

**AN INTRODUCTION TO THE MEANING OF SUBMISSION  
TO ALLAH AND HIS MESSENGER**



**MUHAMMAD SA'IDU JIMADA**

COPYRIGHT © SAD-TAYY FOUNDATION, 2019

Copyright is hereby granted to any interested body or person to circulate, transmit or reproduce this book on NON-PROFIT basis in whatever form (hard or soft copy), provided it will be in this form and content of presentation.

First Published: July, 2019

Published by  
**SADAQATU TAYYIBATUN FOUNDATION**  
Post Office Box 2630,  
Minna, Nigeria.

[www.sadtayyfoundation.org](http://www.sadtayyfoundation.org)

## INTRODUCTION

In the Name of Allah (SWT), the Truth and the Light. Perfect Peace and Blessings be upon His Messenger (SAW), his household, his companions and all who have remain firm on his clear and simple guidance.

This booklet is the second, for parental sharing with their children and for the orientation of youths who are believers.

The rule of references is the same as in the first booklet.

It is intended that the understanding of the meaning of *Shahada*, will brighten and sharpen conscious commitment to Shari'ah, with every pronouncement or hearing of its pronouncement by the reader, who believes.

May Allah (SWT) in His infinite Mercy aid us in living in accordance with all that will be admissible as straightly consistent with our declaration of faith.

Amen.

**MUHAMMAD SA'IDU JIMADA**

No 9A Nuhu Aliyu road,  
Opposite Customs School,  
Barnawa, Kaduna.

## THE MEANING OF THE UNITY OF ALLAH

Allah is the Name. He is the Lord of the worlds, the Most Compassionate, the Most Merciful, the All-Surrounding, the All-Knowing, the Irresistible, the only one deserving of worship. He is the Creator of all things and determines the fate of each, no matter the ignorance of men who deny Him.

Say: He is Allah,  
The One and Only;  
Allah, the Eternal, Absolute;  
He begetteth not,  
Nor is He begotten;  
And there is none  
Like unto Him.

Qur'an 112: 1 - 4.

The uniqueness of Allah prohibits comparing or associating anyone or anything or everyone or everything to Him. In relation to the requirement of a believer, it stands out as the greatest sin among great sins. This is because, to approach Him, to submit to Him, to be His right slave, the believer should distance himself from the great sins. Examples are telling lies, murder, adultery, fornication, stealing, betrayal, abuse of trust etc.

Narrated Abu Bakra: Allah's Messenger said thrice, "Shall I not inform you of the biggest of the great sins?" We said, 'Yes, O Allah's Messenger'. He said, "To join partners in worship with Allah, to be undutiful to one's parents".

It is noteworthy here that, as great as undutifulness to parents is, a child will find it easier if the parents have a common direction in faith. This is why the husband is recognized as the leader of the wife and women believers are prohibited from getting married to non-believers. Indeed even among believers, it is required that

adulterers are joined together just like decent parties should be joined together. The deduction from this is that, where the wife or mother is not submissive to the husband, the child will logically face a problem of disorganized orientation. If the mother, who has a heavier weight of friendship to the child turns into a companion of Iblis by guiding on the prohibited or uncommendable manners, the misfortune will be that of the child – after the right path of the father is made clear. The parents are then required to consciously serve the role of guiding the children to the unity of Allah by symbolizing or melting into one – by common compliance to Allah (SWT) rather than division of false independence between the parents. And this connects to all matters on which Allah and His Messenger have decided.

Accordingly, our strongest expression of commitment must be part of worship. It will be in the Name of Allah. Narrated Ibn Umar: That he found Umar bin Al-Khattab in a group of people and he was swearing by his father. So Allah's Messenger called them, saying, "Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet". As a result, orderly by the arrangements or provisions of Nigerian Constitution that officers take oath, by God as is reflected in our National Anthem and Pledge. Therefore only fools who scream secularism for the rulership of believers in God. And confusionists who misbelieve that, as believers they will be accountable to Allah only if they hang or hold the Qur'an or Bible, are swimming in self-deceit.

Thus, with Allah (SWT) **NO ONE IS EXEMPTED OR HOLDING A POSITION OF EXCUSE**. Narrated Abu Huraira: When Allah revealed the verse: "Warn your kinsmen" (Qur'an 26: 214), Allah's Messenger got up and said, "O people of Quraish! Buy (i.e. save) yourselves (from the Hell Fire) as I cannot save you from Allah's Punishment; O Bani Abd Manaf! I cannot save you from Allah's Punishment; O Safiya (the Aunt of Allah's Messenger)! I cannot save you from

Allah's Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment". Allah is indeed unique.

Allah! There is no god but He, the Living, the Self-Subsisting, the Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and he feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory). Qur'an 2: 255.

A believer must for that reason know and submit fully without reservations. Narrated Anas: Allah's Messenger said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me', for nobody can force Allah to do something against His Will". This must not be confused with evil and misdirected pleas. This is unfortunately very common with some leaders who misthink that they cannot be denied their wish by trading with His sincere servants. They are engaged as contractors who are sufficiently paid off. It must be noted that it can a trap for burying oneself. And where His sincere servants are engaged knowingly in self-serving pleas that are answered, they will together answer for the betrayal or injustice. The responsibility of a believer is to ask for what is right and good, without abuse of another. And assistance must be as such. For Allah, He answers whatever pleases Him but beneficiaries are fully accountable.

The status is not different in respect of sins committed requiring forgiveness. Narrated Abu Huraira: Allah's Messenger said, "None of you should say: 'O Allah, forgive me if you wish; O Allah, be merciful to me if You wish', but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will". The lesson from this is that, one can only hope,

till the Day of Resurrection. Why then should a believer who has committed a great sin return to it again? It is neither rational nor sensible. And if the best sincere certified servant of Allah Muhammad (SAW) asks for forgiveness seventy to one hundred times daily, what should be the orientation of a believer? It is therefore satanic to think and act that, sins can be committed because Allah forgives.

This unique status of Allah and the uncompromisable requirement of a believer is the sound, logical and reasonable basis for the sanction of EXECUTION for the greatest sin of apostasy. This is why ordered religious war by Allah is Jihad or holy war and not murder. And to perfect the civility of this, for ignoramus:

Let there be no compulsion  
In religion: Truth stands out  
Clear from Error: whoever  
Rejects Evil and believes  
In Allah has grasped  
The most trustworthy  
Hand-hold, that never breaks.  
And Allah heareth  
And knoweth all things.

Qur'an 2: 256.

## **CLEANLINESS**

The relationship between a believer and Allah must therefore be clean and pure, according to the requirements of His Guidance. It is for that reason a good caution on the part of a believer, in his relationship to other men, not to be indebted. It is a calling of Satan to live a livelihood of: Debts do not kill; it is fair to be a debtor because creditors will be praying for you to live long to settle the debts; and even nations, the richest nations are bearing debts.

Narrated Aisha: Allah's Messenger used to invoke Allah in the prayer saying, "O Allah, I seek refuge with You from sins and from debt". Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet (SAW) replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes them". Debt is by humans to serve what humans choose to do with it. The identity they take as individuals, corporate or national responsibilities does not change them from being believers or accountable.

Accordingly, with regard to self, which is the foundation for compliance, when Abu Bakr As-Siddiq asked the Messenger of Allah (SAW) to teach him an invocation so that he may make it a habit in his prayer, he said, "O Allah! I have done great injustice to myself and none except You forgives sins, so bestow on me forgiveness from You, and Have Mercy on me, You are the Forgiver, the Merciful".

It is therefore not only before prayer is a believer required to perform ablution to purify himself or perform the ritual bath for seminal discharge or after menstrual flow or birth. Indeed Allah accepts only goodly charity because He is clean and rewards such handsomely. Narrated Abu Huraira: Allah's Messenger said, "If somebody gives in charity something equal to a date from his honestly earned money – for nothing ascends to Allah except good – then Allah will take it in His Right Hand and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain". Abu Huraira said: The Prophet (SAW) said, "Nothing ascends to Allah except good".

Is Allah not truly praise worthy? This is why the Sunnah of believers is to guard against praising anyone, no matter who he or she is. The best will be to declare being a witness to any specific good the person has done. And the clear indicator is the love of Allah to be praised and His praising Himself.



Narrated Warrad (the clerk of Al-Mughira bin Shu'ba): Once Al-Mughira dictated to me in a letter addressed to Muawiya that the Prophet (SAW) used to say after every compulsory prayer: "There is no Deity but Allah, alone, no Partner to Him. His is the Kingdom and all praise, and Omnipotent is He. O Allah! Nobody can hold back what You gave, nobody can give what You held back, and no strugglers effort can benefit against You".

## **JIHAD**

Holy war essentially means pushing or realizing what is right and good according to the Guidance of Allah (SWT). In the life time of Muhammad (SAW) Allah ordered him to engage in cleansing or purifying the environment, of filth. This accounted for the jihads he carried out. But physical jihad by believers against clear unbelievers or idol worshippers is not the beginning and end meaning of jihad.

Narrated Abu Sa'id Al-Khudri: Somebody asked, 'O Allah's Messenger! Who is the best among people?' Allah's Messenger replied, "A believer who strives his utmost in Allah's cause with his life and property". The physical or bodily warfare against idolators is thus only one form. This means that Rescue mission is also jihad. And fighting or war against mistakers like hypocrites, betrayers among the community of believers or outside is absolutely Secondary and Tertiary. How can what is secondary become primary? Once you revert the order of priorities the results cannot be rewarding or smooth. The carnal explanation is that, Allah is the goal. The strive or struggle with one's resources is equally jihad. And because jihad does not have to be against physical humans, regardless of their beliefs, Zakat, that is compulsory and the holy entitlement of Allah can benefit non-Muslims and even non-believers. Allah is for all and acceptance of or attraction to Islam can very well be by kindness as it can be by war. So a believer can effectively engage in jihad with his wealth.

This is why and how the jihad of women is not bearing arms. Narrated Aisha: She asked, ‘O Allah’s Messenger! We consider Jihad as the best deed. Should we not fight in Allah’s Cause?’ He said, “The best Jihad (for women) is *Hajj-Mabrur* (i.e. Hajj which is done according to the Prophet’s tradition and is accepted by Allah)”.

The meeting point is serving Allah appropriately, in relationship with or to others. And men can be cleansed of filth of their bodies, environment, material uses and best, of their minds. This can be achieved by propagation of the word of Allah. It can therefore be appreciated that the constant education of the believers themselves is the superior jihad. This is because their right knowledge and discipline can subtly best impact on others.

Narrated Abu Musa: A man came to the Prophet (SAW) and asked, ‘A man fights for war booty; another fights for fame; and a third fights for showing off, which of them fights in Allah’s Cause?’ The Messenger of Allah said, “He who fights that Allah’s Word (i.e. Islam) should be superior, fights in Allah’s Cause”. From this, the superiority or high status of Teachers can be understood.

With Allah, there is the generosity of reaching Him in multiple and even dialectical relationships.

Narrated Mus’ab bin Sa’d: Once Sa’ad (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet (SAW) said, “You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you”. Blessed prosperity is consequently not wholly the handwork of those in possession of resources – clean ones. This is why the proper definition of the resources in the hands of believers are trusts of Allah.

This accordingly explains why and how superiority can be dynamic. Narrated Anas: We were with the Prophet (SAW) (on a journey) and the only shade one

could have been the shade made by one's own garment. Those who fasted did not do any work and those who did not fast served the camels and brought water on them and treated the sick (and wounded). So the Prophet (SAW) said, "Today, those who are not fasting took all the reward". This is because those who were not fasting served themselves as well as the fasting people.

The Face of Allah is not restricted to where believers choose but wherever pleases Him. For example, in the beginning Jerusalem was the Qibla for Salat, then it was changed to the Ka'aba, Makkah. It is to the credit of believers in the first generation who were facing Jerusalem in Salat. And when a companion of the Messenger of Allah pronounced that he had prayed behind the Prophet (SAW) facing Makkah, the praying believers turned towards Makkah.

This is the Allah (SWT) that believers worship.

## **ISLAM**

Islam is total submission to Allah. Submission with thoughts. This is why intention is very critical. Because actions are normally and intelligently connected to thoughts, good intentions have value in Islam, where one is overpowered in actions. For instance, commitment of evil can best be stopped by actions. However, if you are not in the position to do that, you can advise against it as a better choice or level of submission. If that is also not allowed, feasible or discarded, the believer can dissociate himself from the evil, by intention. And it is the least level of faith, submission or requirement of Islam. This logically affords every Muslim who has knowledge of the truth that is right the minimum status and role of making the society better because they will be a revolving good intentions and advice. This will definitely make leadership and citizenship better because good actions will be supported, easy and popular. This is the Path to the prosperity of the Ummah driven and thriving in right knowledge and discipline. And the incentive for this is that a believer who intends good and is unable to act

it has a good reward, and an adviser of good has as much reward as the executor. Indeed a believer who intends evil and withdraws from acting it out has reward. But only those who believe can have such commitment or expected to have such orientation. This is how the submission of an individual to Allah benefits him and fellow humans, for the benefit of all.

And the starting point is the declaration of faith by one. The new convert is necessarily required to express this to a fellow believer, as the door into belongingness to the community of believers, who enjoin what is right and forbid what is evil. This explains the critical value of the asking of Abu Talib by Muhammad (SAW) to declare *shahada* shortly before he died. This is the reason and sense of angel Jibril consistently affirming to Muhammad (SAW) that whoever believes in Allah and Muhammad as the Messenger of Allah will make Paradise, even if he is dented with the great sins of adultery. And Muhammad (SAW) was absolutely right in dissuading that believers hang on it. This is consistent with the fact that deeds shall be placed on scales of measure and those who fail to have more good than evil will be hosted in Hell Fire first.

As a result, submission is the first step and it opens with declaration. Without declaration, one does not and cannot belong to the community of believers. Thus, the willing generosity of Allah, in the trying case of the evil person determined to submit.

Narrated Abu Sa'id Al-Khudri: The Prophet (SAW) said, "Amongst the men of Bani Israel there was a man who had murdered ninety nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his

repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven”.

It is because belonging must precede intentions, advice and actions that the Messenger of Allah guided a volunteer. Narrated Al-Bara: A man whose face was covered with an iron mask (i.e. clad in armour) came to the Prophet and said, ‘O Allah’s Messenger! Shall I fight or embrace Islam first?’ The Prophet (SAW) said, “Embrace Islam first and then fight”. So he embraced Islam, and was martyred. Allah’s Messenger said, “A little work, but a great reward”.

And the submission to the unity of Allah will rule on the Day of Resurrection in the Judgement of mankind. Narrated Abu Huraira: The Prophet (SAW) said, “On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (The Prophet Abraham will say to him): ‘Didn’t I tell you not to disobey me?’ His father will reply: ‘Today I will not disobey you’. Abraham will say, ‘O Lord! You promised not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allah will say (to him): ‘I have forbidden Paradise for the unbelievers’. Then he will be addressed, ‘O Abraham! Look! What is underneath your feet?’ He will look and there he will see an animal, blood-stained, which will be caught by the legs and thrown into the Hell Fire”. Abraham then will repudiate his father.

## **GUIDANCE**

After submitting, what next? To every and all believers, the search and acquisition of the right knowledge of the truth for compliance is absolutely

necessary. It is important that both converts to Islam and those born in the fold of Islam by parents who are believers and indeed the parents, never cease to affirm their declaration of submission. This is done in the daily call to congregational prayers. Every individual does so in every prayer. It is also not uncommon to hear people pray that, that be their last statement before death. And a believer positioned in Medina has been enjoined to seek for right knowledge and discipline even if it requires him to go to China (in the time of the Prophet). Guidance is by compulsory knowledge. No believer is exempted in this respect. And every other knowledge of worldly affairs along with the practice must be measured by the right knowledge and discipline of the truth as guided. The Qur'an and Hadith provide all that is required for guidance in every respect. And for reference the believers have the Messenger of Allah and following three generations. The discipline and orientation consistent with what the tradition of Rasul was is the standard and the guidance.

He it is Who has sent down  
To thee the book:  
In it are verses  
Basic or fundamental  
(Of established meaning);  
They are the foundation  
Of the Book: others  
Are allegorical. But those  
In whose hearts is perversity follow  
The part thereof that is allegorical,  
Seeking discord, and searching  
For its hidden meanings,  
But no one knows  
Its hidden meanings except Allah.

And those who are firmly grounded  
In knowledge say: “We believe  
In the Book; the whole of it  
Is from our Lord”: and none  
Will grasp the Message  
Except men of understanding.

Qur’an 3: 7.

Narrated Aisha: Allah’s Messenger recited Qur’an 3: 7. Then Allah’s Messenger said, “If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named (as having deviation from the Truth). So beware of them”.

Narrated Abu Huraira: The Prophet said, “Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do it as much as you can”.

And his companions were witnesses to his remaining and guiding within limits. Narrated Anas: We were with Umar and he said, “We have been forbidden to undertake a difficult task beyond our capability (i.e. to exceed the religious limits e.g. to clean the inside of the eyes while doing ablution) ”.

Narrated Abu Sufyan: Allah’s Messenger ascended the pulpit and said, “What about some people who impose conditions which are not present in Allah’s Book (laws)? Whoever imposes conditions which are not in Allah’s Book (laws), his conditions will be invalid even if he imposed them a hundred times”.

### **SEAL OF PROPHETHOOD**

To be sure, there will be no further model for guidance. Every and all believers must therefore turn to Muhammad (SAW), for resolving any matter. No believer,

no matter what he claims must be recognized or admitted to share this status and role. Believers must not divide with some playing as sheep or blocks while some claim that their knowledge is perfect. Every and all believers have no excuse for not finding and learning what is right and true because each believer shall account for himself. If an opportune leader is there misguided by naivety, ignorance or prejudice, those who know the truth that is right must advise him. It does not matter if the leader is a political leader, a scholar or a parent. And this is not difficult or impossible because the final reference is the same. Of course, hypocrites will drag, will not qualify as unbelievers. But only fellow hypocrites and the ignorant will constitute the following of such.

Narrated Jabir bin Abdullah: The Prophet (SAW) said, “My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: ‘But for the place of this brick (how splendid the house will be)!’ ”

Narrated Abu Huraira: Allah’s Messenger said, “I have been sent (as an Apostle) to the best of all the generations of Adam’s offspring since their creation”.

### **MUHAMMAD IS UNLIKE ANY ONE OF YOU**

Allah (SWT) has cleared the path to the right reference, for believers.

We have truly sent thee  
As a witness, as a  
Bringer of Glad Tidings,  
And as a Warner:

Qur’an 48: 8.

Ye have indeed  
In the Messenger of Allah



A beautiful pattern (of conduct)  
For anyone whose hope is  
In Allah and the Final Day,  
And who engages much  
In the praise of Allah.

Qur'an 33: 21.

Say: "I do  
No more than invoke  
My Lord, and I join not  
With Him, any (false god)".

Say: "It is not  
In my power to cause  
You harm, or to bring  
You to right conduct".

Say: "No one can  
Deliver me from Allah  
(If I were to disobey Him),  
Nor should I find refuge  
Except in Him,  
Unless I proclaim what  
I receive from Allah  
And His Messages:  
For any that disobey Allah  
And His Messenger, for them  
Is Hell: they shall dwell  
Therein for ever".

Qur'an 72: 20 - 23.

And from the Messenger of Allah (SAW), he did not claim differently. Narrated Abu Huraira: Allah's Messenger said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor, and I give as I am ordered".

And he lived not only as a model, but the best. Narrated Al-Mughira: The Prophet (SAW) used to offer night prayers till his feet became swollen. Somebody said to him, 'Allah has forgiven you, your faults of the past and those to follow'. On that he said, "Shouldn't I be a thankful slave to Allah?"

In his personal life, he was not less exceptionally excellent. Narrated Anas bin Malik: Once I was walking with Allah's Messenger and he was wearing a Najram Burd with thick margin. A Bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Messenger affected by the margin of the Burd because of that violent pull. The Bedouin said, 'O Muhammad! Give me some of Allah's wealth which is with you'. Allah's Messenger turned and looked at him, and smiling. He ordered that he be given something.

Narrated Abu Hazim: Shahl bin Sa'ad said, "A lady came with a Burda. The lady said 'O Allah's Messenger! I have knitted this (Burda) with my own hands for you to wear it'. Allah's Messenger took it and he was in need of it. Allah's Messenger came out to us and he was wearing it as an *Izar*. A man from the people felt it and said, 'O Allah's Messenger! Give it to me to wear. The Prophet said, "Yes". Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request'. The man said, 'By Allah! I have only asked him so that it may be my shroud when I die' ". Shahl added, 'Later it was his shroud'.

The trust and dependence of the Messenger of Allah (SAW) upon Allah (SWT) is unbeatable. Narrated Jabir bin Abdullah: That he proceeded in the company of

Allah's Messenger towards Najd to participate in a holy battle. When Allah's Messenger returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Messenger and the people dismounted and dispersed to rest in the shade of the trees. Allah's Messenger rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Messenger calling us. (We woke up) to see a Bedouin with him. The Prophet (SAW) said, "This Bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, "Allah". The Prophet did not punish him but sat down.

The Messenger of Allah was not one who returned evil for evil. Narrated Aisha: That she asked the Prophet, 'Have you encountered a day harder than the day of the battle of Uhud?' The Prophet (SAW) replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of Aqaba when I presented myself to Ibn Abd-Yalail bin Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibril in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people'. The Angel of Mountains called and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let Al-Alh-Shabain (i.e. the two mountains) fall on them'. The Prophet (SAW) said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship none besides Him".

And he did not leave this world until he conveyed the Message of Allah to mankind with witnesses. Narrated Abdullah: Allah's Messenger said thrice in *Hajjat-al-Wada*, "Have I conveyed Allah's Message (to you)?" The people

answered him saying, ‘Yes’. The Prophet (SAW) added, “May Allah be merciful to you (or woe on you)! Do not revert to disbelieve after me by cutting the necks of each other”.

This is what Islam means, which is not complicated to understand.