

Being led - and the testimony of No God but Allah

In the name of Allah Most Gracious Most merciful.

All thanks be to Allah, and peace and prayers are upon the messenger, his companions and follower.

When Allah (May He be Exalted) bestowed upon us the guidance to Islam, the last and best of all religions, and when Allah sent to us the last and best of His messengers, and when Allah sent down to us His best and most complete of His books, when He bestowed upon us all this; He made it conditional in order to be accepted by Him is to passively surrender to His laws, and to be in total obedience to Him. Consequently, whoever does not surrender to Allah, and be led to Him through obedience and shed off polytheism then he/she is not a Muslim.

Today's talk is about obedience and acceptance to being led and the relation of that with the testimony of "No God but Allah". The talk can be summarized into the following four points:

First: that submission to Allah, and following His laws and obedience to Him are the conditions of His acceptance and for Him to be pleased.

Second: that glorification and exaltation of Allah require exaltation and glorification of His rulings and laws.

Third: knowing the signs and indications of glorifying His legal provisions.

Fourth: looking at some examples of the initiative and quick actions of the companions of the messenger to upholding and conforming to Allah's commands and the glorification of His law.

First: that submission to Allah, and following His laws and obedience to Him are the conditions His acceptance and for Him to be pleased.

Because Islamic law (or Shariaa) contains some rulings which disagree with some people's desires and suspicion, and consequently accepting such rulings is done by some; with some hesitation, reluctance and lack of enthusiasm and with some discomfort in their hearts. That is if actually not put a side such rulings all together. Or be adamant and skillful in interpreting or misinterpreting those rulings and finding loopholes in them in order to fulfill their desires and suspicions.

It wouldn't be surprising if this dangerous approach came from non Muslims like the Jews or Christians and others. Allah says: **{They would love it if you would to become disbelievers as they are; then you would all be the same}**. But what is surprising in this dangerous attitude is when some Muslims who may become happy and satisfied with the knowledge of this worldly life; which they have achieved. They start evaluating the Islamic law rulings with their

minds. Anything that agrees with their knowledge or logic they accept; and anything that does not agree with their thoughts then they interpret and change it to suit their desires. They made their brains in charge and in control of the law. Those rulings and laws are no longer glorified and sacred in their hearts and those people feel that they can no longer be led by Islamic laws.

Second: that glorification and exaltation of Allah require exaltation and glorification of His rulings and laws.

In order to glorify Allah it is necessary to glorify his rulings and His laws that are in Koran or Sunnah. Indeed, a believer knows his God through the message God sent to him/her with His messenger (PPBU). God's message requires obedience to His commands and prohibition. That can only be through glorifying Allah and obeying Him. This is done through magnifying what He commands and what He forbids. Doing the acts He orders to be done, and abstaining from the acts He forbids from doing. Glorifying of a command by the believer is an indication of glorifying the one who issued the command.

Third: signs and indications of glorifying His legal provisions.

Those who glorify and magnify the legal rulings in the Koran and in the Sunnah have signs and indications. This who does not possess such indications is in a grave danger. One of the

signs of glorifying a particular legal statement is having no option or having second thoughts about accepting the ruling of Allah. On the contrary, one should have absolute submission and acceptance with no hesitation or doubt. Allah says: **{When Allah and His messenger give a ruling then No believing man or woman would have a choice in the matter. And this whoever disobeys Allah and His messenger is misguided with evident and clear misguidance}**.

One of the signs of glorifying the legal rulings is the lack of discontentment when hearing the legal statement. This becomes evident during implementation. Allah says: **{Believe in your God, that they would not have faith until such time that they would come to you for arbitration in their disagreements, then they would have no hassle within themselves about your ruling, and they accept it submissively}**

One of the signs also is not to over indulge into the search for the idea or the wisdom behind a ruling, or doing detailed study and analysis of the ruling. For that contradicts the acceptance and the total disobedience to Allah. In fact, it could just happen that it can lead one to disagree with some of the legal rulings unless the wisdom of such rules has first become known. A Muslim is required to have respect towards the status of the Allah's rulings. Despite this, there is no problem with asking and enquiring about the wisdom if it was

possible to see. On the basis that comes with the total acceptance regardless.

Another sign of glorifying the rulings of Allah; is feeling abhorred and annoyed when Allah's rulings are violated or infringed upon. The sign also includes trying to the best of one's ability; to change or undo the violation or infringement.

A-asha (the Messenger's wife) said: "Whenever the messenger had a choice in two matters, he would always select the easier one, as long as it is not a sin. If it was a sin then he would be further away from it than all people are. And the messenger never took revenge for himself, unless something which Allah has forbidden is violated; then he would take revenge in it; for Allah"

Whenever one is caring and attentive over Allah's limits, and promptly responsive in denouncing any violations or infringements; and guiding those involved then that is a clear sign that the individual does glorify the Islamic rulings and respectful of their boundaries.

Another sign of those who glorify Islamic laws is that they would hold back from what they do not know. And they would be careful from launching into arguments without proper knowledge. Allah say: **{And do not pursue or assume that of which you have no knowledge. Indeed, the hearing, the sight and the heart about all those an individual will be responsible}**

Arguing into the meaning of Allah and His messenger's words without knowledge, or coating Allah unknowingly is a great sin. Not even considering the harm and misguidance it would bring to others.

It is a disgrace that Allah and His messenger's words, rulings and laws become the center of discussion and arguing by people with no; or little knowledge of Islamic law. Such arguments would produce many misinterpretations, wrong meanings and disrespect to such legal statements. It leads to fewer glorifications, and to being less abided to; by those listening to such discussions and arguments. Examples of this take place on many television satellite stations.

Fourth: examples of the initiative and quick actions of the companions of the messenger to upholding and conforming to Allah's commands and the glorification of His law.

Best of examples were given by the companions; not just when the command involved an obligation to act upon it, but also their examples included the desirable and recommended actions too; to the point that Allah Himself commended them in His Koran.

One example is given by Abu-Baker when Allah's cleared A-asha from the vilification and slander stirred up about her, Abu-Baker said: "I will never give charity or give help to

Mosatah after the rumors he spread about Aesha". Abu-Baker was rich and Mosatah was poor and he was a relative to Abu-Baker. Abu-Baker used to pay him a charity on regular bases. But this verse came down: **{Let those of you who have, not to withhold and let them bring to the kin, the poor, and immigrants in the cause of Allah to forgive and pardon. Would they not like Allah to forgive them too, Allah is the Most Forgiving the Most Kind}**. Abu-Baker said "Yes, I would like Allah to forgive me, I will bring back the payments to Mastah, and I will never withhold it ever again".

Omar ebn Al-Khattab pulled off a gutter (a roof drainage gutter) that comes off the roof of the home of Al-Abbas because the gutter was obstructing pedestrians or may cause them harm. Al-Abbas said to Omar that the Messenger himself (PPBU) installed it in this location. Omar then insisted that he (Omar) to bend over and that Abbas stands on his back to put the gutter back where it was.

Abdullah ebn Rawaha was coming to the mosque while the messenger (PPBU) was giving the Khutbah; when he heard the messenger saying: "Set down". Ebn-Rawaha sat where he was out side the mosque until the messenger finished his talk. The messenger later was told about that, so he said to ebn-Rawaha: **{May Allah increase your attentiveness to the obedience to Allah and his messenger}**.

Allah says: {If the faithful are called upon to come to Allah and His messenger to arbitrate between them; that they would only say, "We listen and we obey" and they are the successful ones. And those whoever obeys Allah and his messenger, and be Allah fearing and guard himself from Allah, those are the winners}