



Madrasah Baytul Ilm

ISLĀM

TOTAL SUBMISSION
TO THE WILL OF
ALLĀH TA'ĀLĀ

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Through the course of time, Allāh ﷻ has sent various different Prophets and revealed different books and scriptures, all for the guidance of mankind. And though the teachings of each Prophet and each book may have differed slightly, the principle always remained the same; to submit to the will of Allāh ﷻ whatever that may be. This is why He has mentioned in the glorious Qur'ān, “Indeed, the Deen according to Allāh is only Islām.” (3:19)

The very meaning of the word ‘Islām’ is that a person completely submits himself to the will and command of Allāh ﷻ. Despite his nafs and the whispers of Shaytān dragging him in the opposite direction, his fight to overcome that and still fulfil the command of Allāh ﷻ is truly the definition of Islām.

When we pass through the season of Hajj, a great Prophet of Allāh ﷻ is remembered;

Sayyidunā Ibrāhīm alayhis salām, who personified the word Islām in its true meaning. Time and again through his life, from his youth till his old age, upon each and every point of trial, he was willingly ready to sacrifice whatever he had in order to please Allāh ﷻ. Whether it was leaving his father when he was in need of him the most, or sacrificing his son despite being wishful of his support in old age, Ibrāhīm alayhis salām, along with his wife and child, always displayed true submission.

Hence it only befits that Allāh ﷻ has made mention of him in the Qur’ān as such, “And remember when his Lord said to him ‘submit yourself.’ He said I have submitted myself to the Lord of all the universes.” (2:131)

The auspicious rituals of Hajj are in fact to remember this true submission; the Sa’ee between Mount Safā and Marwah to remember the hurried distress of his wife Hājar in search

of water; the pelting of the Jamarāt to imitate his tussle with Shaytān before sacrificing his son; the Qurbāni to copy his sacrifice of the ram brought by Jibra'eel alayhis salām.

Not only that, but the entire process of Hajj reminds a Muslim constantly that our Deen requires complete submission from us. Islām is not the name of logic and reasoning. If Islām was logical, the Hāji who has made a once in a lifetime trip for Hajj would rather spend his time in Makkah Mukarramah instead of Minā, Arafāt or Muzdalifah.

If Islām was logical, the Hāji would prefer to apply perfume when giving his attendance at the Ka'bah rather than abide by the restrictions of Ihrām. If Islām was logical, the Hāji would perform his Maghrib Salāh - in Muzdalifah - in its correct time rather than delaying it till the time of 'Ishā.

In all of these scenarios, the lesson in disguise is that our Deen is not about fulfilling our desires according to our logic. It is in fact fulfilling the desires of Allāh ﷻ whether our logic permits it or not. Close to the demise of our Nabi ﷺ, Allah ﷻ revealed, “Today I have completed for you your Deen, and I have completed my blessing upon you and I am happy with the Deen of Islām for you.” (5:3)

It is very easy to question the rulings of the ‘ulamā and debate how our Deen remains orthodox and incompatible in this day and age. But this thought only implies that the Deen that Allāh ﷻ has chosen for us is incomplete and therefore what Allāh ﷻ has mentioned in the verse above is false.

Hadhrat Mufti Muhammad Shafi ‘Uthmāni rahimahullāh has mentioned, “It is so sad that thousands of Muslims in this era are still unaware of this fact that our Deen

encompasses all of time. Through the disguise of Qur'ān and Hadith, they are in reality only following their whims and fancies. In fact, their efforts are usually to twist and turn the commands of Deen to comply them with their own desires.” (Ma'āriful Qur'ān 1:346)

Therefore, the aim of each Muslim should be to learn as much Deen as possible through authentic and reliable sources and thereafter to follow it with full complicity, whether it seems pleasant or not and whether it aligns with logic or not.

May Allah ﷻ grant us the ability to learn the correct Deen and inculcate it fully into our lives so that we may accomplish the true objective of Islām; total submission to the will of Allāh ﷻ.
Āmeen.

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