



PERFECT SOLUTIONS
FROM THE QUR'AN
FOR SOME OF THE WORLD'S GREATEST PROBLEMS

From the writings of two eminent scholars of Tafseer:
Abdur Rahman As-Sa'dee & Muhammad Al-Ameen Ash-Shinqeeti

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Translator's Foreword

Allah, mighty and majestic, said in the Quran:

﴿ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ﴾

"We have neglected nothing in the Book." ¹

Al Imaam Ash-Shaafi'ee said:

فَلَيْسَتْ تَنْزِيلُ بِأَحَدٍ مِنْ أَهْلِ دِينِ اللَّهِ نَازِلَةً إِلَّا وَفِي كِتَابِ اللَّهِ
الدَّلِيلُ عَلَى سَبِيلِ الْهُدَى فِيهَا

*"No urgent, difficult situation befalls anyone of the people of
Allah's religion except that the evidence for the path of
guidance concerning it is in Allah's Book." ²*

Al Qurtubi says in his tafseer:

¹ Al An'aam 6: 38 The translation used for all verses in this publication is that of Dr. Muhammad Taqi Ad-Deen Al Hilaali and Dr. Muhammad Muhsin Khan

² Ar-Risaalah by Ash-Shaafi'ee, checked by Ahmad Shaakir p. 20

إِمَّا دَلَالَةً مُّبَيِّنَةً مَشْرُوحَةً، وَإِمَّا مُجْمَلَةً يَتَلَقَّى بِبَيَانِهَا مِنْ
الرَّسُولِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، أَوْ مِنْ الإِجْمَاعِ، أَوْ مِنْ الْقِيَاسِ
الَّذِي ثَبَتَ بِنَصِّ الْكِتَابِ.

*“Either with clear, explained, indicated proof,
Or in a broad non-detailed manner, whose explanation is
received from the Messenger,
Or from the consensus of the Scholars,
Or Qiyaas³ which is based on what is affirmed by a text of
the Book.”⁴*

Ibn Shihaab Az-Zuhree said:

الْعِلْمُ فِيهِ نَعَشٌ لِلدِّينِ وَالدُّنْيَا

*“Knowledge contains the elevation of the religion and the
world.”⁵*

Al Imaam Ibnul Qayyim said:

بَقَاءُ الدِّينِ وَالدُّنْيَا فِي بَقَاءِ الْعِلْمِ، وَبِذَهَابِ الْعِلْمِ تَذَهَبُ
الدُّنْيَا وَالِدِّينُ فَقَوَامُ الدِّينِ وَالِدُّنْيَا إِنَّمَا هُوَ بِالْعِلْمِ

³ Qiyaas is to take an issue not explicitly mentioned in the Quran and Sunnah and connect it in ruling to an issue that is mentioned due to a common reason of similarity between them.

⁴ Tafseer Al Qurtubi 6/420

⁵ Miftaah Daar As-Sa'adah

“The survival of the religion and the world rest within the survival of knowledge and with the departure of knowledge, the world and religion depart so the supporting pillar of the religion and the world is only through knowledge.” ⁶

Thus, the loss of this knowledge or a loss of the carriers of this knowledge is a huge disaster that nothing can repair.

Sufyaan Ath-Thawree said:

الْمَلَائِكَةُ حُرَّاسُ السَّمَاءِ، وَأَصْحَابُ الْحَدِيثِ حُرَّاسُ الْأَرْضِ

“The angels are the guardians of the sky, and the people of hadeeth are the guardians of the earth.” ⁷

Al Hasan Al Basri said:

كَأَنَّا يَقُولُونَ: مَوْتُ الْعَالِمِ تُلْمَةٌ فِي الْإِسْلَامِ لَا يَسُدُّهَا شَيْءٌ
مَا اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ

“They (the salaf) used to say: The death of the scholar is a tragedy in Al Islam that cannot be repaired by anything so long as the days and nights alternate.” ⁸

⁶ Miftaah Daar As-Sa'adah

⁷ Sharaf Ashabil Hadeeth by Khateeb al Baghdaadi #79

This is a glimpse into the deep understanding of the pious predecessors. They understood that knowledge was the key to the progress of the Ummah and that a disappearance of knowledge and its carriers would lead to great trials and tribulations.

عَنِ الزُّبَيْرِ بْنِ عَدِيِّ قَالَ أَتَيْنَا أَنَسَ بْنَ مَالِكٍ فَشَكَّوْنَا إِلَيْهِ مَا نَلَقْنَا مِنَ الْحَجَّاجِ فَقَالَ
اضْبِرُوا ، فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ سَمِعْتُهُ
مِنْ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Zubair ibn A'dee said:

*“We went to Anas ibn Maalik and complained to him about what we encountered at the hands of Al Hajjaaj (ibn Yusuf Ath-Thaqafi). So he said: Be patient. For indeed, no era of time will come except that what comes after will be worse until you meet your Lord. I heard that from your Prophet (ﷺ).”*⁹

This was explained by Abdullah bin Mas'ood:

قَالَ: لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا وَهُوَ أَشْرُّ مِمَّا كَانَ قَبْلَهُ ، أَمَا أَنِّي
لَا أَعْنِي أَمِيرًا خَيْرًا مِنْ أَمِيرٍ وَلَا عَامًا خَيْرًا مِنْ عَامٍ ، وَلَكِنْ

⁸ Sunan Ad-Daarimi #324

⁹ Sahih Al Bukhari Book 96, The Book of Trials; hadeeth #7060

عُلَمَاؤُكُمْ وَفُقَهَاؤُكُمْ يَذْهَبُونَ ثُمَّ لَا تَجِدُونَ مِنْهُمْ خَلْفًا وَ

يَجِيءُ قَوْمٌ يَفْتُونَ بِرَأْيِهِمْ

He said (ﷺ) may Allah be pleased with him:

“No era of time will come except that it will be worse than what preceded it. I don't mean some rulers will be better than others or some years better than others (in another wording:

وَمَا ذَاكَ بِكَثْرَةِ الْأَمْطَارِ وَقِلَّتِهَا

“That isn't because of abundance or lack of rain”

But rather your scholars and jurists will depart (i.e. pass away) and then you won't find replacements after them. Then people will come and give religious verdicts according to their opinions.”¹⁰

Dear reader, this modern era, in which we live, has seen rapid change and turmoil more than any other time prior to it. So people are more in need of knowledge and the scholars than at any time before.

The great hadeeth scholar, Hamaad ibn Muhammad Al Ansaari said:¹¹

¹⁰ Fath Al Baari' 13/21

¹¹ Al Majmoo' fee Tarjamah Al A'laamah Al Muhaddith Ash-Shaikh Hamaad ibn Muhammad Al Ansaari

العَالَمُ الَّذِي نَحْنُ نَعِيشُ فِيهِ لَا يَجُوزُ أَنْ تَعِيشَ فِيهِ وَأَنْتَ لَا
تَفْقَهُهُ

*"It is not permissible for you to live in the world we currently
live in while not understanding it."*

He also said:

إِنَّ الْقَرْنَ الْخَامِسَ عَشَرَ تَكَلَّمَ عَنْهُ الْعُلَمَاءُ قَبْلَ أَنْ يَأْتِيَ
فَأَخْبَرُوا عَنْ كَثْرَةِ الْفِتَنِ فِيهِ.

*"Indeed the fifteenth century (on the Islamic calendar,
coinciding with the late 20th and most of the 21st century)
was spoken about by the scholars (of Islam) before it arrived.
They spoke about the abundance of tribulations it would
contain."*

He also said:

فَعَلَى كُلِّ مُسْلِمٍ لَمْ يَرَ الْإِسْتِعْمَارَ وَلَمْ يُدْرِكْهُ أَنْ يَشْكُرَ اللَّهَ
تَعَالَى عَلَى أَنْ عَيْنَيْهِ لَمْ تَرَ قَبْحَ وَحَمَاقَةَ وَشَرَّ الْمُسْتَعْمِرِ
الْعَنِيدِ - لَعَنَهُ اللَّهُ تَعَالَى.

*"It is upon every Muslim that didn't witness or experience
colonization (i.e. European Colonization of Muslim lands) to
praise Allah that his eyes did not see the hideousness, idiocy
and evil of the obstinate colonialist; Allah curse him."*

Likewise, He said:

إِنَّ هَذَا الزَّمَانَ الَّذِي نَحْنُ وَأَنْتُمْ فِيهِ زَمَانٌ يُسْتَعَاذُ بِاللَّهِ مِنْهُ،
فَإِنَّ الْفِتْنَ فِيهِ لَيْسَتْ كَالْفِتَنِ السَّابِقَةِ . نَحْوُ فِتْنَةِ خَلْقِ
الْقُرْآنِ وَالتَّأْوِيلِ وَالتَّحْرِيفِ وَالتَّعْطِيلِ وَغَيْرِ ذَلِكَ مِنَ الْبِدَعِ
، بَلْ إِنَّ الْفِتْنَةَ فِي زَمَانِكُمْ هِيَ إِخْرَاجُ الْمُسْلِمِينَ مِنَ الْإِسْلَامِ
إِخْرَاجًا تَامًا وَ تَرْكُهُمْ مُذْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى الْإِسْلَامِ وَلَا إِلَى
غَيْرِهِ ، فَاللَّهُ الْمُسْتَعَانُ .

“Indeed this time that you and I are in is a time from which Allah’s refuge is sought, for verily the tribulations therein are not like previous tribulations such as the tribulation of the heresy that the Quran is created, or that of false misinterpretation of the texts, denial of Allah’s attributes and other such innovated heresies. Much rather, the tribulation of your time is the total removal of the Muslims from Islam and leaving them bewildered without allegiance to Islam or anything else, and Allah’s aid is sought.”

Allah, mighty and majestic, said:

﴿ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ ﴾

"They intend to put out the Light of Allāh with their mouths."

12

Ash-Shaikh Abdur-Rahmaan As-Sa'dee said:

"Allah's light is His religion that He sent the Messengers with, and by which He revealed the divine scriptures. Allah named it light because it is used to illuminate the compound darkness of ignorance and false religions. Verily, it is to know the truth and act upon it, and anything besides it is its opposite. So these Jews, Christians and those they resemble from the polytheists, wish to extinguish Allah's light with their mere statements that have no proof to begin with." ¹³

He also said:

"Allah guaranteed to aid His religion, finalize the truth that He sent His Messengers with and shine His Light over every land, even if the disbelievers hate it and on account of their hatred exert every resource they can acquire in order to extinguish Allah's light. Then surely they will be defeated. In doing so, they become like a person blowing with his mouth directly at the sun to extinguish it: They don't attain their goal, and their sanity isn't spared from deficiency and criticism." ¹⁴

¹² At-Tawbah [9:32]: As-Saff [61:8]

¹³ Tafseer As-Sa'dee p. 335, See At-Tawbah [9: 32]

¹⁴ Tafseer As-Sa'dee p. 859, See As-Saff [61: 8]

The solutions for the world's problems are in more urgent demand now than ever before, yet they remain unknown and ignored by the majority of humanity.

The Scholars of Islam are the keys to understanding, extracting and deducing these solutions and their practical application. Their knowledge is the key to the progress and advancement of the Ummah.

Remember the statement of Al Imaam Ash-Shaafi'ee:

فَلَيْسَتْ تَنْزِلُ بِأَحَدٍ مِنْ أَهْلِ دِينِ اللَّهِ نَازِلَةٌ إِلَّا وَفِي كِتَابِ اللَّهِ
الدَّلِيلُ عَلَى سَبِيلِ الْهُدَى فِيهَا

“No urgent, difficult situation befalls any of the people of Allah’s religion except that the evidence for the path of guidance concerning it is in Allah’s Book.”¹⁵

In your hands, dear reader, are two concise yet powerful writings penned by two of the most eminent scholars of tafseer (Quranic exegesis) in the last century. These two contemporary scholars were known for their keen abilities to analyze and deduce rulings and subtle benefits from the Quran and Prophetic Record (Sunnah). Both lived during an era of great change and turmoil. They witnessed the era of mass colonization of the Muslim world, the industrial revolution, two global world wars, the advent of new technology and advances in transportation and communication. We find the Islamic response and solution

¹⁵ Ar-Risaalah by Ash-Shaafi'ee, checked by Ahmad Shaakir p. 20

to the problems of these challenging times scattered throughout their writings. Much of those details are summarized within the two treatises currently in your hands.

Looking through the details they provide for the Quran's solutions to many of the world's greatest problems reminds us of the statement of Iyyaas ibn Mu'awiyah:

مِثْلُ الَّذِينَ يَقْرَءُونَ الْقُرْآنَ وَهُمْ لَا يَعْلَمُونَ تَفْسِيرَهُ، كَمِثْلِ قَوْمٍ
جَاءَهُمْ كِتَابٌ مِنْ مَلِكِهِمْ لَيْلاً وَكَيْسَ عِنْدَهُمْ مِصْبَاحٌ،
فَتَدَاخَلَتْهُمْ رَوْعَةٌ وَ لَا يَدْرُونَ مَا فِي الْكِتَابِ؛ وَمِثْلُ الَّذِي يَعْرِفُ
التَّفْسِيرَ كَمِثْلِ رَجُلٍ جَاءَهُمْ بِمِصْبَاحٍ فَقَرَأُوا مَا فِي الْكِتَابِ.

“Those who read the Quran without knowing its tafseer are like people who received a book from their king during the night without having a lamp. So they were penetrated by fear not knowing what was in the book. He who knows the tafseer is like a man who came to them with a lamp, whereupon they read what was in the book.”

In introducing these two treaties to the English speaking reader, I would like to preface them with relevant remarks from both scholars summarizing the challenge of the times in which we live.

Ash-Shaikh Abdur Rahmaan ibn Naasir As-Sa'dee said:

“From the greatest knowledge that it (the Quran) informed us of repeatedly from the unseen, is that there is no path to

righteousness, correctness, happiness and success for humanity in this world or the hereafter except by following this religion and holding fast to its direction and guidance. No one can try to doubt this for verily, in the era of the rightly guided caliphs and righteous kings, when this nation was guided by its (the Quran's) knowledge, direction and its cultivation of the individual and community, their worldly situation was correct and good just as their religious practice was. So they became the loftiest exemplary model regarding power, might, honor, justice, mercy and all perfect qualities attainable by humanity.

Then, afterwards, when they neglected its factual and practical knowledge, they faltered and fell apart and have not ceased in decrease, weakness and humiliation until they review and retake their religion.

In contrast to that, from the most astonishing of matters, yet not strange, is that despite the rise of the other nations in these times as regards astonishing industrial production, miraculous inventions, and awesome power, they do not increase in anything but misery. This is to the extent that their civilization, although they are amazed by it, and it is submitted to by other nations, is under the threat of total destruction at all times.

All of their politicians and scholars are in a state of tremendous bewilderment from resolving this danger. It will never be resolved except by following what the Quran came with and taking direction from the guidance of Muhammad (ﷺ), which gathers between knowledge, action, justice, mercy, wisdom, the greater good of the soul and body and rectification of the religion, the world and the hereafter.

The harm of purely material knowledge and power is greater than its benefit, and its evil is greater than its good since it is not built upon the religion of truth. Look with you own eyes, and you will see astonishing matters. If this material advancement, which the world has not witnessed the likes of, is empty of the spirit of the religion then it is really rapid descent and decline. The entire world is in a state of upsetting danger; the extent of whose harm and horrors are unknown to any but Allah.”¹⁶

Ash-Shaikh Abdur-Razzaaq ibn Abdil Muhsin Al A’bbaad said commenting on this statement:

- وَلَوْ رَأَى - رَحِمَهُ اللهُ - وَقْتَنَا هَذَا فَمَا عَسَاهُ قَائِلٌ؟! نَسْأَلُ اللهَ
العَافِيَةَ وَاللُّطْفَ.

“And if he, May Allah have mercy on him, saw this time of ours, what would he probably say? We ask Allah to be spared from calamity and for His subtle mercy.”¹⁷

Ash-Shaikh Muhammad Al Ameen Ash-Shinqeeti said:

“From the Quran’s guiding to what is most straight is its guidance to the fact that progress does not contradict holding fast to the religion as the enemies of the religion would have the weak-minded who ascribe to Islam imagine, thinking that

¹⁶ Fath Ar-Raheem Al Malik Al A’llaam p. 100

¹⁷ ibid

progress is impossible except by disposing of the religion of Islam. This is false and baseless as the Noble Quran calls for progressing in all areas important to the religion and the world.”¹⁸

Then he proceeds at great length to use intellectual arguments and an abundance of Quranic evidence to substantiate and emphasize this point, until he says:

“Look at how they made them imagine that the connection between what was a necessary reality (i.e. progress) and what necessitated it (Islam) was in conflict like two things contradicting each other or two opposites. They complied with them due to their naivety, ignorance and blindness of insight. So they do not fabricate anything against the religion of Islam or accuse it of what it is innocent of except to chase away the weak minded who ascribe to Islam, and so they may give them (i.e. the disbelievers) authority over them. This is because if they really knew and followed the religion they would deal with them as their ancestors dealt with their ancestors. The religion remains the same and its connection to Allah remains the same, but those who ascribe to it in most places on earth deny it and look at it with the eye of repugnance and contempt. So Allah made them slaves to the wicked disbelievers. If they reclaimed their religion, then their honor, might and glory would return to them, and they would lead the entire earth. There is no doubt about this.”

¹⁸ Adhwaa' Al Bayaan v.3, p. 37

﴿ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ﴾

“But if it had been Allâh's Will, He Himself could certainly have conquered them (without you). But it is in order to test you with one another.” ¹⁹

This is the conclusion of his statement. ²⁰

Explaining the Islamic methodology for progress and its' solution for the world's problems is one of the greatest weapons against those who slander and misrepresent Allah's religion.

May Allah return the Muslims back to their honor and glory in a beautiful manner and show us the wonders of His Power and Might against those who wish to extinguish His Light with their mouths.

¹⁹ Muhammad [47: 4]

²⁰ Adhwaa' Al Bayaan v.3, p. 40

Book One: The Correct Religion solves all
problems

**Written by Al A'laamah Abdur-
Rahman ibn Naasir as-Sa'dee**

(d. 1376 h.)

Author's Introduction

All praise is due to Allah and may Allah extol and place peace on Muhammad, his family and all of his companions.

As for what proceeds:

These words are as regards the subject of the Islamic Religion, the fact that it guides to what is most upright and correct and directs the worshippers to what will benefit them in their worldly life and the hereafter regarding beliefs, morals, interpersonal dealings, direction and rudimentary principles.

Likewise, it is a clarification that without it, there is no way to completely and substantially correct any of people's affairs and that neither religious nor worldly matters can be established by any system contrary to the religion of Islam without its supplementing itself from the teachings of the religion.

What we have stated has been clearly proven to hold true and valid by physical evidence, experience and has been proven to be a reality by the texts of the religion, the innate inclination of people, and sound intellect.

Certainly, the entire religion is righteousness and rectification. It wards off evils and harms entirely. It invites to goodness and guidance entirely and warns from vice and all sorts of destructive behavior.

Upon presenting some examples of its teachings and direction, the validity of this becomes apparent to every fair, objective, intelligent person as well as the fact that all people are in dire need of it and cannot do without it in any circumstance.

This is because the entire world is under the duress of the problems of life. The entire human race is stumbling about in pitch darkness finding guidance in a single aspect while straying from many others. They may find a particular matter to be established in some ways while deviance occurs in the remaining aspects.

This is the result of one of two matters:

Either it is from ignorance of what the religion proves and guides to, or arrogance, wanton misguidance, evil intentions or corrupt ambitions that have interfered between them and the righteousness they're aware of, as is frequently the reality.

Accordingly, it befits that we mention some urgent life problems such as the problem of religion, the problem of knowledge, the problem of wealth and poverty, sickness and health, war and peace, unity and disunity, fighting and hardships and other issues about which peoples perspectives and directives differ, how the Islamic religion proceeds in dealing with them in a straight and correct fashion and the countless, unlimited benefit it offers towards such problems.

The First Problem: The Problem of Religion and Belief

This is one of the most urgent and greatest problems of life. All other matters are based upon it.

All things result from the correctness, corruption or lack of religion. Humanity has divided because of it and traversed multiple paths regarding their religion and belief, all of which are deviant, crooked, and detrimental of no benefit, to the exception of a person seeking guidance from the true religion of Islam in which case, he will experience uprightness, goodness and peace in every way.

Some people are meddled with by Satan so instead of Allah they worship trees, stones, icons, prophets, angels, the righteous and the wicked while recognizing that Allah is their Lord, Owner and Creator alone without a partner. They recognize the oneness of Allah in His Lordship (i.e. creating, providing and controlling the universe) yet deviate away from the oneness of Allah as the sole deity which is to single Him out alone in worship. Such people, despite their divergent schools of thought and different sects, are nothing but polytheists. The divinely revealed scriptures have indicated their damnation and destruction.

All the Messengers were unanimous in ordering that Allah be singled out with His unique right and forbade against polytheism. They agreed that whoever ascribes partners with Him in His right, then Allah will forbid the paradise for them, and their abode will be hellfire.

Likewise, the falsity of polytheism, deification and worship of creation and manmade gods has been clearly proven by the sound intellect and upright innate human nature. Polytheism is false according to the religion and deemed unsound by the intellect. The ultimate outcome for its adherents is destruction and damnation.

Although the Messengers and scriptures prove and agree with each other and coincide in their comprehensive fundamentals, some people believe in some Messengers and divinely revealed scriptures while excluding others. The belief of these people is invalidated by what they disbelieve. Their recognition of some prophets and scriptures is invalidated by their disbelief in other Messengers. So they remain astray in their religion, confused in their faith and contradictory in their knowledge.

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۗ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ﴾

“Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers (by believing in Allah and disbelieving in all or some of His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.” ²¹

²¹ An-Nisaa [4: 150-151]

He rendered the judgment that this is actual disbelief because it is known that their claim to faith is invalid. Had it been valid, they would have believed in all truths agreed upon by all the Messengers; however, they said to the contrary:

﴿تُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ، وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ﴾

*"They say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them."*²²

Accordingly, their claim to faith is a false claim, so Allah said about them:

﴿فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

*"Say (O Muhammad, may peace be upon him, to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?"*²³

Among mankind are a faction that claims philosophy and knowledge of logic. They produce the greatest misguidance and worse fallacies as belief. They rejected the Tremendous Lord and denied His existence, let alone believing in His Messengers, scriptures and the matters of the unseen.

²² Al Baqarah [2: 91]

²³ Al Baqarah [2: 91]

They rejected the clear signs of Allah while being certain of them out of oppression, loftiness and arrogance.

They disbelieved in the knowledge of the Messengers and what was proven by the scriptures divinely revealed from Allah.

They arrogantly shunned this on account of what they knew of natural science and what relates to it. They rejected all reality to the exception of what they could perceive with their physical senses and experiences which were tight and limited when compared to the knowledge of the Prophets.

So they worshiped nature and made it their greatest aspiration and the extent of their knowledge. They plunged behind what their natural dispositions dictated and didn't limit themselves to the laws of religion or moral human character, to the extent that animals became better than them. For certainly they became void of morality and plunged behind their animalistic lusts, to the extent they had no purpose which they hoped for or ultimate end objective they sought after.

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ﴾

And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time)." ²⁴

²⁴ Al Jaathiyah [45: 24]

The polytheists, despite their polytheism and disbelief, became better than them and far less evil than them. It is really astonishing that this wretched belief system swept a majority of humanity up in its current in more recent times. This is due to the weakness of religion and lack of vision, and due to the powerful nations casting the snares and laying the traps whereby the creation perishes.

As for the Islamic religion, it expelled the creation from the darkness of ignorance, disbelief, oppression, transgression and a host of evils into the light of knowledge, faith, certainty, justice, mercy and all good.

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ

﴿مُّبِينٍ﴾

“Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.” ²⁵

²⁵ Aali I’mraan [3: 164]

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ ﴿٩٠﴾

“Verily, Allah enjoins Al-Adl (i.e. justice) and Al-Ihsân [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them): and forbids Al-Fahshâ' (e.g. illegal sexual acts), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.”²⁶

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

“Verily, this Qur'ân guides to that which is most just and right.”²⁷

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا ﴾

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.”²⁸

²⁶ An-Nahl [16: 90]

²⁷ Al Israa' [17: 9]

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾

“And the Word of your Lord has been fulfilled in truth and in justice.” ²⁹

Meaning: His Divine Words by which He revealed the religion and set the laws. Allah has made it complete in every way and there is no deficiency in it in any way. It is true in what it informs us about Allah, His unique right, His compensating with reward and punishment and the truthfulness of the Messengers regarding the matters of the unseen. It is just in its laws. Its orders entirely are justice, kindness, goodness, righteousness and rectification. Its prohibitions entirely are at the epitome of wisdom, forbidding wrongdoing, transgression and a variety of harm.

﴿ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

“And who is better in judgment than Allah for a people who have firm Faith.” ³⁰

This is a question that has a rhetorical negative answer readily admitted by the intellect and by innate predisposition. It hasn't ordered anything to which the intellect said: if only it forbade it, and hasn't forbidden anything to which the intellect said: if only it ordered it.

²⁸ Al Maa'idah [5:3]

²⁹ Al An'aam [6: 115]

³⁰ Al Maa'idah [5:50]

This religion has permitted every pure thing of benefit and forbidden every impure thing of harm.

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ الَّذِي يُحَدِّثُهُمْ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَإِلَّا يُحِيلُ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurât (Torah) and the Injeel, - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them.”³¹

So it is the religion that directs the worshippers to every matter beneficial for their religious practice and worldly endeavor and warns them against every matter that is harmful to them in their religion and lives.

³¹ Al A'raaf [7: 157]

Whenever what is advantageous or detrimental and what is beneficial or harmful is ambiguous to them, it orders them to conduct mutual consultation in order to deduce overwhelming benefit and repel overwhelming harm.

It is the tremendous comprehensive religion that ordered belief in every scripture revealed by Allah, and every messenger sent by Allah.

﴿فَلْيَدْعُ فَأَدْعُ وَأَسْتَقِيمَ كَمَا أُمِرْتُ وَلَا نَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ
اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾﴾

“So unto this (religion of Islām, alone and this Qur’ān) then invite (people) (O Muhammad ﷺ), and Istaqim [(i.e. stand firm and straight on Islāmic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)), as you are commanded, and follow not their desires but say: “I believe in whatsoever Allah has sent down of the Book [all the holy Books, this Qur’ān and the Books of the old from the Taurāt (Torah), or the Injeel (Gospel) or the Pages of Ibrāhim (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us are our deeds and for you are yours. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.”³²

³² Ash-Shuraa [42: 15]

It is the tremendous religion whose authenticity and perfection have been bore witness to by *Ar-Rabb* (The Lord) as well as by the best and most select of creation.

﴿ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ ﴾

“And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islāmic Monotheism); and he is a Muhsin (a good-doer).” ³³

So no one is better than one who is sincere for Allah and imparts goodness to Allah's worshippers:
One who is sincere for Allah, following Allah's law, which is the best system of laws and the fairest and balanced of methodologies, on account of which his heart becomes indelibly dyed with sincerity and monotheism, and his character and actions become upright upon guidance and straightness.

﴿ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴾

“[Our Sibghah (lit. dye, meaning the effect of the religion over the heart) is] the Sibghah (Religion) of Allah (Islām) and which Sibghah (religion) can be better than Allah's? And we are His worshippers.” ³⁴

³³ An-Nisaa [4: 125]

³⁴ Al Baqarah [2: 138]

It is the religion whose adherents -who uphold it and incorporate its instructing precepts and teachings, conquered the hearts by knowledge and faith and conquered the nations by justice, mercy and goodwill towards the human race.

It is the religion by which Allah rectified beliefs and moral character, corrected life in this world and the hereafter, united disunited hearts and divergent desires.

It is the tremendous utterly precise religion in all of its information and laws. It hasn't informed with anything but truth and reality and hasn't made a judgment except with truth and justice. No valid knowledge has emerged invalidating its information and there are no laws better than its laws. Its fundamentals, principles and underlying tenets transpire all time past and present.

As long as its various laws of interpersonal dealings have been implemented between individuals and societies according to its fundamentals in every time and place, then equity, justice, mercy, goodness and kindness have been fully established. This is because it is a revelation from the one who is All Wise, Worthy of all Praise.

﴿كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾

*“(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things).”*³⁵

³⁵ Hud [11: 1]

﴿ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ ﴾

“Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise.” ³⁶

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely, We will guard it (from corruption).” ³⁷

Meaning: protecting its words from addition, subtraction and alteration, and protecting its laws from deviation and deficiency. Much rather, they are as lofty as can be reached in justice, uprightness and simplicity.

It is the tremendous religion that guides to the truth and the straight path. Genuineness is its banner. Justice is its pivot. The truth is its supporting pillar; mercy is its driving force and objective. Goodness is inseparably coupled with it. Righteousness and rectification are its beauty, and good-works and guidance are its provision.

It is the religion that gathers between the objectives of the soul, heart and body. Allah has ordered the believers with what he ordered the prophets: which is to worship him, perform righteous deeds that please Him, eat what is pure,

³⁶ Fussilat [41: 42]

³⁷ Al Hijr [15: 9]

and extract for the benefit of what Allah has subjected for His servants use in this life.

This compelled those who truly established it to reach every highness, advancement and true progress.

Whoever knows anything of the qualities of this religion knows the tremendous weighty favor of Allah upon his creation by it and that whoever disposes of it falls into falsehood, misguidance, ruin and loss.

This is because the religions opposing it are in-between superstitions and paganism on one hand and atheism and materialism on the other, making the hearts and behavior of their adherents like that of animals or even more astray.

This is because when the religion departs from the hearts, beautiful moral character departs and is replaced by despicable vile character that collapses along with those who possess it to the lowest of levels, to the extent that their greatest aspiration and extent of their knowledge become merely enjoying one's self in this immediate life. And all praise is due to Allah the Lord of the Universe.

The Second Problem: The Knowledge Problem

Many people err grossly about what is deemed valid knowledge that should and must definitely be sought and worked for, thus reaching two extreme stated views, one of which is more dangerous than the other.

The first: is the statement of those who restrict knowledge to part of what is deemed religious knowledge as relates to rectifying beliefs, moral character and acts of worship, but do not (include) what is proven by the Book and the Sunnah which is that knowledge is inclusive of the scholastic sciences of the religion and all contributing fields of study as well as the worldly sciences. This is the stated view of those who haven't genuinely gained insightful knowledge of the Shari'ah. However currently they are starting to free themselves of this usage on account of what they have seen of tremendous benefits in science while simultaneously many of the have become privy of the religious texts' indications in this regard.

The second: is the stated view of those who restrict knowledge to modern day knowledge which is part of natural science. This statement emanated from their deviating away from the religion, its scholastic disciplines and its moral character. This is a tremendous, serious error in as much as that they made the means to be the ultimate goals and in as much as that they negated the validity and beneficial factual realities of things that have no connection to modern day knowledge by reason of what they have produced of industries and inventions.

These are those who are meant by the Allah's saying:

﴿ فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَافَ بِهِمْ مَا كَانُوا

بِهِ يَسْتَهْزِءُونَ ﴿٤٣﴾

“Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).” ³⁸

So because of their knowledge they rejoiced and became arrogant while belittling the knowledge of the Messengers until what they used to mock of truth took place and the torment threatened to those who reject the Messengers befell them. They were tormented in this world by their hearts, hearing and sight being sealed and they were blinded from the truth.

﴿ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَّاقٍ ﴿٣٤﴾

“And certainly, harder is the torment of the Hereafter. And they have no protector against Allah.” ³⁹

As for what is deemed beneficial knowledge as proven by the Book and the Sunnah: It is all knowledge that leads to lofty goals and bears as its fruits matters of benefit. There

³⁸ Ghaafir [40: 83]

³⁹ Ar-Ra'ad [13: 34]

is no difference between what is connected to this world or the hereafter in this regard. Everything leading to the correct path and to advancement of belief, moral character and deeds is part of knowledge.

Knowledge is divided into two categories:

- ✓ Knowledge that is the intended goal (الْمَقَاصِدُ),
- ✓ And knowledge that is a means leading to that and aiding in attaining it (الْوَسَائِلُ).

Knowledge of the intended goals comprise of the scholastic disciplines that rectify affairs of religion.

Knowledge that is a means towards an objective is everything aiding in that endeavor such as: the knowledge of Arabic language and its types and the worldly sciences which produce the fruit of knowing about Allah, His Oneness and Perfection as well as knowing the truth of His Messengers.

An order (of Allah or His Messenger) is considered an order for that matter, and whatever it takes to complete it. That is an encouragement to know about worldly sciences by which all that Allah has made subservient to us can be extracted, because its benefits cannot automatically occur for us without pursuing, pondering and experimenting.

﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ﴾

“And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind.” ⁴⁰

These benefits cannot be gotten without knowledge of various industrial disciplines in order that production can come into fruition.

The texts of the Book and the Sunnah are abundant in praising knowledge and its possessors and in giving them precedence over others.

﴿هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

Say: "Are those who know equal to those who know not?" ⁴¹

These texts state that they (the knowledgeable) are those who possess knowledge based reverential fear of Allah.

Likewise, the ignorant was ordered to ask the scholars.

The religion has ordered with many acts of worship and pardoned some (previously) forbidden things. It is impossible to implement or abstain from any order or prohibition until it is known and familiar.

⁴⁰ Al Hadeed [57: 25]

⁴¹ Az-Zumar [39: 9]

So all the orders and prohibitions of the Shari'ah prove the obligation of learning the knowledge they emanate from.

Similarly, He permitted some interpersonal transactions and dealings while forbidding others. It is impossible to distinguish those which are permitted from those which are forbidden except with knowledge. Furthermore, He dispraised those who didn't know the boundaries of what Allah revealed to His Messenger of the Book and the Sunnah.

Furthermore, in a number of verses, He ordered with Jihad and preparing what is possible of physical might for the enemy, and that we take caution against them. That cannot come into fruition without learning the arts of war and the industries that result in having power and taking due precaution.

He also ordered that issues of trade and the fundamentals of economics be learned to the extent that He ordered that the young orphan children be tested, and that they learn trade and how to seek earnings.

﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾

“And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgment in them, release their property to them.” ⁴²

⁴² An-Nisaa' [4: 6]

He didn't order them to pay the money of inheritance until their financial maturity and knowledge of earning and trade was known.

So this perfect complete Shari'ah has ordered learning all beneficial knowledge, including:

- ✓ The knowledge of monotheism,
- ✓ The foundations of the religion,
- ✓ The knowledge of jurisprudence and rulings,
- ✓ The knowledge of Arabic language,
- ✓ The knowledge of economics and politics
- ✓ And the knowledge that corrects the affairs of societies and individuals.

Whatever beneficial knowledge there is regarding the world or religion, then the Shari'ah has ordered, encouraged and motivated that it be learned. Thus religious knowledge, worldly sciences, the knowledge of religion and that of the world are all gathered within it, and much rather it has made worldly scholastic disciplines that benefit people part of religious knowledge.

As for the extremists, they limit knowledge to some religious knowledge and thus fall short and err horrendously.

As for the materialists, they limit knowledge to some natural science while rejecting anything else, thus becoming atheistic, while their religious beliefs and moral character become convoluted, their knowledge merely amounts to empty man made production that neither develops and purifies intellects and souls nor nourishes moral character. Thus, the harm (of this knowledge) against them is far greater than the benefit.

For certainly, they benefit from it from the aspect of advancing industries, inventions and other subsequent matters while they are harmed by it from two aspects:

- ✓ Firstly: It has become the greatest danger to them and the entire human race due to what has resulted in obliteration, destructive wars and annihilation.
- ✓ Secondly: They are amazed with it and became arrogant, and as such they belittled the knowledge of the Messengers and the affairs of religion.

﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَلْقِيهِ فَاستَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾ ﴾

“Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allah and to obey you]. They will never have it (i.e. Prophethood which Allah has bestowed upon you). So seek refuge in Allah (O Muhammad ﷺ from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer.” ⁴³

⁴³ Ghaafir [40: 56]

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا

أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ

﴿يَسْتَهْزِئُونَ﴾ ﴿٢٦﴾

“And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayât (Allah's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allah, and they were completely encircled by that which they used to mock at!” ⁴⁴

﴿فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا

﴿يَسْتَهْزِئُونَ﴾ ﴿٨٢﴾

“Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).” ⁴⁵

⁴⁴ Al Ahqaaf [46: 26]

⁴⁵ Ghaafir [40: 83]

From what we've mentioned, it becomes abundantly clear that the knowledge that benefits in the immediate sense as well as in the eventual is the knowledge that the Book of Allah and Sunnah of Allah's Messenger came with. These sources have custodianship of all beneficial knowledge and correct awareness without difference between that which is fundamental and secondary, that which is religious and that which is worldly, just as its beliefs have custodianship of faith in every truth and factual reality, every book Allah revealed and every Messenger Allah sent. And all praise is due to Allah.

The Third Problem: The Problem of Wealth and Poverty

Regarding the issue of wealth and poverty, people's objectives and political approaches vary greatly according to their personal ambitions, not according to following truth and looking at the greater good of the masses. However, they missed the beneficial method in as much as that they didn't restrict themselves to the guiding instructions of the Islamic religion. Their ideas thus varied greatly, and they acted accordingly, upon which wide spread, long lasting evil occurred. Great tribulation took place between those who claimed to be helping against poverty, in favor of the poor and the workers on one hand and those who were despicably clutching riches and wealth on the other. They spoke at great length about the matter –the entirety of which is error and misguidance. Allah guided the believers to the straight path in all of their affairs generally and guided them specifically concerning this issue.

All praise is due to Allah that the religion brought as much correctness as possible for both the wealthy and the poor, in as much as that Allah had eternally decreed that the creation would be on different levels. Some would be wealthy, and some would be poor. Some would be noble and some ignoble due to divine wisdom and secrets that are difficult to find suitable expressions to describe. So He connected all of them to each other with solid bonds, subjected some to the service of others, caused benefits to be exchanged between them and made them in need of each other.

The Lawgiver legislated, firstly: That they be brothers, not manipulating each other for selfish aims but rather instructed each of them to undertake fulfilling the duties imposed by the religion towards each other by which harmony would come into fruition, and worldly life would be established.

He ordered all to direct themselves with all they have towards matters of community benefit to the advantage of all parties such as: the ritual bodily acts of worship, charitable endeavors, struggling against and confrontation of the enemy and repelling their hostility by all means, with each person working according to his wherewithal and capability:

- ✓ Some using their bodies and wealth,
- ✓ Others using just their bodies,
- ✓ Some with their wealth,
- ✓ Some with their status and advice
- ✓ And others by learning and teaching.

This is because the goal is one, the advantages are shared; the objective is noble and the means leading to it are noble.

Beyond that, regarding the wealth of the rich, He obligated alms-giving according to the details provided in the religion. He made that it be paid in order to ward off the needs of the needy and to facilitate worldly benefits that establish the affairs of the world and the religion.

He encouraged kindness at every time and at every important occasion and obligated relieving suffering from

the distressed, feeding the hungry and clothing the unclothed.

He likewise obligated specific expenditures for one's family and children and everything pertinent to them as well as undertaking fulfillment of terms of all mandatory contracts that take place between people.

Alongside that, He ordered them to not merely rely on their might and power in earning for their worldly life, and neither should they take the outlook towards what they possess as though it will remain, and they should feel at peace with it. Rather their outlook should constantly be towards Allah and His favor, His simplifying it for them, and they should look towards seeking His assistance, thanking Him over what He blessed and distinguished them with of riches and wealth.

He likewise ordered them to stop at the boundaries and not submerge themselves in excessiveness and wastefulness in such a way that it harms their moral character, wealth and their entire situation. Rather they are to be as Allah said:

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝١٧﴾

“And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).” ⁴⁶

⁴⁶ Al Furqaan [25: 67]

Alongside that, He ordered them that seeking after wealth and the world should be noble and pure, so they must not taint themselves with impure earnings that amount to being usury, gambling, ambiguity, betrayal or deception. Rather they are to limit themselves with the just restrictions of the religion in their transactions, just as they do in their acts of worship. They are also ordered to look at the poor with a merciful, kind outlook, not with one of harshness, sternness, elitism, over indulgence, entitlement and arrogance.

An account of these wise instructions, richness, as approved in the religion, is at the epitome of nobility and is perfectly validated. From this aspect, wealth is considered a praiseworthy trait, a perfect quality, loftiness and highness. This is because the religion refined and purged it. So it encouraged distancing one's self from the base vices, and it motivated acquiring virtuous qualities.

As for what the religion did with the poor:

It ordered them and anyone else who doesn't acquire their personal likes and wants to be patient and pleased with His (Allah's) divine decree and control, to recognize that Allah is All Wise having reasons of wisdom in doing so and that there are various benefits in that.

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ

يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

“And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows, but you do not know.”⁴⁷

Having this outlook removes what happens in their hearts of sadness producing helplessness and laziness. Then, furthermore, it orders them not to look at the creation in removing their poverty and needs, not to ask them unless absolutely compelled to do so and to seek Allah, alone without any partner, to remove their poverty by what He has made of means that repel poverty and facilitate wealth. There are different actions and means, and everyone busies their self with the means appropriate for them and suitable for their situation. By doing that, he will benefit by being free of slavery to the creation, training his self to be strong and energetic and combating laziness and inactivity.

Alongside that, jealousy of the wealthy due to what Allah has given of His bounty will not fall into their hearts.

﴿وَلَا تَنَّمَنُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا
وَاللِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ

﴿٣٢﴾ عَلِيمًا

“And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for

⁴⁷ Al Baqarah [2: 216]

what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything.”⁴⁸

He also ordered them to have sincere good will in their work, business transactions and production and not to rush their provision by plunging into lowly earnings that do away with the religion as well as the world.

He also ordered them with two matters to aid them against the hardship of poverty: Moderation in managing one's lifestyle and contentment with Allah's provision.

So a little sustenance with wise moderation becomes abundance, and contentment is an inexhaustible treasure and richness without money.

How many poor people having been guided to moderation and satisfaction, to the extent that they don't envy the exuberantly wealthy or get upset at the little amount he possesses of simple sustenance.

When poor people take these instructions of the religion as guidance:

- ✓ Being patient,
- ✓ Attachment to Allah,
- ✓ Freedom from slavery to the creation,
- ✓ Striving and making diligent effort in doing noble, beneficial work
- ✓ And being satisfied with Allah's favor,

⁴⁸ An-Nisaa' [4: 32]

Then the blow of poverty and its turmoil will become insignificant.

Along with that they are not to cease in striving to acquire wealth, hope for their Lord, await his promise and have observant fear and reverence of Allah for verily:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ

فَهُوَ حَسِيبٌ ﴿٣﴾

“Whoever fears Allah and keeps his duty to Him; He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, and then He will suffice him.” ⁴⁹

These are the teachings of the religion and the instructions of Allah and His Messenger for the wealthy and the poor to facilitate much goodness for them, prevent them from evils and harms and produce the most beautiful fruits for them in the immediate world as well as the eventual.

This is the unique sole solution from the Majestic Lord for the problem of wealth and poverty. Everything else is turmoil, misery, detriment and destruction. And Allah alone can truly guide. Similar to this issue is the issue of:

⁴⁹ At-Talaaq [65: 2-3]

Health and Illness

Indeed, the Islamic Shari'ah brought the most perfect of matters regarding it. It ordered to do everything that safeguards and increases health, and everything that repels or lightens sickness according to one's capacity. It has provided beneficial details in this regard, pivoting around safeguarding and increasing health, preventative protection against anything of nuisance or harmful, and striving to be on guard from illnesses before they happen.

Along with that it has ordered with trust and reliance, to know that Allah is the one who bestows all blessings and repels all harm by His subtle kindness, His power and His mercy and on account of what He has made of abundant means which He taught His slaves and ordered to pursue. He also ordered to confront illnesses with a number of other matters besides physical cures. He ordered to be patient with difficulties for Allah's sake out of faith in Him and seeking His reward. For verily by that, the difficulties of illness will be lightened on account of what is experienced by the patient person seeking reward, such as faith, certainty, and both immediate and eventual reward. Similarly, it has ordered with strong reliance upon Allah when calamities and hardships strike and that a person does not falter, that his heart and intentions do not become weak and overcome by his debilitating sickly imaginations.

How many simple, basic sicknesses were exacerbated due to the weakness and frailty of the heart and its being deluded by assumptions and imaginations? How many horrible diseases were significantly lessened in hardship and made simple to deal with once the heart relied upon

Allah, its faith and trust strengthened, and once its fear left. This is something witnessed and physically experienced.

So the Islamic Religion orders two things at one time: It orders to take the beneficial means, to rely upon Allah concerning their (i.e. the means) benefit, and concerning acquiring benefit and repelling harm according to one's ability. Likewise, the Shari'ah of Islam has come with the most perfect of dispositions pertaining blessings, ease, hardships and calamities.

Allah and His Messenger ordered to approach blessings with a state of humbled need of Allah as well as total recognition of Allah's favor, in as much as that He decreed them (to occur) and made them easily to attain. (It is ordered) that we continuously thank and show gratitude to the One who bestowed, and that we use them for His sake as a means to help in worshipping Allah. He has ordered that the slave should not behave ungratefully or tyrannically but rather should behave humbly. He has ordered the worshipping slave to take advantage of the opportunity of wellbeing, health, strength, energy, status and children. He shouldn't miss out on benefiting by them by making them merely current, temporary blessings, but rather he should extract from them eternal long lasting blessings, continuous good and enduring benefits.

It has come in the hadeeth:

اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ، شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ
سَقَمِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَغِنَاكَ قَبْلَ فُقْرِكَ، وَحَيَاتَكَ
قَبْلَ مَوْتِكَ

“Take benefit from five before five things occur: (Take advantage of) your youth before old age, your free time before you are busy, your wealth before poverty and your life before your death.”⁵⁰

Once the slave knows the purpose of blessings, and that they are made as means to reach the goodness of the hereafter, he gathers between both matters: enjoying them immediately and benefiting from their goodness eventually thus carrying out what is mandatory and recommended regarding them.

By that, they will become true blessings in a religious sense and a worldly one, contrary to the situation of those who deviate away from what the Shari’ah brought, who revel in enjoying them like dumb cattle, approaching them according to their animalistic lusts. In their situation, the blessings will vanish swiftly and are soon to depart, not leading to any outcome other than remorse and regret. The first type of people share with them in enjoying them in the immediate sense and perhaps increase beyond them due to having peace of heart, tranquility of the soul and being safe from ingratitude and gluttony.

⁵⁰ Reported by Haakim in Al Mustadrak, Bayhaqi in Shuab Al Eemaan from the hadeeth of Ibn Abbaas, Graded Sahih by Al Albaani Sahih Al Jaami #1077

Since calamities are inescapable for people and none are spared from them, the Wise Lawgiver has given us the provisions to deal with them and has directed His creation to have patience and submit, seeking reward.

They are not to approach them with anguish, futility and weak spirit but instead should approach them with strength, reliance upon Allah and true faith, making it easier to deal with and less difficult, bringing about reward and increase in faith that is many times beyond what happened of calamity.

Allah, the exalted, said:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
الضَّالِّينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾﴾

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sābirin (the patient ones, etc.).

Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." ⁵¹

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾﴾

Only those who are patient shall receive their rewards in full, without reckoning. " ⁵²

⁵¹ Al Baqarah [2: 155-156]

﴿إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا

يَرْجُونَ﴾

“If you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not.” ⁵³

So look at these wise instructions within the guidance of the Shari’ah in approaching blessings, ease, calamities and harms. You see the hearts are tranquil, life is good, the good is existent and expected and the profit is continual regarding them.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ
فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ
لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ.

“How astonishing is the affair of the believer, his affair is entirely good. If ease reaches him, he’s grateful and that’s better for him and if harm reaches him, he’s patient and that is better for him. That isn’t for anyone except the believer.” ⁵⁴

⁵² Az-Zumar [39: 10]

⁵³ An-Nisaa’ [4: 104]

⁵⁴ Reported by Muslim from the Hadeeth of Suhaib ibn Sinaan

*The Fourth and Fifth Problem: Internal and External Politics
and Everything Related*

The Shari'ah has perfectly demonstrated the issues of politics, guided to all that should be done in dealing with Muslims and others with the best and fairest system. It has gathered between mercy and strength: between having lenience, compassion and mercy with the creation so long as circumstances allow, and once that is no longer possible, then strength is used accompanied by wisdom and justice and not by oppression and violence. Allah the exalted said:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا
عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ﴾

“Verily, Allah enjoins Al-Adl (i.e. justice) and Al-Ihsân [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them) and forbids Al-Fahshâ' (e.g. illegal sexual acts), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed. And fulfill the Covenant of Allah when you have covenanted, and break not the oaths

after you have confirmed them, and indeed you have appointed Allah your surety.”⁵⁵

So Allah ordered to be just, kind and merciful with everyone, especially relatives and those who have rights over a person.

He has forbidden obscene acts and transgression against the creation regarding their blood, property, reputations and rights.

He ordered to fulfill pacts and safeguard them and warned against invalidating them.

It is clear and definite that some affairs, having been ordered or forbidden must be followed by all Muslims, and He has not given them any choice or opportunity to disagree. The Lawgiver has textually substantiated them, and no one is needed to explain them further.

This type is included in being meant in the context of His saying:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾⁵⁶

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.”⁵⁶

⁵⁵ An-Nahl [16: 90-91]

⁵⁶ Al Ahzaab [33: 36]

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي

أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ ﴿٦٥﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” ⁵⁷

﴿ فَإِن نَّزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

“(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day.” ⁵⁸

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

“And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge).” ⁵⁹

One could search after this tremendous type of issue to find it is in conformity to justice and wisdom, agrees with all that benefits and repels all that harms.

⁵⁷ An-Nisaa [4: 65]

⁵⁸ An-Nisaa' [4: 59]

⁵⁹ Ash-Shuraa [42: 10]

The second type of issue is ambiguous to begin with or how to apply current situations to them as regards whether to negate or affirm, pursue or retreat. They have been ordered to conduct mutual consultation about these matters:

- ✓ To investigate them from all perspectives,
- ✓ Reflect over the conditions and principles they are based on
- ✓ And the goals and objectives that result from them,
- ✓ Contrast the benefits and harms
- ✓ And determine the preponderant greatest good therein.

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

“And consult them in the affairs.” ⁶⁰

And He, the exalted, said about all of the believers:

﴿وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ﴾

“And (they are those) who (conduct) their affairs by mutual consultation.” ⁶¹

⁶⁰ Aali I'mraan [3: 159]

⁶¹ Ash-Shuraa [42: 38]

Allah has allowed choices regarding such matters after laying out the principles and fundamentals suitable to every time and place, no matter how much circumstances change or how much circumstances develop and evolve.

When the principles of the Shari'ah are practiced in all matters, comprehensive and detailed, they will become correct, the world and religion will be upright, the affairs of the creation will be proper and evils and harms will have been warded off.

However, this requires sittings in which intelligent men of good will assemble, possessing innate intellects, vast reserves of forbearance, correct opinion and vast outlooks. Internal issues are to be researched one after another in a manner to envelop all perspectives of each issue.

For those issues whose facilitation is desired, each one is to be adequately perceived, as well as:

- ✓ What it results from,
- ✓ What is needed to totally bring it into fruition,
- ✓ The community and individual benefits and advantages that result from it,
- ✓ And then, the best method to facilitate and simplify it is to be pursued.

Harmful issues, desired to be repelled, are to be researched by:

- ✓ searching after their causes and points of origin from where they emanate,
- ✓ suppressing (the causes) as much as able
- ✓ and then by striving to eliminate the issues if possible
- ✓ and if not, then to lessen and lighten them.

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

*“So keep your duty to Allah and fear Him as much as you can.”*⁶²

Also, he (i.e. the prophet ﷺ) said:

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ.

*“When I have ordered you with an order than perform it so long as you are able.”*⁶³

⁶² At-Taghaabun [64: 16]

⁶³ Reported by Bukhaari and Muslim from the hadeeth of Abu Hurairah

From the greatest of legislated fundamentals is:
encouraging the Muslims to establish their religion, to
establish the rights of Allah and His worship, to establish
the rights of the people, to encourage agreement and unity
of statement, to strive regarding the causes of harmony and
love and to do away with grudges and feelings of malice.

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“The believers are nothing else than brothers (in Islâmic religion).” ⁶⁴

﴿ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ﴾

“For you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith).” ⁶⁵

﴿ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴾

“So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad ﷺ), if you are believers.” ⁶⁶

⁶⁴ Al Hujuraat [49: 10]

⁶⁵ Aali Imran [3: 103]

⁶⁶ Al Anfaal [8: 1]

﴿وَلَا تَكُونُوا كَالَّذِينَ نَفَرُوا وَآخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them.” ⁶⁷

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾

“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'ân)” ⁶⁸

And there are other texts that prove this tremendous fundamental that rectifies circumstances and elevates the Muslims to the heights of perfection.

He, the exalted, said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتَهُ فَبَشِّرْهُم بِمَا كَانُوا يَكْفُرُونَ﴾
 ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَتزَعَوْا فَنفُسِكُمْ أَنْ تَرْجِعُوا إِلَى الْكُفْرِ وَتَكْفُرُوا إِنَّ اللَّهَ كَانَ غَدِيرًا
 ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِشَاءَ
 النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ يَمَّا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

⁶⁷ Aali Imran [3: 105]

⁶⁸ Aali Imran [3: 103]

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sābirin (the patient ones, etc.). And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do.” ⁶⁹

So He ordered that He be obeyed as well as His Messenger. That covers the whole religion. He warned against dissention which causes separation of the hearts and hostilities that wane morale. He ordered with remembering Him much and often which helps in engaging in any matter and ordered with patience upon which every matter depends.

He ordered with sincerity and trueness and forbade what opposes that of showing off, boasting, transgression, ill intentions and wanting to misguide the creation.

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ ۚ عَدُوًّا لِلَّهِ﴾

﴿وَعَدُوًّا لَكُمْ﴾

⁶⁹ Al Anfaal [8: 45-47]

“And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy.” ⁷⁰

He ordered with the preparation of what is possible of strength, including political, intellectual, and industrial strength, the preparation of weaponry and everything used to strengthen against the enemy and frighten them. This includes everything that has and will come into existence of war fighting systems, military arts, various weaponry, fortifications and protective apparatuses against the evils of the enemy.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ﴾

“O you who believe! Take your precautions.” ⁷¹

There are matters best suited for every time and era. So really look at how these religious teachings are and how they are the only true cause and the most exemplary path for pursuing the most powerful method of internal and external politics. Look how perfection and guidance occur by utilizing its guidance and pursuing instruction through its fundamentals and secondary branches, and look at the fact that any existing or anticipated deficiency occurs by neglecting or not showing them due importance.

⁷⁰ Al Anfaal: [8:60]

⁷¹ An-Nisaa' [4: 71]

Also, from legislated politics is that Allah directed His worshippers to undertake what is for their collective greater good by having a group of them assume responsibility for each type (of needed shared benefit), striving to gather full knowledge of its reality, what it results from, what it takes to implement and perfect it and then to exert their effort and hard work in developing it as much as able.

And He, the exalted, said:

﴿ وَمَا كَانُ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

“And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmīc) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” ⁷²

There is no doubt that undertaking collective community benefits as instructed by Allah in this way is the sole means to cause completeness concerning religious practice and worldly life as is witnessed and known to all.

⁷² At-Tawbah [9: 122]

From that is His saying:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾

“Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur’ân) and fair preaching, and argue with them in a way that is better.” ⁷³

This includes inviting the Muslims who are lacking in some matters of religion as well as inviting the disbelievers. The first are invited to completing their religion while the second are invited to entering the religion of Islam by which mankind is corrected. This invitation is done with wisdom according to time, place, individuals, circumstances and developments thus facilitating and perfecting the good and removing or lessening evil.

Likewise, it is done with fair exhortation. Exhortation is: explaining benefits and harms along with the advantages or evils that immediately or eventually result from them. Allah described it as being a fair admonition because it is itself good, and its method is likewise good: it is done with gentleness, leniency, forbearance, patience and employment of the proper mannerisms of inviting.

⁷³ An-Nahl [16: 125]

Likewise if inviting requires debating to satisfy the one being invited, then (what is meant by) debating in a manner that is best is:

- ✓ The person being debated with is invited to the truth,
- ✓ The beautiful features of the truth are expounded upon as well as the harms of its opposite
- ✓ And the doubts are addressed that the person uses to disagree.

All of that is done with delicate speech and good etiquette, not with violence, sternness, abrasiveness and abuse, for certainly the harm of that is tremendous.

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ لَهُمُ الْوَعْدُ لَآتَيْنَهُمُ الْبَأْسَ مِنْكَ فَكُنْتُمْ مِنْ خَاسِرِينَ﴾

﴿عَنْهُمْ﴾

*“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults).”*⁷⁴

Let us limit ourselves to these examples for verily it reaches our purpose, and Allah knows best.

⁷⁴ Aali Imran [3: 159]

Book Two: Islam is a Perfect, Complete
Religion

Written by:

Al A'laamah, Ash-Shaikh

Muhammad Al Ameen ibn Muhammad

Al Mukhtaar Al Jankee Ash-Shinqeeti

1325- 1393 H.

Islam is a Perfect, Complete Religion

All praise belongs to Allah; Lord of all that exists. May Allah extol and send peace upon His prophet and those who call with his call until judgment day.

To proceed:

I delivered this lecture in the Prophet's Masjid at the request of the King of Morocco. Some of my brothers then requested from me to write it in order to disseminate it, so I responded to their request hoping Allah would cause benefit by it.

Allah, most high, said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion." ⁷⁵

That day was the day of Arafah, which was the day of Jumu'ah during the farewell pilgrimage. This noble verse descended as revelation while the prophet was standing at Arafah in the early evening of that day. He lived eighty one days after its revelation.

⁷⁵ Maa'idah [5:3]

Allah explicitly stated in this noble verse that he completed our religion for us and would therefore never decrease it and would never need any addition.

Accordingly, He concluded the prophets with our prophet, may Allah extol and send peace upon all of them. Likewise, He explicitly stated that he is pleased with Islam for us as a religion and would never dislike it. As such He explicitly said that He wouldn't accept anything other than it from anyone. He said:

﴿ وَمَنْ يَبْتَغِ عَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾ ﴿٨٥﴾

“And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers.” ⁷⁶

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

“Truly, the religion with Allâh is Islâm.” ⁷⁷

All blessings in both worlds rest in completing the religion and clarification of all of its laws. As such, He said:

﴿ وَأَتَمَّتْ عَلَيْكُمْ نِعْمَتِي ﴾

⁷⁶ Aali I'mraan [3:85]

⁷⁷ Aali I'mraan [3:19]

“And completed My Favour upon you” ⁷⁸

This noble verse is a clearly explicit text regarding the fact that the religion of Islam hasn't left anything needed by the creation in this world or the hereafter except having clarified and expounded upon it whatever it might be.

We are going to provide an example of this by clarifying ten huge issues that the world pivots upon, from those issues pertinent to the world in both lives.

Providing some examples has a subtle way of drawing attention to all issues.

- ✓ *The first issue: Monotheism*
- ✓ *The second: Admonishment*
- ✓ *The third: The difference between righteous action and what is contrary to it.*
- ✓ *The fourth: Judging by the noble religious law*
- ✓ *The fifth: Community situations among society*
- ✓ *The sixth: Economics*
- ✓ *The seventh: Politics*
- ✓ *The eighth: The Problem of disbelievers having power over the Muslims*
- ✓ *The ninth: The problem of Muslim weakness materially and in numbers from straightening out the disbelievers.*
- ✓ *The tenth: The problem of the differing between hearts among society.*

We'll clarify the cures for these problems from the Quran with just a glance of a discourse about all of that in order to bring attention to any other issue besides these.

⁷⁸ Maa'idah [5:3]

The First Issue: Monotheism

It is known by analytical deduction of the Quran that it (i.e. monotheism) is categorized into three categories:

The first type is: *Singling Him out in His Rububiyyah (Lordship).* The innate dispositions of humans are naturally made to be upon this type of monotheism. He, the exalted, said:

﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ﴾

"And if you ask them who created them, they will surely say: "Allāh".⁷⁹

He also said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا نُنْقِزُكَ﴾

"Say (O Muhammad): "Who provides for you from the sky and from 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: "Allāh." Say: "Will you not then be afraid of Allāh's Punishment (for setting up rivals in worship with Allāh)?"⁸⁰

⁷⁹ Az-Zukhruf [43: 87]

⁸⁰ Yunus [10: 31]

The verses that carry like meaning are abundant.

Pharaoh's rejection of this type was merely arrogance and feigning ignorance when he said:

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴾

*"And Pharaoh said: What is the Lord of all that exists?"*⁸¹

The proof for that is Allah's saying:

﴿ قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَايِرٍ ﴾

*"[Mûsa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allâh's Oneness and His Omnipotence, etc.)."*⁸²

As well as His saying:

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ﴾

"And they belied them (those Ayât) wrongfully and arrogantly, though their ownelves were convinced thereof."

⁸¹ Ash-Shu'araa' [26:23]

⁸² Al Israa' [17: 102]

⁸³ An-Naml [27: 14]

Accordingly the Quran descended to demonstrate this type of Monotheism using rhetorical interrogatives such as His saying:

﴿أَفِي اللَّهِ شَكٌّ﴾

"Is there any doubt pertaining Allah?" ⁸⁴

And His saying:

﴿قُلْ أَعْبُدُوا اللَّهَ أَيْدِي رَبِّا وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾

"Say: 'Shall I seek a lord other than Allāh, while He is the Lord of all things?'" ⁸⁵

And His saying:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ﴾

"Say (O Muhammad ﷺ): 'Who is the Lord of the heavens and the earth?'" Say: "(It is) Allāh." ⁸⁶

⁸⁴ Ibraheem [14: 10]

⁸⁵ Al An'aam [6: 164]

⁸⁶ Ar-Ra'ad [13: 16]

And there are other verses (phrased) like this because they (the polytheists) were made to admit by them. This type of monotheism doesn't help the disbelievers because they didn't single Him out with worship as He said:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهْمٌ مُّشْرِكُونَ ﴾^{١١٦}

"And most of them believe not in Allāh except that they attribute partners unto Him [i.e. they are Mushrikūn - polytheists]." ⁸⁷

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

"We worship them only that they may bring us near to Allāh."

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﴿ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاتُنَا عِنْدَ اللَّهِ قُلْ أَنَسَبْتُ لِلَّهِ بِمَا لَا يَعْلَمُ فِي

السَّمَوَاتِ وَلَا فِي الْأَرْضِ ع ﴾

"And they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" ⁸⁹

⁸⁷ Yusuf [12: 106]

⁸⁸ Az-Zumar [39:3]

⁸⁹ Yunus [10:18]

The second type: *Monotheism by singling Him out in worship* which is what all the conflicts between the prophets and their nations occurred because of. It is what the Messengers were sent to actualize. In summary it is the meaning of *Laa ilaha illa Allah*, for it is built upon two fundamentals which are negation and affirmation. The meaning of negation is abolishing all types of worshipped things besides Allah regarding all types of worship no matter what they are. The meaning of affirmation is singling Him out alone with worship in a manner legislated for Him to be worshipped. Most of the Quran is about this type.

﴿ وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh).”⁹⁰

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾



“And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).”⁹¹

⁹⁰ An-Nahl [16: 36]

⁹¹ An-Anbiyaa' [21: 25]

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ

لَهَا﴾

“Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break.”⁹²

﴿وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ ءِالِهَةً يُعْبَدُونَ ﴿٤٥﴾

﴿

“And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: “Did We ever appoint āliha (gods) to be worshipped besides the Most Beneficent (Allāh)?”⁹³

﴿قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ﴾

“Say (O Muhammad ﷺ): “It is revealed to me that your Ilāh (God) is only one Ilāh (God - Allāh).”⁹⁴

And the verses pertaining this are abundant.

⁹² Al Baqarah [2: 256]

⁹³ Az-Zukhruf [43: 45]

⁹⁴ Al Anbiyaa’: [21:108]

The third type: *Monotheism regarding His names and attributes.* This type of monotheism is built upon two fundamentals as He, majestic and exalted, explained.

The first: Freeing Him of resemblance to the attributes of what is created.

The second: Believing in all that He described himself with or that His Messenger described Him with, literally and not figuratively, in a manner befitting His perfection and majesty. It is known that none more knowledgeable about Allah than Allah have described Allah and none more knowledgeable about Allah than Allah's Messenger have described Allah. Allah says about Himself:

﴿ قُلْ أَعْلَمُ أَمِ اللّٰهُ ﴾

"Say, "Do you know better or does Allāh?" ⁹⁵

Also, He says about His Messenger:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾

"Nor does he speak of (his own) desire. It is only an Inspiration that is inspired." ⁹⁶

⁹⁵ Al Baqarah: [2:140]

⁹⁶ An-Najm [53: 3-4]

So He, the exalted, explained that there is an absolute negation of anything resembling Him by saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like unto Him.” ⁹⁷

And He clarified affirmation of attributes for Himself literally saying:

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“And He is the All-Hearer, the All-Seer.” ⁹⁸

So the beginning of the verse dictates an absence of denial (of the attribute). Thus it becomes clear from the verse that what is mandatory is affirmation of the attributes literally without comparing Him to the creation while negating any similitude without rejection of the attributes.

And He clarified the inability of the creation to fully grasp Him in knowledge. He said:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

“He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.” ⁹⁹

⁹⁷ Ash-Shuraa [42: 11]

⁹⁸ Ash-Shuraa [42:11]

The Second Issue: The Divine Admonition

The scholars unanimously agree that Allah, the exalted, has not revealed a greater admonition and more tremendous dissuasion from the heavens to the earth than the admonition that He is watching and knowing, which is that a person observes that His Lord, majestic and exalted, is Ever Watchful over him, knowledgeable of everything he hides or exhibits.

The scholars have given this greatest admonishing and most tremendous dissuasion a parable to make what is logically understood to be similar to something physical. They said: if we imagined a king who frequently sheds blood and kills men, severe in striking down and punishing, whose executioner is standing over his head with the execution mat still unrolled and the sword dripping blood and around the king are his daughters and wives...

Would it occur to the mind of any person in attendance to do something suspicious or commit a forbidden act with that king's daughters or wives while he knows and is watching him? No, of course not! -While the highest similitude belongs to Allah. Much rather, everyone in attendance would be fearful, humbled in heart, eyes lowered in reverence and their bodies still. Their greatest hope would be safety.

⁹⁹ TaHa [20: 110]

No doubt, while the highest similitude belongs to Allah, that Allah's watching is greater and His knowledge is vaster than that of the kings. And there is no doubt that He is greater in punishment, more severe in striking down and more terrifying in torment while His inviolable sanctuary within His earth is what He has forbidden. If the people of a land knew that the ruler of the land became knowledgeable of all they did at night they would spend their nights in fear and leave off all evil acts afraid of him.

He, the exalted, clarified that the wisdom on account of which the creation was created was so that He may try them, meaning test them:

﴿أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

"...as to which of them are (أَحْسَنُ) best in deeds." 100

He also said in the beginning of Surah Hud:

﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

"And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds." 101

¹⁰⁰ Al Kahf [18: 7]

Whereas he didn't say: as to which of you are **most abundant** in action. These two verses both clarify what is intended by His saying:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I (Allâh) created not the jinns and humans except they should worship Me (Alone).” ¹⁰²

Since the wisdom of creating the creation is this testing that was mentioned, Jibreel wanted to clarify to the people the way to success in that test, so he said to the Prophet:

أَخْبِرْنِي عَنِ الْإِحْسَانِ

“Tell me about Al-Ihsaan”

Meaning that since it is what the creation was created to be tested about, then the Prophet clarified that *Al-Ihsaan* is this greatest dissuasion and most magnificent admonition that was mentioned. So he said:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

¹⁰¹ Hud: [11:7]

¹⁰² Adh-Dhaariyyaat [51: 56]

“It is that you worship Allah as though you see Him, and if you do not see Him than He sees you.”

As such, you will not turn a page in the noble Mushaf (i.e. Quran) except that you will find within it this most tremendous admonition.

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ مَا تُوَسَّوَسُ بِهِ نَفْسَهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ ﴾

“And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).” ¹⁰³

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” ¹⁰⁴

﴿ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾ ﴾

“Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.” ¹⁰⁵

¹⁰³ Qaf [50:16]

¹⁰⁴ Qaf [50:18]

¹⁰⁵ Al-A'raaf [7: 7]

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١١﴾ ﴾

“Whatever you (O Muhammad ﷺ) may be doing, and whatever portion you may be reciting from the Qur’ân, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.” 106

﴿ أَلَا إِنَّهُمْ يَنْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَفْسُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسْرُونَ ﴿٥﴾ وَمَا يَعْلَمُونَ إِنَّهُ عَلَيْهِمْ بَدَاتِ الصُّدُورِ ﴿٦﴾ ﴾

“No doubt! They did fold up their breasts, so they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.”¹⁰⁷

And the likes of this can be found in every place in the Quran.

¹⁰⁶ Yunus [10:61]

¹⁰⁷ Hud [11:5]

The Third Issue: The Difference between Righteous and Unrighteous Deeds

The Glorious Quran has clarified that righteous action is that in which three matters are completed. If it is void of one of them then it will not benefit its doer on Judgment Day.

The first: Is that it is in conformity to what the Prophet came with because Allah said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatsoever the Messenger (Muhammad) gives you, then take it, and whatsoever he forbids you, abstain (from it).” ¹⁰⁸

And He said:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger (Muhammad), has indeed obeyed Allāh.” ¹⁰⁹

¹⁰⁸ Al-Hashr [59:7]

¹⁰⁹ An-Nisaa' [4:80]

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي ﴾

“Say (O Muhammad to mankind): "If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur'ān and the Sunnah).”¹¹⁰

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ﴾

“Or have they partners with Allāh (false gods), who have instituted for them a religion which Allāh has not allowed.”

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﴿ قُلْ ءَاَللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴾

“Say (O Muhammad): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"¹¹²

The second: Is that it be sincere for His Face, the exalted, because He said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

¹¹⁰ Aali I'mraan [3:31]

¹¹¹ Ash-Shuraa [42: 21]

¹¹² Yunus [10: 59]

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)...” ¹¹³

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ

إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾ فَاعْبُدُوا مَا

شِئْتُمْ مِنْ دُونِهِ ﴿١٥﴾﴾

“Say (O Muhammad): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for Allâh's sake only and not to show off, and not to set up rivals with Him in worship; And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims. Say (O Muhammad): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day" Say (O Muhammad) "Allâh Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship." So worship what you like besides Him. Verily, that will be a manifest loss!" ¹¹⁴

The third: That it be built upon the basis of correct belief because action is like the roof and belief is like the foundation.

¹¹³ Al Bayyinah [98: 5]

¹¹⁴ Az-Zumar [39: 11-15]

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ ﴾

“And whoever does righteous good deeds, male or female...”

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He placed a restriction on that by saying:

﴿ وَهُوَ مُؤْمِنٌ ﴾

“...and is a true believer”

Also, He said about other that the believer:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾ ﴾

“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.” ¹¹⁶

And He said:

﴿ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلٌ مَّا

كَانُوا يَعْمَلُونَ ﴿١٦﴾ ﴾

¹¹⁵ An-Nisaa' [4: 124]

¹¹⁶ Al Furqaan [25: 23]

“They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.”¹¹⁷

And there are other verses similar to that.

¹¹⁷ Hud [11: 16]

The Fourth Issue: Judging by other than Allah's Law

The Quran has clarified that this is blatant disbelief ¹¹⁸ and association of worship with others alongside Allah the

¹¹⁸ **Translator's note:** Judging by other than the Shari'ah is a major crime that **in particular restricted instances** amounts to major polytheism, disbelief and apostasy that remove it's practitioner from the fold of Islam. These instances are as follows:

1. When a person holds judging by manmade laws to be **permissible**, as opposed to someone who does it out of ignorance, greed, fear or compulsion.
2. When a person believes that manmade laws are **equal or comparable** to the Shari'ah
3. When a person believes that manmade laws are **better than** the Shari'ah.

It is imperative to clarify that some deviant people with sickness in their heart use the words of the Shaikh here and elsewhere to justify making loose blanket *Takfeer* (excommunication) of Muslim rulers or sinful Muslims due to judging by other than the Shari'ah. It should be noted that determining to do any sin or innovated practice or belief can technically be called judging by other than the Shari'ah. It is agreed upon that sins do not expel a person from Islam unless they are believed to be permissible while knowing that such acts are forbidden in the religion. So some people manipulated ambiguous statements of the Shaikh without paying attention to the instances where the Shaikh further elaborated the above mentioned details.

These details are found elsewhere in the writings of the Shaikh, such as in the book "*Adhwa'ul Bayaan*" in the Tafseer of Surah Al Maa'idah, verse 44, where the Shaikh gives further details of when ruling by other than the Sharee'ah removes a person from the fold of Islam. He says:

"Know that the properly investigated position concerning this topic of research is that *Kufr*, oppression and sinfulness, -each of these may perhaps sometimes be used in the religion to intend **disobedience** and at other times to mean **disbelief** that removes a person from the religion. Whoever doesn't judge by what Allah revealed out of opposition to the

exalted. When Satan revealed to the Meccan disbelievers to mockingly ask their Prophet ﷺ :

“Who killed a sheep that ends up as carrion.”

Messengers and out of invalidating Allah’s laws, then his oppression, sinfulness and *Kufr* is all considered disbelief that removes a person from the religion. **“Whoever doesn’t judge by what Allah reveals believing that they are committing something forbidden and doing something reprehensible, then their oppression, sinfulness and disbelief doesn’t remove one from Islam.”**

In volume 1 page 780 of the fatawaa of the Permanent Committee, fatwa 5741, we find the same details in explaining these same verses from Surah Al Maa’idah:

“If a person does that (i.e. judge by other than the Sharee’ah), believing it to be permissible then it is major disbelief, major oppression and major sinfulness removing a person from the religion. As for him doing that on account of bribery or some other ambition **while believing that is forbidden, then he is sinful** having committed a more minor *Kufr*, oppression and sinfulness **that does not remove one from the religion** as was clarified by the people of knowledge in explanation of the verses mentioned.” Signed by Sh. Abdul Azeez Bin Baaz, Sh. Abdullah Al-Ghudayaan and Sh. Abdur-Razzaaq Al A’feefee

Also, the Shaikh mentions in his monumental tafseer:

وَبِذَلِكَ تَعْلَمُ أَنَّ الْحَلَالَ هُوَ مَا أَحَلَّهُ اللَّهُ، وَالْحَرَامَ هُوَ مَا حَرَّمَهُ اللَّهُ، وَالَّذِينَ هُوَ مَا شَرَعَهُ اللَّهُ، فَكُلُّ تَشْرِيعٍ مِنْ غَيْرِهِ بَاطِلٌ، وَالْعَمَلُ بِهِ بَدَلٌ تَشْرِيعِ اللَّهِ عِنْدَ مَنْ يَعْتَقِدُ أَنَّهُ مِثْلُهُ أَوْ خَيْرٌ مِنْهُ - كُفْرٌ بَوَاحٍ لَا نِزَاعَ فِيهِ .

“By that you know that the permissible is what Allah made permissible and the forbidden is what He forbade and the religion is what he legislated. Every legislation done by anyone else is false and acting according to it in place of Allah’s legislation by whoever **believes that it is comparable to it or better than it** is clear disbelief that there is no difference concerning.”

He said:

“Allah killed it.”

Satan inspired to them to say to him:

“What you have killed with your hands is permissible, but what Allah slaughtered with His noble Hand is forbidden.”

So in that case you are better than Allah! Allah revealed:

﴿وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾



“And certainly, the Shayâtin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making AlMaytah (a dead animal) legal by eating it], you would indeed be Mushrikûn (polytheists).” ¹¹⁹

The lack of the integer “then” (the “faa” in Arabic) being used in the sentence “You would indeed be polytheists” is clear indication of there being an unspoken article “ل” coinciding with Allah swearing and avowing. (Meaning the verse means

وَاللَّهِ إِنَّكُمْ لِمُشْرِكُونَ

“By Allah, you would indeed be polytheists!”

¹¹⁹ Al-An'aam [6: 121]

So this is an avowing done by Allah, majestic and exalted, upon the fact that whoever obeys Satan in his legislating permitting the consumption of carrion is a polytheist and that it is major polytheism that removes one from the religion of Islam by consensus of the Muslims. On Judgment Day Allah will rebuke the one who committed it by saying:

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴾¹²⁰



*"Did I not ordain for you, O Children of Adam, that you should not worship Shaitân (Satan). Verily, he is a plain enemy to you."*¹²⁰

Also, Allah said about his beloved (Ibraheem) that he said:

﴿ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ﴾

*"O my father! Worship not Shaitân (Satan)."*¹²¹

Meaning: by following him in his legislating of disbelief and disobedience.

﴿ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴾¹²¹

¹²⁰ YaSeen [36: 60]

¹²¹ Maryam [19: 44]

“They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shaitān (Satan), a persistent rebel!” ¹²²

Meaning they only worship a Satan and that is by following his legislation.

Also, He said:

﴿كَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ
شُرَكَاءَهُمْ﴾

“And so to many of the Mushrikūn (polytheists), their partners have made fair-seeming the killing of their children.”

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So he named them polytheists due to obeying them in disobedience to Allah by killing the children.

When A'dee ibn Haatim asked the prophet about His (i.e. Allah's) statement:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ﴾

¹²² An-Nisaa' [4: 117]

¹²³ Al An'aam [6:137]

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh...” ¹²⁴

The Prophet responded that the meaning of taking them as lords: is following them in forbidding what Allah permitted and making what Allah forbade permissible. There is no dispute about this:

﴿الَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Haven’t you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt (false judges, etc.) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.” ¹²⁵

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

“And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn.” ¹²⁶

¹²⁴ At-Tawbah [9:31]

¹²⁵ An-Nisaa’ [4: 60]

¹²⁶ Al-Maa’idah [5: 44]

﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾ ﴾

"[Say, "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (The Qur'ân), explained in detail. Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt." 127

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ ﴾

"And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower." 128

His saying:

صِدْقًا "In truth"

Means: in His information.

127 Al An'aam: [6:114]

128 Al An'aam: [6:115]

وَعَدْلًا “and in justice”

Meaning, pertaining His laws.

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

*“Do they then seek the judgment of (the Days of) Ignorance?
And who is better in judgment than Allah for a people who
have firm Faith.”* ¹²⁹

¹²⁹ Al Maa'idah [5:50]

The Fifth Issue: Circumstances concerning Societal Unity

Indeed the Quran has satisfied the hunger and illuminated the path in this regard. Look how it orders the main leader in behaving towards his society.

﴿ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ ﴾

“And be kind and humble to the believers who follow you.”

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﴿ فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ

عَنَّهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾

“And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) Forgiveness for them; and consult them in the affairs.” ¹³¹

Look at what it orders the general society to do towards its leaders:

¹³⁰ Ash-Shu'araa [26: 215]

¹³¹ Aali I'mraan [3:159]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنكُمْ﴾

“O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority.” ¹³²

Look at what it orders the person to do with his personal particular community such as his children and wife:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ

عَلاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.” ¹³³

Look at how it alerts him to take caution and be serious in resolve concerning his particular community while ordering him that if he comes across that which is unbecoming, that he pardons and overlooks. So firstly it ordered him with caution and serious resolve, and secondly it ordered him with pardoning and overlooking:

¹³² An-Nisaa' [4: 59]

¹³³ At-Tahreem [66: 6]

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا مِن أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَأَحْذَرُوهُمْ ۖ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾﴾

“O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allāh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful.” ¹³⁴

Look at how it orders each individual in the collective society to interact between their selves:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

“Verily, Allāh enjoins Al-Adl (i.e. justice) and Al-Ihsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them): and forbids Al-Fahshā' (e.g. illegal sexual acts), and Al-Munkar (i.e. all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.” ¹³⁵

¹³⁴ At-Taghabun [64: 14]

¹³⁵ An-Nahl [16: 90]

Also, He, the exalted, said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّهُ بِبَعْضِ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعضُكُمْ بَعضًا﴾

“O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another.”¹³⁶

And He, the exalted, said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الِالْفُسُوقُ بَعْدَ الِإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith. And whosoever does not repent, then such are indeed Zālimūn (wrong-doers, etc.).”¹³⁷

¹³⁶ Al-Hujuraat [49: 12]

¹³⁷ Al-Hujuraat [49: 11]

And He, the exalted, said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in AlBirr and AtTaqua (virtue, righteousness and piety); but do not help one another in sin and transgression.” ¹³⁸

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“The believers are nothing else than brothers.” ¹³⁹

﴿وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ﴾

“And (they are those) who (conduct) their affairs by mutual consultation.” ¹⁴⁰

And there are other similar verses.

¹³⁸ Al Maa'idah [5: 2]

¹³⁹ Al Hujuraat [49:10]

¹⁴⁰ Ash-Shuraa [42: 38]

So since no individual whatsoever in society is safe from adversaries and enemies from his society whether human or jinn,

وَلَيْسَ يَخْلُو الْمَرْءُ مِنْ ضِدِّهِ وَلَوْ

“No man is free from having an oppose even if-“

حَاوَلَ الْعُزْلَةَ فِي رَأْسِ الْجَبَلِ

“-He attempted seclusion at the peak of a mountain.”

And since every individual needs the remedy for this ailment whose detrimental effect is spread on a mass scale, -Allah clarified its cure in three instances of His Book. He clarified therein that the cure for human hostility is to shun their mistreatment and react to it with goodness and that there is no cure for the disease of the Satan from the jinn except seeking Allah’s refuge from its evil.

The first instance: is His saying about people in the end of Surah Al A’raaf:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).” ¹⁴¹

¹⁴¹ Al A’raaf [7: 199]

And in regards to their counterpart from the devils of the jinn:

﴿ وَإِذَا يَزْغَنَّاكَ مِنْ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ ﴾

“And if an evil whisper comes to you from Shaitân (Satan) then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.” ¹⁴²

The second instance: In Surah Al Mu'minoon, Allah, the exalted, said in a verse:

﴿ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿١٦﴾ ﴾

“Repel evil with that which is better. We are Best-Acquainted with the things they utter.” ¹⁴³

And regarding his counterpart, He said:

﴿ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿١٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿١٨﴾ ﴾

“And say: “My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtin (devils). And I seek refuge with You, My Lord! lest they may attend (or come near) me.” ¹⁴⁴

¹⁴² Al A'raaf [7: 200]

¹⁴³ Al Mu'minoon [23: 96]

¹⁴⁴ Al Mu'minoon [23: 97-98]

The third instance: It Is in Fussilat. He, the exalted, added in this instance the explicit mention of the fact that the heavenly cure cuts off that satanic malady, and He also adds that the heavenly cure is not bestowed upon every person but rather it is only received by the one who possesses a most ample portion (of previous righteous behavior) and great reward.

﴿أَدْفَعْ بِأَلْيِّ هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾

*“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).”*¹⁴⁵

And He said about his other counterpart:

﴿وَأِمَّا يَرَعْزَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾﴾

“And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good, etc.), then

¹⁴⁵ Fussilaat [41: 34-35]

seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.” ¹⁴⁶

In other instances, He clarified that gentleness and lenience is specifically for the believers to the exclusion of the disbelievers. He said:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ﴾

“Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.” ¹⁴⁷

And He, the exalted, said:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

“Muhammad is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves.” ¹⁴⁸

And He said:

﴿ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ﴾

¹⁴⁶ Fussilaat [41: 36]

¹⁴⁷ Al Maa'idah [5: 54]

¹⁴⁸ Al Fath [48: 29]

“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them.”

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Sternness in place of lenience is stupidity and idiocy while lenience in the place of sternness is weakness and cowardice.

إِذَا قِيلَ اِحْتُمْ فَقُلْ لِلْحِلْمِ مَوْضِعٌ

“If someone says have forbearance, then say forbearance has its place.”

وَحَلَمَ الْفَتَى فِي غَيْرِ مَوْضِعِهِ جَهْلٌ

“A young man having forbearance outside of its place is ignorant”

The Sixth Issue: Economics

The Quran has clarified its fundamentals which all of its branches trace back to, which is that the issues of economics trace back to two fundamentals:

The first: A good outlook regarding earning money.

The second: A good outlook regarding spending it in proper ways.

Look how Allah has opened up the paths and illuminated the way by which to earn money in His Book with means that are suitable to dignity and the religion. He said:

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾

“Then when the (Jumu'ah) Salât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.).” ¹⁵⁰

﴿وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ﴾

“(He knows that there will be) others travelling through the land, seeking of Allâh's Bounty.” ¹⁵¹

And He said:

¹⁵⁰ Al Jumu'ah [62: 10]

¹⁵¹ AL Muzammal [73: 20]

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

“There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.).” ¹⁵²

﴿إِلَّا أَنْ تَكُونُوا بِحُرْمَةٍ مِنْكُمْ﴾

“(O you who believe! Eat not up your property among yourselves unjustly) except it be a trade amongst you, by mutual consent.” ¹⁵³

And He said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ﴾

“And Allâh has permitted trading” ¹⁵⁴

And He said:

﴿فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا﴾

“So enjoy what you have gotten of booty in war, lawful and good” ¹⁵⁵

¹⁵² Al Baqarah [2: 198]

¹⁵³ An-Nisaa' [4: 29]

¹⁵⁴ Al Baqarah [2: 275]

¹⁵⁵ Al Anfaal [8: 69]

And there are other similar verses.

Look at how He orders with moderation in spending:

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ ﴾

“And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift).” ¹⁵⁶

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٧٧﴾ ﴾

“And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).” ¹⁵⁷

﴿ وَسْئَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ﴾

“And they ask you what they ought to spend. Say: “That which is beyond your needs.” ¹⁵⁸

¹⁵⁶ Al Israa' [17: 29]

¹⁵⁷ Al Furqan [25: 67]

¹⁵⁸ Al Baqarah [2:219]

Look at how He forbids from spending on what is not permitted:

﴿فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ﴾

“So will they continue to spend it; but in the end it will become anguish for them. Then they will be overcome.” ¹⁵⁹

¹⁵⁹ Al Anfaal [8: 36]

The Seventh Issue: Politics

The Quran has expounded on its fundamentals, illuminated its guideposts and clarified its methods. Politics (السياسة)

comes from the root verb سَاسَ (past tense) يَسُوسُ

(present/future tense) which is someone controlling matters and administering affairs. It is categorized into two categories: External and Internal.

As for the external, then it revolves upon two fundamentals:

The first: Preparation of sufficient power to repel and overtake the enemy. About this fundamental, Allah said:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ﴾

“And make ready against them all you can of power, including steeds of war to threaten the enemy of Allāh and your enemy.” ¹⁶⁰

The Second: Genuine unity assembled and gathered around this strength. He, the exalted, said about that:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

¹⁶⁰ Al Anfaal [8: 60]

“And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur’ân), and be not divided among yourselves.” ¹⁶¹

﴿وَلَا تَنَزَعُوا فَنَفْسُلُوا وَنَذْهَبَ رِيحَكُمْ﴾

“And do not dispute (with one another) lest you lose courage and your strength depart.” ¹⁶²

The Quran has clarified what comes secondarily to this of non-aggression agreements, peace treaties and cancelation of pacts when the matter requires that.

He said:

﴿فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ﴾

“So fulfill their treaty to them to the end of their term.” ¹⁶³

﴿فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾

“So long, as they are true to you, stand you true to them.” ¹⁶⁴

¹⁶¹ Aali I’mraan [3: 103]

¹⁶² Al Anfaal [8: 46]

¹⁶³ At-Tawbah [9:4]

¹⁶⁴ At Tawbah [9: 7]

﴿ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأَنْزِلْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ﴾

“If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).” 165

﴿ وَأَذِّنْ مِنْ رَبِّكَ وَاللَّهُ وَرَسُولُهُ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ

﴿ وَرَسُولُهُ ﴾

“And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the Mushrikûn (see V.2:105) and so is His Messenger.” 166

He ordered to have caution and carefulness against their plots and against their taking advantage of opportunities.

He said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ ﴾

165 Al Anfaal [8: 58]

166 At-Tawbah [9:3]

“O you who believe! Take your precautions.” ¹⁶⁷

﴿وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ﴾

“And let take their precautions. Those who disbelieve wish, if you were negligent of your arms” ¹⁶⁸

And there are other similar verses.

As for internal politics, then its issues trace back to spreading peace and calm within the society, preventing acts of oppression and returning rights to their proper recipients. The magnificent gems that internal politics revolve around are six:

The first: The religion. The religion has brought what will safeguard it. Accordingly, he (ﷺ) said:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ.

“Whoever changes his religion, then kill him.”

There is an extensive discouragement in this from changing or neglecting the religion.

The second: Lives. Allah legislated blood retribution in the Quran in order to safeguard them.

¹⁶⁷ An-Nisaa' [4: 71]

¹⁶⁸ An-Nisaa' [4: 102]

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ﴾

“And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment).” ¹⁶⁹

﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا﴾

“And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisâs, Law of Equality in punishment or to forgive, or to take Diya (blood money)].” ¹⁷⁰

The third: The intellects. The Quran has brought what will safeguard them. Allah, the exalted, said:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصٰبُ وَالْاَزْلٰمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ﴾

﴿لَعَلَّكُمْ تَفْلِحُوْنَ﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, AlAnsâb, and AlAzlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork.

¹⁶⁹ Al Baqarah [2: 179]

¹⁷⁰ Al Israa' [17: 33]

So avoid (strictly all) that (abomination) in order that you may be successful.” ¹⁷¹

And there has come in the hadeeth: “Every intoxicant is forbidden. Whatever intoxicates in large amounts then a small amount is forbidden.” the punishment was obligated upon the drinker of alcohol for the purpose of safeguarding the intellects.”

The fourth: The lineages. Allah legislated the punishment for fornication.

He said:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes.” ¹⁷²

The fifth: Reputations. In order to safeguard them, Allah legislated for the slanderous accuser to be lashed eighty times.

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes.” ¹⁷³

¹⁷¹ Al Maa'idah [5: 90]

¹⁷² An-Nur [24: 2]

The sixth: The wealth. In order to safeguard it, Allah legislated amputating the hand of the thief:

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ﴾

“Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allâh.” ¹⁷⁴

So it becomes obvious clear that following the Quran guarantees everything that is for the society's greater good internally and externally.

¹⁷³ An-Nur [24: 4]

¹⁷⁴ Al Maa'idah [5: 38]

The Eighth Issue: The Dominance of the Disbelievers over the Muslims

This caused confusion to the Companions of Allah's Messenger while he was still alive in their midst so Allah Himself, majestic and exalted, gave a heavenly verdict in His Book that removed this confusion. When what happened to the Muslims happened on the day of *Uhud* it confused them. So they said: How can the polytheism gain the advantage over us and be caused to dominate over us while we are upon the truth and they are upon falsehood? Allah gave them a verdict regarding that by saying:

﴿أَوْلَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدِ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا﴾

"(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?"

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His saying:

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

"Say: it is from yourselves." 176

175 Aali I'mraan [3: 165]

176 Aali I'mraan [3:165]

Was clarified exactly by His saying:

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أُرْسِلْتُمْ مَّا تَحِبُّونَ ۗ مِنْكُمْ مَنْ
يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۗ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ﴾

“And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you.” 177

So in this heavenly verdict, He clarified that the reason the disbelievers were unleashed against them came from the direction of their own selves and that it was their failure, differing about the matter and due to some of them disobeying the Messenger and aspiring for the world. This happened when the archers, who were at the base of the mountain repelling the disbelievers from approaching the Muslims from behind, became anticipant of getting war spoils as soon as they could once the disbelievers were seemingly defeated. So they abandoned the order of the prophet due to their ambition to attain a portion of worldly possession.

177 Aali Imraan [3: 152]

*The Ninth Issue: The Weakness of the Muslims Materially
and in Manpower in Comparison to the Disbelievers*

Allah has explained its cure in His Book. He explained that when He knows there is appropriate sincerity in the hearts of His slaves that from the results of such sincerity is that they will be dominant and overcome those who are more powerful than them. Accordingly when He, majestic and exalted, knew of appropriate sincerity from the participants of the pledge of *Ridhwan*, as He alluded to by saying:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ ﴾



“Indeed, Allāh was pleased with the believers when they gave their Bai’ā (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts.” ¹⁷⁸

-He explained that resulting from such sincerity; Allah enabled them to do what they previously could not. He said:

﴿ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ﴾

“And other (victories and war spoils) which are not yet within your power, indeed Allāh compasses them.” ¹⁷⁹

¹⁷⁸ Al Fath [48:18]

¹⁷⁹ Al Fath [48:21]

He explicitly stated that they were unable to do it and that He had fully encompassed it, so He enabled them upon it and made it as war booty for them due to what He knew of their sincerity.

As such, when the disbelievers besieged the Muslims, with a tremendous military siege, during the battle of the confederates, as mentioned in His statement:

﴿ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ ﴾



“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking.”¹⁸⁰

The cure for this weakness and military siege was sincerity for Allah and strong faith in Him.

﴿ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ. وَصَدَقَ اللَّهُ وَرَسُولُهُ. وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾ ﴾

¹⁸⁰ Al Ahzaab [33:10-11]

“And when the believers saw AlAhzâb (the Confederates), they said: “This is what Allâh and His Messenger (Muhammad ﷺ) had promised us, and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allâh).” 181

So from the results of that sincerity is what Allah mentioned by saying:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْفِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿١٥﴾ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿١٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّعُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿١٧﴾﴾

And Allâh drove back those who disbelieved in their rage; they gained no advantage (booty, etc.). Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All Strong, Almighty. And those of the people of the Scripture who backed them (the disbelievers) Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.” 182

181 Al Ahzaab [33:22]

182 Al Ahzaab [33:25-27]

They never imagined what Allah aided them with, which was the Angels and the wind:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾﴾

"O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of AlAhzāb (the Confederates)]. And Allāh is Ever All Seer of what you do." 183

Due to this, from the evidence of the authenticity of the religion of Islam, is that a small, weak faction holding fast to it overcomes one that is numerous, powerful and disbelieving:

﴿كَمْ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ ﴿٢٤٩﴾﴾

"How often has a small group overcame a mighty host by Allāh's Leave?" 184

183 Al Ahzaab [33: 9]

184 Al Baqarah [2: 249]

Accordingly, Allah called the day of Badr an Ayah (clear sign), a Bayyinah (clear evidence) and a Furqan (distinguishing criterion) due to its proving the authenticity of the religion of Islam.

He said:

﴿ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى

﴿ كَافِرَةٌ ﴾

“There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allâh, and as for the other (they) were disbelievers.” ¹⁸⁵

That was the day of Badr. He, the exalted, said:

﴿ كُتِبَ عَلَيْكُمُ الْمَقَاتِلُ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ

“...If you have believed in Allâh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of criterion (between right and wrong)” ¹⁸⁶

And that was the day of Badr:

﴿ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ ﴾

¹⁸⁵ Aali I'mraan [3: 13]

¹⁸⁶ Al Anfaal [8:41]

"...So that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence." 187

As validated by some scholars, that was the day of Badr. There is no doubt that a small weak group of believers defeating a numerous powerful group of disbelievers is an evidence that they are upon the truth and that Allah is the one who aided them, as Allah said about the battle of Badr:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ﴾

"And Allāh has already made you victorious at Badr, when you were a weak little force." 188

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلِفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾

"(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved." 189
The believers are those Allah promised to aid and those whose qualities He explained and distinguished from anyone else:

187 Al Anfaal [8:42]

188 Aali I'mraan [3:123]

189 Al Anfaal [8:12]

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾﴾

“Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.”¹⁹⁰

Then He distinguished them from anyone else by their characteristics, saying:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ بِالْأُمُورِ ﴿٤١﴾﴾

“Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salât. [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmîc Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).”¹⁹¹

This cure, which we already indicated as being the cure for military siege, has been indicated by Allah in Surah Al Munafiqoon as also being the cure for economic besiegement.

¹⁹⁰ Al Hajj [22:40]

¹⁹¹ Al Hajj [22:41]

That is found in His saying:

﴿ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ﴾

"They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." 192

What the hypocrites intended to do to the Muslims here is precisely economic besiegement. Allah has indicated that its cure is strong faith in Him and true turning to Him, majestic and exalted, as He said:

﴿ وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ۗ ﴾

"And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not." 193

This is because the One in whose hands are the treasures of the heavens and earth will not neglect the one taking recourse to him obeying him.

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَىٰ اللَّهِ

﴿ فَهُوَ حَسْبُهُ ۗ ﴾

192 Al Munafiqoon [63: 7]

193 Al Munafiqoon [63: 7]

“And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him.” ¹⁹⁴

He also explained that by His saying:

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ﴾

“and if you fear poverty, Allāh will enrich you if He will, out of His Bounty.” ¹⁹⁵

¹⁹⁴ At-Talaaq [65: 2-3]

¹⁹⁵ At-Tawbah [9: 28]

The Tenth Issue: The Problem of the Hearts Differing

He, the exalted, has explained in Surah Al Hashr that its cause is lack of intellect, by saying:

﴿تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ﴾

“You would think they were united, but their hearts are divided...”

Then He explained the reason, saying:

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

“That is because they are a people who understand not.” ¹⁹⁶

The remedy for weak intellect is enlightening it through following the light of revelation. This is because the revelation guides to the greater goods that the intellects fall short of. He, the exalted, said:

﴿أَوْمَن كَانَ مِيتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي

الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا﴾

¹⁹⁶ Al Hashr [59:14]

“Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?” ¹⁹⁷

So He explained in this verse that the light of faith revives those who were dead, and it illuminates the path for him to walk within. And He, the exalted, said:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

“Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darkness into light.” ¹⁹⁸

﴿أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِۦ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

“Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islāmic Monotheism).” ¹⁹⁹

There are other similar verses.

So in summary, all that is of a greater benefit for mankind, by which there is a structured world system, traces back to three categories:

¹⁹⁷ Al An'aam [6:122]

¹⁹⁸ Al Baqarah [2:257]

¹⁹⁹ Al Mulk [67: 22]

The first is: Repulsion of harms, well known with the people of Usool as **the essentials** (الضَّرُورِيَّات) which are summed up as repelling harm from the six things previously mentioned. Meaning: the religion, life, intellect, lineage, reputation and wealth.

The second is: Acquisition of benefits, well known with the people of Usool as **the needs** (الْحَاجِّيَّات). Included in its branches is: business transactions –for those that deem it as such, leasing and the generality of exchanged and shared benefits between individuals in a society in a legislated manner.

The third: Adorning one's self with noble character traits and conducting ones-self according to good mannerisms, which is well known to the people of Usool as **the improvers and completers** (التَّحْسِينَات وَالتَّيَمَّات). From its subsidiary branches are the traits of *fitrah* such as leaving the beard to grow, trimming the moustache, etc. Also from its branches are the forbiddance of contemptuous things and spending to support poor relatives.

It is impossible to find other than the religion of Al Islaam that will safeguard all of these benefits more than anything else through wise and peaceful methods.

(Allah said:)

﴿الرَّكْنُ أَحْكَمُ آيَاتِهِ ثُمَّ فَصَّلَتْ مِنْ لَدُنِّ حَكِيمٍ خَيْرٍ ﴿١﴾﴾

“Alif-Lâm-Râ. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allâh), Who is All-Wise and Well-Acquainted (with all things).”²⁰⁰

وَصَلَّى اللهُ وَسَلَّمَ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ

²⁰⁰ Hud [11:1]

NOTES