



# Islamic **Guidelines**

For Individual and  
Social Reform

By: Muhammad bin Jamil Zino  
Translator: Ibrahim M.Kunna



# **Islamic Guidelines For Individual & Social Reforms**

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Translated By: Ibrahim M. Kunna

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## **Preface**

*In the Name of Allah, the Compassionate, the Merciful*

Praise is to Allah (SWT) Whom we ask for help and forgiveness. We seek the protection of Allah (SWT) from the sins of ourselves and our deeds. No one can misguide whom He guides, and whom He does not guide will never find a guide.

I testify that there is no God but Allah (SWT), the One with no partner, and that Muhammad is His slave and Messenger.

This book was printed many times in large quantities in Makkah and Jeddah. It was also printed in Algeria, Kuwait and Jordan, and will be printed, Allah (SWT) willing, in Egypt and Lebanon. This book has been welcomed by many readers, as judged by the letters I received enquiring about the book and the series. This is because it deals with various important issues that concern all Muslims and it is written in a simple style that can be easily understood by everybody. May Allah (SWT) make it useful to everyone who reads it, and peace and blessings be upon the Prophet, his family and the Companions.

**Muhammad Bin Jamil Zino**



## **Publishers Note**

Muhammad bin Jamil Zino is a renowned religious scholar who has devoted his life for the upliftment of Islamic Teachings. For this purpose he has chosen the written form of communication, which is the most stable form, to provide guidance and information about the basic precepts of the religion. He has written many books explaining the fundamentals of Islam in a simple style and easy to understand manner. In his books, he stresses upon the necessity of the purity of worship which must be for Allah (SWT) Alone and according to the precise directions which He has provided us through His Messenger Muhammad (Peace and Blessings of Allah be upon him).

In this book, Sheikh Muhammad bin Jamil Zino has produced text mainly from the Qur'an and Sunnah upon various important issues and aspects of Islam which concern all the Muslims in their day-to-day life. His selection of topics has been so vital that the book gained immense popularity in almost all the Arab Countries. Because of its usefulness, we are presenting the English translation for our readers so that they may also get benefited in matters of religion.

We hope that like its original Arabic edition, this English translation will also acclaim popularity in the English speaking circles throughout the world.

**Abdul-Malik Mujahid**  
General Manager,  
Darussalam Publishers & Distributors

## The Main Characteristics of Islam

1. Islam is a religion of monotheism. Belief in the existence of one creator for the universe is a fact that would persuade any thinking mind. This Creator is the Only God worthy of worship. Hence the acts of devotion such as blood sacrifice, votive offering and supplication-especially the latter because:

((الدُّعَاءُ هُوَ الْعِبَادَةُ))

*“Supplication is the worship.” (Tirmidhi).*

- should be for Allah alone.

2. Islam unifies all the previous religions, and does not separate them. It believes in all the Messengers sent by Allah to guide mankind, the last of whom was Muhammad (Peace and Blessings of Allah be upon him). He came with a religion that superseded the past religions. He was sent by Allah (SWT) to the whole humanity to save them from deviations in their religions and guide them to the right path of Islam.

3. The teachings of Islam are simply explicit and easy to understand. Islam is against superstitions, misbeliefs and complex philosophies. It is valid for application at all times and in all places.

4. Islam does not separate completely the materialistic and the spiritual aspects of life. It sees life as a single whole comprising both the aspects. It does not lay stress on one side at the expense of the other.

5. Islam stresses the spirit of equity and brotherhood between Muslims. It does not accept discrimination, regional or racial:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقَكُمْ﴾

*“Verily the most honorable of you with Allah are the most pious of you.” (49:13)*

6. In Islam there is no clergy or religious monopoly. Islam does not involve abstract ideas that are hard to believe. It is easy for everyone to read and understand the Noble Qur'an and the Hadith (Traditions of the Prophet (Peace and Blessings of Allah be upon him), and to adjust his life accordingly.

## Islam is a Complete Way of Life

1. Islam organizes human life in all its aspects: economic, political, cultural and social. It lays stress on the right way to solve the relevant problems.
2. Islam tries to organize our life by emphasizing the importance of time. Being a Muslim alone is a major factor for the success of a Muslim in this life and the next in the Hereafter.
3. Islam is mainly a belief rather than a law. While in Makkah, the Prophet (Peace and Blessings of Allah be upon him) concentrated his efforts on Tauhid (Monotheism). He applied Shari'ah (Legal Way) later after he moved to Al-Madinah to establish the Islamic State.
4. Islam calls for learning and thinking, and encourages scientific advance. There were many great Muslim scholars in the Middle Ages such as Ibn Al-Haitham and Al-Bairuni (and many others) who are considered the founders of modern sciences.
5. Islam calls for earning of Halal (lawful) money without exploitation, cheating or corruption. It commends the Halal money in possession of a pious person who pays ashare of it in charity and for Jihad (fighting in the way of Allah) and thus helps to achieve social justice, as mentioned in an authentic Hadith reported by Ahmad:

«نِعْمَ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ»

*“What a good thing indeed is the lawful {Halal} earning in possession of a pious man!”*

As for the saying:

*“Wealth cannot be accumulated from a lawful source”*

It is false and baseless.

6. Islam advocates both Jihad (fighting in the way of Allah) and a noble easy life. While it ordains for every Muslim the devotion of his life and possessions for the triumph of Islam, it also allows him to enjoy life. One should not, however, indulge too much in the joys of this life at the expense of the life to come for which good deeds should be performed.
7. Islam revives free thinking within the Islamic framework. It is against intellectual stagnation and foreign ideas that tar the beauty of Islam and hinder the progress of Muslims, such as heresies, myths and false Ahadith.

## The Pillars of Islam

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ:  
شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ ، وَإِيتَاءِ  
الزَّكَاةِ ، وَحَجِّ الْبَيْتِ ، وَصَوْمِ رَمَضَانَ»

The Prophet (Peace and Blessings of Allah be upon him) said:

“Islam is built on five (pillars):

1. To testify that there is no God but Allah (i. e. , none has the right to be worshipped but Him) and that Muhammad is the Messenger of Allah;
2. To perform the obligatory prayers [(Salat) perfectly fulfilling all its conditions and in full submission to Allah];
3. To pay Zakat [(the obligatory charity) i. e. , if a Muslim owns 75 grams of gold or an equivalent amount of money, he should pay 2. 5 percent as Zakat. There are also fixed rates for all other types of wealth];
4. To perform Hajj (for those who can afford it in terms of money, health and legal company in case of women and security) and
5. To fast the month of Ramadan (i. e. abstain from eating, drinking, sex and all other things that are not permitted during fasting from dawn to sunset).”

*[Agreed upon]*

## The Pillars of Faith

« أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ  
خَيْرِهِ وَشَرِّهِ »

To believe in:

1. Allah (in His Oneness of Lordship, worship, Names, Attributes and legislation),
2. His angels (as creatures whom Allah created of light to execute His Orders),
3. His Books (the Torah, the Bible, the Psalms and the Qur'an, the last of them as the best and everlasting),
4. His Messengers (from the first Noah to the last Muhammad Peace and Blessings of Allah be upon him),
5. The Last Day (the Day of Judgment when people will be held accountable for their deeds),
6. Predestination, and whether good or bad.

*[Muslim]*

## Supplication is the Worship

((الدُّعَاءُ هُوَ الْعِبَادَةُ))

*“Supplication is the worship.” (Tirmidhi)*

This authentic Hadith signifies that Du ‘a (supplication) is one of the most important aspects of worship. Like prayers, supplication is only for Allah; it is prohibited to direct supplications to a Prophet, a pious person or anyone other than Allah.

1. A Muslim who says: “O Prophet! or O hidden men! come to my aid” is actually supplicating someone other than Allah (SWT) even if he believes that Allah is the All-Helper: he is like the one who commits Shirk and at the same claims to believe in Allah (SWT). This is unacceptable as his saying contradicts his intention and belief. If he believes in invoking anyone other than Allah, he has committed the major Shirk (associating partners with Allah) which is unforgivable unless he repents.

2. If that Muslim intends to take them as media to Allah (SWT) in the same way as he would when he intends to meet a ruler, this is also a sort of Shirk as he compares Allah the Creator with a deficient creature of His who allows no one to approach him directly. Allah the Almighty said about His Self, Attributes and Actions:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

*“There is nothing like Him and He is the All-Hearer, the All-Seer.” (42:11).*

So even comparing Allah (SWT) with a just person, let alone the unjust person, is Shirk. Allah is far above the sayings of all the transgressors.

3. The associators during the time of the Prophet (Peace and Blessings of Allah be upon him) believed that Allah (SWT) is the Creator and Sustainer, but they used to call on the pious, as represented by idols, and use them as means of approach to Allah (SWT). It was condemned by the Almighty as a sign of disbelief:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

*“... And those who take Auliya (protectors and helpers) besides Him (say): ‘we worship them only that they may bring us near to Allah. ’ Verily Allah will judge between them concerning that wherein they differ, verily Allah does not guide him who is a liar and a disbeliever.” (39:3)*

Moreover, Allah (SWT) says in another verse that He is near and All-Hearing, and there is no need of any medium:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾

*“And when My slaves ask you (O Muhammad – Peace and Blessings of Allah be upon him) concerning Me, then (surely) I am near (to them by My Knowledge). . .”(2:186)*

4. At times of distress, these associators used to invoke Allah alone. The Almighty said:

﴿وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
لَئِنْ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

*“... Then there comes upon them a stormy wind and there come upon them waves from all sides, and they think that they are encircled therein, they invoke Allah making (their) faith pure for Him: ‘If You deliver us from this, we would surely be of the grateful.’” (10:22)*

But they used to call on pious persons represented by statues at the time of ease and comfort. Hence they were considered disbelievers by the Qur’an.

But what about those Muslims who invoke the Prophets and the pious, rather than Allah, for help both during the times of distress and ease! Haven’t they read the saying of the Almighty?:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن  
دُعَائِهِمْ غَافِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾

*“And who is more misguided than he who invokes besides Allah such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocation? And when mankind are gathered, the invoked will become enemies to them, and will deny of their worship (invocation).”(46:5,6)*

5. Many people think that the disbelievers mentioned in the Qur’an had called on or worshipped idols; this is incorrect. The idols mentioned in the Qur’an were wrongly worshipped in the name of some pious persons.

Bukhari reported a Hadith from Ibn Abbas (May Allah be pleased with him) about a Statement of the Almighty in Surah Noah:

﴿وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾