

## Who is Superior Momin or Muslim?- Dr Israr Ahmad

“You mentioned Mumin is superior to Muslim and all who say Shahada are Muslims but not necessarily Mumins. Most of the Ayats of the Quran which instruct prohibition and our obligatory duties are addressed to Mumins. Example, Sura Ma'idah, Chapter-5, Verse 90:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

- *O believers! Intoxicants, gambling, idols, and drawing lots for decisions<sup>1</sup> are all evil of Satan's handiwork. So, abstain from it so you may be successful.*

Similarly in the Quran, besides intoxication gambling and idol worship, acts like adultery are prohibited for Mumins. **Does it mean that the Quran prohibits only the Mumins and not the Muslims from these evil acts? Thus, can we deduce that normal Muslims, who are not Mumins, can have alcohol and can gamble, do idol worship etc.?** According to Maulana Maududi, Muslim is higher than Mumin, in which case if Mumins are addressed Muslims are included.”

**Actually, Mumin is at a higher level than the Muslim but the reverse is also correct. The Sahaba at Mecca became Mumin first and then Muslim. They came to believe in Muhammad (Sm.) and Allah and His Oneness and attributes and then the law started**

coming down and they accepted the law. So, they became Muslims. After becoming Mumins.

In the Makki period we didn't have the law. Neither the wine was forbidden nor the interest was forbidden. There was no commandment for Sawm etc. So, they were Mumins but later on they became Muslims.

So actually, the Hadith of Jibrael (As.), it has two narratives. In one, the **first** question that Jibrael (As.) asked was:

1. What is Islam?

And then the **second** question:

2. What is Islam?

But one of the narrations of this same Hadith, the first question is: **What is Iman?**

and then: **What is Islam?**

**(Sahih al-Bukhari 50, Book 2, Hadith 43)**

So, Islam also in totality, when you are total Muslim, so you may be called a Mumin or a Muslim, it makes no difference but here in Sura Hujurat, **people who don't have Iman have been accepted as Muslims.** So, if we go in that proper order first, what does it mean?

Every Mumin is a Muslim definitely, but every Muslim is not a Mumin. The Mode of addressing the Muslim community in Quran is:

Ya Ayyuhallazina Amanu (يَا أَيُّهَا الَّذِينَ ءَامَنُوا – O you who have believed).

Because it was the legal Iman, so to say, when you have said Shahada. So, actually, legal Islam is also a form of Iman. Iqrar bil-lisan (Verbal Profession) is one aspect of Iman. It is legal Iman, Islam.

But Quran addresses even the Munafiqs as “Ya Ayyuhallazina Amanu” because they also claim to be Mumin. Never in Quran, you find the address: “Ya 'ayuha al Munafiqun”.

Nowhere. Even the Munafiq, you know whosoever was a Muslim whether he was a true Mumin or Munafiq, he was addressed as: “Ya Ayyuhallazina Amanu”

<https://www.youtube.com/watch?v=HUUB2Y4EIDA>