❖ **عن أبي سعيد رضي الله عنه أن** رجلاً أتى النبي صلى الله عليه وسلم فقال: إن أخي يشتكي بطنه، فقال صلى الله عليه وسلم: اسِقه عَسَلاً. ثم أتاه الثانية فقال: اسقِه عَسَلاً. ثم أتاه الثالثة فقال: اسقِه عَسَلاً. **ثم أتاه فقال : فعلت، فقال صلى الله عليه وسلم: "صَدَقَ الله وكذبت بَطنُ أخيك." فسقاه** فبرأ. أخرجه الشيخان ومسلم واللفظ للبخاري

- **InnadDeena 3indallahelIslam:** Al-Imran (The Family of Imran) [3:19]

  3:19 The Religion before Allah is Islam (submission to His Will).

- **This ayah we may translate as "the religion to Allah is Islam"…**
- **Translating the word "Deen" to religion greatly reduces its magnitude and magnificence. The word DEEN is much greater than just a belief or ideology which is what is usually meant by the word RELIGION.**
- **DEEN in Islam is not jus a dogma or an ideology; it is a comprehensive way of life.**
- **We recall the Hadeeth[1] of the Prophet, pbuh, when Jibreel asked him about Islam, Iman, and Ihsan. At the end of the event, the Prophet, pbuh, tells the Sahaba (his companions): this was Jibreel, came to educate you about your "DEEN".**
- **So, the Prophet, pbuh, used the word DEEN to refer to Islam, Iman, and Ihsan" Islam was the 5 foundations and Iman was the belief system and Ihsan was excelling in execution: ann ta3budallah ka annaka tarahu fa en lam takun tarahu fa innahu yarak. To worship Allah as if you see him because if you don't see him he sees you.**
- **Yes Brs and Srs, the Islamic scholars assure us that Deen is Islam, Iman, and Ihsan, and that is the only Deen that Allah acknowledges and recognizes.**
- **So, the Ayah is telling us that the only way of life acceptable to Allah, now, and always, and on the Day of Judgment is Islam. No other approach to life, no alternates and no substitution is tolerated. Only Islam.**
- **Islam is not just a religion to believe in, not just worships that we do and rituals that we carry out. Islam is an integrated approach to life that we should exercise 24/7. Every breath we take and every second that goes by.**
- **When we walk and when we talk, we are Muslims**
- **When we work and when we play, we are Muslims**
- **When we eat and when we sleep, we are Muslims**
- **No vacation from Islam and no retirement from Islam**
- **It is a "Minhaj" or an approach that must be integrated in all aspects of our lives.**
- **To be able to live Islam, we must (MUST) understand it: fully comprehend it the same way we understand and comprehend 1+1=2.**
- **If I raise two fingers and ask how many these are, we all would recognize them as 2. This is a sign of understanding the fact that 1+1=2. Only a**

beginner in Math would count them and say 1+1=2. To us it became so understood that we did not need to count them or add them.

- **The answer 2 was at the tip of our tongues when the question of how many was raised. This is the level of comprehension that we need in understanding Islam. To be fully ingrained in our systems, and to be fully imbedded in our souls.**
- **It should become second nature to us (better yet, first nature). No need to think about it, we simply live it and live by it. We don't question it.**
- **So, the question that we need to ask ourselves is: Do we truly understand Islam that well?**
- **Because if we do, then, "this" would not be our condition as individuals, as communities, or as nations.**
- **Islam as a way of life is designed to bring out the best in us human beings. It is the optimum approach to this universe.**
- **The early Muslims understood Islam and used it to lead the world.**
- **As we lost this understanding, the world leads us.**
- **If we regain the proper understanding of Islam, we would regain the proper position for Islam and Muslims in this world.**
- **We would overcome the weakness that we suffer as individuals, the weakness of the Muslim communities and the weakness of the Islamic Ummah.**
- **So, it is upon us to do our best to understand this DEEN. To comprehend all its aspects. To make it our way of life. Simply put: TO LIVE IT 24/7.**
- **Yes, Brs. And Srs., To live Islam, we need to understand it and to understand it; we need to love it and love to study it.**
- **We need to seriously study it, the way we study the knowledge we need in our professions and even the knowledge we busy ourselves with in our hobbies and in our trivia pursuit.**
- **We need to study it the way physicians study medicine and the way engineers study engineering**
- **We need to love it the way we love our hobbies and spend our wealth, time, and energy indulging ourselves in**
- **We need to take our learning of Islam as serious as we take school and college education**
- **We go to colleges and universities and learning institutions to become professionals in our fields.**
- **We take classes, listen to the lectures, read the book, go to the library and get more references and reading material, and we ask the professors to help us with what we could not understand the first time**
- **We do the extra credit assignments and we discuss class material and homework solutions with our peers.**
- **We practice what we learn, do the drills and exercises and we go through quizzes and exams.**

- **We sweat it to get that grade at the end of the course and we struggle to get that degree at the end of our schooling, and we feel proud of our education.**
- **We feel proud of our understanding and we become eager to put our knowledge to use.**
- **We love our professions and excel in implementing our knowledge in the field.**
- **One can not be a good engineer if he/she does not understand engineering**
- **One can not be a good physician if he/she does not love and understand medicine**
- **One can not be an accountant if he/she does not love and understand accounting**
- **So, to live it, we need to love it and understand it. Then and only then, do we derive the full benefit of this Deen, and then and only then, that we expect to be at our best and that this Deen would bring out the best in us.**
- **In the Hadeeth, the Prophet, pbuh, tells us: Mann uridellahu bihee khayran yufaqihuhu fedDeen**
- **Whomsoever Allah would like to guide him to goodness and wellness, Allah would make him understand and comprehend the Deen (of Islam)**
- **This Hadeeth is telling us that if we understand Islam then we are on our way to good life and to happiness.**
- **That is exactly what Islam is for: a way of life to bring out the best in us and to provide us with the best. To give us guidance and happiness. The true happiness that we all dream of.**
- **The understanding that goes beneath the surface. The understanding that goes beyond the rules and regulation. The understanding that goes beyond the rituals.**
- **We need a true understanding that corrects the immense misunderstanding that killed the Islamic momentum and distorted the Muslim identity.**
- **The Prophet's Hadeeth uses the word ufaqihuhu (derived from Fiqh) fee adDeen.**
- **To most of us, the word "Fiqh" is automatically associated with the rules and regulations, and with the rituals more than the essence.**
- **The true usage of the word Fiqh is to indicate deep understanding and true comprehension.**
- **So, Fiqh of Deen is comprehending how Islam should be a way of life and how to integrate it in all our affairs**
- **That is exactly what the Hadeeth is telling us: if we truly comprehend how Islam should be a way of life and how to integrate it in all our affairs, then we will have the best and we be at our best… we would have the goodness that Allah intended for us.**

- **Let us test our understanding by examining a Hadeeth that we all know very well and we all assert that we understand and implement.**

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- **Then and only then that we can claim that we appreciate the meaning of Islam as a way of life.**
- **That would be the true implementation of "InnadDeena 3indallahelIslam" and "Mann uridellahu bihee khayran yufaqihuhu fedDeen"**
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- **The natural reply would be: if you truly believe in this as the house to live in, how is it then that you are not living in it. If this is the mode to adopt, how come you are adopting a different model?**
- **So, Brs. & Srs., let each one of us ask himself/herself a simple question: Are we truly in full command of this Hadeeth? Do we really understand and comprehend our Deen?**
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- **Now, let us argue the case from the perspective of those who assume that our Deen is primarily the "5 Pillars", and they are predominantly the things that we need to focus on.**
- **The question is this case, again, are we doing them right? Do we understand them the way we should?**
- **If we carefully examine the reality that we live, we will find that we are not really benefiting from our practice of the 5 pillars the way we should.**
- **When you think about the worships that Allah SWT Has prescribed for us are for our own good, for our own guidance, and for our own happiness.**
- **Allah is self sufficient; He derives no gain from any of our acts or worships and is never harmed by the lack of it.**
- **He does not need anything from us, He is not waiting for the return of our prayers, He is not benefiting from our fasting, he is not gaining any privilege from the Zakat that we are paying, and he is not gaining any advantage from our Hajj or the hardships that we go through in doing it.**
- **Who are the beneficiaries from all these acts and worships? It is us...**
- **We know that all what we do in Islam is for a great benefit, and also know that we are the true beneficiaries of all the worships we do.**
- **We really have to think about this point because some of us think that these worships are dues that we owe Allah and we have to "pay" him these dues.**
- **The true beneficiaries of our prayers are us. The true beneficiaries of our fasting, Zakat, and hajj are us. The true beneficiaries of committing to the testimonies of Islam are us.**
- **So, we ask ourselves, are we seeing the benefits of performing the five pillars in our lives?**
- **Are we enjoying the returns that Islam promises us for performing the prayers in preventing "Fah'shaa and Munkar" (evil deeds and disapproved**

behavior), in giving us internal peace and relieving us from stress, and many other promised rewards. Are we seeing any of that in return of our prayers?

- **Are we seeing the Taqwa (piety) or the strength and perseverance that the fasting should give, are we seeing the prosperity and community strength the Zakat should give, or are we seeing the brotherhood and sisterhood and unity of the Muslim Ummah that hajj should give?**
- **The honest answers to all these questions is a "no" or at best a "not quite".**
- **Hence, if we are not drawing the benefits that these worships should produce in our lives, this means that we are not doing them right. As simple as that.**
- **Furthermore, if we are not doing them right, that means we don't understand them; because if we do, then we would be integrated in our lifestyles.**
- **So, we ask ourselves: Do we believe in the worships Allah has prescribed for us the way we believe in the medicine a doctor prescribes to us? If we do, then we would take them seriously and follow the prescription accurately in when and how, and what to do and what not during the course of treatment.**
- **We must recognize here that we are not talking about a human prescribing for us, and we are not talking about a doctor who is giving us a prescription that he guessed would be good for us. We are talking about the Creator... The Ultimate in Knowledge, The Almighty, The One Who Knows what is best for us and He prescribed for us these prescriptions and these worships.**
- **Yes, Brs. & Srs., The wholistic picture for our Deen can never be complete without those pillars (columns). Our Muslim life and Muslim house can never be strong without the complete building.**
- **We can't build the walls and the ceiling and add the furniture and life without the columns. The complete picture should be that of an integral comprehensive system that we have to be taken as a whole. We should not take one part and leave the other, and we can't emphasize one side and ignore the other side.**
- **One can't be good to people and to family and neglect his/her worships; likewise, one should not indulge in worships and leave family uncared for.**
- **The approach to the Islamic life should be balanced, comprehensive and wholistic.**
- **The house has to be strong, strong foundation, strong columns, well adhering walls, strong ceiling, furniture, life, and all.**
- **Brs. & Srs., we really have to examine this picture very closely and we have to do our best to make it a reality; the reality of our lives.**
- **We have to do our best in this regard, and the best can only be done through sincerity; as sincerity is the key to success.**

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[1] *Jami' al-'Ulum wa'l-Hikam* by Ibn Rajab al-Hanbali Commentary on the Second Hadith of Imam Nawawi's "Forty" https://www.sunnah.org/ibadaat/Rajab_commentary40hadith.htm

Also from 'Umar, may Allah be pleased with him, there is that he said, "While we were sitting with the Messenger of Allah, may Allah bless with him and grant him peace, one day a man came up to us whose clothes were extremely white, whose hair was extremely black, upon whom traces of travelling could not be seen, and whom none of us knew, until he sat down close to the Prophet, may Allah bless with him and grant him peace, so that he rested his knees upon his knees and placed his two hands upon his thighs and said, 'Muhammad, tell me about **Islam**.' The Messenger of Allah, may Allah bless with him and grant him peace, said, 'Islam is that you witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and you establish the prayer, and you give the Zakat, and you fast Ramadan, and you perform the hajj of the House if you are able to take a way to it.' He said, 'You have told the truth,' and we were amazed at him asking him and [then] telling him that he told the truth. He said, 'Tell me about **iman**.' He said, 'That you affirm Allah, His angels, His books, His messengers, and the Last Day, and that you affirm the Decree, the good of it and the bad of it.' He said, 'You have told the truth.' He said, 'Tell me about **ihsan**.' He said, 'That you worship Allah as if you see Him, for if you don't see Him then truly He sees you.' He said, 'Tell me about the Hour.' He said, 'The one asked about it knows no more than the one asking.' He said, 'Then tell me about its tokens.' He said, 'That the female slave should give birth to her mistress, and you see poor, naked, barefoot shepherds of sheep and goats competing in making tall buildings.' He went away, and I remained some time. Then he asked, 'Umar, do you know who the questioner was?' I said, 'Allah and His Messenger know best.' He said, 'He was Jibril who came to you to teach you your deen'." Muslim (8) narrated it.