

Special Edition

Guidance For All of Humanity



*Glimpses of guidance from the Quran showing how it provides practical
Solutions to all of our problems-spiritual, physical, emotional, intellectual and
economical.*



By Faruq Post

Table of Contents

About the Author	3
Introduction	6
Part One- Quran provides comprehensive guidance	22
Part Two- How the true Islamic faith positively changes the individual	38
Part Three- How faith change societies for the better	50
Part Four- The True bond and connection between mankind	59
Part Five- Why should one follow the guidance in the Quran?	73
Part Six- Why should a Muslim follow Islamic Laws and Legislations?	78
Part Seven- Islam aids all people in good and prevents them from evil	91
Part Eight- The best of guidance regarding worldly development	108
Part Nine- Rectification of individuals and the societies	115
Part Ten- Best guidance for all of the world's problems	126

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About the Author

Sheikh Faruq Post, formerly Christopher Post was born and raised in CT and accepted Islam in the year 2002. After accepting Islam he realized the importance of seeking Islamic knowledge from learned scholars. While enrolled in Manchester Community College in 2004 to pursue a degree in Business Administration and Accounting, he decided to go to Umrah to visit the House of Allah and apply for the Islamic Universities there. After returning home from Umrah he waited to see if was going to be accepted, and by the grace of Allah he was accepted to Umm al Qura University in Makkah.

Faruq departed to Saudia Arabia to start his journey in pursuit of knowledge, and entered the Arabic Language Institute. Then soon after, Faruq graduated from the Arabic Language Institute with an excellent grade average and was also accepted into the College of Dawah and Usool Ad Deen, in which he specialized in Quranic studies and Hadith sciences. After finishing the Bachelor's degree program in 2011 with high grades he went on to pursue his Master's degree in Hadith Sciences upon which he completed his Master's degree with a 97% grade in July 2015. Then by the will and grace of Allah Faruq was accepted to be a candidate for the PhD program in Hadith Sciences as well. Faruq is the first American to be selected as a PhD student at Umm al Qura University.

From the time Faruq went to Makkah to study in the university, he was very eager to attend the lectures of many of the scholars in Makkah in the Masjid al Haraam as well as the outskirts of Makkah. He was also blessed to meet many other scholars who visited Makkah during the Hajj season. From Faruq's most prominent scholars are: Sheikh Wasiullah ibn Muhammad Abaas from India who is a professor at Umm al Qura as well as a teacher and Mufti in the Masjid al Haram in Makkah. He studied with Sheikh Muhammad Ali Adam Al Ethiopee for

over 8 years and benefitted from him greatly. He also studied with the noble Sheikh and scholar of the Hanbali madhaab of his time Sheikh Abdullah ibn Abdul Aziz ibn Aqeel. Faruq was blessed with memorizing and reading to him many books such as Nawawi's forty hadith, Usool ath Thalatha, Qawa'id al Arbah, Usool us Sunnah, Manhaj as Salikeen, Umdatul Ahkaam and many other books.

Faruq also studied with many of the major scholars of Saudi Arabia in the summer such as: Sheikh Salih al Fawzan, Sheikh Sai'd Ash Shithree, Sheikh Abdullah Al Gudayaan, The Grand Mufti of Saudia Arabia Sheikh Abdul Aziz Aal Sheikh, Sheikh Abdur Rahman As Sudais, Sheikh Salih Al Luhyadaan.

He also benefitted from many of the scholars of Madinah such as: Sheikh Abdul Muhsin Al Abaad, Sheikh Naasir Al Faqeehee, Sheikh Salih As Suhaymee, Sheikh Ibrahim ar Ruhaylee, Sheikh Sulayman ar Ruhaylee, Sheikh Ali Al Huthayfee, and others as well.

During the hajj season he met numerous scholars from Jordan from amongst the students of Sheikh Muhammad Naasir Ad Deen al Albaani, from them Sheikh Ali Hasan Al Halabi, Sheikh Mashoor Hasan Aal Salman, Sheikh Saleem al Hilalee and others.

He also met with many scholars from India and Pakistan such as: Sheikh Irshad al Haqq, and many other scholars from Pakistan.

Sheikh Faruq also received many 'Ijazas' for narrating books and hadith from a variety of scholars.

Sheikh Faruq has also authored some books which have been printed and can also be found online:

1. **The Moderate Religion** which explains how Islam is the moderate religion and not an extremist religion, and how Islam is the moderate religion in its beliefs...etc...
2. **Best Women on the Face of the Earth**, an explanation of how the Muslim woman is the best woman on the face of the earth if she is practicing Islam.
3. **Al Itibaa and the Jurisprudence Principles of the Righteous predecessors**, translation of one of the great Indian scholar's Sheikh Wasiullah Abaas' books.
4. **The Missing Links**: an advice to those who have fallen into bigotry to certain scholars.
5. **Thirty Hadith for Beginners**
6. **From the Desert Valley of Makkah to San Francisco**, translation.

Sheikh Faruq is also the founder and president of Islamic Ministries and Community Development (iMacD), a non-profit organization based out of Hagerstown Maryland that focuses on inviting non-Muslims to Islam and providing other social services. You can visit their website online at www.imacd.org.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are due to Allah and may the Prophet Muhammad's name be mentioned in the heavens, and may peace and blessings be sent upon him, his family, his wives, his relatives and all of those who follow his Sunnah until the Day of Resurrection.

The reason for compiling this book is to serve as a reminder to Muslims that Allah the Almighty has blessed us with The Quran that contains the best of guidance for every aspect of our lives. This compilation is a brief glimpse into some of the guidance that the Quran contains in light of what Allah says:

(إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا)

“Verily, this Quran guides to that which is the best and gives glad tidings to the believers who work good deeds of righteousness, that they shall have a great reward” (Al Israa’a:9)

This verse informs us that the Quran contains guidance that leads to the most just, most appropriate, and most upright methods, beliefs, actions and statements to fulfill the purpose for one's creation here on this earth-to worship Allah alone. When we search for other verses in the Quran that elaborate on 'how' the Quran guides to the best of ways and methods to live our lives, then indeed we would find this guidance in every verse.

As Muslims we must be reminded that the Quran's guidance is not only for Muslims alone, but for non-Muslims as well. The guidance contained therein is comprehensive for all people, suitable for all times, and applicable in all situations.

The Quran is the final revelation that the creator of the universe sent to planet Earth. It is the final words of communication from Allah to mankind. The Quran is the literal verbatim words of the creator of the universe! What makes the Quran unique is that it has been preserved and protected from changes and alterations for close to 1500 years! Anyone who reads the Quran and ponders over its meanings will come to find that the Quran provides comprehensive guidance, solutions, suggestions, recommendations, commands and prohibitions to all that is good and advises people to abandon all that is evil, despicable, and immoral. There are numerous signs proving the miraculous nature of the Quran, but one of the greatest signs that proves it's miraculous nature is that Muslims all over the world have been memorizing the entire Quran verbatim since it's time of revelation. Millions of Muslims of all ages, races, ethnicities, languages, cultures, and backgrounds. Such a claim cannot be made for any other holy book.

The Quran was revealed to the Creators final Prophet- Prophet Muhammad-who was selected by Him to be the final Prophet and Messenger sent to all of mankind, in succession of Jesus, Moses, David, Solomon, Abraham, Noah, and Adam. During the time of revelation the Prophet Muhammad was living in a society where very few people could read or write, yet still the Quranic text was preserved for more than 14 centuries, not one letter being changed or altered from the way Allah taught it to the Angel Gabriel who taught it to Muhammad.

This compilation will mention a few examples about how the Quran contains the best of guidance for humanity. It will also discuss how the Quran and those who practiced the teachings in the Quran were empowered with the best of guidance that taught them how to build great societies and civilizations in the past that all the world and all the

books of history bare witness to. It will also discuss how all individuals and societies today can change for the better by following the same Quranic guidance that the Prophet Muhammad and his companions followed and implemented into their daily lives. It will also discuss the Quranic guidance related to the following topics:

Monotheism, How the Quran and the true Islamic faith positively change the individual and the society, The True bond and connection between humankind, Which guidance should one follow?, Why follow the Islamic laws and legislations?, Islam and what it contains of Laws and Legislations were revealed solely for the benefits of mankind, Best guidance regarding worldly development, Rectification of the individuals and societies through legal retributions and prescribed punishments, Best of guidance for the problems facing the Muslims today.

The idea of this compilation was chosen for various reasons, the most important of them being the dire need of all of human beings to know, come to realize, and be introduced to the guidance which the noble Quran contains.

Many non-Muslims who have studied the Quran already know about the miracles contained in it, its accuracy, its preservation, its comprehensiveness and its guidance. However, those who haven't read the Quran, have not been able to see the light and guidance that it contains for them. Unfortunately, in the year 2018 many non-Muslims have been misinformed and misled about the Quran and the teachings of the Quran by the Islamophobes, orientalist, leftists, the media and the internet. Therefore, in order for a non-Muslim to understand it correctly, the Muslims first and foremost need to understand it

correctly, act upon it, and clarify some of its meanings to them through their behavior and the proper implementation of the Quran.

The importance of clarifying some of the guidance contained in the Quran is from two aspects:

1. The dire need of non-Muslims to be introduced to some of the guidance contained in the Quran. Many individuals living in today's world are confused, wavering and uncertain in many aspects of their lives. People create their own religions, cults, sects, methods, systems, and ideologies to live their lives by. The majority of these ways and systems that people follow nowadays are based upon man-made beliefs, myths, superstitions, personal desires and opinions, ideas, imaginings, and false hypotheses. Many people have no principles, teachings, or guidance to explain or enlighten them about what is correct, what is better, and what beliefs, actions and statements are more appropriate to do in their lives. Many have lost the values, morals, and ethics that they once had and embraced and their forefathers used to embrace and adhere to. Many people are now accepting immoral and indecent acts that they were denouncing 15-20 years ago. Many cannot determine what is right from wrong and good from bad. Others have been overwhelmed by consumerism and materialism and are never satisfied with what they have, always searching for some new material possession to acquire or attain. In 2018 we find that many of those who were once religious are now being influenced by atheism, stubbornness, arrogance, and following their carnal desires and misled by doubts and speculations. Many of the youth unfortunately believe that Religion is something 'old fashioned, defective, retarded, backwards, falling behind, lacking that which the modern day life call for, etc...'. Others claim that religion plays no role

in the social behavior of the community, country or state; and wonder why there is such a decrease in morals and values in our societies. They believe religion should be something which is separate from the political and state affairs and has no place in the everyday lives of the individuals of a society. This is what they claim. Many people's concept of 'religion' is something that is private and special for the individual and should not affect one's society, community or nation. Many people understand religion as an old pastime or a hobby that can be practiced when one has free time or when it suits one for some political, social or economic gain.

However, practicing Muslims are sure and certain that there doesn't remain any divine revelation or legislation upon the face of the earth which is completely authentic, correct and free from alterations which exemplifies the correct religion, beliefs, and practices except the Quran. For this reason alone, all human beings are in dire need of knowing the guidance which is contained in this holy book. It can provide the best of guidance in every aspect of their lives. The Quran contains solutions that can solve the universal problems of mankind (social, psychological, political, economic, religious, etc...). The Quran contains solutions for the many complex moral and ethical problems which have affected much of the world today. The Quran is the light that can guide all of mankind and rescue them from the difficulties of life that are experienced and teach people how to live their lives better in this world until they die, are resurrected, and meet their maker-the creator of all human beings whose proper name is Allah. By doing this Muslims hope that many people will be guided to Islam and at the same time, some misconceptions and doubts about the Quran can be clarified, and the

message of universal mercy and guidance will be clear to those whom it reached.

2. The dire need of the Muslims to revive and renew their certainty about the guidance contained in the Noble Quran. While understanding that they will never find any guidance better than the Quran to live their lives by. Many Muslims in the West have been affected and influenced by the ideas of materialism, secularism, liberalism, and atheism; not only from ideological aspects, but also from physical aspects where they've been attracted to the adornments of the luxuries of life, wealth, investments, technology, etc... especially now in the 20th century. Many Muslims have been affected and influenced by believing in and promoting unjust laws, ideas, methodologies, traditions, customs and unfortunately approving despicable morals, values, and ethics. We unfortunately find many Muslims looking to other than the Quran and Sunnah for guidance in their lives, and taking deficient man-made teachings, philosophies and laws as their teachings and principles for guidance in worldly, political, economic, social, psychological, family and sometimes religious affairs. For this reason we want to remind the Muslims that they possess, and have possessed for nearly 1500 years, a book containing the all-encompassing guidance which guides the Muslims in all affairs and aspects of life. When the Muslims know, realize, understand, and are reminded of this, we hope that this will encourage them to implement and practice the Quran and the guidance contained within it in every aspect of their lives, in worship, at home with the family, at the workplace, at school, during business transactions, etc... Only after implementing it, can they truly present it to other human beings as something they have knowledge and experience about; exerting themselves and doing everything in their power to make the people aware of the universal guidance

contained in the Quran. Sacrificing everything they love to make this guidance known to mankind because it is the one and only truth upon the face of the earth which will suffice and satisfy them from looking at, being influenced or affected by other laws, customs and systems. As a result the Muslims will rescue themselves and the whole world from all the problems which affect them today with the pure divine guidance in the Quran.

Before we embark upon our journey though the Quran extracting some of its guidance, we'd first like to mention some of the verses in the Quran which show that the guidance of this Quran was sent to all human beings, not only Muslims. Allah addressed all human beings in the Quran informing them that the Quran contains a healing for everything and a guidance for those who believe in it. Let's look and ponder over the following verses to understand this.

Allah says:

(يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ)

“O Mankind! There has come to you a good advice from your Lord (The Quran, enjoining all good and forbidding all evil) and a healing for (diseases of ignorance, doubts, hypocrisy and differing) which is in the chests-a guidance and a mercy for the believers. (Yunus: 57)

In this verse Allah addresses all human beings and tells them that this Quran can remove all types of spiritual and physical sicknesses from the heart. But the ones who believe in this book and are certain about it, it doesn't only contain a healing for them, but it is a guidance and mercy as well. Guiding one to everything good, and deterring one from everything bad. A mercy because in the things that human beings

cannot figure out with their deficient intellects, Allah provides the clear-cut, decisive decision and guidance.

Allah says:

(شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ...)

“The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for guidance and the criterion for distinguishing between right and wrong.” (Baqarah: 185)

Allah says:

(إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنْزِلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ...)

“Verily those who conceal the clear proofs, evidences and guidance which We have sent down, after We have made it clear for the people in the Book...” (2:159)

Allah says:

(...كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ)

“Thus does Allah make clear His verses for mankind so that they may become pious” (2:187)

Allah says:

(...وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

“Allah invites you to Paradise and forgiveness, by His permission. And He makes clear His verses to mankind so that they may remember” (2:221)

Allah says:

(هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

“This Quran is a clarification for all of mankind and a guidance and instruction for those who are pious” (3:138)

Allah says:

(إِنَّا أَنزَلْنَاهُ عَلَيْكَ الْكِتَابَ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنِ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ)

**“Verily We have sent down to you O Muhammad this Quran for mankind in truth. So whoever accepts the guidance it is only for the benefit of himself, and whoever goes astray only goes astray for his own loss. And you O Muhammad are not a guardian over them.”
(39:41)**

These verses are clear proofs that Allah revealed this Quran as a book clarifying to people the guidance they need in their lives, and a special type of guidance for those who truly believe in it and have certainty about it so that they can become more pious, righteous and God-fearing.

So why did Allah send the Quran to mankind?

Allah says:

(وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِلتَّبَيِّنِ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ)

“And we didn’t send down the Book (Quran) to you (Muhammad) except for the reason that you may clarify to the people the things in which they differ, and as a guidance and mercy for those who believe.”(An Nahl: 64)

Human beings were created with different intellectual capacities, some are smarter than others, some understand quicker than others, some are bestowed with wisdom, some memorize quicker than others. Human beings are fallible, what they don’t know is more than what they do know. So it’s natural that they will differ and disagree and understand and see things differently. So when they differ there needs to be something and someone whose knowledge is infinite and all-encompassing to determine for them what is right from wrong, what is good from bad. This is where divine revelation from Allah comes into play. The Quran is a guidance and mercy for those who believe and contains clarification for all things that people may differ in.

And Allah says:

(وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ)

“And (remember) the day when We shall raise up from every nation a witness against them from amongst themselves. And we shall bring (Muhammad) as a witness against these. And We have sent down to

you the Book (Quran) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)”(An Nahl: 89)

The Quran contains guidance and clarification for everything, for history, science, sociology, psychology, economy, the unseen, biology, astronomy, etc...The Quran contains numerous miracles and information about things modern day science has not yet discovered, but will come to find true as time passes by. The Quran is a guidance, mercy and filled with glad tidings for the Muslims.

Allah says:

(قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ)

“Say (Muhammad) the Angel Gabriel has brought the Quran down from your Lord with truth, that it may make firm and strengthen those who believe, and as a guidance and glad tidings to those who have submitted (to Allah as Muslims)”(An Nahl: 102)

The Quran provides spiritual strength, physical strength, intellectual strength that keeps those who believe in it and practice it strong and confident during all situations, during ease as well as hardships and difficulties.

And Allah says:

(طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ - هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ)

“Ta-Sin, These are the Verses of the Quran and a Book that makes things clear. A guide to the right path and glad tidings for the believers (in Islamic Monotheism)”(An Naml: 1-2)

And Allah says:

(وَلَا تَأْتِ الْكِتَابَ الْحَكِيمَ - هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ)

“Alif Laam Meem. These are the verses of the Wise Book (Quran). A guide and a mercy for the good doers.” (Luqman 2-3)

Allah promised those who follow the Quran will attain many things:

Allah says:

(أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

“They are on true guidance from their Lord and they are the successful ones.”(Baqarah :5)

Allah says:

(قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

“We said: “Get down all of you from the Paradise, then whenever there comes to you guidance from Me, and whoever follows My guidance there shall be no fear on them nor shall they grieve.”(Baqarah: 38)

For those Muslims who may be stressed out from everyday life, worried, scared, intimidated, or frightened by those who are negatively portraying Islam and the Muslims as terrorists, extremists, fundamentalists...then they need to re-establish and re-new their relationship with Allah and His speech in the Quran by reciting it, pondering over it, memorizing it, and acting upon it. If the Muslim does

this, then he will never fear nor grieve, nor be stressed out, as Allah promises in this verse.

Allah says:

(وَيَزِدُّ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا)

“And Allah increases in guidance those follow the right way (Believing in Islamic Monotheism). And the righteous good deeds that are everlasting, are better for your lord, for reward and better for resort.”(Maryam: 76)

Allah says:

(فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدًى)

“So go you both to him and say: Verily we are Messengers of your Lord, so let the children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance.”(Taha :47)

Allah says:

(قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى)

“He (Allah) said: “Get down from the paradise to the earth both of you together, some of you are enemies to others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray, nor shall he be distressed.”(Taha :123)

Allah says:

(وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ)

“While as for those who accept guidance, Allah increases their guidance and bestows/grants them piety.”(Muhammad :17)

Allah says explaining the situation of those who deny Allah’s verses by disbelieving in them or ignoring them or thinking that they are not applicable now, or changing their meanings to suit one’s desires or political agendas, or worldly gains:

(وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ)

“And if you call them to guidance, they follow you not. It is the same for you whether you call them or remain silent.”(al A’araaf: 193)

This goes for both Muslims as well as non-Muslims.

Allah says:

(وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ)

“And if you call them to guidance, they hear not and you will see them looking at you (with their eyes), but in reality they do not see.”(al A’araaf: 198)

Allah says:

(يَسْمَعُ آيَاتِ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ (8) وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (9) مِنْ زُرَّائِمٍ جَهَنَّمَ وَلَا يَغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ (10) هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٍ)

“Whoever hears Allah’s verse being recited to him and persists with pride and arrogance as if he never heard them. Announce to him a painful torment. And when he learns something of Our verses (Quran) he makes them mockery and a jest. For those verily there will be a humiliating torment. In front of them is the Hellfire. And that which they have earned will be of no profit to them, nor will it be of any profit to those who have taken helpers and protectors besides Allah. And theirs will be a great torment. This Quran is a guidance. And those who disbelieve in the verses, proofs, evidences, lessons, signs, and revelations of their Lord , for them there is a painful torment of Rijz.”(Jathiyah: 8-11)

What is the result of denying Quranic guidance?

Allah says:

(وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا)

“And who wrongs himself more than he who is reminded of his Lord’s verses, proofs, signs and revelations, but turns away from them, forgetting what deeds his hands have sent forth. Truly, We have set veils over their hearts so they cannot understand and We have made in their ears deafness. And if you (Muhammad) call them to guidance, even then they will never be guided.” (al Kahf :57)

Allah says:

(فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

“But if they do not respond to you (believe in the Book and Islamic Monotheism) then know that they only follow their desires. And who is more astray than the one who follows his own desires without guidance from Allah? Verily Allah does not guide people who are wrongdoers, polytheists and disobedient to Allah.” (al Qasas: 50).

Allah advised us what we should do to help people understand this guidance, Allah says:

(أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (24) إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ)

“Don’t they ponder and think deeply regarding the Quran or are their hearts sealed and locked from understanding it? Verily, those who have disbelieved and become disbelievers after guidance was made clear to them-the Shaitan (Satan) has adorned for them their false hopes and Allah prolonged their lifespan.”(Muhammad 24-25)

This applies to non-Muslims as well as the Muslims who consider some of the Quranic verses to be ‘too harsh’, or ‘not applicable’, etc...

Allah says:

(أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)

“Do they not reflect and ponder over the Quran? If it had been from other than Allah, they would have found much contradiction within it.” (Nisa:82)

Part One

Quran provides comprehensive guidance¹

The Quran, which is one of the main resources of the religion of Islam, contains guidance that is comprehensive to all aspects of one's life and takes into consideration the spiritual, intellectual, and physical aspect of the human being. Since the spiritual aspect is the most important we find that Islam nourishes the soul, addressed the heart, and connects the soul of the individual with his/her creator with the best of creed and system of beliefs ever known to mankind. A system of beliefs that all people possessing sound intellects, clean hearts, and whose natural dispositions have not been corrupted should have about their creator, Allah the Most High. This guidance is what is known as pure monotheism. A belief in one single creator who is singled out in His Lordship, His right to be worshipped alone and His beautiful names and attributes. Certainly, when studying and reading the Quran one will come to realize that oneness of Allah is if three types:

First type: Singling Allah-The Creator out in His Lordship (Tawheed ur Rububiyyah). Meaning that He alone is the provider, planner, sustainer, creator, nurturer of the universe. This type is that which is inherent and found within the natural disposition of all created beings.

¹ This point is being emphasized throughout this book solely because many Muslims unfortunately think that the Quran is only a "spiritual book" to be read in Ramadan, or in prayer, or once a week on Jumah, or only in the masjid. However, the Quran should be read and practiced everywhere -at work, at home, on the street, in school, with the family, with colleagues, with classmates...

Allah-The Creator the Most High says:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ)

“And if you ask them who created them, they will surely say: “Allah”... (Az Zukhruf: 87)

Allah-The Creator says:

(قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدْبِرُ الْأُمُورَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ)

“Say (O Muhammad) “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs? They will say: “Allah”. Say: “will you not then be afraid of Allah’s punishment (for associating partners in the worship of Allah)? (Yunus: 31)

The Pharoah who was living during the time of Moses (Musa) denied this aspect of monotheism in his saying, as Allah said about him:

(قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ)

“Firoun (Pharoah) said: “and what is the Lord of the ‘Alameen’ (mankind, jinn and all that exists)?” (Ash Shu’ara: 23)

Pharoah pretended to be ignorant and disregard this fact, while he himself knew that he was a weak slave and servant of a magnificent Lord, this is made

clear by what Allah mentioned about him:

(قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِضَائِرٍ وَإِنِّي لَأُظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا)

“Moses (Musa) said: “Verily, you (Pharoah) know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences and proofs of Allah’s Oneness and Omnipotence)....” (Al Israa: 102)

However, this type of monotheism (Ar Rububiyyah) is of no benefit except when accompanied with the sincere worship of Allah alone, as Allah the Most High says:

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

“And most of them do not believe in Allah except that they attribute partners unto Him. (They are the polytheists).” (Yusuf: 106)

Second type: Singling Allah out in acts of worship (Tawheed al Ulohiyyah). The fundamental principle and criterion of this type of ‘tawheed’ is the realization and implementation of the testimony of faith: ‘La Ilaha Illa Allah’ (there is no deity worthy of worship in truth except Allah). So one who believes this statement truly in his/her heart, utters this with their tongue, becomes a Muslim. This statement consists of two parts: negation and affirmation. The meaning of the negation in this statement is: Negating every single thing in creation to be worshipped other than Allah. Negating that idols, crosses, Jesus, Angels, Devils, money, Buddah, cows, should not be worshipped. The meaning of the affirmation in this statement is: The singling Allah out in all types of worship with sincerity, while performing it in the way that the final Prophet and Messenger-Muhammad- performed it. The majority of the verses contained in the Quran are from this type of monotheism (al Ulohiyyah), and this type of monotheism is that which the Messengers propagated to their nations, disputed with them about, battled and fought over.

As Allah says about what the Arab pagans used to say:

(أَجْعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَبٌ)

“Has he made the ‘alihah’ (gods) all into One ‘ilah’ (God-Allah). Verily this is a curious thing!” (Sad: 5)

The Arab pagans and idolaters in the pre-Islamic period used to say this out of fear of being ridiculed for abandoning the religion of their forefathers, as well as being worried about not being able to collect earnings from the worship of their idols if they were removed from the vicinity of the Holy Kabah in Makkah.

From amongst the verses which are proofs for this type of tawheed are Allah’s statements:

(فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ)

“So know that ‘La Ilaha Illa Allah’ (none has the right to be worshipped except Allah), and ask forgiveness for your sins and also for the sins of believing men and believing women...” (Muhammad: 19)

Allah says:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ)

“And verily we have sent among every nation a Messenger proclaiming: ‘worship Allah alone and avoid the worship of all deities besides Allah....” (An Nahl: 36)

Allah says:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

“And We did not send any Messenger before you (O Muhammad) except that We revealed to him saying: ‘La ilaha Illa Allah’ (none has the right to be worshipped except Allah), so worship me alone.” (Al Anbiya: 25)

Allah says:

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ)

“And ask (O Muhammad) those of Our Messengers who We sent before you: ‘Did you ever appoint ‘alihah’ (gods) to be worshipped besides the Most Gracious (Allah)?” (Az Zukhruf: 45)

Allah says:

(قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ)

“Say (O Muhammad) “It is revealed to me that your ‘Ilah’ (God) is only one God-Allah. Will you then submit to His Will (become Muslims and stop worshipping others besides Allah)?” (Al Anbiya: 108)

The Prophet Muhammad was ordered in this previous verse to say: “verily what has been revealed to me is restricted and specific for this type of monotheism which is the singling Allah out in all forms of worship (Ulohiyyah).” This being due to the comprehensiveness of the statement: ‘La ilaha Illa Allah’ (There is no deity worthy of worship in truth except Allah alone). It is comprehensive for everything that is mentioned within all the divine revelations, solely because it necessitates the obedience of Allah along with the singling Him out in all forms of worship. This includes all types of beliefs, commandments, and prohibitions and what is directly related to

rewards and punishments. There are many verses which prove this type of 'tawheed'.

Third type: The singling Allah out in regards to His beautiful Names and Attributes (al Asmaa'a was Sifaat). This type of tawheed is built upon two foundations:

1. Refraining from striking comparisons and resembling Allah's attributes to the creation. As Allah mentions in the Quran:

(فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

"There is nothing similar to Him and He is the All Hearer, the All Seer" (Ash Shura: 11)

2. Complete faith in what Allah described Himself with, or what the Prophet Muhammad described Him (Allah) with, in the manner which best befits Allah's complete perfection and majesty.

Allah mentions:

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا)

"He (Allah) knows what happens to them (His creatures) in this world and what will happen to them in the Hereafter but they will never encompass anything of His Knowledge." (Ta-Ha: 110)

The Quran contains numerous verses which establish proofs and evidences upon those who deny Allah's oneness and right to be worshipped alone (Ulohiyyah). The Quran first establishes these evidences by addressing people's intellects and natural disposition-'Fitrah'. Then by their confession, admission, and recognition of Allah's divine Lordship (Rububiyyah)- they themselves establish and prove the obligation of singling Allah out in all forms of worship. For this reason Allah addresses the polytheists, deniers, disbelievers, and pagans with 'tawheed ur Rububiyyah' with the affirmative/confirmative inquiry, questioning and asking (istifhaam at taqreer). If those who disbelieve affirm and confirm and establish Allah's lordship in the first place, then Allah uses that as a proof against them to establish that only He deserves to be worshipped alone with complete sincerity. Allah scolds and rebukes them, while forbidding them from their abominable acts of associating partners with Him, while they themselves already affirm and admit that Allah is the One and Only Lord of All in existence. The reason for this is that whoever admits and affirms that Allah is the One and Only Lord, then it is necessary and incumbent upon the person to admit and affirm that only He is the one deserving of worship.

From the examples of this is Allah's statement:

(قُلْ مَنْ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْنُ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ فَسَيَسْأَلُونَ اللَّهَ فَقُلْ أَفَلَا تَتَّقُونَ)

"Say (O Muhammad): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs? They will say: 'Allah'" (Yunus: 31)

Meaning: O Muhammad ask the disbelievers this question...after they admit that it is Allah who does these things, then remind them and ask them: "will

you not then be afraid of Allah's punishment for setting up rivals in worship with Allah." (Yunus:31)

Also Allah says:

(قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (84) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ)

"Say: "Whose is the earth and whosoever is therein? If you know!" They will say: 'It is Allah's!' (al Mu'minun: 84-85)

Then after affirming Allah's Lordship Allah reprimanded them for associating partners with Him, as He said at the end of the verse:

"Say: Will you not then remember." (al Mu'Minun: 85)

Then after this verse Allah says:

(قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (86) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ)

"Say: Who is the Lord of the seven heavens and the Lord of the Great throne? They will say: Allah." (al Mu'Minun :86)

Then after affirming this Allah reprimanded them for their polytheism saying:

"Say: will you not then fear Allah (by believing in His oneness obey Him, believe in the Day of Resurrection and Recompense for every good or bad deed?)" (al Mu' Minun: 87)

Then Allah says:

(قُلْ مَنْ مَلِكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحْيِيهِ وَلَا يُخَيِّرُ وَلَا يُجَاوِزُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (88) سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ((89))

"Say: In whose Hand is the sovereignty of everything? And He protects all things while there is no protector similar to Him nor protection like His, if

you know?” They will say: All of that belongs to Allah.” (al Mu’ Minun: 88-89)

Then after affirming this for Allah, He scolded them for associating partners with Him saying:

“Say: How then are you deceived and turn away from the truth?” (al Mu’Minun: 89)

Another example of this is Allah’s statement:

(قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ نَعْمَ وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ)

“Say (O Muhammad):Who is the Lord of the heavens and the earth? Say: It is Allah.” (Ar Rad:16)

Then after correcting their confession and affirmation of this, Allah reprimanded them for their taking protectors other than Allah and associating partners with Him, saying in the same verse:

“Say: Have you taken protectors for worship besides Allah, they have no power to benefit nor power to harm themselves? Say: “Is the blind one equal to the one who sees? Or darkness equal to light? Or do they associate partners to Allah who created the likes of Allah’s creation, making the creation which they a (false partners) made and Allah’s creation similar to each other. Say: Allah is the Creator of all things; and He is the Almighty One.” (Ar Rad: 16)

Also Allah says:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ)

“And if you ask them who created them, they will surely say: “Allah”(az Zukhruf: 87)

Then when their affirmation was correct Allah reprimanded them for their polytheism saying in the end of the same verse:

“How then are they turned away from the worship of Allah, who created them?” (az Zukhruf: 87)

Allah says:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ)

“And if you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon? They will surely reply: Allah.” (al Ankabut: 61)

Then after their confession of Allah’s Lordship and creation, Allah scolded them renouncing them for their polytheism with His statement in the end of the verse:

“How then are they turned away and deluded from the worship of Allah, who created them?” (al Ankabut: 61)

Allah goes on to say:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

“And if you were to ask them: ‘Who sends down water (rain) from the sky, and resurrects the earth after its death? They will surely reply: Allah.’” (al Ankabut: 63)

Then after the polytheists and idolaters affirmation being corrected by Allah, Allah scolded them and rebuked them for their polytheism with His statement in the end of the same verse:

“Say: All the praises and thanks are to Allah! Nay most of them have no sense nor use their intellects.” (al Ankabut: 63)

Also Allah mentions in surah Luqman:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

“And if you O Muhammad ask them: ‘Who has created the heavens and the earth?’ they will certainly say: Allah...” (Luqman: 25)

Similarly after their confirmation of this Allah reprimanded them scolding them for their polytheism in the end of the verse:

“Say: All the praises and thanks are to Allah! But most of them know not.” (Luqman: 25)

Allah goes on to ask in suratul an Naml:

(قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ (59) أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا
تَعْمَلُونَ)

“...Is Allah better or all that you ascribe as partners to Him? Is not He better than your gods who created the heavens and the earth and sends down for you rain from the sky whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees...” (an Naml 59-60)

There is no doubt that the only absolute answer in which they have no other answer besides it is: ‘The one who has the ability to create the heavens and the earths and all that was mentioned with them, is absolutely better than the inanimate thing which has no ability to do anything. So when the affirmation of this was determined and fixed to be only one answer, Allah scolded them renouncing their polytheism with His statement in the end of the verse:

“Is there any god with Allah? Nay, but they are a people who ascribe equals to Him” (an Naml: 60)

Then Allah goes on to say:

(أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ اللَّهُ بِأَعْلَمَ
بِمَا يَكْتُمُونَ)

“Is not He who has made the earth as a fixed abode and has placed rivers in its midst and has placed firm mountains with the earth and has made/set a barrier between the two seas (salt and sweet water)?....” (an Naml: 61)

Absolutely no doubt about the answer to this question in which there lies no answer other than one answer, as we just read. So when the idolater's affirmation of this was determined and fixed to be only one correct answer Allah reprimanded them scolding them for their polytheism with His statement in the end of the verse saying:

“Is there any god with Allah? Nay, but most of them know not!” (an Naml: 61)

Then Allah goes on asking the polytheists:

(أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهًا مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ)

“Is not He who responds to the distressed one when he calls upon Him and who removes evil and makes you inheritors in the earth generations after generations (better than your gods)?...” (an Naml: 62)

Similar to the preceding verse, that it is Allah. So when the only correct answer was determined, Allah scolded them renouncing their polytheism once again in the same verse saying:

“Is there any god with Allah? Little is that your remember!” (an Naml: 62)

Then Allah goes on asking in the proceeding verse:

(أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ إِلَهًا مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ)

“Is not He who guides you in the darkness of the land and the sea and sends the winds as heralds of glad tidings, going before His Mercy (rain) (better than your gods)?...” (an Naml: 63)

Just as the previous verses. So when their affirmation of this was fixed, Allah scolded them disapproving the polytheism they were committing, with His saying in the end of the verse:

“Is there any god with Allah? High Exalted is Allah above all that they associate as partners to Him!” (an Naml: 63)

Then Allah goes on asking:

(أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَا إِلَهَ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ)

“Is not He who originates creation and repeats it and provides for you from the heaven and the earth (better than your so called gods)?....” (an Naml: 64)

When the only correct answer was determined in and their affirmation was fixed, Allah scolded them renouncing their polytheism once again in the same verse saying:

“Is there any god with Allah? Say: Bring forth your proofs if you are truthful.” (an Naml: 64)

And Allah says:

(اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُعِيدُكُمْ ثُمَّ يُخْسِئُكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

“Allah is the one who created you then provided sustenance for you, then will cause you to die then He will resurrect you on the Day of Resurrection. Is there any of your so called partners of Allah that do any of that?....” (ar Rum: 40)

No doubt the answer is: NO, i.e. there does not exist any of our so called partners who can do any of the previously mentioned things such as creating, providing sustenance, causing death and resurrecting after death. So when the only correct answer was determined and their affirmation was fixed (No), Allah scolded them renouncing their polytheism once again in the same verse

saying: "Glory is to Him! And High exalted is He above all evil that they associate with Him." (ar Rum: 40)

There are numerous verses in the Quran which are similar to these verses. For this reason we have mentioned in other sections that: 'All of the questions which are related to 'Tawheed ar Rububiyyah' are affirmative/confirmative questions. Which the intentions behind them are that if the polytheists affirm/confirm these things then Allah has prepared/arranged for them disapproval and rebuke related to this affirmation/confirmation. Solely because the one who affirms Allah's Lordship (Rububiyyah) then it is necessary that he affirms Allah's right to be worshipped (Ulohiyyah)-inevitably without hesitation.

As Allah's statement:

(قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ)

"Is there any doubt about Allah?" (Ibrahim: 10)

And Allah's statement:

(قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ)

"Say: Shall I seek a lord other than Allah?....." (al An'aam: 164)

Even if some of the scholars claim that these types of questions are questions of negation and disapproval. The examining and investigating of the Quran will prove that the questions related to 'Tawheed ar Rububiyyah' are affirmative/confirmative questions and not questions of disapproval or denial.

For the sole fact that the polytheists and disbelievers do not deny Allah's Lordship, as we witnessed previously in the numerous verses in the Quran.²

In summary, we can conclude that the best creed and the best system of beliefs is Islamic monotheism. We observed in this part how Allah addressed the intellects, hearts, and natural dispositions of those who didn't believe that Allah deserves to be worshipped alone and how belief in Allah's lordship necessitates belief in his right of being worshipped alone. So the Muslim should use similar techniques when addressing and inviting non-Muslims to Islam.

² Adwaaul Bayaan pg. 307

Part Two

How the Quran and the beliefs, etiquettes, and principles taught within it can positively change the individual

Every individual in every society plays dual roles, individually and collectively. He is one of the many parts which make up either a successful or unsuccessful society and community. Certainly adhering to the true, authentic, unaltered tenets of faith only contained in Islam, not only benefit the individual, but they also benefit one's family, one's neighbors, and all those who live in the vicinity of that individual. The positive effects of one's beliefs and practices manifested individually are directly related to the development, growth and righteousness of one's society. The one who possesses true Islamic faith is distinguished from the others by his adherence and holding firm to what Allah commanded him to do, while abandoning and shunning everything which Allah commanded him to stay away from. If the true Muslim so happens to oppose Allah's orders or does something that was prohibited, then the Muslim's heart and soul hastily recognizes this and he turns to his Lord seeking His forgiveness and repentance. The effects of true Islamic faith within the heart and soul of the individual believer is that which keeps him steadfast upon many of the affairs in his life such as: his daily prayers, continuously fasting Ramadan, paying Zakat (obligatory charity), making the Hajj (pilgrimage to Makkah), being truthful and honest, doing deeds of righteousness, enjoining the good and forbidding the evil, being merciful, just, having compassion and other than these great and noble characteristics. Similarly, the effects of true Islamic faith within the individual believer is what keeps him far away from dealing with 'riba' (usury), fornication, drunkenness, lying, oppression, disrespecting the parents, selfishness, jealousy, hate, stealing, cheating, deception and many of the other evil and ill characteristics and actions. The main reason for this is that the one with true Islamic faith will adorn himself with the virtuous, positive, blessed traits and actions-while

abandoning and freeing himself from the evil, negative traits and behaviors. This is apparent to all those who possess even the slight amount of intellect. Some other features which are distinct to the individual who possesses true faith are:

1-True Islamic faith grants the individual's soul, mind and body-might, power, and confidence when he knows that Allah is the All Powerful, the All- knowing Lord who gives power and might to whom He wills and humiliates and makes weak whom He wills. This enables the servant to live in tranquility, peace and without worry of being made a servant or worshipping anything other than Allah from the creation. As Allah says:

(قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَدُكَ
الْحَيُّرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

“You give sovereignty to whom You will and you take sovereignty away from whom you will. You give might, honor, and power to whom you will and you humiliate whom you will. In your hand is the good. Verily you are able to do all things.” (Ali Imran: 26)

2-The individual with true Islamic faith lives his life according to the Book of Allah and Sunnah of the Messenger of Allah, he doesn't change or think he can change these rulings or legislations to fit his personal goals, political agendas, personal needs, or carnal desires. A true Muslim follows Allah's divine laws and lives within the bounds and limits of the creator's legislations. The Muslim is always pleased, content, and satisfied with Allah's legislations.

Allah says:

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا)

“But no, by your Lord, they will not truly believe until they make you O Muhammad, the judge concerning everything they differ amongst themselves in, and then find within themselves no resistance or discomfort from what you O Muhammad have decided and submit and accept it in full submission.” (an Nisa: 65)

However, the one who is influenced by, attracted to, or is pleased with oppressive man-made laws and legislations, and thinks they are better than Allah’s laws and legislations is like the Arabs in pre-Islamic times who were pleased with the anarchy and confusion of the day of ignorance, as Allah says:

(أَفَحُكْمَ الْجَاهِلِيَّةِ يَنْتَوُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ)

“Is it the judgment of the Days of Ignorance which they desire? And who is better than Allah in judgment for a people who have certain and firm faith” (Ma’idah: 50)

3-The individual who has true Islamic faith is active, energetic and productive, he doesn’t become overwhelmed by laziness nor rely upon others; he is very keen, punctual and time saving. This is because he knows that Allah is going to ask him about his life and what he spent his time doing. The individual worships his Lord by perfecting his work/profession just as he worships his Lord by perfecting his prayers and fasting. Allah mentions:

(فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ)

“And when the prayer has concluded, disperse throughout the land and seek Allah’s bounties” (al Jumu’ah:10)

4-The individual who possesses true Islamic faith is altruistic, selfless, makes sacrifices, and courageous. He does not fear nor worry about the expenditure of money or even his own self, because he knows that when it is coupled with the sincere intention of Allah's reward, that it is worship in the sight of Allah. The non-Muslim considers the paying of Zakat (obligatory charity) to be taxes or a loss of wealth, and doesn't understand that it is a means of purification for his wealth. The non-Muslim consider that when Muslims fight and struggle for the sake of Allah with their lives and their wealth that it is a great loss and suicide. The non-Muslim thinks that the providing of provisions and sustenance is in his own hands, so spending the wealth and fighting and combating for the sake of Allah are that which shortens one's life.

However, the true believer knows that all of these things are in Allah's hands; the individual's soul and money are possession of Allah and the religion of Islam. A true Muslim spends them and sacrifices them when his faith demands it from him as Allah says:

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِّ مَا كَانُوا يَعْمَلُونَ)

“Whatever you have/possess will end and be exhausted but whatever (good deeds) is with Allah is everlasting and will remain....” (an Nahl:96)

And Allah says:

(قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

“For every nation is a specified term. When their time comes then they will not be able to delay it nor can they advance it an hour or a moment.” (Yunus:49)

5-The individual who possesses true Islamic faith has a broad perspective about things and his goals are clear, this being because of his correct system

of beliefs/creed which answers every question which may come to mind, such as: Where did I come from? Why did I come? Where am I going? He understands that he was not created without purpose, for Allah teaches him in the Quran:

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ)

“Did you think that We created you in vain without purpose, and that you will not be brought back to Us?” (al Mu’ minun :115)

Verily the one who possesses true Islamic faith knows that he was created to worship Allah, as He says:

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

“And I Allah did not create the jinn and mankind except that they should worship Me alone.” (adh Dhariyat:56)

The one who has no faith, or nor religion at all, and doesn’t follow the true Islamic faith is confused, puzzled and uncertain about the answers to these questions, while his soul is constantly uneasy, worried, and unhappy. His perspective about things is narrow, and his goals are unclear and uncertain.

6-The true Islamic faith awakens the heart and soul and makes it observant and cognizant of Allah’s all-encompassing knowledge and awareness. This faith reminds the believer that he is always being watched, observed, and monitored and he doesn’t change-except for the better-with the change of places and times. This is because he adheres to the correct system of beliefs, and he is always attentive into falling into evil, sins and the temptations of these things. He is always cautious of his ‘self’ and its desires, and cautious of the Satan and his whisperings,

as Allah says:

(إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ)

**“Surely Satan is an enemy to you so take and treat him as an enemy...”
(Fatir:6)**

For this reason, when the correct beliefs and creed immerse themselves and mix with the heart and soul of the individual, his external deeds and statements are rectified and made upright until it reaches a state as if every individual is being watched by a police officer or a supervisor, simply because of his true faith, his faith in Allah and his faith in the angels who are watching over him as well.

As Allah mentions:

(مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

“Man does not utter any word except that there is a watcher over him ready to record it” (Qaf:18)

And Allah says:

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

**“Allah knows that which deceives the eyes and what the chests conceal”
(Ghafir:19)**

And Allah says:

(إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ)

**“Verily nothing is hidden from Allah in the earth nor in the heaven” (Ali
Imran:5)**

And Allah says:

(أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ)

“There is no secret counsel of three except that Allah is the fourth of them (with His knowledge), nor are there five of them except that Allah is the sixth of them-and no less than that and no more than that except that Allah is with them (with His knowledge) wherever they are...” (al Mujadilah: 7)

So the heart and conscience of the individual Muslim with true Islamic faith does not depend upon outward or exterior monitoring, rather he monitors and is observant of himself and his continuous being on guard of evil is what keeps the individual away from committing sins even if he was out of the sight of people.

7-The individual with true Islamic faith is distinguished from others because he is at ease and his mind is content and he does not worry about the worldly future, and false dreams and hopes do not tear apart his soul, because he has a high and lofty goal which he strives to attain, which is attaining Allah’s pleasure, satisfaction and His paradise.

He is self-confident and assured that he is upon the truth as long as he abides to the Quran and the Sunnan upon the understanding of the companions. He feels no despair, nor does hopelessness or worry penetrate or enter into his faith no matter what dangers he is faced with, simply because of his belief in

Allah's statement:

(يَا بَنِي إِدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ)

"Certainly no one despairs of Allah's Mercy except the disbelieving people"
(Yusuf: 87)

And they believe in Allah's statement:

(قَالَ وَمَنْ يَفْضَلْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ)

"And who despairs of the Mercy of his Lord except those who are astray and misguided" (al Hijr:56)

And they believe in Allah's statement:

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا)

"Verily, along with every hardship is ease, verily along with every hardship is ease" (ash Sharh:5-6)

The tranquility, assurance, peace of mind and confidence which the majority of non-Muslims lack could never be exchanged or replaced with large amounts of wealth, luxury, or extravagance. This is why we see the largest amount of people committing suicide, having physical, psychological, and nervous breakdowns are in the countries which are the most wealthiest and have the most affluence and are the least religious.

8-The individual who possesses the true Islamic faith has principles and values. The scale which he uses to judge people is established, it is his true Islamic faith, based upon the Quran and Sunnah. Whatever his creed says is the truth is true, and whatever his creed says is falsehood is false. Whatever

his creed says is evil, it is evil and whatever his creed says is virtuous, then it is virtuous, from the time of our father Adam up until our very day. Allah says:

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

“Verily we have sent Our messengers with clear evidences and sent down with them the Scripture and the balance...” (Hadeed: 25)

The believer is one whose personality is steady, unvarying, lasting and enduring. His scale of judgment, comparisons and categorizing of the people is based upon Allah’s statement:

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

“Indeed the most noble of you in the sight of Allah is the most righteous and pious of you...” (al Hujurat:13)

And his scale of judgment as to what is considered a loss and who are the losers is Allah’s saying:

(فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

“Say: ‘Indeed the losers are the ones who will lose themselves and their families on the Day of Resurrection. Undoubtedly, that is the manifest loss!’” (az Zumar:15)

And his scale of judgment as to what is considered a profit, gain, or success is Allah's statement:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا
(الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ)

“And whoever is saved and drawn away from the Hellfire and admitted into the Paradise has verily achieved success. And what is the life of this world except the enjoyment of deceiving and delusional things” (Ali Imran:185)

9-The individual who possesses the true Islamic faith is balanced understanding that his being and essence is composed of three parts-his soul, intellect and body. No aspect of his being becomes excessively dominant over the other aspects. He does not go to extremes in the spiritual aspect to the point where he tortures his body while disabling and ignoring his intellect. Or abstaining from eating and drinking for days and nights while secluding himself from other people. Or violently dancing, chanting or singing to release his soul from his body. Nor does he go to extremes regarding his intellect leading him to give precedence to his deficient intellectual understanding over infallible, perfect and complete guidance in the Quran and Sunnah. Nor does he go to extremes in the refining, polishing, exercising, and nurturing of his physical body, while neglecting the spiritual and intellectual aspects, which may lead one to regress to the state of an animal whose goals are just eating and drinking and fulfilling one's physical desires. These are some of the ideologies that are found in the west that believe that this worldly life is just for eating, drinking, sexual intercourse and sleeping-fulfilling the carnal desires and wants of the five senses, believing that they only live once so they do as they please while they are here on this earth.

Those who live just to satisfy their physical selves while abandoning the spiritual and intellectual are as Allah described them in the Quran:

(إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَمْشُونَ وَيَأْكُلُونَ
كَأَنَّهُمْ أَكْلُ الْأَنْعَامِ وَالنَّارُ مَثْوًى لَهُمْ)

“But those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be their final residence.” (Muhammad:12)

Or as Allah says:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا- أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا
(كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا)

“Have you seen the one who takes as his god his own desire? Would you then be a guardian over him? Or do you think that most of them hear, reason or understand? They are only like livestock, rather they are even more astray in their way” (al Furqan:43-44)

The Islamic creed balances the individual regarding the three aspects of his human composition: intellect, body and soul –which makes the individual upright and refined. As for the ideologies based upon materialism which have abolished and negated the spiritual aspect of the individual, they have made the individual half or a third of a human being. For this reason you find many of them constantly worried, confused, puzzled and their souls are empty, full of void, uneasy and disturbed.

Part Three

How the Quran and the beliefs taught within it can positively change societies for the better

The points which were mentioned from the previous section regarding how the Islamic faith positively changes the individual and his behavior is something clearly observed when delving into the history of the Muslim nations of the past and how they built the best societies and communities ever known in civilization. Individuals are the bricks which compose the structure of the societies and communities, and their beliefs, morals, ethics and practices are the mortar that keeps societies together. The rectification and righteousness of the individuals leads to the rectification and righteousness of the society, and likewise the corruption of the individuals leads to the corruption and degradation of the society. In the true Islamic societies every effort put forth towards nurturing the righteous individual is founded and based upon learning the true Islamic faith and creed. The establishment of the Islamic faith in the individuals is the genuine, pristine and most important fundamental for building and establishment of a righteous and upright society. This being for the importance of the strong relationship between the individual and his creator, as well as the individual and the society. It is well known the positive effects of the individual's correct creed upon the societies and this is why the righteousness and rectification of the society occurs after cleansing it from the evil ideas, actions, sayings, beliefs, and doubts within the society. This is dependent upon the cleansing of the society from those who do actions which are contrary to the correct system of beliefs, creed and faith that Allah legislated for all of mankind. Undoubtedly, the Islamic faith has a tremendously positive effect upon the society in which the individuals embrace Islam and practice its teachings in their everyday lives, which we will summarize some of the major points of how the Islamic faith positively affects the society in the following:

1-The nation or society which possess/possessed the true Islamic faith are the most ancient, firmly established and deeply rooted nations in the history of the world. Islamic history is filled with occurrences and experiences. The leaders of the Islamic nations were the divine messengers sent from Allah as He made clear to the believers that verily the Islamic nation is one nation over many generations.

Allah says:

(لَنْ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ)

“Verily, this Islamic nation/religion is one nation/religion and I am your Lord, therefore worship me alone.” (al Anbiya:92)

The first leader of this ancient Islamic nation was Adam-the first man Allah created on the face of this earth- and the final leader was Muhammad and proceeding them is all those who follow them in righteousness until the Day of Resurrection.

This great heritage and legacy of the Muslims and their predecessors provide experience, knowledge and benefits for all of mankind to learn from. The great Islamic civilizations that Islam and the Muslims established can present to mankind can remind everyone that the Muslims are not in need of importing false ideologies, teachings, principles, philosophies, fundamentals, mannerisms, methodologies, ideas, beliefs from the non-Muslim nations. This being solely because the Muslims by practicing Islam correctly built societies, communities, and empires that the whole world bears witness to their greatness. They did all of this by practicing the teachings of the Quran and Sunnah is all of their affairs.

2-The nation or society which possesses/possessed the true Islamic creed learned/learns their beliefs and articles of faith for the reason to be implemented and performed in their lives. There was no room for hesitation or opposing commandments or prohibitions. If a Quranic verse was revealed (in the time of the Prophet Muhammad) with a commandment or prohibition, every single individual would rush to their families and recite to them what Allah had been revealed to the Prophet Muhammad. So the companions of the Prophet Muhammad would hastily implement and adhere to whatever the commandment was and abandon and stay away from whatever the prohibition was.

3-The nation or society which has the true Islamic faith does not exist or live solely for the benefits of itself. Rather it is a society and nation which sees that there is a major responsibility upon its shoulders which is to rescue humankind from the misguidance which they are deeply immersed in. This is because the Islamic nation and society recognizes and realizes the blessings which Allah has bestowed upon them by guiding them to Islam, and for this reason they love to see other nations and societies guided to Islam also.

The Islamic nation or society feels as though it is the nation which Allah has favored upon the other nations, not because of race, nationality, tribe, or color, but solely because of the favors and virtues of the true Islamic faith which Allah has bestowed upon them.

As Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

“You are the best nation produced as an example for mankind. You enjoin what is right and forbid what is wrong and believe in Allah....” (Ali Imran: 110)

And Allah says:

(وَكَلَّلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ...)

“And thus We have made you a just and moderate nation that you may be witnesses over mankind....” (al Baqarah:143)

The Islamic society, community, and nation that follow the true Islamic creed deals with other societies, communities and nations based upon these foundations. This is what made the companions of Allah’s Messenger Muhammad leave their homes, wealth, and families-travelling throughout the lands from East to West calling to, propagating and guiding the people to the light of Islam which Allah had bestowed upon them. Not as the enemies of Allah claim that the companions and early Muslims went out searching for wealth and provisions with the intentions of colonizing the other nations and their peoples. Rather this is what the enemies of Allah do throughout the history of the world from the beginning of time up until today.

4-The nation or society which possesses the true Islamic faith is the single nation in which all its members are equal in the sight of Allah, the rulers as well as the citizens. The layman and working class individual is able to advise the rulers without fear of his power or might, solely because he knows that the Islamic leader is the one who implements the teachings of Islam and is the protector and guardian of the Islamic legislations. For this reason you find that the scholars of Islam would advise, debate, and rebut some of the leaders (in private) if they went astray and then they would return back to the guidance contained in the Islamic legislations.

5-The nation or society which possesses the true Islamic faith is a mighty, noble, and revered nation. Well preserved and safeguarded, as it does not ignite wars/battles nor peace treaties except that it is based upon the principles of Islamic faith and creed, as what the Prophet Muhammad did when he migrated to al Madinah in which existed the many different groups,

sects, religions, governors, kings, chiefs and leaders-inside as well as outside of al Madinah. If and when the Islamic nation set forth for combat or war, their goal of fighting was never to exterminate, slaughter, or shed the blood of the people or looting and pillaging of the people's wealth. Verily their goal of fighting was to free and liberate mankind from the oppressive disbelieving rulers, which inhibit and prohibit the people from embracing the religion of truth-Islam. Which unfortunately is the case of many of the non-Muslim countries today.

The Islamic nation and society justifies all of the occurrences and victories which took place in Islamic history-within the light of and based upon their true Islamic faith and creed. Similarly, if they were ever defeated then they measure and judge these occurrences based upon the scale of Islamic faith and creed, so as to realize and recognize the factors which led to their defeat. We find many occurrences when the Muslims were few but their faith was strong which led them to victory, and we find occurrences when the Muslims were impressed and haughty with their great numbers, and they suffered defeat. All of this while sincerely believing in Allah's statement:

(لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّنْ أَمَرِ اللَّهُ إِلَى اللَّهِ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ)

“Indeed Allah will not change the condition of a people until they change what is in themselves...” (ar Ra’d:11)

6-The Islamic nation or society adhering to the correct creed bases its relationships and bonds between individuals upon Islamic faith and creed. For verily this is because the bonds of which are found upon this earth such as nationality, race, color, language, countries, and common interests, these are bonds between the individuals in which many have no choice or option. In many cases he is not able to choose his nationality, color, race, tribe, language or country to be born and reside in. Indeed these worldly and earthly bonds

will not remain forever, and how quickly do differences occur between individuals. As for the bond of the true Islamic faith and creed, then it is the strongest and best without a doubt. This is why you find that the Islamic societies and nations are from the first nations to conjoin, merge, amalgamate and bind Arabs, Persians, Romans, Ethiopians, Indians, Europeans, Americans and many other races. All of these races were and are joined together by the true Islamic faith and creed without differences regarding ethnicity, race, class, or social status.

Verily the ancient Roman Empire was established and based upon the social class structure: Slaves and Slave owners. Modern day communism is based upon differentiating between the workers/ working class and the wealthy. The Western nations and societies differentiate between the people based upon social status, class and/or race. This is what emphasizes the fact that there does not exist one worldly humanistic society or nation which its doors are open and openly welcomes all of humankind except for the nations and societies which adhere to the true Islamic faith.

For this reason when the enemies of Islam sensed the dangers of this, they became aware to the secret of the Islamic nations and Islamic societies' power and strength. So the enemies of Islam resorted to the creation of false ideas, beliefs and methods acting as idols to demolish the strength of Muslims. Such as : nationalism, tribalism, discrimination, patriotism, colonization of Muslim countries and separating them into separate states and different languages or accents, etc...Which many of these ideas and mottos were not known nor were they circulated amongst the Muslims only until their true Islamic creed and faith became weak. So then these ideas, beliefs and methods (idols) affected and influenced many of the people until some of these ideas were considered sacred, holy and sanctified, and the one who opposed these ideas was considered a disbeliever, traitor, deceiver, betrayer, double-crosser, cheater to his country or tribe and it was necessary to assassinate him or seize him as soon as possible.

7-The nation and society which adheres to the true Islamic creed is a society which is proud of and boasts about its foundation and they take glory in the fact of their relation to and their origin being derived from the father Adam whom Allah created with His own hand and then breathed into Adam to give him life.

Knowing that everything in existence is subservient to Adam and his progeny for mankind's service and benefit as Allah says:

(اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ (32) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ)

“It is Allah who has created the heavens and the earth and sent down rain from the sky and produced thereby fruits as provision for you and subjected and made subservient to you the ships to sail through the sea by Allah’s command and made subservient to you the rivers also. And Allah made subservient to you the sun and the moon which are continuously in orbit and subjected for you the night and the day.” (Ibrahim:32-33)

And Allah says:

(اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفَلَكَ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ (12) وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ)

“It is Allah who has subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounties and perhaps you will be grateful. And Allah has subjected to you whatever is in the heavens and whatever is on the earth-all from Allah. Indeed in that are signs for a people who give thought.” (al Jathiyah:12-13)

And Allah says:

(أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ)

“Do you not see that Allah has made subservient to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors both apparent and unapparent?...” (Luqman:20)

The Islamic nation and society cannot be compared nor is equal to those societies and nations who teach their citizens that their origins are from monkeys or animals which are even lower in status than monkeys. While educating them that everything in creation is their enemy, so they stand in opposition to and are constantly struggling for existence with creation. Any new scientific discovery is as if it is triumph over or mastering of the creation while conquering and overcoming nature. However, on the other hand, the Islamic nation and society views that it is important for him to be guided to know about these things and benefit from them. And that the human being no matter how much knowledge he attains than verily whatever he learned is from what Allah has taught him.

8-The Islamic nation and society is mighty, united in solidarity and firmly connected by the individuals supporting each other as if they were one solid structure. Their hopes and pains are one solely because they are rooted in their beliefs and faith, while they all strive to actualize justice, love and brotherhood. So that all the individuals of the society are secure and safe in the practicing of their religion, their souls, their intellects, their wealth, their honor.

Part Four

Quranic Guidance about the True bond and connection between mankind

The guidance contained in the Quran is the best of guidance for all of mankind. From the guidance which the Quran provides for us is clarification of the true unification, bond, and relationship between the individuals of a society. Similarly the type of unification which people should be advocating, proclaiming, and calling the people to unite with each other upon, is only the religion of Islam, Tawheed and Sunnah. It is Islam which ties, binds, and unifies the individuals of the society until—as a result of the strength of that bond—all of the community becomes as if it is one body, if one limb of the body suffers from pain, then the rest of the body joins it feeling the same ailments. The connection and relationship that Islam encourages members of the society to have, is like the connection of your hand with your wrist, and your leg with your shin. As it came in the narration of the Prophet Muhammad:

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى"

"The likeness of the believers in their mutual mercy, compassion and love is like that of one body, when one organ of the body suffers/complains about pain then the rest of the body joins it in restlessness and fever."

For this reason the noble Quran frequently mentions the individual (nafs/نفس) with the intention of the Muslim brother as to make one heedful and be conscious of the fact that the bond and connection of Islam is what makes your Muslim brother as he is one's own self. As Allah mentions (nafs/نفس) in the Quran:

And Allah's statement:

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ)

“And do not devour/consume your own property (one another's property) unjustly....” (al Baqarah: 188), i.e: do not consume your brother's money, and many other verses similar to this.

For this reason it has been established in an authentic narration from the prophet Muhammad that he said:

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

‘None of you has complete faith until he loves for his brother what the loves for himself.’³

From amongst the Quranic verses which prove that the real and true connection between people is Islam and that the connection of Islam makes all the other bonds based on tribalism, nationalism, partisanship, and kinship insignificant and useless as Allah says in the Quran:

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ)

“You O Muhammad will not find anyone who believes in Allah and the Last Day, making having affection for those who oppose Allah and His Messenger even if they were their fathers or their sons or their brothers or their kindred.....” (al Mujadilah:22)

³ Sahih Al Bukhari-Book of Faith (13)

Keeping in mind the fact that there is no closer bond of kinship closer than the bond between the father, the son, the brothers and the close relatives. Allah says in the Quran:

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

**“The believing men and believing women are supporters of one another...”
(at Tawbah:71)**

And Allah says:

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ)

“The believers are nothing but brothers (in Islam). So make reconciliation between your brothers...” (al Hujurat:10)

And Allah says:

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ)

“And hold firmly to the rope (Quran) of Allah all together and do not become divided. And remember Allah’s favor upon you-for you were once enemies to one another but Allah joined your hearts together and by Allah’s favor/grace upon you-you became brothers. And you were on the edge of a pit of the Fire and Allah saved you from it. Thus does Allah make clear to you His verses that you may be guided.” (Ali Imran: 103)

No matter what anyone tries to do to unite the people-through political, social, economic means-even if they spend all the money in the world- they could not unite the people’s hearts. One may unite people’s bodies, but their

hearts and souls may still be divided. It is only Allah and the true religion of Islam that can unite the people's hearts, as Allah says:

(وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ)

“And He has united the believer’s hearts. If you had spent all that is in the earth, you could never have united their hearts, but verily Allah united their hearts and brought them together. Certainly He is the All Mighty and All Wise.” (al Anfal: 63)

These verses are clear proofs that the propagation of or calling to any unification or bond or connection other than Islam, such as group partisanship, secularism, nationalism, racism-is not permissible, and no doubt it is prohibited by the consensus of the Muslims.

From the most clear-cut, decisive proofs for this is what Imam al Bukhari narrated in his Saheeh:

عن جابر بن عبد الله يقول كُنَّا مَعَ النَّبِيِّ ﷺ فِي عَرَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ يَا لِلْأَنْصَارِ وَقَالَ الْمُهَاجِرِيُّ يَا لِلْمُهَاجِرِينَ . فَقَالَ رَسُولُ اللَّهِ ﷺ " مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ " قَالُوا يَا رَسُولَ اللَّهِ كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ . فَقَالَ " دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ "

A narration on the authority of Jabir ibn Abdullah who said: ‘We were with the Messenger of Allah on a campaign when a man of the Muhajireen hit a man of the Ansaar from behind. The Ansaari man called out: O Ansaar! And the Muhajir called out: O Muhajireen! Then the Messenger of Allah said: ‘What is this call of Jahiliyyah (ignorance)?’ They said: O Messenger of Allah, a man of the Muhajireen hit a man of the Ansaar from behind. The Prophet replied: Leave this (type of calling), for verily it is putrid/disgusting.”⁴

⁴ Sahih Muslim-The Book of Virtue, Enjoining Good Manners, and Joining the ties of Kinship (6255)

The statement of the Ansaari man, “O Ansaar” and the statement of the Muhajir man, “O Muhajireen”, was an outright call to bigoted tribalism and nationalism. Furthermore, the statement of the Prophet: ‘leave this type of calling, for verily it is putrid/disgusting’ necessitates the obligation of abandoning and shunning any calling to or propagation of these types of things (nationalism/tribalism/group partisanship). Simply because the prophet’s outright command to abandon it, and an outright command necessitates the obligation to abandon something or perform something. This is because Allah says in the Quran:

(فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ)

“Let those who oppose the Messengers orders/commands beware lest some ‘Fitnah’ (trials, affliction, strife, etc..) affect them or a painful torment be inflicted upon them.” (an Nur: 63)

Allah also says:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا)

“It is not for a believing man or woman that when Allah and His Messenger have decreed a matter that they should have any option in their affair. And whoever disobeys Allah and His Messenger has indeed strayed into plain misguidance.” (al Ahzab:36)

So this verse has proven that the command of the Prophet is that which prohibits all other options and choices, and that it is obligatory to adhere to it especially when the Prophet emphasized this command with the abandonment of it when he said: “leave this, for verily it is putrid/disgusting”.

It is sufficient enough that something is putrid and disgusting for the reason of staying far away from it and abandoning it, in addition it is also 'khabeeth' dangerous, repugnant, repulsive and evil.

This authentic narration of the Prophet Muhammad has proved that the calling to tribalism/nationalism is in opposition to what the Prophet ordered with, and that the one who calls to these types of things is engaging in something putrid and disgusting. No doubt the thing which is putrid is definitely 'khabeeth' evil, dangerous and repulsive.

It is clear from these narrations about the prohibition of this type of calling, keeping in mind that it has been mentioned in other authentic narrations that the calling of a person saying "O son of this person or that person", is considered from the callings of the Days of Ignorance.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمْ عِيبَةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْأَبَاءِ مُؤْمِنٍ تَقِيٍّ وَفَاجِرٍ شَقِيٍّ أَنْتُمْ بَنُو آدَمَ وَآدَمُ مِنْ تُرَابٍ لِيَدْعَنَّ رِجَالَ فَخَرَهُمْ بِأَقْوَامٍ إِنَّمَا هُمْ فَخَمٌ مِنْ فَخَمٍ جَهَنَّمَ أَوْ لِيَكُونُوا أَهْوَنَ عَلَى اللَّهِ مِنَ الْجِغَلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا التُّنَّ "

Abu Hurairah narrated that **The Prophet (ﷺ) said: Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting of one's ancestors. One is only a pious believer or a miserable sinner. You are all sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in Jahannam; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose.**⁵

Recalling how the Arabs were before Islam, and how Islam-The Quran and Sunnah- changed their lives, unified them upon the belief in the oneness of Allah and the imitation of the Prophet Muhammad, really shows us the

⁵ Sunan Abee Dawud-Book of General Behavior (5116)

transforming power and the guidance of the Quran and the teacher of the Quran-the Prophet Muhammad.

Anarchy, strife and conflict were the most apparent images within the Arab lands in the Days of Ignorance (before Islam) in every aspect of life-religious, socially, economically, internal as well as external affairs.

From the religious aspect: They used to worship more than one god, they used to worship idols and sacrificing and offering sacrificial animals and other offerings to them, they used to make things permissible and prohibited as they saw fit, they ascribed to Allah a son and believed that the angels were Allah's daughters. They were amazed and surprised by the invitation of the Prophet Muhammad to worship Allah alone, they used to say:

(أَجْعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ)

“Has he made the gods all into one God (Allah). Verily this is a curious/strange thing!” (Sad:5)

And Allah said about them:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ (26) لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ)

“And they say: ‘The Most Gracious Allah has begotten a son.’ Glory to Allah! Rather they (those whom they claim to be children of Allah-Jesus, Ezra, Angels) are but honored servants. They cannot precede Allah in His speech, and they act by His command.” (al Anbiya:26-27)

And Allah said about them:

(أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَشُولُونَ قَوْلًا عَظِيمًا)

“Then has your Lord preferred for you sons, and taken for himself some of the angels as daughters? Verily you indeed utter an awful saying.” (al Isra: 40)

And Allah said about them:

(أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ - أَلَا إِنَّهُمْ مِنْ إِبْكَهْم لَيَقُولُونَ - وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ - أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ - مَا لَكُمْ كَيْفَ تَحْكُمُونَ)

“Or did we create the angels as females while they were witnesses? Unquestionably, it is out of their invented falsehood they say: “Allah has begotten offspring?” And verily they are liars. Has He chosen daughters over sons? What is wrong with you? How do you make a judgment? “ (as Saffat: 150-154)

From the social aspect: Their lives were filled with tragedies, calamities, oppression, as well as evil and disgusting deeds. Some used to kill their children for fear of poverty, dishonor and shame. They used to consume ‘ribaa’ usury, and there were no human rights for the weak, the orphans, women and slaves/servants. They would have numerous wives, sex-slaves and concubines.

From the economic aspect: poverty was the most distinct and distinguishing feature of the Arabian Peninsula-except for a few areas such as Makkah, in which the inhabitants of this city were blessed by Allah for the sustenance He provided for them because of the Haj season and their trips in the summer and winter seasons. The main source of income and sustenance for the majority of them was from animal herding. They used to fight and go to war with each other for plundering, looting, pillaging, stealing, and ransacking.

There used to be highway bandits widespread throughout the lands who would frighten the people and those travelling.

From the interior aspect: Verily internal wars and fighting exhausted, drained and depleted all of their efforts just because of their extreme bigotry and partisanship to their tribes. The battles and fighting used to go on for years for simple reasons, such as disputes regarding irrigation for animals and arguments over livestock and animals, or even foul words exchanged between the two parties. This is well known and found in much of the early Arabic poetry, for example what Zuhair ibn Abee Salma said:

‘Whoever doesn’t defend his honor with his weapons will be destroyed and whoever doesn’t oppress others will be oppressed’

From the exterior aspect: The Arabs, in the Days of Ignorance (before Islam) were considered insignificant people without any power. Some of the Arabs were under the rule of the Persians, others such as the al Gasaasinah were under the Roman rule, and the Arabs of Yemen were under the Ethiopian rule.

Many throughout the world were not experiencing much better than the situations of the pre Islamic-Arabs. Some of the Jews and the Christians used to live in and out of the Arabian Peninsula whom were deeply influenced and affected by polytheism and idol worshipping.

The darkness of ignorance, polytheism and oppression had overtaken the world. Disbelief, atheism, fire worshipping, worshipping of planets and stars, Hinduism, Buddhism, following of desires had become widespread and was the distinguishing feature in many areas of the world. The need was desperate for the emergence of a new light to emerge and save the misguided citizens of the world at that time who were drowned deeply in the oceans of polytheism, desires and ignorance into the elevated heights and purity of true creed, manners and a system of living. This is what the Prophet Muhammad brought

to all the people upon the earth, the message of Islam the creed of monotheism and fine and exemplary manners.

The Quran continued to descend upon the Prophet Muhammad for a period of twenty three years, clarifying to the people the realities of the true creed from the creator and the actions to implement to rectify their behaviors. The Quran sent with the teacher of the Quran-Prophet Muhammad- to rescue the people from the evils and darkness of misguidance and bring them to the light of faith and guidance. It was after no time that the people of the Arabian Peninsula learned the Quran and the teachings of it, that those teachings began to mix with their blood and souls until their lives were completely changed. They sincerely believed in Allah alone and directed all of their worship to Him solely without partners. Then after learning the guidance contained in the Quran, they dispersed and spread throughout the world to bring the people the Quranic guidance and light. Their hearts filled with mercy and pity for the citizens of the world at that time and the darkness of polytheism and ignorance which they were in. The Quran eliminated the false bonds and relationships which were based on kinship, or bigotry to certain tribes, rebuked them for boasting of their lineage and kinship, while clarifying that Allah created them all so as to get to know one another as Allah says:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

“O Mankind! We have created you all from a male and female and made you into tribes and nations so that you may get to know one another. Verily the most honorable of you with Allah is the one who is the most pious. Verily Allah is All knowing, All aware.” (al Hujurat 49:13)

The Prophet Muhammad also emphasized this point in his sermons, and informed the Muslims that propagation or calling to tribalism and fighting, arguing and dying for it is that which takes someone away from Islam, on the authority of Abu Hurairah who said the Prophet Muhammad said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ ثُمَّ مَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عَمِيَّةٍ يَغْضَبُ لِلْعَصْبَةِ وَيُقَاتِلُ لِلْعَصْبَةِ فَلَيْسَ مِنْ أُمَّتِي وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَى أُمَّتِي يَضْرِبُ بِرَأْسِهَا وَفَاجِرُهَا لَا يَتَحَاشَى مِنْ مُؤْمِنِهَا وَلَا يَفِي بِذِي عَهْدِهَا فَلَيْسَ مِنِّي "

It has been narrated (through a different chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: "Whoever defects from obedience (to the Amir) and separates from the main body of the Muslim - and dies in that state - dies the death of one belonging to the days of ignorance prior to Islam. And he who is killed under the banner of a man who is blind (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe is not from my Ummah, and whosoever from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i.e. is not my follower).⁶

The elimination of tribalism, nationalism, partisanship and bigotry led also to the elimination of aiding one another upon falsehood as Allah says:

(وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

"...but do not cooperate upon sin and transgression. And fear Allah, indeed Allah is severe in punishment" (al Ma'idah 5:2)

⁶ Sahih Muslim-The Book of Government (1848)

Islam also eliminated the motto of the Arabs: 'Aid your brother whether he is the oppressor or the oppressed' where members of the same tribe would unite and stand together upon truth or falsehood. Islam came and corrected the understanding of this principle by what the Prophet Muhammad said:

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " اَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ اَنْصُرْهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ اَنْصُرُهُ قَالَ " تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ "

"Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Apostle! I can help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet said, "By preventing him from oppressing (others), for that is how to help him."⁷

Islam came to unite the people upon the pure and sincere worship of Allah alone and the imitation of the Prophet Muhammad and put an end to unification based solely upon kinship, tribalism, nationalism, race, color, and/or group partisanship.

Throughout the Quran, Allah clarified the wisdom and reason behind creating people into nations and tribes-it is to get to know one another. The reason is not that every nation or tribe becomes bigoted to their own tribes or nations against others, as Allah says in the Quran:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

"O mankind! Indeed we have created you from a male and female and made you into nations and tribes, so that you may get to know one another.

⁷ Sahih al Bukhari- Book of Statements made under Coercion (6952)

Verily, the most noble/honorable of you in the sight of Allah is the most righteous/pious. Indeed, Allah is All knowing, All Aware.” (al Hujurat: 13)

In the Arabic Language the letter (lam ل) in Allah’s statement (لتأعرفوا) is called the ‘lam’ of justification. So getting to know one another is the justification behind Allah’s statement “We have made you nations and tribes”

The true bond which connects the people who are divided and separated is only the bond of ‘La ilaha Illa Allah’ (There is no deity worthy of worship except Allah). Isn’t it obvious that this bond is that which makes the community as if it is one body, and makes it as if it is one structure in which its parts support each other? Even the hearts of the angels who carry Allah’s throne and the angels surrounding them felt pity for the sons of Adam within the earth and the differences between them, as Allah says:

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (8) وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

“Those angels who carry the Throne and those around it exalt Allah with praise of their Lord and believe in Him and ask forgiveness for those who have believed saying: ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed your way and protect them from the punishment of the Hellfire. Our Lord admits them to gardens of perpetual residence which you have promised them and whoever was righteous among their fathers, their wives, and their offspring. Indeed, it is you who is the All Mighty the All Wise. And protect them from the evil consequences of their sins. And he whom you protect from evil consequences that Day-You will have given him mercy. And that is the great achievement.” (Ghafir: 7-9)

Allah pointed out that even the bond which connects the angels carrying His throne and those around it, and between the sons of Adam in the earth which the angels made this great supplication for them-is the bond of true faith in Allah the Most High. Because Allah said about the angels: “and believe in Him” so Allah described them as those that have ‘Iman’ faith. And Allah said about the sons of Adam whom which the angels ask Allah’s forgiveness for “they ask forgiveness for those who have believed” so Allah also described them with ‘Iman’ faith. This is proof that the true bond between them is ‘Iman’ faith, which is the greatest bond.

There should be no dispute between the Muslims regarding the fact that the only true bond upon this earth which truly connects the individuals to each other, uniting the hearts, souls, minds and bodies and connects the individuals of the earth to the heavenly beings in the sky, it is only the bond of ‘La Ilaha Illa Allah’ (there is no deity worthy of worship except Allah alone).

Part Five

Why should one follow the guidance in the Quran?

The teachings contained in the Quran and Sunnah give the best guidance and clarification to all who follow and adhere to a religious legislation other than the Islamic legislation and laws. As for the Muslim, then believing that any other legislation is better than the Quran and Sunnah is outright disbelief, and takes the person out of the fold of Islam. **When the disbelievers said to the Prophet Muhammad: ‘The sheep which died who killed it? The Prophet replied: ‘Allah killed it’, so the disbelievers replied saying: ‘Whatever you all kill with your hands is permissible, but whatever Allah kills you say is prohibited! So in turn you all are better than Allah!’**⁸ Then Allah revealed the verse:

(وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ)

“Do not eat of that which Allah’s name has not been mentioned at the time of slaughtering, for indeed it is a grave disobedience. And certainly the devils inspire their allies from mankind to dispute with you. And if you obey them by eating the dead animal then verily you would be polytheists” (al An’aam:121)⁹

In this verse Allah swears that whoever follows the ‘shayateen’ of mankind in their making permissible the consuming of dead animals is a polytheist. The

⁸ -Musnad Imam Ahmed #6644 with an authentic chain from the hadeeth of Abdullah ibn Amru

⁹ -They would become polytheists because their devils from mankind made lawful to them to eat that which Allah had made unlawful to eat and they obeyed them by considering it lawful to eat, and by doing so they worshipped them, and to worship other than Allah is polytheism.

consensus of the Muslims is that this polytheism is that which takes the person out of the fold of Islam, and that Allah will rebuke and reprimand the one who does this-on the Day of Resurrection, as Allah says:

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ)

“Did I not command you, O sons of Adam, that you should not worship the Satan. Verily he is a plain enemy to you.” (Ya sin:60)

The reason for this is because obedience to Satan by following his legislations and laws which are contrary to divine revelation and legislation is considered worship, as Allah says:

(لَنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَّا كَا وَانْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا)

“Those who worship other than Allah invoke nothing but female deities besides Allah, and they invoke nothing except the Satan, a persistent rebel!” (an Nisa:117)

In other words: They don't worship anyone except Satan, and the worship of him is their obedience to him and their adherence to his laws and legislations.

Allah says:

(وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ لِيُرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْعَلُونَ)

“And likewise to many of the polytheists their evil associates have made fair seeming to them the killing of their children in order to lead them to their own destruction and cause them confusion in their religion. And if Allah had willed, they would not have done so. So leave them alone with their new inventions and fabrications.” (al An'am:137)

Allah named them in the verse 'evil associates' because they were obedient to them in disobedience to Allah.

Allah says about what Ibrahim said to his father:

(يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا)

"O my father do not worship/obey Satan. Indeed Satan has always been disobedient to the Most Merciful Allah." (Maryam:44)

In other words: in obedience to Satan with acts of disbelief and sins.

Also when Adeel ibn Haatim asked the Prophet Muhammad about Allah's statement:

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحِ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ)

"They (Jews and Christians) have taken their rabbis and monks to be their lords besides Allah..." (at Tawbah:31)

The Prophet Muhammad said:

عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ أَتَيْتُ النَّبِيَّ ﷺ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ . فَقَالَ " يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَعَنَ " . وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءةٍ : (اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ) قَالَ " أَمَّا إِلَهُهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحْلَوْا لَهُمْ شَيْئًا اسْتَطْلَوْهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ "

The Prophet Muhammad clarified the meaning of this when Adeel asked the Prophet ﷺ after reading this verse: "O Allah's Messenger ﷺ! They do not worship them (rabbis and monks)." Allah's Messenger ﷺ replied: "They certainly do. They (rabbis and monks) made lawful things as prohibited and

prohibited things as lawful, and they (Jews and Christians) followed them, and by doing so, they really worshipped them.”¹⁰

It is surprising and strange about the ones who rule with other than Allah's Laws and Legislations and truly believe them to be better and claim that they are Muslims and following Islam.

As Allah says:

(الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا)

“Have you not seen those who claim to believe in that which was revealed down to you O Muhammad and that which was revealed before you? They wish to refer to the Taghut¹¹ for judgment in their disputes, while they have been ordered to reject them. But Satan wishes to lead them far astray.” (an Nisa:60)

And Allah says:

(إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّائِشُونَ وَالْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوُا اللَّهَ وَلَا تَتَّبِعُوا بَايَاتِي ثُمَّ قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ)

“And whoever does not judge by what Allah has revealed-then verily those people are disbelievers.” (al Ma'idah:44)

¹⁰ -Transmitted by at-Tirmidhi in his Jami' vol. 3, p. 56. no. 247, Musnad al Imam Ahmed and Ibn Jarir at Tabari

¹¹ -False objects of worship or those transgressors who rule with other than what Allah legislated

And Allah says:

(أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكَمًا وَهُوَ الَّذِي أَنزَلَ إِلَيْنَا الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ)

“Say O Muhammad: ‘It is other than Allah that I should seek as a judge while it is He who has revealed the Quran explained in detail? And those to whom the scripture (Torah and Gospels) know that it was sent down from your Lord in truth. So do not be of those who are doubtful.” (al An’aam:114)

Certainly the Muslims will never find anything better to follow and adhere to than what Allah revealed to Prophet Muhammad which is contained in the Quran and Sunnah.

Part Six

Why should a Muslim follow the Islamic Laws and Legislations in the Quran?

All of the heavenly religious legislations from Allah were revealed to mankind to be actualized and implemented upon Allah's earth and were sent down to mankind to protect, preserve and grant them all the good and wholesome things they need in their lives. However, the Islamic laws have unique and special features and characteristics which distinguish them from other ways of life, other laws, and other principles. From these distinguishing features are:

1-Islamic Laws and Legislations are divine laws directly from the Lord of creation-Allah

Allah is the source for the Islamic Laws and Legislations, it is Allah's revelation which He revealed to the Prophet Muhammad contained in the Quran and the Sunnah (narrations of the Prophet Muhammad)

From this aspect, the Islamic Laws differ from all other Laws and Legislations-as all the other laws and legislations were put in place by human beings and the Islamic Laws have been put in place by the creator of human beings. Resulting from this major and essential difference there are numerous results:

a) The principles and fundamentals of the Islamic Laws and Legislations are free from oppression, deficiencies, and desires solely because the maker of these Laws is the Lord of creation-Allah who is perfect and complete in His essence. Contrary to man-made laws which are filled with these negative attributes solely because they emanate and are issued by human beings. As human beings are not free from being ignorant, oppressive, and deficient, and those who follow their desires.

A prime example of this is that when the Islamic legislations were revealed one of the main fundamentals which Islam affirmed was 'equality' without

taking into consideration race, color, sex, language and made the foundation of superiority and/or giving precedence to individuals-righteous beliefs and actions which the individual puts forth.

As Allah says in the Quran:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

“O mankind! Indeed we have created you from a male and female and made you into nations and tribes, so that you may get to know one another. Verily, the most noble/honorable of you in the sight of Allah is the most righteous/pious. Indeed, Allah is All knowing, All Aware.” (al Hujurat: 13)

This pristine fundament is what the Islamic Legislation has come with at a time when bigotry, discrimination as well as tribal and racial partisanship were considered the main principle which the community was based upon to distinguish people and give preference to certain people, tribes, races and families.

Islam came and uprooted this false principle from its foundations and the Prophet Muhammad said:

عَنْ أَبِي هُرَيْرَةَ، حَدَّثَنِي مَنْ سَمِعَ خُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسْطِ أَيَّامِ الشَّرِيقِ فَقَالَ: يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَبِيٍّ، وَلَا لِعَجَبِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَىٰ أَبْلَغْتُ..."

“O Mankind, verily your Lord is one Lord, and your father is one person (Adam). Indeed there is no superiority of an Arab over a non-Arab nor a non-Arab over an Arab nor a red (white) person over a black person, nor a black

person over a red (white) person, except with piety, righteousness and fear of Allah.”¹²

All of the people are equal in regards to the Islamic Laws, even to the extent that when someone came seeking intercession for a woman from the tribe of Makhzoom who had stolen something, he replied:

"لَوْ كَانَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقَطَعْتُ يَدَهَا "

‘I swear by Allah, if Fatimah-my daughter were to steal something then her hand would be cut off.’¹³

These teachings of justice being carried out and practiced were not only recited and memorized, but they were also implemented, practiced so much to the fact that it was mentioned that the Prophet rebuked some of the Muslims who used to say to non-Arabs: **‘O black man’ and considered that statement something which remained in them from the Days of Ignorance and their boasting of their tribes, colors and kinship.**¹⁴

In the twentieth-century the majority of the countries throughout the world cannot and have not been able to actualize and implement these teachings properly, despite their claims. In many places throughout the world- the most evident being the West-we still find discrimination between the citizens based upon color, origin and ethnicity. For many years the Caucasian was considered to be higher in status and possess better abilities than the immigrant, black person, or Native American. Minorities were considered second class citizens, and they were not equal in sight of the law regarding their rights, even though they both have the same citizenship, and unfortunately this is still the case today. The laws of the West protect and affirm this discrimination, even to the

¹² Musnad Imam Ahmed #23489 with an authentic chain of narration

¹³ Sunan An Nisaa’ee (4891)

¹⁴ al Bayhaqi mentioned it in ‘Shu’b al Iman #4772

extent that some of the states used to prohibit inter-racial marriages and used to consider them to be incorrect.

Another difference between divine Islamic laws and man-made laws is that:

b) Islamic Laws and Legislations are venerated, respected, and revered amongst the believers in them- leaders and citizens alike- because they all know that these laws are pure divine legislations from the creator of mankind and has the characteristic of a Religion and holiness. So whatever possesses this characteristic then it is only correct that it be respected, honored, revered, followed and practiced-by personal choice which emanates and originates from the soul of the individual and is based upon true faith without any compulsion or force from anyone. Within this is the greatest guarantee for the correct implementation of the Islamic Laws for all of mankind and the inability and lack of need and want of rebelling against these laws even if one desired.

As for the man-made laws and legislations they cannot be compared to the Islamic Laws from this aspect. Firstly, the man-made laws possess no influence, authority, or control within the souls of the individuals, nor do the laws possess a significant amount/degree of respect, veneration and reverence amongst the people. So based upon this you find the individuals breaking and trying to break the man-made laws every chance and/or opportunity they get, whenever they are not under surveillance of the law officers, leaders, or judges-all of this to satisfy their personal desires and attain actualization of their personal benefits, regardless of how it may harm others in the society. No doubt that the worth and value of a system of Laws and Legislations can be measured by its rightness, validity and goodness. Then it can be measured by the respect of the people for these laws and the extent and degree of influence they have upon the individual and their obedience to the laws.

A prime example of this is that it is well known about many of the Arabs in the Days of Ignorance (before Islam). Many were well known for their addiction and constant drinking of alcohol and this was never considered a problem or a deficiency in their character. When Islam came it clarified to the Arabs that the evil and negative effects of alcohol are much more numerous, harmful and detrimental than the benefits and advantages derived from alcohol which are realized by the selling of alcohol. Allah did so progressively, with wisdom, and using a step by step approach. Allah said in the Quran:

(مِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ)

“And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.”

Allah knowing that many of the Arabs were addicted to alcohol, selling alcohol, transporting alcohol, making a living from alcohol, knew that it would be difficult for them to abandon it completely from the beginning, so Allah started off addressing their intellects, and reminding them of the dual reality in intoxicants.

Then Allah revealed:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ)

“They ask you about alcoholic drink¹⁵ and gambling. Say: ‘In them is great sin/evil yet some benefit for the people, but the sin/evil of them is greater than their benefit’ ... (al Baqarah:219)

¹⁵ -This includes all intoxicants

Then Allah ordered the people not to approach prayer while they were intoxicated in His statement:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا)

“O you who believe! Do not approach prayer while you are intoxicated until you know what you are saying....” (an Nisa:43)

Then finally Allah revealed the prohibition of alcohol in His saying:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ)

“O you who believe! Intoxicants, gambling, animals sacrificed for other than Allah¹⁶, and arrows for seeking luck and decision are an abomination and defilement from the work of Satan, so avoid/shun¹⁷ it so that you may be successful. Satan only wants to cause animosity and hatred between you by the way of intoxicants and gambling and to avert you from the remembrance of Allah and from the prayer. So will you not than shun and avoid it?” (al Ma’idah:90-91)

So all that Allah needed to say, after progressively preparing the Arabs intellects, hearts, and bodies previously, was one word – فَاجْتَنِبُوهُ – shun/avoid

¹⁶ -An Nusub: were stone altars at fixed places or graves whereon sacrifices were slaughtered on certain occasions in the name of idols, angels, jinn, pious men, saints in order to honor them or to receive some benefit from them.

¹⁷ -The Arabic word used in the verse is فَاجْتَنِبُوهُ which means and to distance oneself from it and anything related to it. It is more severe and stronger than the word حرام which means prohibited.

and what it contained of reverence, respect, awe, and the way it affected the people was sufficient for them; and this is something which has never been witnessed in the history of mankind. This one word affected the Muslims of that time so much that they started smashing, breaking, cutting open, pouring and emptying out any and all containers which contained any trace of alcohol. Searching their cupboards, cabinets and every corner of their residences to remove the alcohol from their vicinity until the alcohol was flowing in the streets of Al-Madinah.¹⁸ All of this because of one word from Allah the Almighty, the All Wise, and the people's reverence of Allah's commandments, coupled with their realization of the apparent and hidden dangers and how they were much greater than the monetary benefits gained from alcohol.

Let us recall what happened in the West (USA) when the government tried to eliminate the evils and harms of alcohol upon their citizens in the 1930's, by trying to implement the 'prohibition', something that Islam had already implemented and succeeded in doing over 1400 years ago by revealing verses prohibiting alcohol. This attempt in the West which tried to prohibit the selling, buying, producing, importing and exporting of alcohol eventually failed, many people died, many others imprisoned and millions of dollars were lost. Keeping in mind all of the resources, wealth, marketing, advertising, movies, radio programs, distribution of flyers, pamphlets and booklets clarifying the dangers and evils of alcohol-all supported and funded by statistics as well as medical and scientific research. The amount of money spent upon trying to prohibit alcohol reached approximately 65 million dollars, 9 trillion pages of information were printed clarifying the evils and harms of alcohol and warning the people from it. Historical statistics proved that from the beginning of the implementation of the 'prohibition' until the year 1933 that approximately 200 people were killed and over a half-million people were fined. Finally, the USA after failing to implement this law gave up their attempts and cancelled the 'prohibition of alcohol' laws in 1933.

¹⁸-See Tafsir ibn Kathir for the explanation of verse 90-91 from Surah al Ma'idah

The large amounts of wealth, human resources, advertising, research, etc... did not benefit them one bit to make the people abandon alcohol which they tried so hard to clarify the harms and evil of. The major reason for this is because of the man-made laws and legislations had and still have no sense of respect, awe, veneration or reverence within the individuals hearts and souls, which leads them to be break them, look for loopholes and try to 'get over'. Another reason for not prohibiting alcohol and intoxicants is because many big companies make money off of it, and making money is more important than the health of the individuals of the society that they live in.

However the word – فَاجْتَنِبُوهُ – shun/avoid which came in the Quran in the Arabian Gulf- amongst people who were alcoholics and boasted about their drinking of liquor-without previous advertising, distribution of books and pamphlets, research, statistics-was sufficient to restrain and hold the people back from even tasting or coming close to alcohol. Leading them to eventually pouring out, destroying, and eliminating all traces of alcohol in their residences and vicinities-with their own hands not by the hands of police officers, soldiers, or supervisors. This being the result of the gradual and progressive implementation of the divine laws of the creator of human beings who knows what they are capable and incapable of. So we ask: 'After this is there any need for further clarification of what we have mentioned?'

2-From the distinguishing features of Islamic law is that the recompense (punishment and reward) in the Islamic Legislations contained in the Quran and Sunnah are Worldly and in the Hereafter. This can be clarified in the following points:

a) One of the distinguishing features of Law is that it is coupled with recompense which the country or government takes from the one who goes against its laws. This recompense could be the result of harm which one affected another individual's body, wealth, property, or freedom. Recompense could be taken in the form of imprisonment, fines, restrictions,

probation, etc...However the recompense is worldly which affects the person in his worldly life only, without affecting his hereafter. Solely because the country or government has no possession of the affairs of the hereafter, and for this reason the only place recompenses which can be performed and implemented in this worldly life.

b) Islamic Law is in agreement with man-made laws in the sense that the principles, fundamentals and rulings are coupled with recompense which is taken from the one who goes against the laws. However, Islamic Law differs with man-made laws in the sense that the recompense within Islam is worldly as well as in the hereafter, rather the fundamental principle is that the recompenses (rewards and punishments) are in the hereafter. However, the requirements of life and the necessity for stability, peace, and order within the communities and societies, as well as the organization and relationships amongst the citizens of the communities and societies-in a clear, understandable way while preserving and guaranteeing the rights of all individuals-is one of the main reasons for the recompenses in Islam being worldly as well as in the hereafter. The worldly recompenses are somewhat similar to those in man-made laws such as imprisonment, fines, whipping, death sentence/stoning, etc...except for the fact that the Islamic Laws are all comprehensive to every aspect of the individual's life, such as his manners, business transactions, worship, etc...

The recompense in the hereafter is associated with every and any opposition of the Islamic Laws and Legislations. Irrespective of whether the sin was an action of the heart or an action of the limbs, irrespective of whether it was a monetary business transaction or from the criminal affairs which affect ones individual self. All is considered sin and disobedience and each act of sin and disobedience has its recompense.

Allah says in the Quran:

(تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (13) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِئًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ)

“These are the limits set by Allah and whoever obeys Allah and His Messenger will be admitted to garden under which rivers flow (paradise) to abide therein and that will be the great success. And whoever disobeys Allah and His Messenger and transgressed His limits, He will cast him into the fire, to abide therein, and he shall have a disgraceful torment.” (an Nisa: 13-14)

Regarding the crime of blocking or cutting off the roads/paths Allah says:

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ)

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is that they shall be killed or crucified or their hands and feet will be cut off from opposite sides, or be exiled from the land. This is their disgrace in this world and a great torment is theirs in the hereafter.” (al Ma'idah:33)

Regarding manners, Allah said:

(وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ)

“Woe to every slanderer and backbiter” (al Humazah:1)

Regarding taking people's money unlawfully, Allah said:

(لَئِىَ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا)

**“Verily those who consume the properties of orphans unjustly they verily consume fire in their stomachs and they will be burnt in the blazing fire!”
(an Nisa:10)**

Solely because of the respect, reverence, and honor of the Quran we find that the practicing Muslim submits himself to the Islamic Laws, submitting himself in private as well as in public, all for fear of Allah and His punishment, and hoping for Allah's reward for being obedient. Even if the individual was able to escape or slip away from the worldly punishment you find that verily the individual's true faith and pure heart demand from the individual to have the punishment established upon oneself, as happened with Ma'iz the great and noble companion of the Prophet Muhammad who confessed that he committed fornication and demanded by his own choice that he be punished for it. This is how the souls and individuals are deterred, restrained and rebuked from doing in opposition to the Islamic Laws and Legislations, either by the individual's extreme respect and honor for the laws while being ashamed in front of Allah, or for the individual's fear of Allah's punishment which is waiting for those who oppose His Laws, as Allah said:

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ)

“On the day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there was a great distance between him and his evil. And Allah warns you against Himself and Allah is full of kindness to His slaves.” (Al Imran:30)

And Allah says:

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

“So whoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.” (al Zalzalah:7-8)

The meanings contained in these verses are the greatest guarantee for deterring and preventing the individual from opposing the Islamic Laws and refraining from disobedience.

3. The generality and universality of the Islamic Laws and their perpetuity and constant presence.

The Islamic Laws are general and universal for all of humankind in every place at every time. Allah says in the Quran:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ)

“Say O Muhammad: ‘O Mankind! Verily, I am sent to all of you as a Messenger of Allah...” (al A’raaf:158)

And Allah says:

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

“And we did not send you O Muhammad except as a bringer of glad tidings and a warner to all of mankind, but most of the people do not know this.” (Saba:28)

The Islamic Laws contained in the Quran and Sunnah will never be abrogated or changed. Keeping in mind that the Islamic Laws are the final set of divine

laws sent to creation, and the Prophet Muhammad is the final Prophet sent to creation as Allah says:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

“Muhammad is not the father of any of you, but verily he is the Messenger of Allah and the last of the Prophets...” (al Ahzab:40)

And Allah has promised the creation that He has perfected and completed for the creation their religion, as He says:

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

“This day, I have perfected for you your religion and completed my favor upon you and am pleased and chosen for you Islam as your religion...” (al Ma’idah:3)

A Muslim should never propose, think, or suggest that some laws, teachings, or practices in Islam should be changed, altered or changed. This would be stating that one is not pleased with the religion that Allah is pleased with for humanity. The generality of the Islamic Laws as well as its perpetuity and the lack of ever being changed or abrogated are all things which make it necessary to understand and realize that the principles and fundamentals contained in Islam are those which actualize true benefits for all people, regardless of place and time. This is the biggest proof of Islam’s appropriateness and that it is not something ‘old fashioned’, ‘out of date’, or ‘traditions of old’ and is that which will meet and fulfill all of the people’s needs and wants at all times and places. Similarly, that humanity will never find complete happiness or satisfaction in any system of laws except with the Islamic Laws.

Part Seven

The Quran was sent to mankind to aid them in good and prevent them from evil

Islamic Laws were sent down from Allah to His creation solely for the actualization of immediate and future benefits and advantages for all creation, while simultaneously protecting them from all evil and harmful things.

It becomes obvious to all that the benefits and advantages of the worshippers of Allah are related to three main things:

1-Necessities (Place to live, water)

2-Wants (Windows, doors)

3-Adornments/improvements (furniture, rug, clothes)

The Quran and Sunnah in which make the basis for Islamic Laws and Legislations were revealed to actualize the preservation of these three main things.

Generally speaking, the benefits of the Islamic Laws and legislations revolve around three foundations:

1-Eliminating and warding off evil and corruption, which the scholars of jurisprudence principles call 'necessities' 'requirements' or things which one cannot do without in his everyday life. Without them there are crimes and corruption throughout the lands, while the systems which were put in place fall apart and there is anarchy.

2-Actualizing and obtaining benefits, which the scholars of jurisprudence principles call 'wants, demands' which are not required, but people want

them to live an easy and affluent lifestyle, living without them does not cause crimes and corruptions in the lands and the systems which were put in place are not affected, except that some of the people may experience hardship, difficulty and maybe distress.

3-Living while maintaining generous and excellent manners and good customs and habits, which is known amongst the scholars of jurisprudence principles as 'adornments, embellishments or improvements'. They are the things which complete and improve the human being's character and being, and if these things are lacking or non-existent then it does not directly affect the people's way of life nor does anyone experience hardship, difficulty or distress. However, the people's lifestyles may leave off that which is better and most beneficial for it such as good manners and generous habits and customs.¹⁹

First foundation: Revolves around the six necessities in Islam which must be preserved and protected from corruption and evil:

1-The Religion, 2-Life, 3-Intellect, 4-Lineage/Kinship, 5-Honor, 6-Wealth

1-The Religion of Islam: For the establishment and practicing of the religion the actions of worship have been legislated and for the religion's preservation-a)fighting Jihad²⁰ for the sake of Allah has been legislated, b) as well as death sentence for the apostate, c) the permissibility of rebuking the one who corrupts people's articles of faith and creed such as innovators, etc..., d)memorization of the Quran, e)prohibition of associating partners with Allah, f) prohibition of innovations, etc...

¹⁹ see al madkhal Idirasaat ash shareeh al islamiyyah, abdul kareem zaydaan pg. 40-41

²⁰ Jihad means to exert one's efforts and to struggle against forces of evil, struggling and exerting one's efforts against one's base and lowly desires, injustice, oppression, transgression. Jihad is done with the tongue, the pen, and the sword as well, depending upon the situation and circumstances.

Verily the Quran has come with the best and most just of methods to preserve Islam and the Muslims. Sometimes preservation of the religion must take place through war and defending one's beliefs, practices, teachings, culture and way of life, as Allah says:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ اشْتَبَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ)

“Fight them until there is no more ‘fitnah’ (disbelief, discord, oppression, injustice, etc...) and until the religion is for Allah...” (al Baqarah:193)²¹

After the Muslims were being oppressed, transgressed, tortured and persecuted, Allah had given them permission to remove and stop the oppressors and transgressors from killing them.

2-The life: For the creation of life and propagating Allah has legislated marriage and has legislated for the preservation of life-a)Capital Punishment for anyone who takes the life of another, b)Prohibition of suicide or placing oneself in danger and the necessity of avoiding anything which may threaten the life, c)the order to take medicine and seek medical consultation, d)Prohibition of consuming any substance which is harmful to the body such as pork, dead or improperly slaughtered animals, intoxicants, drugs, cigarettes, etc..., e) Prohibition of rebelling against the rulers because of the spilling of blood and the breach of security. Verily the Quran has come with the best of laws and legislations concerning the protection of human life,

as Allah says:

(وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ)

“And there is a saving of life for you in Capital Punishment...” (al Baqarah:179)

²¹ See surah Anfal:39, Al Fath:16,

And Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ)

“O you who believe! Capital Punishment is prescribed for you in case of murder....” (al Baqarah:178)

And Allah says:

(وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا)

“And whoever is killed wrongfully, we have given his heir the authority to demand Capital Punishment....” (al Isra:33)

Allah says:

(مَنْ أَجْلٍ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ)

“If anyone saved a life it would be as if he saved the life of all mankind...” (al Ma'idah:32)

Allah says:

(إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخُزْنِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ
إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ)

“Allah has forbidden for you dead animals, blood, swine and that which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity neither desiring it nor transgressing its limit, there is not sin upon him. Indeed Allah is all Forgiving and Merciful” (al Baqarah: 173)

3-The Intellect: Islam legislated for the preservation of the intellect: a) the prohibition of alcohol and intoxicants and established a punishment for the one who consumes these things, b) Islam encourages the individual to learn and teach others, c) Allah orders people to think and ponder, d) Prohibition of sitting at a table at which alcohol is served, etc...The Quran mentions the best and most just of ways concerning preserving the intellect, as Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ)

“O you who believe! Verily intoxicants, gambling, sacrificing upon alters to other than Allah and divining arrows are but defilements and abominations from the work of Satan, so avoid the so that you may be successful. Indeed, Satan only wants to cause animosity and hatred between you through intoxicants and gambling and avert you from the remembrance of Allah and the prayer. So will you not desist?” (al Ma'idah:90-91)

And the Prophet Muhammad said:

"كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ حَمَرٌ"

'Every intoxicant is impermissible'²²

And the Prophet Muhammad said: 'Whatever intoxicates whether it is a small amount or large amount is impermissible'²³

The Prophet Muhammad said: **'Whoever believes in Allah and the Last Day then do not sit at a table at which alcohol is served'**²⁴

So for the preservation of the intellect Allah legislated a prescribed punishment for the one who consumes alcohol for the reason of protecting the worshippers from the evils of corrupting and harming the intellect. As well as harming the societies from the things that alcoholism leads to such as fights, murders, rape, burglaries, robberies, crimes, indecency, etc...

4-Lineage/Kinship: For the preservation of lineage and progeny Islam has legislated marriage and has legislated punishments for fornication and false accusations, and deems abortion impermissible except in life threatening cases, all of this to preserve the lineage. Islam has also prohibited that which may lead to fornication such as looking at foreign men or women. Furthermore, carrying out the punishment for fornication and false accusations also preserves the honor. Also the waiting period has been legislated for the woman who is separated from her husband either by divorce or death, so that the seminal fluid of one man does not mix with that of another man inside the womb of the women, so as to preserve the

²² Bukhari in the Book of Battles #4344, 4345 and Muslim in the Book of Drinks #70

²³ Abu Dawud Book of Drinks #3681 and Tirmidhi in the Book of Drinks #1865 and others and ad Daraqutni authenticated it

²⁴ Musnad Imam Ahmed #14706 and Irwaa'a al Ghaleel #1949

lineage/kinship. We find that the Quran mentions the best and most just of methods for preserving the lineage/kinship, as Allah says:

(وَلَا تَقْرُبُوا الزَّوَاجَ إِنَّمَا كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

“And do not come close to unlawful sexual intercourse. Verily it is a great sin and an evil way” (al Isra:32)

And Allah says also:

(الرَّائِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عَدَاؤُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ)

“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred lashes...” (an Nur:2)

Allah mentions regarding the obligation of the waiting period for the woman as preservation of lineage so that she is sure that her womb does not have child, and that the genes of the former husband are removed from her body:

(وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

“And divorced women shall wait for three menstrual periods before they can marry again...” (al Baqarah:228)

And Allah said:

(وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرْتَضْنَ أَنْفُسَهُنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغَ أَجَلُهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

“And those of you who die and leave wives behind them, the wives shall wait for four months and ten day until they can get married....” (al Baqarah:234)

Similarly for the reason of preservation of the lineage is that it is impermissible for the pregnant woman who was divorced to marry again until she gives birth, as Allah says:

(وَاللَّائِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ وَأُولَاتِ الْأَحْمَالِ
أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا)

“And for those women who are pregnant their waiting term is until they give birth...” (at Talaq:4)

Allah prohibits looking at forbidden things and encourages lowering the gaze, as the eyes are the doorways to the heart, what one looks at lustfully with his/her eyes may lead one to committing a sin such as fornication:

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ)

“Tell the believing men and women to lower their gazes and protect their private parts. That is purer for them. Verily Allah is All aware of what they do.” (an Nur:30)

5-Honor: For the preservation of honor Allah has made it impermissible for the Muslim to speak wrongfully about his fellow Muslim with anything which may harm him. Allah has put in place a punishment for the one who falsely accuses someone of fornication as being 80 lashes of the whip as Allah says:

(وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ)

“And those who accuse chaste women, and do not produce four witnesses flog them with eighty stripes and reject their testimony forever. They are indeed the evil doers.” (an Nur:4)

The punishment for falsely accusing one of fornication is based upon preservation of people’s honor from falsehood and that which leads to distrust, arguing and destruction of households and families. This punishment is also based upon preserving upright morals and ethics of the individuals and protection of the society.

And Allah says prohibiting spying and backbiting:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ)

“And do not spy nor backbite each other.” (al Hujurat:12)

And Allah dispraised, rebuked and condemned the one who commits backbiting in the worst of condemnation by saying in the end of the verse:

“Would one of you like to eat the flesh of his dead brother? You would surely detest and abhor it....” (al Hujurat:12)

And Allah says in the verse preceding this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

“O you who believe do not ridicule other people, perhaps it may be that they may be better than them, nor let women ridicule other women, and perhaps they may be better than them. And do not insult one another and do not call each other by offensive nicknames. How bad it is to insult one’s brother after having faith. And whoever does not repent then those are the wrong-doers.” (al Hujurat:11)

All of this Quranic guidance to preserve the honor of the individual-male, female, young, and old.

6-Wealth: For the preservation and gaining of wealth, Allah legislated various methods and ways from the many different types of transactions such as selling, buying, partnership, renting, etc...Allah also legislated laws for the preservation of wealth such as the prohibition of taking people’s money unjustly, such as cheating, lying, bribery, usury, and stealing which the required punishment for the thief is the cutting off of his hand. Verily the Quran clarified the best of ways for preserving wealth, as Allah mentions:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“ O you who believe! Do not consume up your property/wealth among yourselves unjustly except that it be a trade amongst you, by mutual consent...” (an Nisa:29)

Allah says prohibiting usury and interest:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقِهَا فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah . But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.”

And Allah says:

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ)

“And do not consume each other’s property/wealth unjustly nor give bribery to the rulers so that you may knowing consume a part of the property/wealth of others sinfully.” (al Baqarah:188)

And Allah says:

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

“As for the male thief and the female thief cut off their right hands at the wrist as a recompense for that which they committed as a punishment and deterrent from Allah...” (al Ma’idah:38)

All of this for the preservation of wealth and protecting the people and society from evils regarding their wealth.

The one who seriously ponders and researches will find that all of the authentic texts from the Quran and the Sunnah which are the foundations for the Islamic Laws and Legislations are proofs and evidences proving that Allah- the sole legislator- only legislated the rulings and regulations in Islam for the reason to preserve these 'necessities, wants, and improvements' for all human beings at all times and all places.

If it so happens that the actualizing of benefits is in conflict with eliminating and keeping away harm, then the most important of the two is given preponderance. If it so happens to be a harm then there are rulings and laws to eliminate and keep them away, and if it so happens to be a benefit then there are rulings and laws to actualize them. For example the assassination of the murderer is an evil because there is a loss of individual life. However, it has been made permissible because there is actualization of a greater benefit- which is preservation of the lives of other people in the society and the community. For example in defending your country or land is a threat to one's life, however leaving the enemies to enter your land and/country to colonize it is a greater evil, so the evil contained within eliminating and keeping away enemies is greater than the threat to one's life. For this purpose fighting and battling has been legislated.

Ibnul Qayyim mentioned: "The foundations and fundamentals of Islam are based upon wisdom and benefits for the worshippers in their worldly life as well as the hereafter. The Islamic Laws are completely just, merciful, beneficial and wise. Every issue which goes from being justice to oppression, or from mercy to hardship, or from benefits to harms, or from wisdom to vain, then it is not from the Islamic Laws, no matter what type of explanation it is given. The Islamic Laws are Allah's justice between His worshippers and His mercy between His creation."²⁵

²⁵ -I'laam al Muwaq'qeen 3/1

Second Foundation: Revolves around the actualization, obtainment, and realization of benefits.

Verily the Quran and the guidance contained within has taught mankind how to actualize and bring benefits to themselves with the best of guidance and the most just of ways. Our creator- Allah- has opened up all the doors for the individual to attain and actualize benefits in all domains of life. Islam is balanced and reminds the true believer and practicing Muslim that he can worship Allah and have an occupation and profession as well. One does not have to live in the masjid 24 hours a day to be a good practicing Muslim, as Allah says:

(فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ)

“Then when the Jumu’ah prayer is over, disperse within the land and seek the bounties of Allah and remember Allah much so that you may succeed.”
(al Jumu’ah:10)

And Allah says:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقَضْتُمْ مِنْ عَرَافَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ)

“And there is no blame upon you for seeking bounties (from trade or business) from your Lord during Hajj...” (al Baqarah:198)

And Allah says:

(لَا رَيْبَ أَنْتُمْ أَنْتُمْ أَذَى مِنْ ثُلَاثِي اللَّيْلِ وَنُصْفَهُ وَثُلَاثِيهِ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَافْرَعُوا مَا تَيْسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَافْرَعُوا مَا تَيْسَّرَ مِنْهُ وَأَقْبِجُوا الصَّلَاةَ وَأَتُوا

الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا
وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“Allah knows that there will be amongst you those who are ill and travelling throughout the land seeking Allah’s bounties...” (al Muzzammil:20)

And Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ
اللَّهَ كَانَ بِكُمْ رَحِيمًا

“O you who believe do not consume one another’s wealth unjustly but only in lawful business by mutual consent....” (an Nisa:29)

For this reason and many others the most noble and generous speech of Allah in the Quran that forms the Islamic Legislations have allowed and legislated many numerous alternatives of benefitting and earning a living for all the individuals of the society in a permissible, lawful way. So the individuals seek their benefits, earnings, and bounties from Allah through dealing with each other in the many different ways of legislated business in Islam such as: selling, buying, renting, sharecropping, speculative partnership, lending, etc...

Third Foundation: Revolves around having high moral standards, ethics, values, and good habits

Indeed Allah in the Quran has clarified this with the best of guidance and most just of ways. The texts from the Quran and Sunnah which encourage and urge individuals to have high moral standards, ethics and good habits are numerous. For this reason when Ai’shah was asked about the Prophet Muhammad’s manners she replied: **‘His manners were that of the Quran’**²⁶

²⁶ -Saheeh Muslim, Book of the Traveler’s prayer, #139

This is because the Quran contains all of the best, generous and noble manners and ethics, for this reason Allah said to the Prophet Muhammad:

(وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ)

“And indeed you are of a great and exalted moral character” (al Qalam:4)

The Quran mentions numerous verses about good character, morals and manners such as Allah’s saying:

(وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ)

“And if you divorce them before you have had sexual relation with them and you have already specified for them a dowry, and then pay half of the dowry unless the women agree to forego it or the husband in whose hand is the marriage agrees to forego it and give her the full appointed dowry. And to forego it and give her the full dowry is nearer to piety. And do not forget graciousness between you. Indeed Allah is all Seer of what you do.” (al Baqarah:237)

Ponder over this verse and observe what it contains of good manners and high character from what it contains of the order to ‘forgo and overlook’ the monetary exchange between the two parties and what the verse contains of the prohibition of not forgetting the graciousness between the two parties

Allah also says:

(وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوا عَنْ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا)

“And do not let the hatred of a people for having obstructed you from al Masjid al Haram lead you to transgression...” (al Ma’idah:2)

And Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ)

“O you who believe! Be persistent standing firm for Allah as witnesses in justice. And do not let the enmity and hatred of a people make you avoid justice. Be just, that is nearer to piety and fear Allah. Verily, Allah is well acquainted with what you do.” (al Ma’idah:8)

Contemplate over these two verses and what they contain of high moral standards and ethics, as Allah ordered the Muslims to deal with those who have disobeyed Allah by oppressing you, to deal with them by being just and being obedient to Allah.

Allah says:

(وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا)

“Worship Allah and do not join partners with Him in worship and do good to the parents, kinsfolk, orphans and the poor, also the neighbor who is close in relation to you, the neighbor who is a stranger, the companion at your side, the traveler, and those whom your right hands possess. Verily Allah does not like those who are proud and boastful.” (an Nisa:36)

Observe what this verse contains of good and beautiful manners when Allah orders the Muslims to do well to the needy and the weak. Allah also says:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)

“Indeed Allah enjoins and orders with justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. Allah admonishes you so that you may be reminded.” (an Nahl:90) And Allah says:

(وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ)

“And do not approach immoralities whether openly or secretly...” (al An’am:151)

And Allah says:

(وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

“And those who do not bear false witness and when they pass by evil/ill speech or talk, they pass by with dignity.” (al Furqan:72)

And Allah says:

(وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ)

“And when they hear dirty, ill, false, vain speech they turn away from it and say: ‘For us are our deeds and for you are your deeds. Peace be with you, we seek not the way of the ignorant.’ (al Qasas:55)

As well as the numerous other verses which encourage the people to have high moral and ethical standards and urge people to have the best of manners.

Part Eight

The Quranic guidance regarding worldly development

Worldly development is something that all nations and societies strive for. However, many of them don't have the proper guidance, values, morals and ethics to show them the proper way. The guidance of the Quran which guides to the best of ways, clarifies for us that development, progress and improvement in worldly affairs does not negate nor contradict firm adherence and practice of the religion of Islam. Some of the enemies of Islam- as well as those who ascribe themselves to Islam (hypocrites) - imagined to be true by saying that: 'It is not possible to make progress and develop except with the detachment from Islam and abandoning some of its teachings', is outright falsehood and blasphemy which has no foundation at all, and is the biggest proof of their weak and deficient intellects. As we find that the Quran propagates and calls to development and progress in all fields of life, those which are important in this world as well as the next. However, the proper development and progress is within the limits set within the religion of Islam. Accompanied with adorning oneself with generous manners and high moral and ethical standards, manifesting the divine heavenly teachings contained in the Quran. Allah says in the Quran:

(وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ)

“And prepare against them whatever you are able to prepare of steeds of war by which you may cause fear the enemies of Allah and your enemies, and others besides whom you may not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be treated unjustly” (al Anfal:60)

And Allah says:

(وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرُ وَالْكَافَّةُ الْحَدِيدَ (10) أَنْ اْعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ)

“And indeed We bestowed grace and bounty upon Dawud (David) from Us saying: ‘O Mountains repeat Our praises with him and the birds as well! And We made iron pliable for him. Commanding him: ‘Make full coats of mail, and balance and calculate precisely the links of chain armor, and work all of you in righteousness. Truly I am All Seer of what you do.” (Saba:10-11)

So Allah’s statement: ‘Make full coats of mail and balance and calculate precisely the links of chain armor’ is proof for getting prepared and readying oneself to struggle, strive, and fight against the enemy, and Allah’s statement: ‘and work all of you in righteousness’ is proof that the preparations that are taken are within the limits and boundries of the pure monotheistic religion of Islam.

The Prophet Dawud is from the Prophets which were mentioned in Suratul al An’aam in Allah’s statement:

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

“And we gave Ibrahim (Abraham)-Isaac and Jacob all of them We guided. And Noah, we guided before and among his descendants, David, Soloman.....” (al An’aam:84)

And verily Allah addressed the Prophet Muhammad after mentioning the prophets saying:

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

“Those are the ones whom Allah has guided, so from their guidance take an example...” (al An’aam:90)

Al-Bukhari recorded that Al-Awwam said that he asked Mujahid about the prostration in Surah Saad. He said, ‘I asked Ibn Abbas, may Allah be pleased with him, ‘Why do you prostrate?’ He said, ‘Have you not read: “and among his (Nuh's) progeny Dawud, Suleiman” (6:84), and “They are those whom Allah had guided. So follow their guidance”, (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here.”²⁷

This is clear proof that we are also being addressed with what this verse contains and includes from what Dawud was ordered and commanded with. It is upon us to prepare for any struggle or contention with all enemies while adhering and holding firmly unto our religion.

As we observed in Allah’s statement: “And prepare against them whatever you are able to prepare”, this is an outright and general command to prepare everything in one’s ability from the means of power, strength, and might with an unlimited extent. Spiritual power, Iman-creed, intellectual power, physical power, economic power, industrial power. It is an outright command to keep pace with development and progress in all the worldly affairs, and not to be inanimate, stagnant and inactive while the rest of the nations of the world are developing around us. Rather all of this-development and progress- as well as firm adherence to the religion.

²⁷-Bukhari, Abu Dawud in the Book of ‘Adaahee’ animal sacrifices #2818, 2819, also at Tirmidhi in the Book of Quranic Commentary #2069

From the most decisive and clearest of proofs is what Allah says:

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتُمْزِجْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِزْبَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِزْبَكُمْ إِنَّ اللَّهَ آعَدُ لِلْكَافِرِينَ عَذَابًا مُهِينًا)

“And when you O Messenger of Allah were amongst them and led them in the prayer, let a group of them stand up in prayer with you while taking their weapons with them. And when they have finished prostrating, let them take their positions in the rear and let the other group (who hasn’t prayed) come forward and pray with you, while taking precaution and bearing their weapons. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come to attack you in one single attack....” (an Nisa:102)

The ‘Prayer of Fear’ mentioned in this verse is clear proof for the necessity and requirement of combining the taking of preparations to fight against enemies while at the same time establishing what Allah legislated in His religion. Allah’s command in this verse to establish the prayer in the time of battle and combat, while bearing weapons is unprecedented proof for this fact. Allah says in the Quran:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ)

“O you who believe when you meet a group of enemies stand firm against them and remember the name of Allah much so that you may be successful.” (al Anfal:45)

So Allah’s command to ‘remember Allah’s name much’ in times of battle and struggle is proof for this as well.

Many have assumed and imagined-because of their weak intellects-that the relationship between worldly development and adherence to one’s religion, while observing good character along with high morals and ethics-is contradictory and impossible to practice. Many non-Muslims-assumed and believed that worldly improvement and development while adhering firmly to one’s religion is contradictory to one’s godliness. So

from the results of their false assumptions is their degradation, dissolution, disengagement, and abandonment of their religion for their desires of development and improvements in the worldly affairs. So those whom think like this have lost in this world as well as the Hereafter, which is the true loss. Unfortunately, many Muslims have also been influenced by this type of falsehood and deceived into believing it is true.

Verily, the relationship between adhering to the religion and worldly development is like the relationship between the obligation and its condition. Adhering to the religion is a fundamental condition and necessity for worldly development, as Allah mentions:

(الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

“And Allah will surely aid and support those who support Him (His cause)...” (al Hajj:40)

And Allah says:

(وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنكَرُوا فَأَرْسَلْنَا زَيْدًا وَمُوسَىٰ وَهَارُونَ
فَكَذَّبُوا فَسَاءَ مَا يَحْكُمُونَ)

“And it is incumbent upon Us to aid and support the believers” (ar Rum:47)

And Allah says:

(وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ (171) إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ)

“And Our decree has already preceded for Our servants, the Messengers. That indeed they will be victorious.” (as Saffat:171-172)

And Allah says:

(كَهَبَ اللَّهُ لِأَعْلَى أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

“And Allah has decreed: ‘Verily it is Me and my Messengers who shall be victorious’. Verily, Allah is All Powerful and All Mighty.” (al Mujadilah:21)

And Allah says:

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ)

“Indeed We will verily make our Messengers victorious by supporting them and those who believe in Islamic Monotheism during this life and on the day when the witnesses will stand forth.” (Ghafir:51)

So look and observe how the non-Muslims assumed that adhering to one’s religion negates and is contradictory to worldly development. Unfortunately, many of the Muslims believed that this was true and this is one of the reasons why we see many Muslims throughout the world in the situations that they are. There is no other reason except for their ignorance, naivety and their blindness. The Islamaphobes didn’t fabricate lies about Islam and accuse Islam and the Muslims of things which they were innocent of, except for the reasons to avert, repel, distract, and scare some of the weak minded Muslims -to leave Islam-and to deter, confuse and hinder individuals from entering Islam. All of this so that they can conquer, overcome, and overpower the Muslims and try to stop and hinder the spreading of Islam.

The religion is the religion, and the relationship and connection with Allah is what it is. However, some of those who ascribe themselves to it have treated it with contempt and neglected it, and have considered it detestable, abominable, hateful and scornful while looking down upon it and disrespecting it. So because of this Allah has made many of those who call themselves Muslims and ascribe themselves to Islam, Allah has turned them into slaves and servants to the immoral and obscene disbelievers.

If Muslims really started practicing their religion completely, and if they returned back to their religion wholly, then verily their might, power, respect, honor, dignity, and glory would return back to them. And they would guide and lead all the people of the earth, and this is something which there is no doubt about.

Allah says:

(فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَصَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَذْتُمُوهُمْ فَسُدُّوا أَلْوَتَاكُمُ فَاسْوَأْ مَا بَعْدُ وَأَمَّا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآتَيْنَاكُمْ مِنْهُمْ وَلَٰكِنْ لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ)

“And if Allah had willed He could have certainly punished them Himself, But He lets you fight and struggle in order to test some of you by means of others...” (Muhammad:4)

Part Nine

The Quranic guidance for the rectification of individuals and the societies and the establishment of law and order

The Quran also provides the best of guidance for the rectification and improvement of individuals and societies. All civilizations, societies, communities, and nations have always had laws in place to protect all individuals and the societies. Some laws are lenient, some are harsh, some are physical, and some are financial. Laws and the carrying out of certain punishments upon the criminal are based upon the severity of the crimes and based upon the harm that they've caused to other individuals and other members of the society. The prescribed punishments and legal retributions in the Islamic Legal system exist for a number of crimes such as: fornication, false accusations of fornication, stealing, blocking of roads or streets, drinking alcohol, and murder. Specific punishments have been determined by Allah for the previous mentioned crimes within the Quran and the Sunnah while some others are left up to the Islamic leaders living under an Islamic government.

One must understand that the prescribed punishments and legal retributions which have been specified by Allah within the Quran and Sunnah are completely good, upright, correct, and just, which no virtuous society or community can do without. Solely because these punishments are based upon complete justice, knowledge, and wisdom from the creator of the individuals. Punishments are meant to rebuke the criminal and preserve the communal and societal benefits.

From the guidance of the Quran is the prescribed punishment for the married female and male fornicator, and whipping for the unmarried male or female fornicator. Verily, the stoning of the fornicator is a divine punishment from Allah, which is logically and intellectually understood. When the fornicator entered his genitals into the genitals of a woman not permissible for him to touch, and based upon deception and betrayal, for verily he committed the

most despicable and contemptible of crimes which humanity has ever known. Firstly, by disgracing and violating the woman's honor, and going beyond the limits, and striving to destroy and estrange the lineage and progeny of the humane and civilized societies. Furthermore, the woman who is obedient to the man in this type of act (fornication-marriage out of wedlock) is similar to him, and whoever is like this or does these acts is dirty, filthy, defiled and does not deserve to be befriended or associated with. So the creator of this individual, Allah-the Most Wise, the Most Knowledgeable punished the individual with death to keep his/her dirty filth and defilement away from the society and community. At the same time purifying him/her from their defilement and filth which they attained from the crimes they committed, so Allah made their punishment atrocious, shocking, and extremely horrible-solely because their crime is the worst of crimes, and the punishment or reward is given in accordance to the action committed.

The prescribed punishment for the married person who commits fornication is more severe than the one who is unmarried because the married man has had sexual experience and whoever has experienced sex it is more difficult for him to overcome his sexual desires.

The punishment for fornication is based upon the foundation that fornication is something which corrupts the morals and ethics, and its harm and evil afflicted upon the individuals, families and societies are tremendous. Such as the spreading of diseases, the mixing of lineage, illegitimate children, destroying of homes and families, abstaining from marriage, etc...From the foundations of the Islamic Legislations is the extreme importance shown to ethics and manners and keeping the harms away from all individuals of the society.

From the guidance of the Quran is the prescribed punishment for stealing which Allah mentions in the Quran:

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

“As for the male and female thief than cut off their right hands in recompense for what they committed as a punishment (deterrent) from Allah. And Allah is the Most Exalted in Might and the Most Wise.” (al Ma’idah:38)

And the Prophet Muhammad said: **‘If Fatimah, the daughter of Muhammad stole, then I would cut her hand off’**²⁸

The reason for cutting off the hand is because when this hand became wicked, harmful, deceptive, dangerous and out of control it needs to be reprimanded and disciplined. Allah created the hand for power, striking, writing, and earning everything that pleases Allah from carrying out His commandments and staying away from His prohibitions, and participating in building a humane and civilized society-So this evil hand got out of control and stretched out it’s deceptive fingers to another individual’s wealth to consume it and take it unlawfully, and used the characteristics that it possesses for deception, betrayal, and harm of another individual’s property or wealth. This evil hand took another individual’s wealth which is incorrect and dispraised, the dirty, impure hand-moving through the lands striving to breach the peace of the society. So the creator of this hand (Allah) punished it by amputating it and removing it, like a corrupt, infected, or rotten limb or organ which infects the rest of the body with its disease, for verily the infected limb or organ is removed completely to preserve the rest of the body, so as to purify it and cleanse it from any contagious infections or illnesses.

²⁸ -Bukhari, Book of the Narrations of the Prophets #3457, Muslim in the Book of Punishments #9

For that reason the cutting off of the hand of the thief purifies him/her from the impurities of the sin which he/she committed by stealing, while deterring others in such a fearful way by cutting off the hand, protecting the rest of the society from a bad criminal.

The correct opinion of the Muslim scholars is that Allah's rights are fulfilled and the person is forgiven and purified by cutting off the hand or carrying out a prescribed punishment. However the rights of the victim still remain and the amount of money or wealth stolen should be returned to the victim.

And the Prophet Muhammad said: **"The hand of a thief is not to be cut off, except for something stolen worth more than a quarter of a dinar or more."**²⁹

The punishment for stealing in Islam, which is cutting off the hand, one may say that it is uncivilized, inhumane and is inappropriate for our modern day and times. However, this statement is weak and whoever believes this has not seriously pondered nor researched the issue. The system of Islamic Laws has guaranteed rights for every individual of the society, starting with the family unit and ending with the country or government itself. The poor or needy individuals living within an Islamic government should have their needs met by their immediate family, if there is no immediate family then the Islamic government takes this responsibility of providing work for the individual, if no work is found then the Islamic governments take the responsibility of providing provisions for the poor or needy individual. So within a society that practices Islamic Law, then ideally if a thief stretches his hand forth to take another individuals wealth or property, or climbs over a wall in the middle of the night and frightens other individuals of the community, and takes their wealth and property, then Islam comes with the required punishment for the

²⁹ -Bukhari #6790, Muslim#4376. A 'Dinar' is an old Arab coin that equals 2.975 grams of gold, and ¼ of that is approximately 0.75 grams of gold. And Allah knows best. See Adwaa al Bayaan pgs. 319-320

thief by cutting off his hand. There is no possible way that one with sound intellect would say that this punishment is uncivilized. Secondly, the goal of punishments is rectification, rebuking and deterring the criminal, while at the same time preserving the stability and peace of the society, and emanating safety and tranquility amongst the individuals. No doubt, that cutting off the hand is that which actualizes these goals in the best of ways and methods, far better than imprisonment. Imprisonment has not been that successful in deterring individuals from stealing as we find that once a thief is imprisoned he meets other thieves and learns from their experiences, also look at how many thieves have repeatedly gone back to prison. Look at the rates of recidivism in many non-Muslim countries. Compared to the deterrence technique of cutting off one's hand, which many think is an 'old punishment' but looking at the incidents of stealing in the past in which individual's hands were cut off, you will never or very rarely find the same amount of people repeating the same crime of theft. Just because something may be considered old does not mean that it is corrupt or faulty, and just because something is new does not mean that it is correct and effective, as the correctness of something is known by the essence of it and its benefit, not by its being new or old.

The Quran also provides for us the best of guidance regarding murder. If someone gets angry and intends to kill another human being, then he remembers that if he kills someone he will be killed in turn. So his fear of being punished is one of the things that may lead him to abandon his intention to kill. So this teaching has given life to the intended victim as well as the one who intended to murder, because he didn't kill anyone, so he remains alive and so does the other person.

In an Islamic state the rights for carrying out the punishment for a murder are in the hands of the guardians of the one murdered. The family of the murdered has the right to demand capital punishment or monetary compensation or they can forgive the murderer. This is the best system which

was not heedless to the aspect of the human nature which loves to take revenge and demands justice, at the same time this ruling was not heedless to the benefits of the society. Capital punishment or legal retribution deters and discourages one who may think about murder from committing this crime, and within this deterrent is life for him as well as others as Allah says:

(وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ)

“And there is a saving of life for you in ‘al Qisas’ (capital punishment/legal retribution), O men of understanding that you may become pious.” (al Baqarah:179)

With this in mind even if the murderer was not assassinated by choice of the guardians of the murdered individual, either by them forgiving him or taking monetary compensation, this does not mean that he is safe from every punishment. The Islamic state has the right to carry out capital punishment if they view that the crime harmed the Islamic society.

In Islam capital punishment is the most just and complete of methods in dealing with this crime. For this reason we observe that throughout the world-past and present-the very few incidents of murder within the countries which rule by the Quranic guidance and the Sunnah. Solely because capital punishment deters people from committing murder. Unfortunately, that which the enemies of Islam claim saying that: ‘capital punishment is not in accordance with wisdom because it decreases the number of citizens in the communities with the assassination of a second individual after the first individual was murdered, and that the murderer should be imprisoned instead of assassinated because his wife could have a child and increase the communities or societies’ all of these claims are false and worthless, and contain no wisdom. Imprisonment does not deter people from murder, so if the punishment is not deterring than the fools and ignorant people will

commit numerous murders, and the decreasing of the societies and communities will be multiplied by the increasing number of murder victims.³⁰

These are just some of the factors and features which distinguish the Islamic Laws from the man-made laws. The necessity for confronting and counteracting dangerous crimes with effective punishments is a requirement of every upright society. There is no doubt that punishments are a social requirement for every society and community which wants to live in peace, security, and stability.

Experience and history have proven the effectiveness of the punishments within the Quranic guidance and Islamic legislations to counteract and confront dangerous crimes. There is no room for doubt that the Islamic society which practices and performs the prescribed punishments from Allah—that the citizens of the society live in peace, security, and happiness regarding their wealth, honor, intellects, families, and individual selves. Whenever there were deficiencies or short comings in the practicing of these prescribed punishments from Allah and people being led astray by the laws and legislations men, you find that there is more corruption, crimes, and oppression, within these societies.

It is also necessary to consider the terror, fright and gravity of the crimes and their dangers before looking at the so called ‘harshness’ or ‘seriousness’ of the punishment. How can any individual with sound intellect be frightened or terrified by the ‘harshness’ of the punishment and not be frightened by the terror or gravity of the crimes and their affects upon the societies. Those who are frightened by cutting off the thief’s hand, why aren’t they affected, moved or frightened by the crime of stealing, the robber, the kidnapper and the thief? We may ask those who claim that cutting off the hand of the thief is

³⁰ athar tatbeeq al hudood fi man’l al jareemah, Khalid ad Dawgaan pg. 117

‘harsh or uncivilized’: which is less of an evil upon the society? To cut off one or two hands every year leading to the disappearance and or decrease of stealing completely, and hands are not cut off anymore, and the citizens of the society live in peace and security regarding themselves, their wealth, and their property? Or to imprison the thief who when he is released continues committing his crimes and the society and citizens continue being harmed by his evil? And the innocent citizens pay for that individual to be incarcerated?

Many people have the misconception that whipping a person is ‘inhumane’ and ‘harms them emotionally because he is treated like an animal’, and ‘takes away his freedom’ this misconception is complete and total falsehood.

We say to those individuals: ‘Verily the imprisonment which you demand for the criminal as an alternative to whipping and other Islamic Punishments is one of the worst types of punishments upon an individual in regards to his ‘freedom’ and humanity, rather the worst! This is because the prisons have become ‘schools or learning institutes’ for learning the different techniques, methods and ways of committing crimes and evils for everyone who enters the prison system. Prisons in the West have become multi-million dollar businesses. An individual, who may have committed one crime and entered prison, will enter the prison system and meet professional criminals with years of experience and most likely the individual will learn from them many different types of crimes. These criminals teach the new inmate a variety of different types of crimes, and they influence him into thinking that his crime was insignificant and minor at the same time embedding in his mind evil ideas and thoughts about society. So this first time criminal exits prison after learning how to commit many different crimes and knowing the newest and latest techniques –wants to perform and practice what he learned from the professional criminals he met while incarcerated. When exiting he has engrained within himself a hate for the society and a desire to commit more crimes, but now he has better and more deceptive techniques which he learned from inside prison. So prison did not rectify him at all nor deter him,

rather it provided him with food, drink, a bed, clothing, hot water-which perhaps he was not able to find outside of prison, and found it so easily when he entered prison.

Just as the prison system provided for him 'teachers and professional criminals' from which he graduated as a professional also, when he leaves out he teaches others these techniques and continues to spread corruption throughout the lands. This is in addition to what occurs in prison from vile, low, and despicable manners and ethics which are taught, physically, emotionally and mentally. Which all lead to loss and damaging of one's health as well as loss and alienation of the imprisoned one's family, children, job, etc...

On top of this is the tremendous financial burden upon the state or country in building prisons, allocating funds for the salaries of the prison guards and officials, transportation, and the necessities which the prisoners need to live, such as beds, food, drink, clothing, electricity, water, etc...They are 'dependents of the state or country'. The citizens of the country spend upon these prisoners, then when they exit prison they are the worst of criminals who hate society and have embedded within themselves a hate and a desire for taking revenge upon the individuals of the society, the police, the judicial system and all authority figures.. This is because when the prisoner exits prison he finds himself lost, displaced, and homeless-he was separated or fired from his job, his home and family were destroyed and displaced, and his children avoid interacting with other members of the society.

There are also criminals who voluntary enter prison and intentionally commit crimes to enter prison. Solely because they find everything they want such as relaxation, food, drink, clothes, bed, hot water, etc...So we ask: 'How is imprisonment considered an effective punishment when all that it does is makes people professional criminals, destroys families, displaces children, and places a heavy burden upon the state and country? Where is the punishment

of imprisonment in comparison to the Divine Islamic Punishments based upon pure revelation from the creator of all things in existence, who knows what is best for all human beings??

Some of the positive effects of establishing the Quranic guidance upon the earth are the actualization of security, stability and peace. When a society possesses security and peace the individuals of the society are continuously active and productive which leads to the spread of affluence and ease and an increase in provisions and wealth for all, as well as numerous blessings from Allah, and it becomes easy for the individuals to seek their provisions from Allah to provide for their families.

This may be proven by observing the countries in which there is security, you come to realize that affluence and wealth is abundant and Allah continuously sends His provisions to these countries from the skies and from under the earth in many different forms.

On the contrary you find that the countries in which there is fear, fright, terror and confusion there is less affluence and few if not any blessings, nor provisions for the citizens, and there are continuous economic problems and worries, all of this in accordance to what Allah says:

(وَالَّذِينَ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ مَاءً غَدَقًا)

“If they had remained steadfast and believed in Allah and tread upon the right path (Islam) we would surely have bestowed on them rain in abundance.” (al Jinn:16)

And Allah says:

(وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ)

“And if only the people of the cities had believed and feared Allah, we would have bestowed upon them blessings from the heaven and the earth...” (al A’raaf:96)

So without any doubt the peace, happiness, tranquility, stability which individuals and societies are looking for in their lives cannot be found except within the practice and complete implementation of Quranic guidance and Islamic Laws and Legislations. We must understand that the Islamic Societies and Nations as well as the non-Islamic societies will not be able to rectify themselves except with what the first generations of Muslims rectified themselves with, the Quran, the Sunnah upon the understanding of the noble companions of the Prophet Muhammad. The Islamic countries will have stability, peace, and be productive in accordance to their implementation of Allah’s Legislations, Rulings, and Prescribed Punishments, and whenever they abandon, leave off, or go astray from these Laws, the farther astray they go from the actualization of goodness, guidance, and happiness for their societies and the individuals of those societies. The Muslims should know and understand that the way to rectification, change, and progress is only with the complete implementation of Islamic Law. This is what brings and actualizes true benefits and advantages for the individual as well as the society.

Part Ten

The Quranic guidance for all of the world's problems

From the guidance contained in the Quran is the fact that the Quran has the best solutions for all the problems facing the world today. We would like to mention how the Quran can cure and solve three of the biggest problems which are facing the Muslims and the Islamic countries today.³¹

First Problem: The weakness of the Muslims throughout the entire world in numbers as well as preparations to resist, overcome, and oppose those who are oppressing them, transgressing against them, killing them, usurping their wealth, and land, and the likes. The Quran contains the best of guidance and most correct of ways regarding this issue. The Quran clarifies that the cure for weakness which inhibits the Muslims from resisting and overcoming their oppressors is verily true and sincere practice and adherence of their religion, making it solely for Allah, while have strong faith and complete dependence upon Him in all our affairs. Allah is the All Powerful, All Mighty, Victorious over everything. Whoever is truly from Allah's true followers than there is no way that the non-Muslims can overtake or conquer him, regardless of what degree or type of strength or might they may possess.

³¹ Adwaa al Bayaan 334-337

From the decisive proofs which clarify this is that what happened when the non-Muslims tried to invade the Muslims during the Incident of al Ahzab (the confederates) as Allah mentions in the Quran:

(إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا
(10) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا)

“Remember when they came at you from above you and below you, and when the eyes shifted in fear and the hearts reached the throats, and you were assuming doubts about Allah. There the believers were tested and shaken with a severe shaking.” (al Ahzab:10-11)

The cure for this was as we just mentioned, ponder over the severity of the situation of that incident and siege while being surrounded by the enemies, shut in within the Trench on the defensive, think about the effect it had on the Muslims of that time. The huge army of the idolaters which numbered close to ten thousand fighters and the Muslims were only about three thousand. It was in fact a battle of the nerves rather than of losses. Keeping in mind that all of the surrounding countries throughout the world were boycotting the Muslims from every aspect, politically, economically, etc...If you understand this than know that the cure which they confronted and solved the problem with is what Allah said in the Quran:

(وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَخْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

“And when the believers saw the confederates they said: ‘This is what Allah and His Messenger have promised us, and Allah and His Messenger have spoken the truth. And it only increased them in faith and acceptance.’ (al Ahzab:22)

So this true, sincere faith in Allah along with their total and complete submission to and dependence upon Allah the All Powerful, was the reason for the cure to this great problem.

Allah clearly mentioned the result and outcome of this cure with His statement:

(وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ فَوْيًا عَزِيمًا (25) وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا)

“And Allah drove back and repelled those who disbelieved in their rage, not having obtained any booty or goods. And Allah was sufficient for the believers in battle, and Allah ever All powerful and Exalted in Might. And Allah brought down those who supported the disbelievers (Jews of Bani Quraythah) from their fortresses and cast terror into their hearts, so that a group of them you killed and you took some others captives.” (al Ahzab:25-26)

And that which Allah aided the Muslims with against their enemies, they were never expecting, suspecting, considering or even imagining that they would be aided by these two things which Allah aided them with: the angels and the wind, as Allah said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا)

“O you who believe! Remember Allah’s favor upon you when armies came to attack you and We sent upon them a wind and armies of angels that you did not see. And Allah is Ever All Seer of what you do.” (al Ahzab:9)

When Allah knew about the true and complete sincerity of the companions who pledged the “Pledge of Ridwan/Pledge of the Tree” pointed to their complete sincerity and faith with a vague noun (ما) in the Allah’s statement:

(لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا
قَرِيبًا)

“Allah was certainly pleased with the believers when they pledged allegiance to you O Muhammad under the tree, and Allah knew what was in their hearts, so Allah sent down tranquility upon them and rewarded them with an imminent conquest.” (al Fath:18)

The results of what was in their hearts were what Allah says:

(وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا)

“And Allah promises other victories which are not within your power; Indeed Allah encompassed them and decreed. And Allah is Ever Able to do all things.” (al Fath:21)

So here Allah explicitly clarified and explained that the believers were not able to be victorious, and that verily Allah who encompasses everything with His knowledge and is All Powerful and gave them the ability and means for victory. This as a result of their strong and sincere faith and their complete and true sincerity to Allah.

This verse is certain proof that sincerity to Allah and strong faith in Him, is the reason which gives the weak ones the ability to overpower, overcome and be victorious against the strong ones, as Allah says:

(كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ)

“How many times has a small group overcome a large group by the permission of Allah. And Allah is with the patient.” (al Baqarah:249)

Allah’s statement in the verse “Victories which are not in your power...” which means that ‘all power, all ability, all means’ are negated from the believer’s possession. However Allah, the Most High and All-encompassing with His knowledge, knows this and He is the one who gives them the ability, when He wants and for what He knows of their true faith and sincerity in their hearts, as Allah says:

(وَإِنْ جُنَدْنَا لَهُمُ الْغَالِبُونَ)

“And indeed, Our soldiers will be those who will overcome and be victorious.”(as Saffat:173)

Second Problem: The constant dominance, overpowering, and overwhelming influence that non-Muslims have over the Muslims by way of killing, assassination, injury, and all types of harms and evils, while the Muslims are upon the truth and the non-Muslims are upon falsehood.

This same problem is what the companions of Allah’s Messenger considered problematic, so Allah informed them of the issue and clarified the reason for this with a verdict from the heavens which is continuously recited in the Quran.

The explanation of this can be observed by remembering what happened to the Muslims during the battle of Uhud, when the Prophet’s uncle Hamza ibn

Abdul Muttalib ‘Asadullah’ was killed and body was mutilated, and many of the Muhajireen were killed as well, seventy Muslims from the Ansaar were also killed, the Prophet Muhammad was injured by the pelting of stones until they hit the Prophet’s face, broke his tooth and split his lower lip, and he was stuck so hard with a sword of one of the polytheists that his iron-ringed helmet penetrated his cheek until blood was flowing down his face.

The companions saw this to be extremely problematic and said: ‘How can the polytheists have such audacity to do such things to us? While we are upon the truth and they are upon falsehood? So Allah revealed the verse:

(أَوَلَمْ أَصَابَكُمْ مِصْبِيَّةٌ قَدْ أَصَبْتُمْ مِنْهَا قُلُومًا أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

“What is the matter with you? When a single disaster struck you (on the day of Uhud although you defeated your enemies in the battle of Badr with one twice as great,) you said: ‘Where did this come from?’ Say: ‘It is from yourselves due to your sins. And Allah has power over all things.” (ali Imran:165)

And Allah’s statement in this verse: ‘It is from yourselves’ we find this being explained by another verse in which Allah says:

(وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ)

“And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until the moment when you lost courage and fell into disputing about the order given by the Prophet and disobeyed after Allah showed you (spoils of war) that which you love. Among you are some who desire this world and some that desire the Hereafter. Then Allah made you flee from your enemy so that He might test you. And surely Allah has

forgiven you, and Allah is the most gracious and possessor of bounty for the believers.” (ali Imran:152)

Contained within this divine, heavenly verdict from Allah, is a clear and understandable explanation as to why the non-Muslims overpowered, prevailed and overcame the Muslims-it is the failure of the Muslims and their disputing and quarreling over the issue, and their disobedience to the order of the Prophet Muhammad, and the fact that some of them gave precedence to worldly gains over the orders of Allah’s Messenger.

Ibn Hajar said: ‘In the story of Uhud and what happened to the Muslims there, are important virtues and wise lessons, among them: The Muslims recognized the evil result of disobedience and the danger of doing what is prohibited, as is the lesson in what happened when the Messenger ordered the archers to maintain their position and not to vacate it. It is also customary that the Messengers be tried and they experience some suffering. And the wisdom in this is that when they are continually victorious, some people who are not believers will join them, and the truthful will not be distinguishable from the others. But if they are continually defeated then the objective of the mission would never be met. So the wisdom in the presence of both circumstances is the distinction between the truthful and the deceitful...³²

³² Fathul Bari 7/347

Third Problem: It is the differing, dissension and conflict within the hearts which is the greatest reason for the eradication and annihilation of the structure of the Muslims and their countries and that which necessitates failure, as well as the eliminating and removing of power, strength and unity. Allah mentioned this in the Quran:

(وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)

“And obey Allah and His Messenger and do not dispute with one another lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are patient.” (al Anfal:46)

Today we find within many of the Islamic communities throughout the world , individuals who conceal and hide enmity and hatred towards each other, if an individual flatters or compliments another then it is no secret that it is only flattering speech, and that which is unseen is contrary to what they say.

Allah the Most High mentioned this and clarified the reason for this sickness which has affected many, verily it is the weakness and deficiency in their intellects. Allah says:

(تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ)

“You would think they were united and together, but their hearts are divided.” (al Hashr:14)

Then Allah mentioned in the same verse the reason for their hearts being divided, as He says:

“That is because they are a people who do not understand.” (al Hashr:14)

Certainly the sickness of having a weak intellect affects his understanding, recognition, and perception of realities, and affects his ability to distinguish between truth and falsehood, and the harmful from the beneficial, and the

good from the bad. A sickness which there is no cure or medicine for except with the illumination and enlightenment found within the divine revelation. The light of the revelation resurrects the one who was dead and sheds light upon the path for the ones who tread upon it, so he sees and perceives the truth as the truth and the falsehood as falsehood, and the harmful as harmful and the beneficial as beneficial.

As Allah mentions in the Quran:

(أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ
زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ)

“And is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and gave him light by which he can walk amongst the people- (Is he) like the one who is in darkness (of disbelief, polytheism and hypocrisy) which he will never emerge from? Thus is has been made pleasing to the disbelievers that which they used to do.” (al An’am:122)

And Allah says:

(اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ
إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

“Allah is the guardian and protector of those who believe. He brings them out of the darkness into light...” (al Baqarah:257)

Whoever is removed from darkness into light sees and knows the truth, because the light is that which unveils and exposes the true realities, and that which enables him to see the truth as the truth and the falsehood as falsehood.

Allah says in the Quran:

(أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

“Is he who walks prone on his face more rightly guided or he who sees and walks upright on the straight path?” (al Mulk:22)

And Allah says:

(وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ (19) وَلَا الظُّلُمَاتُ وَلَا النُّورُ (20) وَلَا الظِّلُّ وَلَا الْحَرُورُ (21) وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ)

“The blind and the equal are not alike. Nor is darkness and light. Nor is the shade and the sun’s heat. Nor are the living and the dead equal or alike. Allah makes whom He wills to hear, but you cannot make those who are in the graves hear.” (Fatir:19-22)³³

And Allah says:

(مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ)

“The example of the two groups is like the blind and the deaf, and the one who sees and the one who hears. Are they equal in comparison? Then will you not remember and take heed?” (Hud:24)

And the many other verses which prove that faith enables the individual to acquire, gain and earn life, in exchange for the death which he was experiencing, and light in exchange for the darkness which he was in.

³³ -These are four comparisons given by Allah of the believer and disbeliever, true belief (Islam) and disbelief

This light of divine revelation which unveils and clarifies realities in the clearest form, as Allah says:

(اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كِشْكَاةٌ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

“Allah is the Light of the heavens and the earth. The example of His light is like a niche which contains a lamp inside, the lamp is within a glass, the glass is as if it was a brilliantly white star, lit from the oil of a blessed olive tree, neither of the east (getting sun rays only in the morning) nor of the west (getting sun rays in the afternoon, rather exposed to the sun all day long) whose oil would almost glow even if it was untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah sets forth parables and examples for the people, and Allah is All Knowing of everything.” (an Nur:35)

So we ask Allah to enable us to benefit from the guidance contained in the Quran and make it easy for us to apply it in our hearts, our souls, our families and our communities.

May peace and blessings be sent upon the Prophet Muhammad and all of those who follow him until the Day of Resurrection.

Whatever we mentioned in this compilation that is the truth is from Allah alone and whatever mistakes found therein are from myself and the Shaytaan and I seek Allah’s forgiveness now and in the future for those mistakes.

Please contact us at info@imacd.org if you have any suggestions, comments, corrections or questions.

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