leaders and common Muslims.” (Narrated by Al-Bukhari and Muslim)

Evidence of Qur'an & Sunnah

Obeying the Rulers:

The Prophet (PBUH) said: "Listen and obey even if you were ruled by an Ethiopian slave with his head as Zabibah (dried grape)." (Narrated by Al-Bukhari)

Except in disobeying Allah:

The Prophet (PBUH) said: "It is obligatory on a Muslim that he should listen (to the ruler) and obey whether he likes it or not except when he is ordered to do a sinful thing. In such a case, he is not obliged to listen or to obey." (Narrated by Al-Bukhari and Muslim)

Proclaiming Da`wah:

Allah said:

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

Meaning: "Call to the Way of your Lord with wisdom and fair admonition, and dispute with them in the way (which is) fairest. Surely your Lord is the Best Knower of the ones who have erred away from His way, and He is the Best Knower of the right-guided." (Surat An-Nahl:125)

And said :

(لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ
بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ)

Meaning: "Cursed were the ones who disbelieved of the Seeds (Sons) of Israel by the tongue of Dawud (David) and `Isa (Jesus) the son of Maryam (Mary); that is for that they disobeyed and they were transgressing ." (Surat Al-Ma'idah:78)

The Prophet (PBUH) said: “Of the best jihad (striving in the path of Allah) is (to speak) a word of justice to an oppressive ruler.” (Narrated by At-Tirmidhi)

And said: “By Allah who controls my soul, you shall command beneficence and forbid maleficence, or Allah will send you a punishment from Him; then you will supplicate Him and He will not respond to you.” (Narrated by Al-Tirmidhi)

(25)

Avoiding Riya' (hypocrisy) with Rulers:

Allah said:

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ)

Meaning: And do not eat up your riches among yourselves untruthfully and do not poffer them to the judges, that you may viciously eat up some of other men's riches, (while) you know it.” (Surat Al-Baqarah:188)

The Prophet (PBUH) said: “There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: The first is a man who possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. The second is a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge. The third is a man who sells

Evidence of Qur'an & Sunnah

something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it; whereupon the buyer believes him and buys it, although in fact, the seller has not been offered such a price.”(Narrated by Al-Bukhari and Muslim)

A man praised a friend of him at the Prophet (PBUH), so he said: “O! you have cut his neck off, if you were to praise him anyway then say: I think he is so and so, Allah knows him best, and I do not praise over Allah (SWT)”. (Narrated by Ahmad)

And said: “What I fear for you most is the smaller *shirk*, they said: and what's the smaller *shirk*, Allah's apostle? He said: Dissemblance (showing off), Allah SWT says on the Day of Judgment when people are rewarded for their deeds: go to those whom you showed dissemblance and see if they can reward you.” (Narrated by Ahmad)

Hypocrisy Gatherings:

Allah said:

(بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا * الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِيَّتُهُمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا * وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا)

Meaning: “Give (good) tidings to the hypocrites that they will have a painful torment. (The ones) who take to themselves the disbelievers for their constant patrons, apart from the believers; do they (inequitably) seek might in their presence? Then surely might altogether belongs to Allah. And He has already been sending to you in the

Book that, "when you hear the signs of Allah being disbelieved and mocked at, then do not sit with them until they wade into (some) other discourse; surely (in that case) you are like them. Surely, Allah will be gathering the hypocrites and the disbelievers altogether in Hell." (Surat An-Nisa':138-140)

And said:

(وَإِذَا لَفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ)

Meaning: "And when they meet the ones who have believed, they say: "We have believed," and when they go apart to their Shayatin (devils), they say: "Surely, we are with you; surely we are only mocking." (Surat Al-Baqarah:14)

(26)

Freedom of Expression:

Allah said:

(إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ)

Meaning: "Surely the ones who keep back whatever (part) of the book (which) Allah has sent down and trade it for a little price, those in no way will eat (anything) in their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, neither will He cleanse them, and they will have a painful torment." (Surat Al-Baqarah:174)

Humane Dignity:

Allah said:

(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا)

Meaning: “And indeed We have already honored the Seeds (sons) of Adam and carried them on land and sea, and provided them of the good (things), and graced them over many of whom We created with marked graciousness.” (Surat Al-Isra':70)

Public Participation:

Allah said:

(فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)

Meaning: “So it was by (some) mercy from Allah that you have been lenient with them; and if you had been stern (and) harsh of heart, they would indeed have broken away from round about you. So be clement towards them, and ask forgiveness for them, and take counsel of them in the command. Yet when you are resolved, then put your trust in Allah; surely Allah loves the (ones) trusting (in Him).” (Surat Al-`Imran:159)

(27)

Protecting Freedoms:

Allah said:

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(فَلَا افْتَحَمَ الْعَقَبَةَ * وَمَا اَدْرَاكَ مَا الْعَقَبَةُ * فَكُّ رَقَبَةٍ)

Meaning: “Yet he has not rushed along the uneven (or: steep) track. And what makes you realize what the uneven (or: steep) track is? It is the freeing of a neck (captive or slave)”. (Surat Al-Balad:11-13)

Evidence of Qur'an & Sunnah_____

Evidence of Qur'an and Sunnah for Money and Businesses:

(28)

Obligation of Zakat:

Allah said:"

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا)

Meaning: "Take of their riches a donation to purify them and to cleanse them thereby." (Surat At-Tawbah:103)

The Prophet (PBUH) said: "Islam is raised on five (pillars): The testification that there is no god but Allah, and that Muhammad is His bondsman and Messenger, the establishment of prayer, the payment of Zakah, performing pilgrimage to the House of Allah (Ka'bah), and fasting during Ramadan." (Narrated by Al-Bukhari and Muslim)

And said: "I have been commanded to fight against people until they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform prayers and pay Zakah. If they do that, the protection of their blood and property will be guaranteed by me, except when justified by law, and their affairs (regarding truthfulness of faith) is decided by Allah." (Narrated by Al-Bukhari and Muslim)

Sadaqah (Charity):

The Prophet (PBUH) was asked about Zakat and he said: "There are rights in money other than Zakat," Then he

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recited this verse of Surat Al-Baqarah (2: 177): "It is not benignancy ...". (Narrated by Al-Tirmidhi)

And said: "He who has an extra mount should give that to one who has no mount for him, and he who has surplus of provisions should give them to him who has no provisions;" and he made mention of so many kinds of wealth until we were of the opinion that none of us has any right over the surplus.(Narrated by Muslim)

(29)

Whom to give Zakat to:

Allah said:

(إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

Meaning: "Surely donations are only for the poor, and the indigent, and the ones collecting them, and the ones whose hearts are brought together, and the ransoming of necks (captives and slaves), and the ones penalized (for debts), and in the way of Allah, and the wayfarer; an ordinance from Allah, and Allah is Ever-Knowing, Ever-Wise." (Surat At-Tawbah:60)

(30)

Lawful Money:

Allah said:

(يُرِيدُ اللَّهُ بِيَكُمُ الْيُسْرَ وَلَا يُرِيدُ بِيَكُمُ الْعُسْرَ ...)

Meaning: "Allah wills you ease, and He does not will difficulty for you..." (Surat Al-Baqarah:185)

And said:

(قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ
آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ*
قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

Meaning: "Say : "Who has prohibited the adornment of Allah, which He has brought out for His bondmen, and the good things of (His) providing?" Say: "These, on the Day of Resurrection, will be exclusively for the ones who believed in (during) the present life." Thus We expound the signs for a people who know. Say, "My Lord has only prohibited obscenities, whatever (of these) are outward and whatever are inward, and vice, and untruthful inequity, and that you associate with Allah that of which He has not sent down any all-binding authority, and that you say against Allah whatever you do not know." (Surat Al-Araf:32-33)

(31)

Prohibiting Interest - *Riba* (Usury):

Allah said:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَحَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

Evidence of Qur'an & Sunnah

Meaning: “ The ones who eat (up) Riba (usury) will not rise up except as he whom Ash-Shaytan (Devil)ever smites with the touch rises up. That is because they have said : "Surely selling is only like Riba (usury)." And Allah has made selling lawful, and has prohibited Riba (usury).” (Surat Al-Baqarah:275)

And said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ)

Meaning: “O you who have believed, be pious to Allah and leave behind what remains of Riba (usury), in case you are believers” (Surat Al-Baqarah:278)

Allah's Messenger (PBUH) cursed the accepter of interest and its payer, and one who records it, and the two witnesses, and he said: "They are all equal." (Narrated by Muslim)

And said: “A *dirham* (small unit of money) eaten by a man knowing it is from *Riba* is more severe than thirty six acts of adultery.” (Reported by Ahmad)

(36)

Tourism in an Islamic Perspective:

Allah said:

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ * إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ)

Meaning: "In no way should the associators tend the mosques of Allah , witnessing against themselves disbelief; those, their deeds are frustrated, and in the Fire they are eternally (abiding). Surely he only shall tend the mosques of Allah who has believed in Allah and the Last Day, and kept up the prayer, and brought the Zakat, and is apprehensive of none except Allah; so, it may be that those will be among the right-guided." (Surat At-Tawbah:17-18)

And said:

(وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ)

Meaning: "And if you fear want, then Allah will eventually enrich you of His Grace, in case He (so) decides; surely Allah is Ever-Knowing, Ever-Wise." (Surat At-Tawbah:28)

Introducing Islam to Tourists:

Allah said:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ)

Meaning: "You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in Allah." (Surat Al-`Imran:110)

And said:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

Evidence of Qur'an & Sunnah

Meaning: "And thus We have made you a middle nation to be witnesses over mankind and (for) the Messenger to be a witness over you." (Surat Al-Baqarah:143)

(39)

Whom should we Boycott:

Allah said:

(إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ
وظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)

Meaning: "Surely Allah only forbids you as to the ones who have fought you on account of the religion, and driven you out of your homes, and backed (others) in driving you out, that you should patronize them; and whoever will patronize them, then those are they who are the unjust." (Surat Al-Mumtahinah:9)

And:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

Meaning: "You will not find any people who believe in Allah and the Last Day having affection for the ones who contravene Allah and His Messenger, even if they were their fathers, or their sons, or their brothers, or their kinsmen." (Surat Al-Mujadilah:22)

Evidence of Qur'an & Sunnah

Evidence of Qur'an and Sunnah for the Ummah's Unity:

(40)

The Ummah's Unity:

Allah said:

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ)

Meaning: “Surely this nation of yours is one nation, and I am your Lord, so worship Me”. (Surat Al-Anbiya:92)

And said:

(وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ)

Meaning: “And surely this nation of yours is one nation, and I am your Lord; so have piety towards Me.” (Surat Al-Mu'minun:52)

And said:

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ * وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ * وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ)

Meaning: “And adhere firmly to the Rope (Covenant) of Allah , altogether, and do not be disunited; and remember the favor of Allah upon you as you were enemies, then He

brought your hearts together, so you have become brethren by His favor. And you were upon the brink of a hole of the Fire, so He rescued you from it. Thus Allah makes evident His signs to you, that possibly you would be guided. And let there be a nation of you (who) call to charity, and command beneficence, and forbid maleficence; and those are they (who are) the prosperers. And do not be as the ones who were disunited and differed (among themselves), even after the supreme evidences came to them. And those will have a tremendous torment.” (Surat Al-`Imran :103-105)

And said:

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ)

Meaning: “Surely the believers are only brothers; so make a reconciliation between your two brothers, and be pious to Allah, that possibly you would be granted mercy.” (Surat Al-Hujurat:10)

The Prophet (PBUH) said: “Muslims are equal with respect to blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community.” (Narrated by An-Nasa'i)

(42)

Ummah's Communication:

Allah said:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

Evidence of Qur'an & Sunnah

Meaning: “O you mankind, Surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant.” (Surat Al-Hujurat :13)

The Prophet (PBUH) said, “The believers in their mutual kindness, compassion, and sympathy are like the body. If one of the organs is afflicted, the whole body responds to it with wakefulness and fever.” (Narrated by Al-Bukhari and Muslim)

(43)

Hostile Media:

Allah said:

(إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ * لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ)

Meaning: “Surely the ones who have disbelieved expend their riches to bar from the way of Allah; so they will soon expend them; thereafter these will be (a cause) of regret for them; thereafter they will be overcome; and the ones who have disbelieved will be mustered to Hell. That Allah may discriminate the wicked from the good, and set up the wicked one upon another, (and) so accumulate them up altogether, and then set them up in Hell: Those are they (who are) the losers.” (Surat Al-Anfal: 36-37)

And:

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ
الهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ)

Meaning: “Surely the ones who have disbelieved and barred from the way of Allah and opposed the Messenger even after the guidance has become evident to them, they will never harm Allah anything, and He will soon frustrate their deeds.” (Surat Muhammad: 32)

And said:

(قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ تَبِعُونَهَا عَوِجًا وَأَنتُمْ
شُهَدَاءُ وَمَا اللَّهُ بِعَافٍ لِّمَن تَعْمَلُونَ *
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ
إِيمَانِكُمْ كَافِرِينَ)

Meaning: “Say: "O Population of the Book, why do you bar from the way of Allah him who has believed (while you) inequitably seek to make it crooked, and you are witnesses? And in no way is Allah ever heedless of whatever you do. O you who have believed, in case you obey a group of the ones who were brought the Book, they will turn you after your belief into disbelievers.” (Surat Al-`Imran :99-100)

And said:

(وَأَن احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن
بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ
ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ)

Evidence of Qur'an & Sunnah

Meaning: "And (that) you should judge between them according to what Allah has sent down. And do not follow their prejudices, and beware of them (lest) they tempt you away from some (part) of what Allah has sent down to you. So, in case they turn away, then know that Allah will only to afflict them for some of their guilty deeds; and surely many of mankind are indeed immoral." (Al-Ma'idah: 49)

(44)

Co-operation between Muslims:

The Prophet (PBUH) said: "He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection; and he who finds relief for one who is hard pressed, Allah would make things easy for him in the Hereafter; and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother." (Narrated by Muslim)

(45)

Well-treating Minorities:

Allah said:

(لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ * إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَوَلَّيْنَاكَ هُمُ الظَّالِمُونَ)

Evidence of Qur'an & Sunnah

Meaning: “Allah does not forbid you (as regards) the ones who have not fought you on account of the religion and have not driven you out of your residences that you should be benign to them and be equitable towards them; surely Allah loves the equitable. Surely Allah only forbids you as to the ones who have fought you on account of the religion, and driven you out of your homes, and backed (others) in driving you out, that you should patronize them; and whoever will patronize them, then those are they who are the unjust (Al-Mumtahinah: 8-9)

The Prophet (PBUH) said, "He who harmed a Dhimmi (Jew or Christian in a Muslim country) is harming me, and he who harms me is harming Allah." (Narrated by At-Tabarani in Al-Wsat)

And said: “Beware, if anyone wrongs a contracting man (non-Muslim citizen in a Muslim state), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.” (Narrated by Abu Dawud)

Freedom of Belief:

Allah said:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّى
يَكُونُوا مُؤْمِنِينَ)

Meaning: “And if your Lord had (so) decided, whoever is in the earth would indeed have believed, all of them, altogether. Would you then compel mankind until they are believers?” (Surat Yunus:99)

And said:

Evidence of Qur'an & Sunnah

(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ)

Meaning: “There is no compulsion in the religion; right-mindedness has already been evidently (distinct) from the *Taghut* (false gods, idols, devils and seducers). So whoever disbelieves in the *Taghut* and believes in Allah, then he has already upheld the most binding Grip, with no disjunction (ever); and Allah is Ever-Hearing, Ever-Knowing.” (Surat Al-Baqarah:256)

(46)

Help in Disasters:

The Prophet (PBUH) said: “The believers in their mutual kindness, compassion, and sympathy are like the body. If one of the organs is afflicted, the whole body responds to it with wakefulness and fever.” (Narrated by Al-Bukhari and Muslim)

(47)

Preparing Power:

Allah said:

(وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ)

Meaning: “And prepare for them whatever power and whatever garrisoned horses you can, to (spread) awe thereby (into the hearts) of the enemy of Allah and your enemy, and others, apart from them that you do not know;

Allah knows them. And whatever you expend in the way of Allah will be repaid you in full, and you will not be done an injustice.” (Surat Al-Anfal:60)

The Prophet (peace be upon him) said: “Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery.” (Narrated by Muslim)

The Prophet of Allah (peace be upon him) said: “Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding.” (Narrated by Abu Dawud)

(48)

The Importance of Jihad:

Allah said:

(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

Meaning: “Surely Allah has purchased from the believers their selves and their riches for (the reward) that the Garden will be theirs; they fight in the way of Allah; so they kill, and are killed. It is a promise, truly (binding) on Him in the Tawrat (Torah), and the Injeel (Gospel), and the Qur'an; and who fulfills his covenant (better) than Allah? So feel glad of the tidings of the selling you have made with Him; and that is the (bargain) (that is) the magnificent triumph.” (Surat At-Tawbah: 111)

Evidence of Qur'an & Sunnah

And said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّبُكُمْ مِّنْ عَذَابِ أَلِيمٍ * تَوَمَّنُونَ
بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِن
كُنْتُمْ تَعْلَمُونَ * يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ)

Meaning: “O you who have believed, shall I indicate to you a commerce that will deliver you from a painful torment? You believe in Allah and His Messenger, and strive in the way of Allah with your riches and yourselves. That is most charitable for you in case you know. He will forgive you your guilty (deeds) and cause you to enter Gardens from beneath which rivers run and goodly dwellings in the Gardens of `Adn (Eden); that is the magnificent triumph.” (Surat As-Saff 10-12)

The Prophet (PBUH) said: “If one dies without fighting in the cause of Allah or without believing it to be his duty, he will die with one characteristic of hypocrisy in him.” (Narrated by Muslim)

And said: “The example of a *Mujahid* in Allah’s Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the *Mujahid* in His Cause into Paradise if he is killed; otherwise He will return him to his home safely with rewards and war booty.” (Narrated by Al-Bukhari)

Ar-Ribat (Guarding the Frontiers):

Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)

Meaning: “O you who have believed, be patient, and vie in patience, and be garrisoned and be pious to Allah, that possibly you would prosper.” (Surat Al-`Imran:200)

The Prophet (PBUH) said: “Guarding the frontier for a day is better than the world and all that is in it.” (Narrated by Al-Bukhari)

(49)

Boycotting the Aggressors:

Allah said:

(إِنَّمَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)

Meaning: “Surely Allah only forbids you as to the ones who have fought you on account of the religion, and driven you out of your homes, and backed (others) in driving you out, that you should patronize them; and whoever will patronize them, then those are they who are the unjust.” (Surat Al-Mumtahinah:9)

And said:

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ)

Meaning: You will not find any people who believe in Allah and the Last Day having affection for the ones who contravene Allah and His Messenger, even if they were

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their fathers, or their sons, or their brothers, or their kinsmen.” (Surat Al-Mujadilah:22)