

The Doctrinal and Ethical Values in Monotheism

(1)

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Praise be to Allah, and prayers and peace be upon the Messenger of Allah, his family, companions, and those who follow him.

Monotheism (Tawhid), as every Muslim knows, even if he has not yet reached maturity, is the heart of this religion, its foundation and firm base. Indeed, as everyone who is adorned with the quality of true knowledge knows, whether in the sciences of Sharia, the latest physical sciences, or biological sciences, it is the foundation of this vast universe, the essence of its structure, and the reality of its existence.

What this status has in the universe and living beings is not something that a rational person would take lightly in knowing, nor would a scholar or ignorant person belittle its importance. Rather, it is the first obligation that the Creator of the universe and people has imposed upon them all: knowing monotheism and fulfilling their rights. Allah the Almighty said regarding the universe: "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion.' They said, 'We have come willingly'" (Fussilat 11). And He said regarding the creation of people: "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.' [This] - lest you should say on the day of Resurrection, 'Indeed, we were of this unaware.' Or [lest] you say, 'It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?'" (Al-A'raf 172-173).

For this reason, monotheism was the message of every messenger and prophet that Allah sent to people: "Indeed, the religion in the sight of Allah is Islam" (Al Imran 19). It is the content of every book revealed to them. You hear, in many verses of the Quran, stories of the prophets and accounts of their one call: "Indeed I am to you a trustworthy messenger. So fear Allah and obey me, "Indeed, I fear for you the punishment of a great day." "And We certainly sent among every nation a messenger, [saying], 'Worship Allah and avoid Taghut.'"

The worship of Allah is the right of His monotheism, and it is represented in three matters, each of which builds upon the other, none of which is correct without the others. Each matter has its foundation and fruit.

Knowledge of Allah by His names and attributes that He affirmed for Himself, and those He negated about Himself, glory be to Him, in His books and on the tongues of His messengers,

without likening Him to creation, and without denying any attribute He affirmed for His essence: "There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shura 11). The fruit of this is reverence, magnification, glorification, veneration, praise, and declaration of His oneness, glory be to Him, and knowing His true worth that only those who are blind to it fail to recognize: "They have not appraised Allah with true appraisal" (Al-Hajj 74). "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent'" (Surat Al-Ikhlās), sincere devotion of lordship to Allah purely and affirmatively.

Knowledge of His signs that He spread throughout the universe and in life: "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth" (Fussilat 53). The fruit of this knowledge is bearing witness that He is the Lord of the worlds, who nurtured them with His blessings, bestowed upon them His bounties, fed them, gave them drink, and provided for them from His treasures. None goes astray after that except every ungrateful sinner: "Or do they have the depositories of your Lord? Or are they the controllers?" (At-Tur 37).

The worship of Allah, which is obedience to Him in what He forbade and commanded, in what He obligated and prohibited. This is the fruit of what preceded: verification of Allah's names and attributes, and contemplation of His creation and signs, which establishes in the heart that He is Allah, the One to be worshipped without others, since there is no god other than Him from beginning to end. The rational person with sound nature has no choice but to obey Allah, follow His messengers, and submit to His rulings and guidance. The fruit of this is that Allah's guidance and His judgment are effective in His creation, as they are effective in His command and decree: "Unquestionably, His is the creation and the command" (Al-A'raf 54). The sign of this is referring to His law in every matter of the weak creature's life whom He created from clay, then made him from despised water: "And Allah created man weak" (An-Nisa 28).

Allah's verses about this fruit have been abundant in the Quran, which is that obedience to Allah means returning to His judgment alone without partner in that: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have decided and submit in [full, willing] submission" (An-Nisa 65). "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it" (An-Nisa 60). "And it is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair" (Al-Ahzab 36), just as they had no choice in creating themselves or choosing their messenger: "And your Lord creates what He wills and chooses; not for them was the choice" (Al-Qasas 68). "And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers" (Al-Ma'idah 44). "And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you" (Al-Ma'idah 49). "And who is better than Allah in judgment for a people who are certain [in faith]?" (Al-Ma'idah 50). And other such verses that are frequent in the Quran, textually and in meaning, so it became a comprehensive universal rule from which nothing deviates: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills." And read if you wish: "Say, 'O disbelievers, I

do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion" (Surat Al-Kafirun), sincere devotion of worship to Allah alone.

Then among the fruits of worshipping Allah and its certain signs is loyalty to Him alone, glory be to Him, and consequently loyalty to His trustworthy messenger, prayers and peace be upon him, and to the believers. How could it be otherwise, for one who judges by a law cannot be upright in his condition unless he shows loyalty and enmity for its sake; otherwise, he is either a hypocrite or an infiltrating spy.

Allah the Almighty said: "There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone' (Al-Mumtahanah 4). "Your ally is none but Allah and [therefore] His Messenger and those who have believed" (Al-Ma'idah 55). "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them" (Al-Ma'idah 51). "O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers" (At-Tawbah 28). And much more that Allah has clarified that the soundness of loyalty to Allah and disavowal of all else is a decisive factor in the boundary of Islam and the realization of monotheism.

Then the fruit of this obedience is that the Muslim's orientation is entirely to Allah in all his work. He is obedient in his prayer, fasting, pilgrimage, rituals, and charity, and he is obedient to Allah with love hidden in his heart, in fear, hope, desire, awe, trust, and reliance: "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds'" (Al-An'am 162).

This is our Islam, our monotheism, our creed. There it becomes clear where our loyalty and disavowal lie, to whom we owe our love and reverence, and whom we follow in our laws and legislation. That is the religion of Islam, the religion of believers throughout human history, since Allah created Adam, peace be upon him.

This creed produces a Muslim, a believer, whose faith increases with the increase of his certainty and the uprightness of his deeds, and his faith decreases with the decrease of that. This is the creed of Ahl as-Sunnah wal-Jama'ah without disagreement about it.

What are the moral foundations built upon this monotheism?

(2)

The scholars of Ahl as-Sunnah wal-Jama'ah have agreed that the Muslim is one who knows the meaning of the word of monotheism and speaks the two testimonies, which carry all that we mentioned above. He accepted Allah's command and prohibition from Allah, glory be to Him, and his heart submitted, and his limbs surrendered. He is the believer whose outward and inward are equal in the meaning of this acceptance and action, and that submission, humility, and devotion. Therefore, you notice that Allah always addresses "those who believe" in the Quran, since the terminology contains both synonym and difference. The two words, Muslim and believer, carry the same meaning if each is mentioned individually in a context. If they come together, then faith is the inner work and Islam is the outer work. But they, in the final analysis, are one in their meaning and fruit: "So We brought out from those [cities] whoever was among the believers. But We found not within them other than a [single] house of Muslims" (Adh-Dhariyat 35-36).

If we look at the guidance of the Quran and the guidance of the Messenger of Allah, peace be upon him, we would find an enormous wealth of descriptions that draw for us the path of Islam and faith, without confusion or ambiguity.

The believers in the Quran are the best types of believers and the highest in rank, because Allah mentioned in the Quran the best that the monotheistic believer can be, to be an example to follow and a beacon to guide. Likewise, in His description of the disbelievers, He mentioned their lowest and most work-nullifying qualities, for the Muslim to avoid them and be farthest from them. This is what Ash-Shatibi, may Allah have mercy on him, meant in his statement that the Quran comes with extremes explicitly stated, alerting to what revolves between its two ends ("Al-Muwafaqat" vol. 3), and that is from Abu Bakr As-Siddiq's advice, and what he informed him with the wisdom of the Quran and understanding its aims.

In his conversation with Umar ibn Al-Khattab, may Allah be pleased with him: "Have you not seen that the verse of ease was revealed with the verse of hardship, and the verse of hardship with the verse of ease, so that the believer may be hopeful and fearful, neither hoping with a hope in which he wishes from Allah what is not his, nor fearing with a fear in which he throws himself into destruction? Have you not seen, O Umar, that Allah mentioned the people of the Fire with their evil deeds because He rejected their good deeds, so when you mention them you say: I fear I might be among them. And He mentioned the people of Paradise with their good deeds because He overlooked their evil deeds, so when you mention them you say: I am deficient; where am I from their deeds?" That is why when His saying came down: "Those who believe and do not clothe their faith with wrongdoing" (Al-An'am 82), the Companions said: "Which of us has not wronged?" So it was revealed: "Indeed, association [with Allah] is great wrongdoing" (Luqman 13).

Read if you wish about the fruit of monotheism in the believer's soul, and how it molded him into the image of a human being with all that humanity carries in meaning, not what the devils of the West dress it with in lies and deception about human rights.

Allah the Almighty says: "Certainly will the believers have succeeded: Those who are during their prayer humbly submissive, And who turn away from ill speech, And who are observant of zakah, And who guard their private parts except from their wives or those their right hands

possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors - And who are to their trusts and their promise attentive, And who carefully maintain their prayers. Those are the inheritors who will inherit al-Firdaws. They will abide therein eternally."

In their prayers they are humble, submissive, knowing Allah's worth, and certain of His lordship, so they obey Him and their souls humble before Him in their rituals and rites.

Then they turn away from vain talk. How can one who knows Allah and understands His will in His words speak about trivial matters and occupy his mind with what has no benefit underneath? The two cannot coexist.

Then they are among those who give the poor and needy their right from the charity of their wealth, knowing that money belongs to Allah, and he is only a guardian of it until the Inheritor, glory be to Him, inherits it from him.

Then he is pure in body as he is pure in soul, so he does not transgress upon the honors that Allah has forbidden. Rather, he knows that preserving them is among the objectives of the noble Sharia, and that lineage and its purity are among the foundations of civilization and constants of nature.

The monotheistic believer is one who acts justly and judges with justice, even if it is against an enemy he hates in his heart: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, your parents, and your relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow [personal] inclination, lest you not be just" (Al-Ma'idah 8). Is there anything more upright than this and higher in character?

The monotheistic believer avoids aggression and cooperates in good: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah" (Al-Ma'idah 2). Look, may Allah protect you, how Allah linked cooperation in righteousness and avoiding sin with fearing Allah, not merely a social sense that is sometimes right and sometimes wrong, sometimes guided and sometimes misguided!

Then, look, may Allah protect you, at the monotheist, the believer in Allah and His messages, adorning himself with the greatest thing that distinguishes the original human from the intruding impostor: keeping covenants and honoring words. How can a civilization arise or humanity develop where covenants are betrayed, promises are broken, and the word that comes from a man's mouth has no weight or value?

Then read if you wish in Surat Al-Isra, Al-Hujurat, Al-Mumtahanah, or others, what came of moral guidance that is among the fruits of pure monotheism and signs of the upright religion: thanking parents, caring for orphans, preserving their rights, preserving women's rights in their inheritance, requiring the writing of manumission for slaves until the quality of slavery ends for all humans, lowering the voice in conversation, making room in gatherings, asking permission when entering homes, leaving without lingering or eavesdropping, avoiding pride and arrogance over people - which the Quran expressed by saying "and do not walk upon the earth exultantly" -

not looking down on the poor "and what would make you perceive that perhaps he might be purified" - fulfilling treaties with enemies to their term, and not transgressing except against the wrongdoers.

You see all these qualities and moral values stemming from the creed of monotheism, which drives the believer to adorn himself with them if he is among those who believe in Allah and the Last Day. The believer has no escape from adhering to them as much as he can: "So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for yourselves" (At-Taghabun 16). See how Allah made spending and doing good, and charity among the requirements of hearing and obeying. Then He did not burden people with more than they can truly bear, not according to what they imagine they cannot do more than, and the difference is vast. In this lies trial and tribulation, for the scale is Allah's scale, not each person's scale according to his mood and desires.

Then look at what came of moral values built into the meaning of monotheism, connected to its constants, from what was reported from the Messenger of Allah, peace be upon him, in his description of the Muslim and the monotheistic believer.

(3)

The scholars of Ahl as-Sunnah wal-Jama'ah have agreed that the Sunnah of the Messenger of Allah, peace be upon him, the authentic [traditions] recorded in the books of their scholars, freed from fabrications, sifted from irregularities and defects, and from the statements of weak men, is the second source of legislation in our noble religion. It is, in the most correct opinions, the wisdom that accompanied the Book, and it is what explains the Quran, details its general statements, specifies some of its universal principles, and restricts some of its absolute statements.

It is no wonder that it contains principles of monotheism and its doctrinal and moral values that connect the doctrinal value and the moral value. It made cooperation in righteousness and avoiding sin a fruit of fearing Allah, not merely a social sense that is sometimes correct and sometimes false, sometimes guides and sometimes misleads.

Then, look, may Allah protect you, to the monotheist, the believer in Allah and His messages, adorning himself with the greatest thing that distinguishes the original human being from the base intruder: preserving covenants and honoring words. How can a civilization be established or humanity develop when covenants are betrayed, promises are broken, and there is no weight or value for the word that comes from a man's mouth?

Then read if you wish what came of moral guidance in Surat Al-Isra, Al-Hujurat, Al-Mumtahanah, or others, which are among the fruits of pure monotheism and signs of the upright religion: gratitude to parents, caring for orphans, preserving their rights, preserving women's rights in their inheritance, requiring manumission contracts for slaves until slavery ends for all humans, lowering voices in conversation, making space in gatherings, seeking permission when

entering homes, leaving without delay or eavesdropping, avoiding arrogance and haughtiness over people - which the Quran expressed as "do not walk upon the earth exultantly" - not despising the poor "And what would make you perceive that perhaps he might be purified?" - fulfilling treaties with enemies to their terms, and not transgressing except against the oppressors.

You see all these characteristics and moral values emanating from the creed of monotheism, which motivates the believer to adopt them if he is among those who believe in Allah and the Last Day. The believer has no escape from committing to them as much as he can: "So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves" (At-Taghabun 16). Notice how Allah made spending, doing good, and charity among the requirements of listening and obeying. Then He did not burden people beyond their true capacity, not according to what they imagine they cannot do more than. The difference is vast, and therein lies the trial and tribulation, for the standard is Allah's standard, not each individual's standard according to his mood and desires.

Then look at what came of moral values built into the meaning of monotheism, connected to its foundations, from what was reported about the Messenger of Allah, peace be upon him, in his description of the Muslim and the monotheistic believer.

(4)

The scholars of creeds teach us that the Muslim, or the believer, the monotheist, is one who established monotheism through knowledge, belief, and commitment, as a requirement and in practice. He avoided disbelief and corrected faith with what came from the totalities of creed, as we saw in the Book and Sunnah. Then he worked on following commands and prohibitions, following them practically and applicatively, with increase and decrease according to what was made easy for him.

They established definitions for us of these terms so that people would not be confused about them in the midst of the misguiding innovative thought that spread since the second century of Hijra, and its muddiness increased with that atheistic secularism and disbelieving, transgressing liberalism, which turned the disbeliever into a Muslim and the Muslim into a terrorist extremist.

These five pillars include what is apparent to the eye and what is hidden, contained in intention and purpose, like the apparent utterance of the testimonies. How can one who speaks them be considered a Muslim while he fights Allah's religion, disrupts His law, destroys His mosques, kills His allies and those who call to Him, dishonors the companions of His messenger, peace be upon him, and objects to His commands and prohibitions? The work of this creature is not valid, whether in speech or otherwise, with those intentions harbored against this religion, its hatred, and desire to destroy it.

Then he, that monotheistic believer, is one in whose heart firm, stable faith in Allah, His angels, His books, His messengers, the Last Day, and divine decree - good and evil - has taken root. All

of these are closely connected to each other; sound faith in some while disbelieving in others is impossible, for they are all, after faith in Allah, glory be to Him, logical and cosmic requirements and consequences of that faith, for people of understanding.

Then comes a comprehensive principle that gathers all aspects of the matter, cause and effect, origin and branch, action and result, beginning and end: that the right of worship is that you be aware, with complete awareness, that Allah sees you, and even if you do not see Him, your worship and acts of worship should be built on this deep, authentic, penetrating awareness in the soul: "Does he not know that Allah sees?" (Al-Alaq 14).

These are the totalities of monotheistic creed that came in one comprehensive, inclusive hadith, confirming what was revealed in the Quran in its decisive verses. Glory be to Him who sent His messenger with the Book and wisdom.

Then come and see the moral values of monotheism as clarified by the noble Sunnah, upon its bearer the best prayers and most complete peace.

*O you who are overcome with love for the Chosen One, increase your prayers upon him
It suffices you as honor, O lover of Muhammad, that the lover will be gathered with the beloved*

(5)

Read if you wish the hadith of Gabriel, about which Al-Qurtubi said: "It could be said that it is the mother of the Sunnah" because of what it contained from the totality of Sunnah knowledge.

From Abu Abd ar-Rahman Abdullah ibn Umar, who said: "My father Umar ibn al-Khattab told me: While we were sitting with the Messenger of Allah, peace be upon him, one day, a man appeared before us with extremely white clothing and extremely black hair. No traces of travel could be seen on him, and none of us recognized him. He sat down facing the Prophet, peace be upon him, placed his knees against his knees, put his hands on his thighs, and said: 'O Muhammad, tell me about Islam.'

The Messenger of Allah, peace be upon him, said: 'Islam is that you bear witness that there is no god but Allah and that Muhammad is the messenger of Allah, establish prayer, give charity, fast Ramadan, and perform pilgrimage to the House if you are able.'

He said: 'You have spoken truthfully.' We were amazed that he both asked and confirmed his answer.

Then he said: 'Tell me about faith (iman).'

He said: 'That you believe in Allah, His angels, His books, His messengers, the Last Day, and divine decree - both good and evil.'

He said: 'You have spoken truthfully. Now tell me about excellence (ihsan).'

He said: 'That you worship Allah as if you see Him, and if you do not see Him, indeed He sees you.'

He said: 'You have spoken truthfully.'" [Agreed upon]

As Imam At-Tibi pointed out, Imam Muslim opened his Sahih with this hadith, following the example of the Quran's opening with Surat Al-Fatihah, which gathered the principles of creed, just as this noble hadith gathered the totalities of creed, in knowledge and practice, outwardly and inwardly.

Islam acknowledges the two testimonies, both in heart and verbally, including their meaning and requirements, which we explained before in the concept of monotheism, since they are the title of monotheism, not monotheism itself. Whoever speaks the title but does not bring the content, or brings what contradicts it, has not achieved them, and his work is nullified, whatever it may be.

The monotheistic believer, in the second source of legislation, after being established in the first source, is one who acknowledged Allah's divinity and lordship, glory be to Him, and the final message of Muhammad, peace be upon him, then established prayer, gave charity, fasted Ramadan, and performed pilgrimage to the House if he was able to do so.

These five pillars include what is apparent to the eye and what is hidden, contained in intention and purpose, like the apparent utterance of the testimonies. How can one who speaks them be considered Muslim while he fights Allah's religion, disrupts His law, destroys His mosques, kills His allies and those who call to Him, dishonors the companions of His messenger, peace be upon him, and objects to His commands and prohibitions? The work of this creature is not valid, whether in utterance or otherwise, with those intentions harbored to harm this religion, hate it, and destroy it.

Then he, that monotheistic believer, is one in whose heart firm, stable faith in Allah, His angels, His books, His messengers, the Last Day, and divine decree - good and evil - has become deeply rooted. All of these are closely connected; sound faith in some while disbelieving in others is impossible, for they are all, after faith in Allah, glory be to Him, logical and cosmic necessities and consequences of that faith, for people of understanding.

Then comes a totality that gathers all aspects of the matter, cause and effect, origin and branch, action and result, beginning and end: that the right of worship is that you be aware, with complete awareness, that Allah sees you, and even if you do not see Him, your worship and acts of worship should be built on this deep, original, penetrating awareness in the soul: "Does he not know that Allah sees?" (Al-Alaq 14).

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(6)

The scholars of creeds teach us that the Muslim, or the believer, the monotheist, is one who established monotheism through knowledge, belief, and commitment, both in requirement and practice. He avoided disbelief and corrected faith with what came from the totalities of creed, as we saw in the Book and Sunnah. Then he worked on following the commands and prohibitions, following them practically and applicatively, with increase and decrease according to what was facilitated for him.

They put down definitions for us of these terms so that people would not be confused about them amid the misguiding innovative thought that spread since the second century of Hijra, and its muddiness increased with that atheistic secularism and disbelieving, transgressing liberalism that turned the disbeliever into a Muslim and the Muslim into a terrorist extremist.

Now, may Allah protect you, hear the saying of the beloved Chosen One, in what Muslim narrated from Abu Hurairah, may Allah be pleased with him, who said: "The Messenger of Allah, peace be upon him, said: 'By the One in whose hand is the soul of Muhammad, no one among this nation hears of me - whether Jew or Christian - then dies without believing in what I was sent with, except that he will be among the companions of the Fire.'" This is explicit in the matter. Imam Al-Mubarakfuri mentioned that "this nation" means the nation of the call, which is all creation (Mir'at Al-Mafatih).

Then hear the saying of the beloved Chosen One, in what Muslim narrated from Abdullah ibn Umar, may Allah be pleased with them both, who said: "The Messenger of Allah, peace be upon him, said: 'The Muslim is one from whose tongue and hand the Muslims are safe, and the emigrant emigrates from what Allah has forbidden.'" This is a new dimension and unique definition that the scholars of creed did not address when they taught us about the terms Islam and faith in the known form published in books of creeds.

This is because these definitions relate to the Muslim's character and how he should be in his life, and they are closely connected to those boundaries and definitions that taught us that faith is "statement and action that increases and decreases," but it is a practical application that many did not notice, so they limited themselves in creeds to the terminology they mentioned.

The Muslim is not only one who spoke the two testimonies, acknowledging and implying, but he is one who understood loyalty to Muslims, loving them, being kind to them, feeling their calamity, and the sanctity of their possessions, lives, and honor. He did not harm them, neither with words through cursing, insulting, backbiting, and informing on them to the ruler, nor with hands through violence, beating, and kicking. That is the monotheistic Muslim, according to the text of our beloved messenger, Allah's prayers be upon him.

Someone might say, "This is the perfect Muslim," so Imam Al-Khattabi responds that "the deficiency in it is by considering the imperfect as nonexistent, so there is no need to assume perfection" (Mir'at Al-Mafatih by Al-Mubarakfuri, Book of Faith, vol. 1, p. 47).

Then, the emigrant in Allah's path, if the paths of physical emigration are cut off for worldly reasons, among the definitions of emigration is that he emigrates from what Allah forbade coming to, so he avoids doing it and leaves a distance between himself and it as a precaution against falling into forbidden things.

From Abu Burdah from his father, who said: "The Messenger of Allah, peace be upon him, said: 'Three people will have double reward: a man from the People of the Book who believed in his prophet and believed in Muhammad, peace be upon him; the owned slave who fulfills Allah's right and his masters' right; and a man who had a slave girl, disciplined her well, taught her well, then freed her and married her - he will have double reward.'" (Bukhari)

Look, may Allah protect you, how the Messenger of Allah, peace be upon him, mixed between the totalities of creed and the totalities of character. First, Allah's justice that the Christian or Jew by birth, if he believes in our Prophet's message, has earned two rewards: the reward of his faith in his prophet first, then abandoning the altered religion and believing in Muhammad's message, peace be upon him, so he has two rewards.

Equal to him is one who had a right upon him to his master (at the time when slavery still existed among humans), or one who had a right to his employer or otherwise, and he fulfilled it completely. Then one who took care of a slave girl with him, taught her (notice how he made teaching her a condition, while these pretenders among the disbelievers accuse Islam of not calling for women's education within Sharia boundaries), then freed her, thus freeing a neck, then married her, protecting her, so he has two rewards. This is from the completion of righteous action.

Then look at the comprehensive, definitive hadith narrated by Sufyan ibn Abdullah Ath-Thaqafi, who said: "O Messenger of Allah, tell me something about Islam that I will not ask anyone about after you." The Messenger of Allah, peace be upon him, said: "Say 'I believe in Allah,' then be upright." (Muslim)

Look at the totality of this hadith, its comprehensiveness and definitiveness, and its connection between creed, action, character, and behavior. "I believe in Allah" includes everything we mentioned about the creed of monotheism in its totality and generalities. "Then be upright" - uprightness here indicates following the good that is on a straight path and avoiding the evil that is always on crookedness, deviation, and contradiction. Whoever is upright has succeeded. Allah

said: "And if they had remained straight on the way, We would have given them abundant water to drink" (Al-Jinn 16). "So remain on the right course as you have been commanded, and those who have turned back with you" (Hud 112).

The definitions taught us that faith is "a statement and action that increases and decreases," but it is a practical application that many did not notice, so they limited themselves in creeds to what they mentioned in terminology.

The Muslim is not only one who spoke the two testimonies, acknowledging and implying, but he is one who understood loyalty to Muslims, loving them, being compassionate toward them, feeling their misfortune, and the sanctity of their possessions, lives, and honor. He did not expose them to harm, neither by word through insult, cursing, backbiting, and reporting to the authority, nor by hand through assault, beating, and kicking. That is the monotheistic Muslim, according to the text of our beloved messenger, Allah's prayers be upon him.

Someone might say, "This is the perfect Muslim," so Imam Al-Khattabi responds that "the deficiency in it is by considering the incomplete as nonexistent, so there is no need to assume perfection" (Mir'at Al-Mafatih by Al-Mubarakfuri, Book of Faith, vol. 1, p. 47).

Then the emigrant in Allah's path, if the ways of physical emigration are cut off for worldly reasons, then among the definitions of emigration is that he emigrates from what Allah forbade approaching, so he avoids doing it and leaves a distance between himself and it as a precaution against falling into forbidden things.

What confirms this is the hadith of Muslim from Abu Hurairah, may Allah be pleased with him, who said: "The Messenger of Allah, peace be upon him, said: 'By the One in whose hand is Muhammad's soul, none of this nation hears of me - whether Jew or Christian - then dies without believing in what I was sent with, except that he will be among the companions of the Fire.'" This is explicit in the matter. Imam Al-Mubarakfuri mentioned that "this nation" means the nation of the call, which is all creation (Mir'at Al-Mafatih).

Then hear the saying of the beloved Chosen One, in what Muslim narrated from Abdullah ibn Umar, may Allah be pleased with them both, who said: "The Messenger of Allah, peace be upon him, said: 'The Muslim is one from whose tongue and hand the Muslims are safe, and the emigrant is one who emigrates from what Allah has forbidden.'" This is a new dimension and a unique definition that the scholars of creed did not address when they taught us about the terms Islam and faith in the known form published in books of creeds. This is because these definitions relate to the Muslim's character and how he should be in his life, and they are closely connected to those boundaries.

(7)

Then look at the comprehensive, definitive hadith that Sufyan ibn Abdullah Ath-Thaqafi narrated, who said: "O Messenger of Allah, tell me something about Islam that I will not ask

anyone about after you." The Messenger of Allah, peace be upon him, said: "Say 'I believe in Allah,' then be upright." (Muslim)

Look at the totality of this hadith, its comprehensiveness and prevention, and its connection between creed, action, character, and behavior. "I believe in Allah" includes everything we mentioned about the creed of monotheism in its totality and generalities. "Then be upright" - uprightness here indicates following the good that is on a straight path and avoiding the evil that is always on crookedness, deviation, and contradiction. Whoever is upright has succeeded. Allah said: "And if they had remained straight on the way, We would have given them abundant water to drink" (Al-Jinn 16). "So remain on the right course as you have been commanded, and those who have turned back with you" (Hud 112).

Then look at the affection, brotherhood, and loyalty in the hadith of Anas, may Allah be pleased with him, from the Prophet, peace be upon him, who said: "None of you believes until he loves for his brother what he loves for himself." (Agreed upon)

This is the pinnacle of feeling equality and justice and realizing the meaning of humanity, not what barks like the dogs of the United Nations and Western institutions that collect money under the slogan of spreading justice and equality while being tools in the hands of the sinful colonizer. Our noble religion connects faith in Allah with equality, justice, and love for the Muslim brother, provided he is not among the people of innovation and insistence on sins, naturally.

If we were to follow the hadiths of the Chosen One that guided us to the character and values of monotheism, the discussion would take us beyond what we intended to clarify here. But we conclude with the most comprehensive hadith possible - a hadith with special feelings that strikes the heart's strings with longing for the beloved and desire to meet him.

From Anas ibn Malik, who said: "The Messenger of Allah, peace be upon him, said: 'None of you believes until I am more beloved to him than his father, his son, and all people.'" (Muslim)

This is the distinguishing mark in the believer's creed and character: where is the love of the Messenger of Allah in comparison to his love for himself, his children, his family, or people - all people? By Allah, there is only one decisive answer and a rare, authentic standard that the beloved Chosen One clarified for us. Indeed, he is more beloved to the monotheistic Muslim than all of these and those.

The love of the Messenger of Allah, peace be upon him, is not like the love of others, but it is a deep, implanted love in the soul that grows with the Muslim as he learns more about his virtue, greatness, sacrifice, and sincere advice to him and to all people.

The virtue of the Messenger of Allah has no limit for which a speaker can express with their mouth

By Allah, whoever does not shake from the core of his being when he reads Allah's saying, glory be to Him, as He bestows favor upon us by sending the beloved Chosen One to us, he is still in the lower degrees of faith:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful" (At-Tawbah 128).

Look at the favor, look at the blessing! "From among yourselves" - what honor and what dignity!

Look at the compassion, love, and kindness in the heart of the beloved Chosen One: "Grievous to him is what you suffer" - it grieves his soul and is hard on it when his nation suffers hardship. What tenderness and excellent character! And he is always and forever "to the believers kind and merciful," and these two are derived from the attributes of the Merciful, Exalted, and High. The Chosen One is kind and merciful to us in all our affairs.

That is why in the hadith of our mother Aishah, may Allah be pleased with her, about the character of the beloved Chosen One: "The Messenger of Allah, peace be upon him, was never given a choice between two matters except that he chose the easier of them, as long as it was not a sin." (Bukhari)

Then did you not notice, may Allah protect you, that this verse is the last verse of Surat At-Tawbah, which Allah did not begin with the Basmalah because of the woes, destruction, and great matters that befall the stubborn disbelievers? Then He, glory be to Him, ends it with the highest marks of mercy and degrees of love for the monotheistic believers, by His favor upon them in sending the Chosen One, peace and blessings be upon him, and giving them glad tidings of what is in his heart toward his nation. Exalted is Allah, glory be to Him.

The love of the Chosen One is not words spoken with the tongue, nor a feeling that stirs in the heart or limbs. No, rather it is obedience to him and commitment to his commands and prohibitions. Love of Allah and consequently love of His messenger, the Chosen One, is obedience to the messenger, peace be upon him: "Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins'" (Al Imran 31).

That is the monotheism of Muslims, whose title is "There is no god but Allah," and that is the monotheistic Muslim, as came in the book of our Lord, Exalted and High, and the Sunnah of our messenger, peace be upon him, in creed and character. So, where are we with all of this?

Where are you and I from all of this? "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth?" (Al-Hadid 16). Allah addressed "those who believe" with this... so where are we from this? We can only say what our Lord taught us:

"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we cannot bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people" (Al-Baqarah 286).

And our final prayer is that praise be to Allah, Lord of the world.

Dr. Tariq Abdul Haleem

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