Islam:

Goal and Mechanisms

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

(٢:٢١٣)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللّٰهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللّٰهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللّٰهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴿٢١٣﴾

[2:213] Sarwar

At one time all people were only one nation. God sent Prophets with glad news and warnings. He sent the Book with them for a genuine purpose to provide the people with the ruling about disputed matters among them. No one disputed this matter except those who had already received evidence before. Their dispute was only because of their own hostility. To deal with this dispute, God, through His will, sent guidance to the believers. God guides to the right path whomever He wants.

Acknowledgemants

Dare to accept that a human being's knowledge is a corporate product where every entity has a share in directly or otherwise. The same is true in this respect. I owe many friends and family members a salute for helping to produce this piece of information. I do appreciate their contributions. Some extended their help when needed; in particular, I praise Mrs. Huma Safi for helping in tracing some verses of the holy Quran, and some cautioned against the consequences of treating such a delicate issue.

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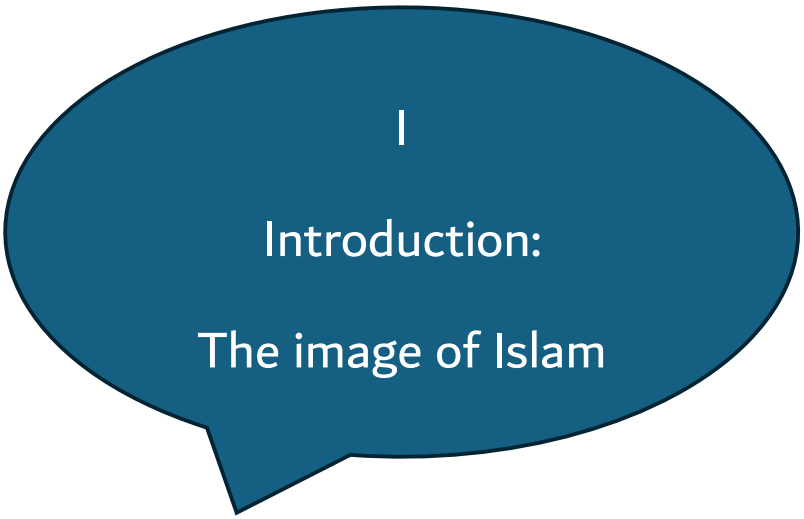
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1.1 The Central Claim,1.2 The Rival Claims,1.3 The Misunderstandings, 1.4 Roadmap

There are two common images of Islam present: the peace-loving and the militant ones, both based on their interpretations of the Holy Quran and Hadith. It is beneficial to remind the reader of basic primary sources of religion and the derivative knowledge derived from those sources.

The holy Quran is the basis of religion, but it contains more than decrees and recommendations, and Hadith are

practical guides based on Divine orders. Derivative knowledge is Tafsirs that are based on the holy Quran and Hadith.

Four questions are at the pivot of this introduction. The central claim of this essay will be introduced in the first section. The rival claims are discussed in the following section. Next, we will examine what I call misunderstandings, which I will group into two categories: Universal and Internal. The chapter ends by introducing the roadmap.

1.1 The central Claim

Religion/ Dien of Islam is the core subject of this essay. The aim is to show that, based on Quranic verses, Islam is a man-centered religion because it is mainly sent down to guide man while they dispute (2:213). By man -centered, I mean the following:

1. Islam is sent down to guide human beings to the right path.

2. It means that human beings' physical and spiritual well-being and welfare are the purpose of this religion.

In this essay, Islam means the last completed version of all Abrahamic religions, as per (9:111), which was revealed to Prophet Muhammad to guide human beings to the true and right path.

Verse 2:213 says why the Almighty God has sent scriptures and prophets to a community.

(٢:٢١٣)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

[2:213] Maududi

In the beginning all the people followed the same way. (Afterwards there came a change and differences arose). Then Allah sent Prophets to give good tidings to those who followed the Right Way and warnings to those who swerved from it. And He sent down with them the Book based on the Truth so that it should judge between the people concerning their differences. (Differences arose not because people were not given the knowledge of the Truth in the beginning, nay), differences arose between those very people who had been

given clear teachings, and (for no other reasons than that) they wanted to tyrannize over one another. So Allah, by His leave, guided those who believed in the Prophets to the Truth about which they had differed; AIIah guides whomever He pleases to
the Right Way.

(9:111)

۞ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

[9:111] Maududi

Surely Allah has purchased of the believers their lives and their belongings and in return has promised that they shall have Paradise. They fight in the Way of Allah, and slay and are slain. Such is the promise He has made incumbent upon Himself in the Torah, and the Gospel, and the Qur'an. Who is more faithful to his promise than Allah? Rejoice, then, in the bargain you have made with Him. That indeed is the mighty triumph.

Because people differ(43:65)



٦٣ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ

63 When Jesus came with the clarifications, he said, "I have come to you with wisdom, and to clarify for you some of what you differ about. So fear Allah, and obey me.

٦٤ إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

64 Allah is my Lord and your Lord, so worship Him—this is a straight path."

٦٥ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ

65 But the factions differed among themselves. So woe to the wrongdoers from the suffering of a painful Day.

Source: Quran, Arabic English, Clear Quran. Translated by Talal Itani.www.clearequran.com

(45:17)

وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴿١٧﴾

[45:17] Sahih International

And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Hud (The Prophet Hud) 11:118

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ(١١٨)

And had thy Sustainer so willed, He could surely have made all mankind one single community: but [He willed it otherwise, and so] they continue to hold divergent views' (asad)
Suffice to remind Verses (90:8-10; 8:11-12; 39:7,41). That Islam is meant to guide human beings.

The central claim is based on Quranic Ayas;

1. The aim of Islam has always been guidance;
2. God is free from any need, but does not want humankind to go astray.
3. Islam forbids what is harmful and recommends what is in the interest of mankind;
4. Islam considers individual capacity and impairments (5:6; 2:256);
5. Islam is based on Freedom of choice (39:7,41;).

(39:7)

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴿٧﴾

[39:7] Sarwar
If you disbelieve, know that God is certainly independent of you. He does not want disbelief for His servants. If you give thanks, He will accept it from you. No one will be responsible

for the sins of others. To your Lord you will all return and He will tell you about what you have done. He knows best what the hearts contain

(39:41)

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ﴿٤١﴾

[39:41] Sarwar

(Muhammad), We have revealed the Book to you for mankind in all truth. Whoever seeks guidance does so for his own good. Whosoever goes astray goes against his own soul. You are not their representative.

(90:8-16)

٨ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ	8 Did We not give him two eyes?
٩ وَلِسَانًا وَشَفَتَيْنِ	9 And a tongue, and two lips?
١٠ وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ	10 And We showed him the two ways?
١١ فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ	11 But he did not brave the ascent.
١٢ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ	12 And what will explain to you what the ascent is?
١٣ فَكُّ رَقَبَةٍ	13 The freeing of a slave.
١٤ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ	14 Or the feeding on a day of hunger.
١٥ يَتِيمًا ذَا مَقْرَبَةٍ	15 An orphan near of kin.
١٦ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ	16 Or a destitute in the dust.

Source: Quran, Arabic English, Clear Quran. Translated by Talal Itani.www.clearequran.com

Based on Quranic verses, the central claim that Islam is for guiding people to the right path is proven.
What does the Right Path mean? It, in a nutshell, means physical and spiritual well-being and welfare, the way to peace.
Let us see what the rival claims are based on.

1.2 The Rival Claims

The religion of Islam, which is called in Islamic literature as (Dien), and is distinguished from what is called Madhhab, meaning the way of practicing a religion. The central claim of this essay is that Islam is a man-centered religion. In other words, Islam means Physical and spiritual well-being and welfare of human beings, that is, a man-centered religion, not a coercive and violent one, and helps believers through certain mechanisms provided by the holy Quran and by the teachings of the Prophet, peace be upon him, to reach a certain level of ethical excellence.
There are rival claims, presenting Islam as a violent and coercive religion or a pure worshiping religion. These claims

are considered here as misunderstandings and will be discussed here, because Chapters (17:22-39) and (24:54-62), Chapter 4 entirely, provide the code of conduct/behavior for every believer. These codes of behavior do not support the rival claims at all.

There are mainly two rival claims: the claim that Islam is a worshipping religion because it is a monistic religion and human beings are created to worship the only almighty God, the creator of heaven and what exists between them. There are seemingly reasonable argumants to support it.

- Yes, Islam is a monistic religion because the main message of Islam is: there is a god to worship him and obey Him and His messenger.
- Yes, God says (51:56),

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ(٥٦)

[51:56] Asad

And [tell them that] I have not created the invisible beings and man to any end other than that they may [know and] worship Me.

(2:21)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴿٢١﴾

[2:21] Sarwar

People, worship your Lord who created you and those who lived before you, so that you may become pious.

But it is equally arguable that:

1. Worship means following the guidance and obedience of the only God without associates. It means surrendering to him by following his orders.

2. The same word is also used about all creatures worshiping the Almighty God.
3. The main and key argument is that the Holy Quran and the Prophet (PBUH) are sent to guide the (Ibad) to the Right Path, the path chosen by God to be followed by human beings, while God is free of need.
4. Worshiping God is a way of following the right path. Worshiping God means obeying Him. Remind the verses on Salaat:

(2:45)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴿٤٥﴾

[2:45] Sarwar

Help yourselves (in your affairs) with patience and prayer. It is a difficult task indeed, but not for the humble ones

(2:177)

۞ لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

[2:177] Sarwar

Righteousness is not determined by facing East or West during prayer. Righteousness consists of the belief in God, the Day of Judgmant, the angels, the Books of God, His Prophets; to give money for the love of God to relatives, orphans, the destitute, and those who are on a journey and in urgent need of money, beggars; to set free slaves and to be steadfast in prayer, to pay the religious tax (zakat) to fulfill one's promises, and to exercise patience in poverty, in distress, and in times of war. Such people who do these are truly righteous and pious.(9:103)

God has guided believers that praying helps us be in direct contact with our creator, and it prevents us from going astray. It means prying/worshiping God is a way of

thankfulness and a mechanism that keeps us on the right path.

Al-'Ankabut (The Spider) 29:45

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ(٤٥)

[29:45] Sarwar

(Muhammad), recite to them what has been revealed to you in the Book and be steadfast in prayer; prayer keeps one away from indecency and evil. It is the greatest act of worshipping God. God knows what you do.

(39:7) says:

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴿٧﴾

[39:7] Asad

If you are ingrate, behold, God has no need of you; nonetheless, He does not approve of in-gratitude in His servants: whereas, if you show grati-tude, He approves it in you. And no bearer of burdens shall be made to bear another's burden. In time, unto your Sustainer you all must return, and

then He will make you [truly] understand all that you were doing [in life]: for, verily, He has full knowledge of what is in the hearts [of man].

Based on all those verses, it is a logical and right claim to belief worshiping god is beneficial for the individual believer.

The second claim paints a frightening picture: Islam as a violent, subversive, and coercive religion that imposes its will and way of belief. It claims that the holy Quran is a low scripture and it has to be put into practice through the establishmant of an Islamic governmant. In a way, it takes responsibility for the Islamization of society. Such a claim is an evident regression, because, based on verses of the holy Quran, there is no (Ikrah) and no Haraj) in Islam religion. And not to ignore that God says:

Al-Baqara (The Cow) 2:177Worshiping the Almighty God is believing and trusting Him, obeying God and His apostle (3:32, 132; 4:13,59,80; 5:92; 8:1,20,46; 24:52).

When God says, in (39:7),'if you are ingrate, God has no need of you; nonetheless, He has not approved of ingratitude in his servants...' it means that worshiping God is up to the individual. Worshiping God is a way to thank our Creator. As

human beings, we are also thankful to those who help us in our daily life.

It is not logical to think Islam is a worshipping religion when we believe that God is free of need if someone chooses His recommended path or not, since he is the One who guides whom he wishes and he is the only Creator.

The second rival claim paints the religion of Islam as a coercive and violent one. The critics point to the Hijab and forcing people to pray, or changing one's Madhhab, as living evidence of coercion. They are wrong, but we will discuss these issues later on.

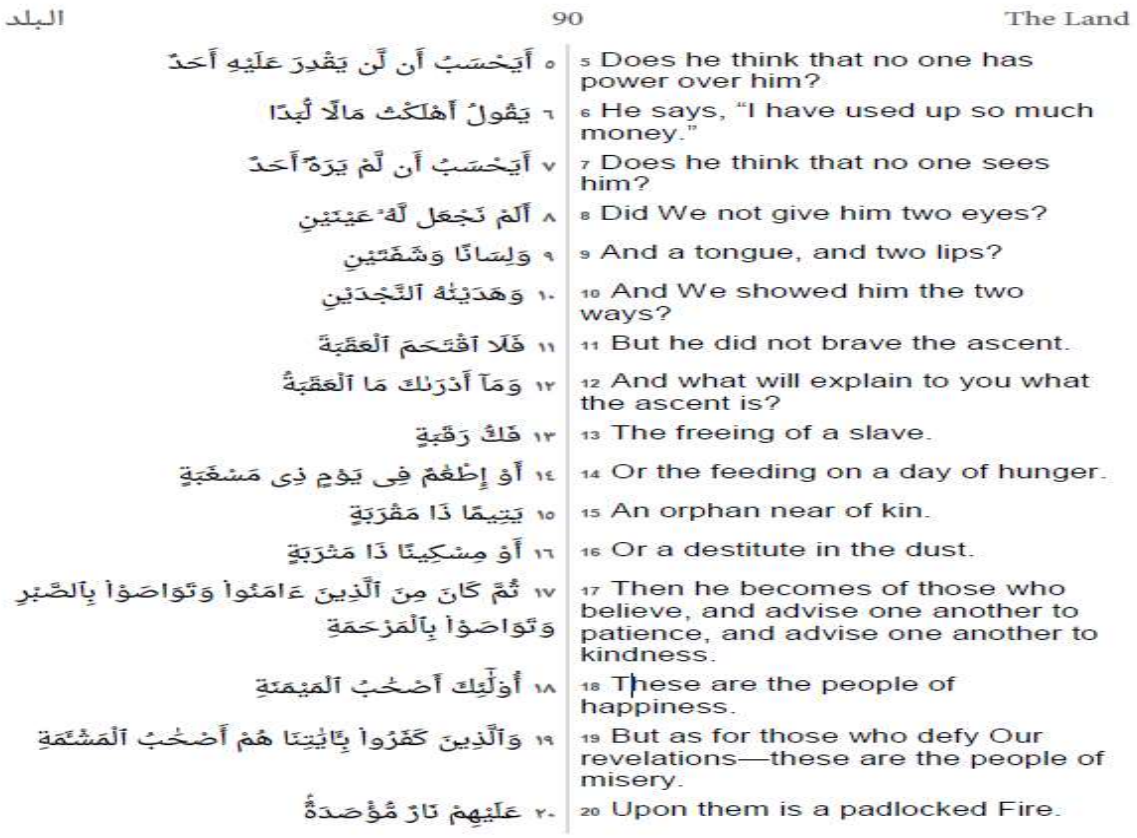
The truth is that Islam is a peaceful religion, and freedom of choice is the basic principle. This assertion is based on verses (5:6; 10:99;76:29) of the holy Quran. One can read in these verses that God has shown two paths, who want to follow the right path and be thankful; it is in their own benefit. (39:41)

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ﴿٤١﴾

39:41]] Sahih International

Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for [the benefit of] his soul; and

whoever goes astray only goes astray to its detrimant. And you are not a manager over them.



البلد	90	The Land
٥ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ	5	Does he think that no one has power over him?
٦ يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا	6	He says, "I have used up so much money."
٧ أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ	7	Does he think that no one sees him?
٨ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ	8	Did We not give him two eyes?
٩ وَلِسَانًا وَشَفَتَيْنِ	9	And a tongue, and two lips?
١٠ وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ	10	And We showed him the two ways?
١١ فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ	11	But he did not brave the ascent.
١٢ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ	12	And what will explain to you what the ascent is?
١٣ فَكُّ رَقَبَةٍ	13	The freeing of a slave.
١٤ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ	14	Or the feeding on a day of hunger.
١٥ يَتِيمًا ذَا مَقْرَبَةٍ	15	An orphan near of kin.
١٦ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ	16	Or a destitute in the dust.
١٧ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ	17	Then he becomes of those who believe, and advise one another to patience, and advise one another to kindness.
١٨ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ	18	These are the people of happiness.
١٩ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ	19	But as for those who defy Our revelations—these are the people of misery.
٢٠ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ	20	Upon them is a padlocked Fire.

Quran, Arabic English, Clear Quran. Translated by Talal Itani.www.clearequran.com

God asks the human being to obey him and his apostle {3:13,32; 4:59,69,80; 33:71; 47:33}, but has compulsion and coercion forbidden (verses: 2:256; 5:6; 10:99; 22:78). (2:256)

٢٥٦ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

256 There shall be no compulsion in religion; the right way has become distinct from the wrong way. Whoever renounces evil and believes in Allah has grasped the most trustworthy handle; which does not break. Allah is Hearing and Knowing.

Quran, Arabic English, Clear Quran. Translated by Talal Itani.www.clearequran.com

(5:6)

٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ

6 O you who believe! When you rise to pray, wash your faces and your hands and arms to the elbows, and wipe your heads, and your feet to the ankles. If you had intercourse, then purify yourselves. If you are ill, or travelling, or one of you returns from the toilet, or you had contact with women, and could not find water, then use some clean sand and wipe your faces and hands with it. Allah does not intend to burden you, but He intends to purify you, and to complete His blessing upon you, that you may be thankful.

Quran, Arabic English, Clear Quran. Translated by Talal Itani.www.clearequran.com

(10:99)

٩٩ وَلَوْ شَآءَ رَبُّكَ لَـَٔامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ

99 Had your Lord willed, everyone on earth would have believed. Will you compel people to become believers?

(22:78)

٧٨ وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ

78 And strive for Allah, with the striving due to Him. He has chosen you, and has not burdened you in religion—the faith of your father Abraham. It is he who named you Muslims before, and in this. So that the Messenger may be a witness over you, and you may be witnesses over the people. So pray regularly, and give regular charity, and cleave to Allah. He is your Protector. What an excellent Protector, and what an excellent Helper.

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Quran, Arabic English, Clear Quran. Translated by Talal Itani.www.clearequran.com

(76:29)

إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا﴿٢٩﴾

[76:29] Ahmed Ali

This surely is a reminder: Therefore, whosoever desires may take the way to his Lord.

(74:31,38,54,55)

Let’s see what kariha and (Haraj) mean in those verses.

According to the Dictionary of the Holy Quran[1], Kariha means against one's will, dislike, compulsion.

Kariha كَرِهَ **Kariha كَرِهَ**

honourable. ***Karîmun/Karîman*** كريم / كريما (*acc.*): Noble; Worthy of respect, Honourable, Holy; Kind; Generous; Beneficent; Gracious; Agreeable; Fruitful; Fair; Grace; Rich; Respectful. The word *Karîm* كريم has occurred in The Holy Qur'ân as adjective for Allâh, for The Holy Prophet, Gabriel, Holy Qur'ân, Place of reward, the Throne of Majesty, Joseph and for provisions. Thus according to the contents and its place in a phrase

be averse from, loathe, abhor, detest, be unwilling. *Karhun / Kurhun* كَرْه / كُرْه: Difficult; Disagreeable; Against one's will; Pain; Grief. *Kârihun* كارِه: One who dislikes or is averse from anything. *Makrûhun* مكروه: Hateful; Abominated. *Karraha* كره: II. To render hateful or difficult. *Akraha* إكراه: IV. To compel one to a thing against his will. *Ikrâhun* إكراه: Compulsion.

[1] Dictionary of the Holy Quran ARABIC WORDS - ENGLISH MEANINGS (With Notes) (2010). By ‘Abdul Mannân ‘Omar Translator, The Holy Qur’ân (Arabic - English)

distress, critical situation; to commit an offence; prohibition, to impede; to refrain from doing. Of this root, حَرَجٌ *ḥaraj* occurs 15 times in the Qur'an.

حَرَجٌ *ḥaraj* **I** [n.] **1** crime, sin, blame, reproach, censure (48:17) لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ *no blame/censure attaches to the blind, the lame, or the sick [for not fighting]* **2** hardship, burden (5:6) مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ *God does not desire to place any hardship on you* **3** difficulty, constriction, impediment, constraint (4:65) فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِى أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ *but no, by your Lord, they will not believe until they seek your arbitration in what has erupted between them and then will find no constraint in their hearts regarding your judgement* **II** [v. n. used adjectivally (also read as: حَرِجٍ *ḥarij* quasi-pass. part.)] that which is oppressed or constricted (6:125) وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى السَّمَاءِ *but whomsoever He wishes to lead astray, He makes narrow his breast as if he was ascending into the sky.*

Haraj[2] means:

We have seen that God the Almighty has given the freedom of choice between the two paths shown by him to human beings, and there is also no restriction concerning performing Islamic rituals. Based on Quranic verses, the clear-cut conclusion is that the second claim has no Quranic basis. Let us turn to the misunderstandings about Islam.

[2] Koninklijke Brill NV, Leiden, The Netherlands (2008). ARABIC-ENGLISH DICTIONARY OF QUR'ANIC USAGE. Vol.85.BY
ELSAID M. BADAWI
MUHAMMAD ABDEL HALEEM. Leiden: Brill, The Netherlands.

1.3 The misunderstandings

The religion of Islam is the most misunderstood and misconceived. To argue that this misunderstood religion is for guiding humankind to physical and spiritual well-being and welfare requires introducing what is misunderstood. The misunderstandings will be discussed briefly here in two sections under two headings.

The Universal misunderstandings about Islam are those found in every community everywhere in the East and West, such as:

A. Islam as a separate and independent monist religion belonging to the Abrahamic religious group.

B. Political Islam and Islamophobia.

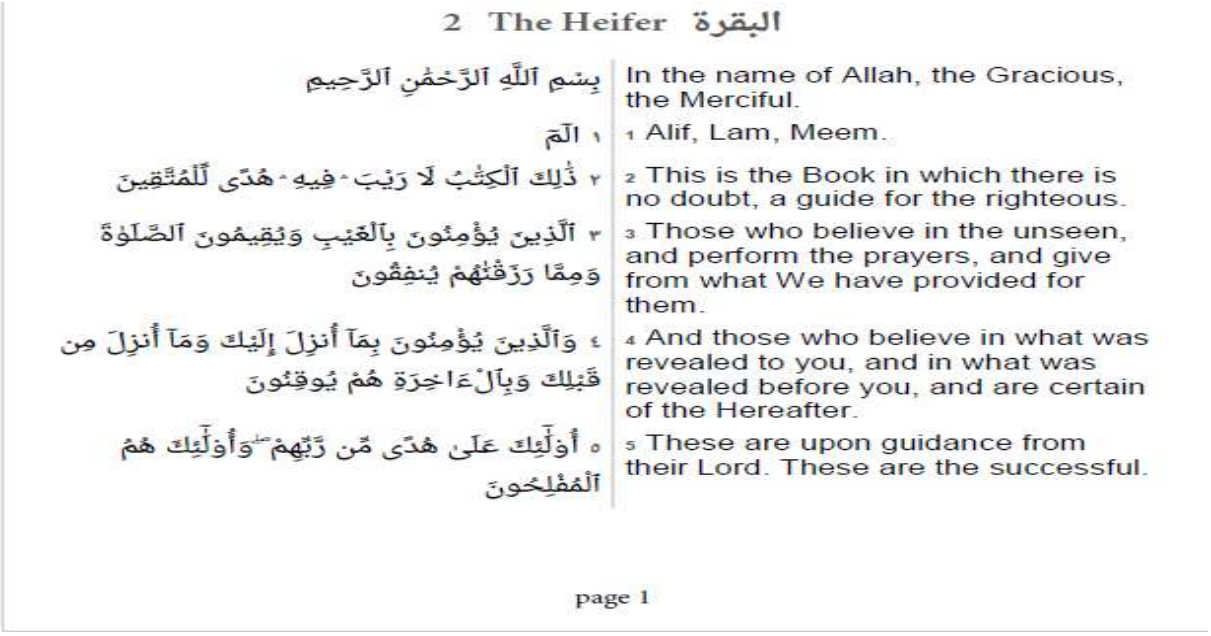
The second category of misunderstandings I call internal, because they are found in Islamic countries, inside Muslim communities.

1. Universal misunderstandings

Misunderstandings under this category are very common. They are called misunderstandings because they are not based on misinformation and misinterpretations.

A. Islam is not a separate and independent religion, but the last and completed version of all other monistic, Abrahamic religions, called Judaism and Christianity. Verses of the Holy Quran revealed to Prophet Mohammad (PBUH) say the truth:

Islam is not a separate and isolated religion of the Abrahamic religions, as is believed, because the holy Quran says they are parts of one religion sent down by the only one Almighty God to different people throughout history from Abraham down to Prophet Mohammad. Let me refer you to the following verses: (2:2-5)



2 The Heifer البقرة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ الٓمٓ	1 Alif, Lam, Meem.
٢ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ	2 This is the Book in which there is no doubt, a guide for the righteous.
٣ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	3 Those who believe in the unseen, and perform the prayers, and give from what We have provided for them.
٤ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ	4 And those who believe in what was revealed to you, and in what was revealed before you, and are certain of the Hereafter.
٥ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ	5 These are upon guidance from their Lord. These are the successful.

page 1

Source: Quran, Arabic- English Quran, Clear Qurak. Translated by Tala Itani.www.clearequran.com

(٢٢:٧٨)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

[22:78] Sarwar

Strive steadfastly for the Cause of God. He has chosen you but has not imposed on you hardship in your religion, the noble religion of your father, Abraham. God named you Muslims before and in this Book, so that the Messenger will witness (your actions) and will be the witness over mankind. Be steadfast in your prayer, pay the religious tax, and seek protection from God; He is your Guardian, a gracious Guardian and Helper

God's message to people(2:21):

٢١ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ	21 O people! Worship your Lord who created you and those before you, that you may attain piety.

Source: Quran, Arabic- English Quran, Clear Qurak. Translated by Tala Itani.www.clearequran.com

Abraham and Moses named too Mujslims(2:132,133, 136; 10:84).

(2:132)

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴿١٣٢﴾

[2:132] Ahmed Ali

And Abraham left this legacy to his sons, and to Jacob, and said: "O my sons, God has chosen this as the faith for you. Do not die but as those who have submitted (to God)."

(2:133)

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ﴿١٣٣﴾

[2:133] Ahmed Ali

Were you present at the hour of Jacob's death? "What will you worship after me?" he asked his sons, and they answered: "We shall worship your God and the God of your fathers, of

Abraham and Ishmael and Isaac, the one and only God; and to Him we submit."

(2:136)

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴿١٣٦﴾

(10:84)

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُم مُّسْلِمِينَ﴿٨٤﴾

[10:84] Ahmed Ali

Moses said: "O my people, if you do believe in God place your trust in Him if you are obedient."

(7:157))

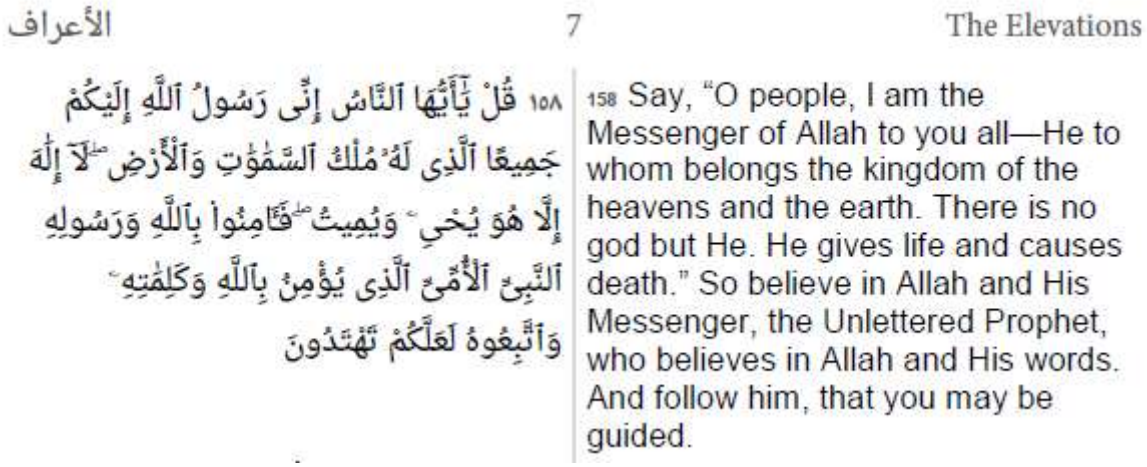
١٥٧ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

who believe in Our signs.

157 Those who follow the Messenger, the Unlettered Prophet, whom they find mentioned in the Torah and the Gospel in their possession. He directs them to righteousness, and deters them from evil, and allows for them all good things, and prohibits for them wickedness, and unloads the burdens and the shackles that are upon them. Those who believe in him, and respect him, and support him, and follow the light that came down with him—these are the successful.

Source: Quran, Arabic- English Quran, Clear Qurak. Translated by Tala Itani.www.clearequran.com

(7:158)



الأعراف 7 The Elevations

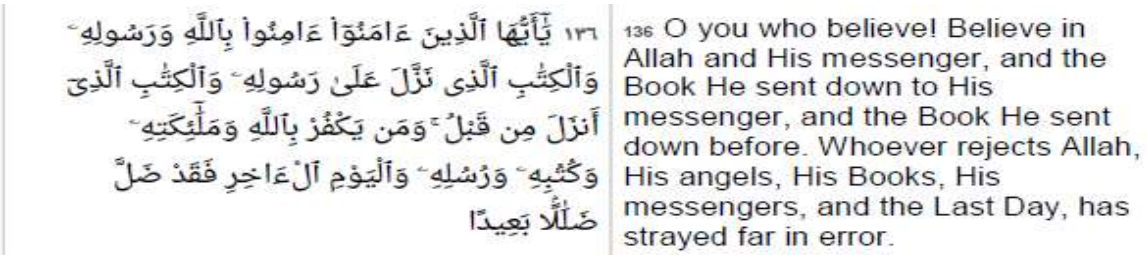
١٥٨ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

158 Say, "O people, I am the Messenger of Allah to you all—He to whom belongs the kingdom of the heavens and the earth. There is no god but He. He gives life and causes death." So believe in Allah and His Messenger, the Unlettered Prophet, who believes in Allah and His words. And follow him, that you may be guided.

Source: Quran, Arabic- English Quran, Clear Qurak. Translated by Tala Itani.www.clearequran.com

An-Nisa (The Woman) 4:136

Source: Quran, Arabic- English Quran, Clear Qurak. Translated by Tala Itani.

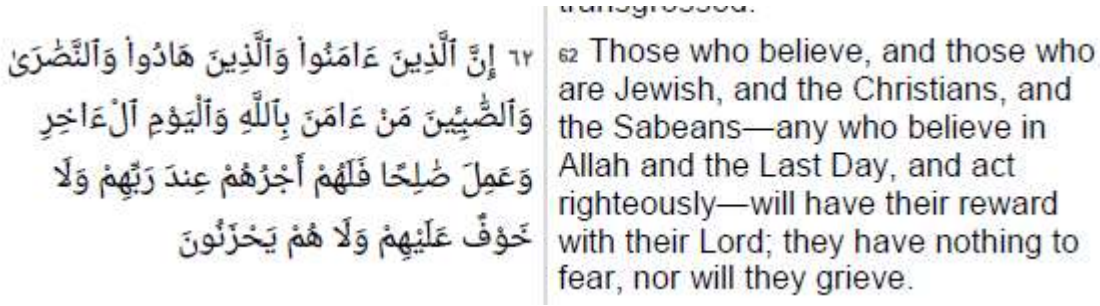


١٣٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا

136 O you who believe! Believe in Allah and His messenger, and the Book He sent down to His messenger, and the Book He sent down before. Whoever rejects Allah, His angels, His Books, His messengers, and the Last Day, has strayed far in error.

Source: Quran, Arabic- English Quran, Clear Qurak. Translated by Tala Itani.www.clearequran.com

Source: Quran, Arabic- English Quran, Clear Qurak. Translated by Tala Itani.www.clearequran.com



٦٢ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

62 Those who believe, and those who are Jewish, and the Christians, and the Sabeans—any who believe in Allah and the Last Day, and act righteously—will have their reward with their Lord; they have nothing to fear, nor will they grieve.

البقره آیه (۴) ایمان

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴿٤﴾

(2:62)

نَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴿٦٢﴾

[2:62] Ahmed Ali

Surely the believers and the Jews, Nazareans and the Sabians, whoever believes in God and the Last Day, and whosoever

does right, shall have his reward with his Lord and will neither have fear nor regret.

Quran is revealed to the sealing Prophet with the same message all prophets conveyed to their communities, but this scripture, as the last one, addresses mankind as a whole. As we can read, Prophet Abraham and Moses called themselves Muslims, meaning the prophets of the only creator and the only religion recommended by him.

It is clear-cut that what are called Abrahamic Religions, are one religion called Islaam, which is complete and revealed by the Holy Quran to Prophet Muhammad (PBUH).

B. Political Islam and islamophobia:

Political Islam and islamophobia are misunderstandings because both are based on the actions of a minority of believers who misunderstood their own religion. There is no such thing as Political Islam, because religion is a way of life, it is based on freedom of choice and coercion, compulsion free. It is handy to ask what makes things political, to make a religion political too. What makes a thing political are two elements:

1. every action in authority that affects public affairs, and

2. power is the main currency op politics. In Islam, power that coerces and compels does not exist. Islam is open to everyone, which makes it resemble a public good, but it is not, because it is not a property owned by some agent. The Earth belongs to everyone, but not to anyone.

As far as Islamophobia is concerned, the hatred directed at Islam is a misunderstanding, based not on knowledge about Islam, but on behavior of a minority of believers.
Islamophobia targets the wrong subject, which is innocent, because based on actions of a minority, hate the religion that the very minority has mis understood.
What a minority is doing in the name of religion is misusing the real Islam.

Notice what verse (29:46) says and what verse [16:125], says concerning dealing with people.

(29:46)

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴿٤٦﴾

[29:46] Sarwar

Do not argue with the People of the Book except only by the best manner, except the unjust among them. Tell them, "We believe in what is revealed to us and to you. Our Lord and your Lord is one. We have submitted ourselves to His will".

(16:125) says:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

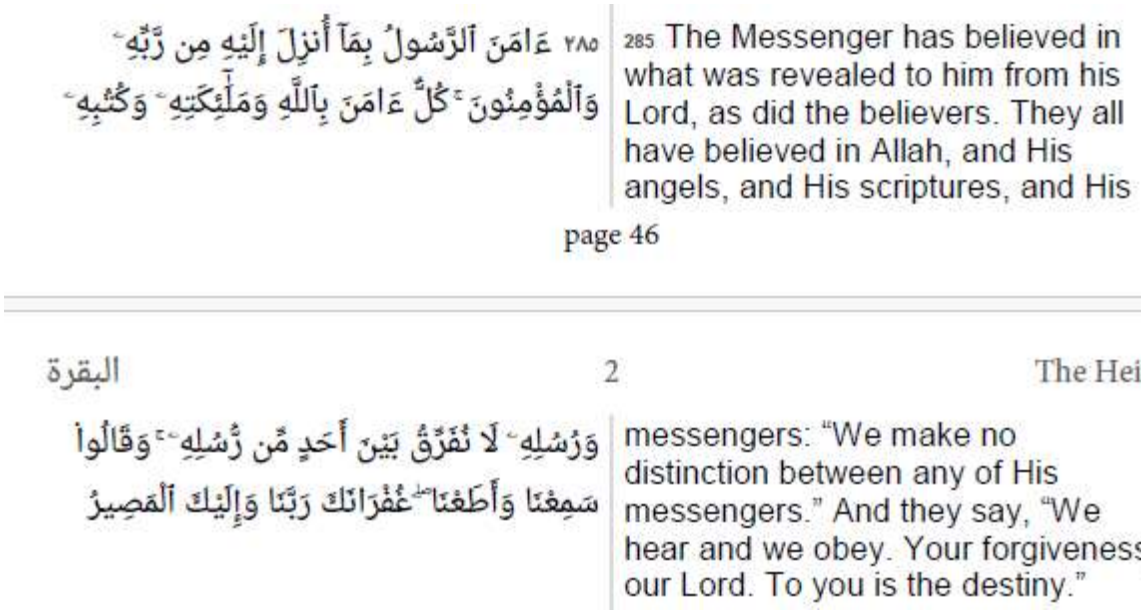
[16:125] Maududi

(O Prophet), call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right Way.

It is shown, based on God's verses quoted here, that what a minority believes and is trying to fulfil is not what Islam is about.

Verse (2:285) lays the necessary conditions for being a

Muslim



٢٨٥ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ

285 The Messenger has believed in what was revealed to him from his Lord, as did the believers. They all have believed in Allah, and His angels, and His scriptures, and His

page 46

البقرة 2 The Heifer

وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ

messengers: "We make no distinction between any of His messengers." And they say, "We hear and we obey. Your forgiveness, our Lord. To you is the destiny."

Source: Quran, Arabic-English. Translated by Talal. Itani.

2. Internal misunderstandings

In this section, I would like to discuss those internal misunderstandings that negatively affect the image of Islam and Muslims altogether. Reductionism in religious education, groupthink, and the hijab are three misunderstood issues to be discussed here.

A. Reductionism:

It is a common and effective way to teach basics as simply as possible. In science, we have models and Occam's razor principle. As far as religion is concerned, it is very significant as well to teach the fundamantal principles first. I mantion

what is taught as (the Five Pillars of Islam: Tashahhud, Prayer, Fasting, Zakat, i.e., a financial obligation for those capable of paying, and pilgrimage).

They are practical evidence of Belief, not the basic pillars of belief. Necessary condition to become a believer is to believes in God, in his scriptures, angels, Prophets, the last day, and the resurrection as mantioned in verses (2:285) and (4:136).

These five pillars Reduces Islam to 5 rituals. Since the majority have no financial power and is not obliged to Pay Zakat and perform Haj, Being a Muslim in practice comes to Saying Shahadah, praying and fasting once a year. This is not the only outcome of this educational reductionism, but it ignores more. Teaching the code of conduct/ behavior helps the believer to stay on the right path. The emphasis is on praying daily; while praying has two functions: remembering God to thank him and ask for Guidance, and keeping him on the right path. Chapter (107) guide us:

الماعون	107	Assistance
١ أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ	1 Have you considered him who denies the religion?	
٢ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ	2 It is he who mistreats the orphan.	
٣ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ	3 And does not encourage the feeding of the poor.	
٤ فَوَيْلٌ لِّلْمُصَلِّينَ	4 So woe to those who pray.	
٥ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ	5 Those who are heedless of their prayers.	
٦ ٱلَّذِينَ هُمْ يُرَآءُونَ	6 Those who put on the appearance.	
٧ وَيَمْنَعُونَ ٱلْمَاعُونَ	7 And withhold the assistance.	

Source: Quran, Arabic-English. Translation by Talal Itani.

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The five pillars are key evidence/manifestations of belief; they do not form the foundations of being a Muslim. verses (2:1-5, 285; 4:136; 5:96; 7:158) set the foundation of belief in Islam.

Teaching religion based on the logic behind God's recommendations and orders is a missing part. God is all-knowing and wise, and its religion is logical.

B. Groupthink: It is a natural phenomenon. Because groups form based on belief systems and the same thinking patterns. We remember what god said in (30:32:


فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا
تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا
تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

[30:32] Maududi

. . . (31), those who have split up their religion and have become divided into sects, each party exulting in what they have.

‘The term Groupthink was coined by psychologist Irving Janis in 1972’[3].

Moreover, the so-called five pillars of Islam neglect many key requisites of significant values, such as good deeds, helping people in need, including parents, orphans, travelers in need, and those who ask for help. This will certainly be shown by the chapters that follow.

Moreover, the system does not teach the logic or the reasons behind the recommandations and orders of God, the benevolent and merciful.

[3] . Robert Jackson and George Sorensen (2007). Introduction to International Relations, Theories and approaches. Third edition. Oxford: Oxford University Press.

We remember what god said in (30:32:


فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا
تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا
تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

[30:32] Maududi

. . . (31), those who have split up their religion and have become divided into sects, each party exulting in what they have.

Think of monistic religions as think -groups who have split their religion, because there are many sects among them.

‘The term Groupthink was coined by psychologist Irving Janis in 1972[4]’ .

C. Hijab: It is misunderstood both in Muslim circles and in the West as well.

[4] Robert Jackson and George Sørensen (2007). Introduction to International Relations, Theories and approaches. Third edition. Oxford: Oxford University Press.

- In the West, the hijab is seen as a sign of oppression that is imposed on girls and women, not as an individual choice. When the hijab is banned based on that conception by a government, the individual choice is automatically banned as well.

- Among Muslim communities, the Hijab is also misunderstood because it varies in forms, and it means Hijab is a uniform based on interpretations. Let us turn to the Holy Quran on this controversy.

1. Hijab is a voluntary individual decision because, according to (39:7,41; 80:11-12; 90:810) every individual is free to choose whether to be a Muslim or not. There is no compulsion (2:256), according to the verses of the holy Quran.

2. God forbid extremism in chapter 4, verse 171(4:171):

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓۚ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٞۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا

[4:171] Asad

O FOLLOWERS of the Gospel! Do not overstep the bounds [of truth] in your religious beliefs, and do not say of God anything but the truth. The Christ Jesus, son of Mary, was but God's Apostle - [the fulfilmant of] His promise which He had conveyed unto Mary - and a soul created by Him. Believe, then, in God and His apostles, and do not say, "[God is] a trinity". Desist [from this assertion] for your own good. God is but One God; utterly remote is He, in His glory, from having a son: unto Him belongs all that is in the heavens and all that is on earth; and none is as worthy of trust as God.

This overstep (TaGhglue) means adding to what Allah the Almighty has ordered, and violence, and aggressiveness are different ways of transgression. Because it violates the borders set by God. It is relevant to mantion a very controversial question of the Hijab. Quranic Verses on hijab prescribe the private parts. Let's read them one after the other.

Al-A'raf (The Heights) 7:26

يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

[7:26] Maududi

O Children of Adam! Indeed, we have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed.

Notice what is considered ‘the finest '.

There are two basic decrees on Hijab in chapter 17:59; 24: 31.

(17:59)

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴿٥٩﴾

[33:59] Sahih International

O Prophet, tell your wives and your daughters and the woman of the believers to bring down over themselves [part] of their outer garmants. That is more suitable that

they will be known and not be abused. And ever is Allah Forgiving and Merciful.

Two reasons are given in the above verse for these recommandations are that ‘they will be known and not be abused ', and the fact that ever Allah is Forgiving and Merciful.

(24:31)

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴿٣١﴾

[24:31] Sahih International

And tell the believing woman to reduce [some] of their vision and guard their private parts and not expose their adornmant except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornmant except to their

husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their woman, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of woman. And let them not stamp their feet to make known what they conceal of their adornmant. And turn to Allah in repentance, all of you, O believers, that you might succeed.

Obviously, one can read and acknowledge that the core issues in the above verses are the privacy rights and safety of human beings.

Those who consider Hijab as a sign of oppression have to think logically as they usually do:

1. Hijab, as shown, is a protection both physical and psychological because beauty stimulates affections.
2. It is a personal choice, i.e., Freedom op choice, which is one of the basic rights among individual liberties.
3. Imposing someone’s choice on others under any pretext is contrary to all values a civilized agent believes in.
4. God, the benevolent and merciful, says in verse (7:26):

يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا وَلِبَاسُ
ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

[7:26] Maududi

O Children of Adam! Indeed, we have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed.

1.4 The roadmap

The first chapter discussed some claims and relevant misunderstandings. No doubt that the real peaceful image of Islam is distorted due to these misunderstandings. All the arguments in this essay are based on Quranic verses to prove that Islam is a man-based religion, meaning that human beings are at the center of its attention because it guides people to the right path leading to physical and spiritual well-being and welfare of believers. Chapter II discusses the methodology used to show that it is really a man-based religion.

It is a prerequisite to know what is meant by Islam as a religion and its message and its goal, discussed in Chapter III. Mechanisms to attain the goal set by religion are the subject

of Chapter IV. Chapter V discusses the intrinsic characteristics of human beings and those characteristics to be acquired. Worth mentioning is that God has not only shown the right path and how to follow it, but also warns of the dangers and enemies who deceive believers to go astray.
The conclusion will be presented in chapter 6.



2.1. Traditional method of inquiry, 2.2. Scientific methodology 2.3 Quranic methodology, 2.4 the fundamental elements of inquiry and inferring, 2.5.Normative framework

This chapter deals with methods of work in this essay, as well as scientific and traditional ones. It begins with the traditional way of inquiry, followed by scientific methodology. Quranic methodology is the way the author follows in conducting this research. Section four discusses those elements playing a fundamental role in inquiry and drawing conclusions.

2.1 Traditional way of inquiry

Human beings are rational beings, thinks an ask questions because wants to know. The traditional way of inquiry existed before the scientific method of inquiry was born. Mankind has successfully gone through many revolutions before the industrial one.

Suffice to quote Clive Gamble[5]: To begin with...

One revolution invariably led to another. Fire drew some of our earliest ancestors into the circle. Stone tools made them hunters and these handy artefacts later became symbols, embellished by language and art. A life on the move was eventually exchanged for a settled existence that promoted agriculture, and the first civilisations followed. Then came the ancient Empires with their bookkeeping, literacy and the institutions of state power. The momantum they established led to industrialization, whose global ramifications define the contemporary world (Clive Gamble, 2007:3).

[5] Clive Gamble (2007). Origins and Revolutions
Human Identity in Earliest Prehistory. Cambridge: CAMBRIDGE UNIVERSITY PRESS.

Reasoning was the main force they used, knowing their environmant. Earl Babbie[6] named the traditional mode of inquiry as ordinary human inquiry(Earl Babbie,1998: 18): {Thus, the human inquiry aims at answering both ‘’What’’ and ‘’Why’’ questions, and we pursue these goals by observing and figuring out} (Earl Babbie 1998:19).

2.2 Scientific methodology

It is based on observations and empirical tests of assertions and theories.

It is not the aim to discuss it in detail, but it is deemed necessary to take note that the human cognitive faculty plays the key role both in traditional and scientific modes of inquiry, with a distinguishing element of systematic rigidity belonging to the second mode of inquiry.

Let us see what Karl Popper[7] have to say about scientific methods.

A scientist, whether theorist or experimenter, puts forward statements, or systems of statements, and tests them step by step. In the field of the empirical sciences, more particularly,

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[6] Earl Babbie (1998). The practice of Social Research. Eighth edition. Belmont, CA: Wadsworth Publishing Company.

[7] Karl Popper (2005). The Logic of Scientific Discovery.
The Taylor & Francis e-Library, 2005.ISBN 0-203-99462-0 Master e-book ISBN.

he constructs hypotheses, or systems of theories, and tests them against experience by observation and experiment (Karl Popper, 2005:3).

Barry Gower[8], who rightly

Writes : So the study of scientific method should shed some light on the

character customarily attributed, rightly or wrongly, to beliefs expressed

in scientific statemants. Individually considered, scientific beliefs are of

course very various. Some are general in their scope, others are specific

and particular; some are well established, others are more tentative;

some are fundamantal and central, others are less important. But despite

these differences they have something in common which explains why

we count them as scientific, namely the method by which they are

established (Barry Gower, 2002:6-7).

[8] Barry Gower (2002).Scientific Method, an Historical and Philosophical Introduction. Taylor & Francis e-Library

He highlights the logical and experimental character of the scientific method (Barry Gower, 2002:16,17)

John Ziman[9] writes:

affirms that scientific research is not essentially distinct from the many other ways in which we humans typically get to know about 'life, the universe, and everything'. In principle, we should be taking a holistic view that covers 'the whole picture'. In practice, each discipline may still look at only one particular aspect of this picture and report what it sees in its own particular language. The fact is, quite simply, that the barriers of comprehension between these languages are so high that a transdisciplinary viewpoint is required to transcend them (John Ziman 2004:8)

The conclusion one can draw is that the scientific method, though not perfect, is one of many ways of getting information and knowing.

2.3 Quranic method

Reading the holy Quran, one notices that the Quran is a sign book comprising reasons and evidence, and inviting the reader, the believer, to think critically (39:18).

[9] John Ziman (2004). Real Science, what it is, and what it means.
Cambridge University Press.
The Edinburgh Building, Cambridge CB2 2RU, UK.

God the Almighty, the benevolent and merciful, has not only invited mankind to think and reason but also invited those who differ to prove it is otherwise.

Chapter (41) verses (9-12):

٩ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ	9 Say, "Do you reject the One who created the earth in two days? And you attribute equals to Him? That is the Lord of the Universe."
١٠ وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ	10 He placed stabilizers over it; and blessed it; and planned its provisions in four days, equally to the seekers.
١١ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ	11 Then He turned to the sky, and it was smoke, and said to it and to the earth, "Come, willingly or unwillingly." They said, "We come willingly."
١٢ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ	12 So He completed them as seven universes in two days, and He assigned to each universe its laws. And We decorated the lower universe with lamps, and for protection. That is the design of the Almighty, the All-Knowing.

Quran, Arabic-English. Translation by Talal.

Verse (164) is only one example of many more.

(٢:١٦٤)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ

الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴿١٦٤﴾

[2:164] Ahmed Ali

Creation of the heavens and the earth, alternation of night and day, and sailing of ships across the ocean with what is useful to man, and the rain that God sends from the sky enlivening the earth that was dead, and the scattering of beasts of all kinds upon it, and the changing of the winds,

As an example, one can recite Chapter 55. Verses (55:1-16) say:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ ٱلرَّحْمَٰنُ	1 The Compassionate.
٢ عَلَّمَ ٱلْقُرْءَانَ	2 Has taught the Quran.
٣ خَلَقَ ٱلْإِنسَٰنَ	3 He created man.
٤ عَلَّمَهُ ٱلْبَيَانَ	4 And taught him clear expression.
٥ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ	5 The sun and the moon move according to plan.
٦ وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ	6 And the stars and the trees prostrate themselves.
٧ وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ	7 And the sky, He raised; and He set up the balance.
٨ أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ	8 So do not transgress in the balance.
٩ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ	9 But maintain the weights with justice, and do not violate the balance.
١٠ وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ	10 And the earth; He set up for the creatures.
١١ فِيهَا فَٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ	11 In it are fruits, and palms in clusters.
١٢ وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ	12 And grains in the blades, and fragrant plants.
١٣ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	13 So which of your Lord's marvels will you deny?

Source: QURAN, Arabic English Translation by Talal Itani.

The following verses not only provide evidence but also provide research themes for investigating minds.

(75:4)

75 Resurrection القيامة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ	1 I swear by the Day of Resurrection.
٢ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ	2 And I swear by the blaming soul.
٣ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ	3 Does man think that We will not reassemble his bones?
٤ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ	4 Yes indeed; We are Able to reconstruct his fingertips.
٥ بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ	5 But man wants to deny what is ahead of him.

Source: QURAN Arabic English. Translation by Talal Itani.

(41:9-11)

٩ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ	9 Say, “Do you reject the One who created the earth in two days? And you attribute equals to Him? That is the Lord of the Universe.”
١٠ وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ	10 He placed stabilizers over it; and blessed it; and planned its provisions in four days, equally to the seekers.
١١ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ	11 Then He turned to the sky, and it was smoke, and said to it and to the earth, “Come, willingly or unwillingly.” They said, “We come willingly.”

Source: QURAN Arabic English. Translation by Talal Itani.

In short, God guides us not only to the right path for attaining physical and spiritual well-being and welfare but also on how to reason and support what we have asserted. We see in the holy Quran the argumants, evidence, the conclusion, as well as the right to disprove if one can. They are evident in the argumants of the Prophet Abraham in Verses (2:258’6:75-76;30:8).

In verse (2:28), He argues with a king about God.

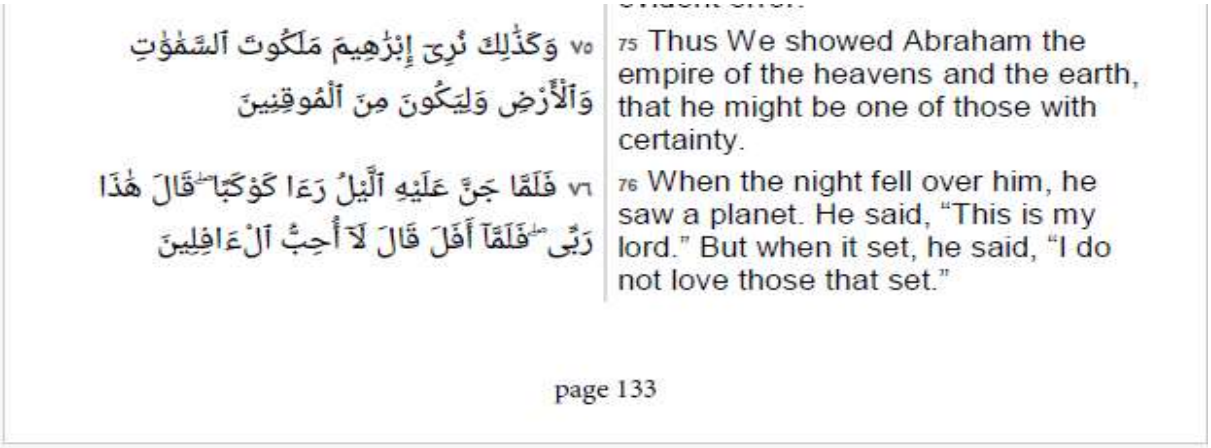
أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

[2:258] Maududi

Have you not considered the case of the person who argued with Abraham as to 'Whom Abraham acknowledged as his Lord?' The dispute arose because Allah had given him the kingship (which had made him arrogant). When Abraham said, "My Lord is He Who gives life and causes death," he answered, "I give life and cause death." Then Abraham said, "Well, Allah brings the sun from the east: just bring it from the west." At this, the disbeliever was confounded: (yet he did

not believe), for Allah does not show guidance to unjust people.

In verses (6:75-79), we see that the Prophet Abraham conducts observations and tests his conviction about God.



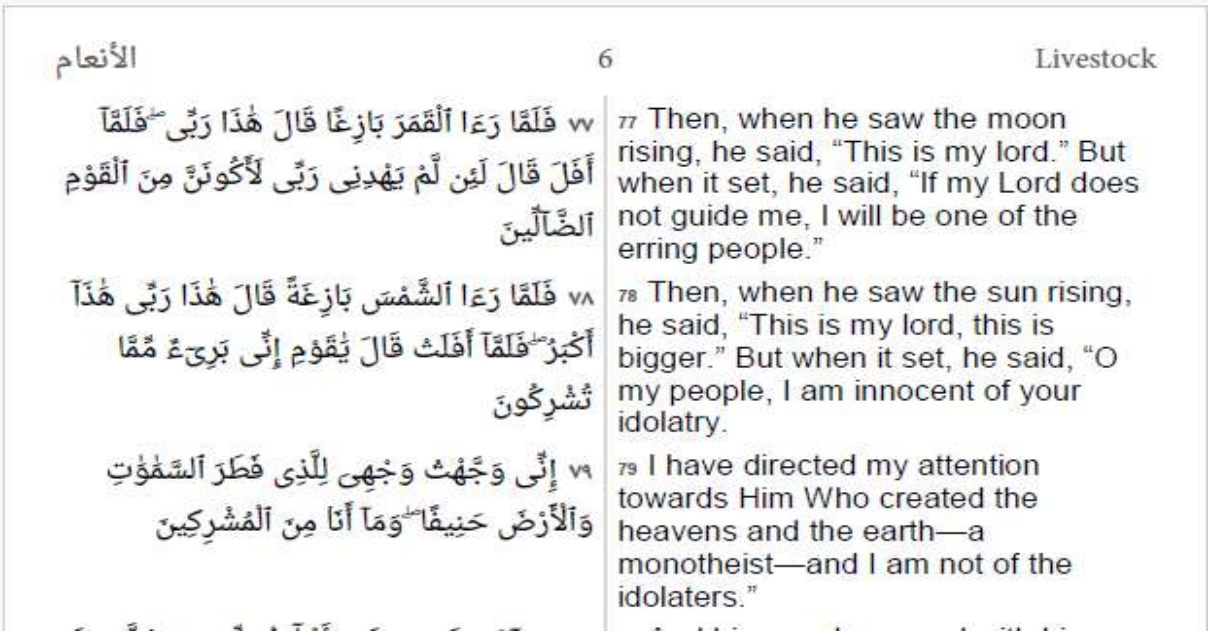
٧٥ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ

75 Thus We showed Abraham the empire of the heavens and the earth, that he might be one of those with certainty.

٧٦ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ

76 When the night fell over him, he saw a planet. He said, "This is my lord." But when it set, he said, "I do not love those that set."

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الأنعام 6 Livestock

٧٧ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ

77 Then, when he saw the moon rising, he said, "This is my lord." But when it set, he said, "If my Lord does not guide me, I will be one of the erring people."

٧٨ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ

78 Then, when he saw the sun rising, he said, "This is my lord, this is bigger." But when it set, he said, "O my people, I am innocent of your idolatry.

٧٩ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

79 I have directed my attention towards Him Who created the heavens and the earth—a monotheist—and I am not of the idolaters."

Source: QURAN Arabic English. Translation by Talal Itani.

All the evidence leads to the existence of one God, the creator of the heavens and Earth and what is in between them. This way of reasoning is the way human beings are hardwired for.

2.4 The fundamental elements of inquiry and inferring.

Human beings use his/her thinking ability and reasoning to reach a conclusion or make a decision. Whatever method is used, our perception plays a decisive role. What is a perception that is a key player?

Perception is 'the process by which the BRAIN receives the flow of information about the environment from the sense organs and uses this raw material to help an organism make sense of that environment ' (David Satt, 2003).

But perception is fundamentally affected by ontology.

David Marsh and Paul Furlong[10] believe

Each social scientist's orientation to their subject is shaped by their ontological and epistemological position. Most often, those positions are implicit rather than explicit, but, regardless of whether they are acknowledged, they shape the

[10] David Marsh and Paul Furlong, 2002:17; in: David Marsh and Paul Furlong 2002''A skin, not a Sweater: Ontology and Epistemology in political science ', pp. 17-41).

approach to theory and the methods which the social scientist utilizes (David Marsh and Paul Furlong, 2002:17).

Let us turn to three kinds of human reasoning: the inductive, deductive, and abductive reasoning, because:
Logic has always made high claims as the scientia scientiarum, the science of Sciences (William[11] Minto,2010:17).

1. Inductive reasoning: It runs from several observations, as Prophet Abraham did (verses 6:75-79), to a conclusion, or a general pattern of some regularity. According to Earl Babbie (1998:4):
   'Inductive reasoning moves from the particular to the general, from a set of specific observations to the discovery of a pattern that represents some degree of order among all given events' (Earl; Babbie,1998:35)

If you take the central claim in this essay as a hypothesis, we can conduct observations to find out is God's recommandations and decrees are man-centered; the

[11] William Minto (2010). Logic, Inductive and Deductive.
Produced by Thierry Alberto, Lesley Halamek and the Online Distributed Proofreading Team at http://www.pgdp.net

hypothesis will certainly be confirmed. Take, for example, Verse (3:185)

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ

Every human being is bound to taste death: but only on the Day of Resurrection will you be requited in full [for whatever you have done] - whereupon he that shall be drawn away from the fire and brought into paradise will indeed have gained a triumph: for the life of this world is nothing but an enjoymant of self-delusion. (asad)

The archaeology, planetology, and observation in history all show that death is a certain fact, but death is an unavoidable incident that is not only decreed by God but also causes relief.

It is not possible to know or test things that happened to those who are dead, nor do we know what is unseen even with the help of advanced technological instrumants.

Deductive reasoning: Deductive reasoning moves from the general to the specific. It moves from(1) a pattern that might be logically or theoretically expected to (2) observations that test whether the expected pattern actually occurs(Ibid., p. 36)

2. Abductive reasoning:

It is also a way of arguing used every day. A. Aliseda [12]writes:

Broadly speaking, abduction is a reasoning process invoked to explain a puzzling observation. A typical example is a practical competence like medical diagnosis. When a doctor observes a symptom in a patient, she hypothesizes about its possible causes, based on her knowledge of the causal relations between diseases and symptoms.

This is a practical setting. Abduction also occurs in more theoretical scientific contexts. For instance, it has been claimed [Han61],[CP, 2.623] that when Kepler discovered that Mars had an elliptical orbit, his reasoning was abductive(Atocha Aliseda, 2006:28).

In Vers(8) chapter(30) God says:

(٣٠:٨)

أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ﴿٨﴾

[12] Atocha Aliseda(2006). Abductive Reasoning
Logical investigation into Discovery and Explanation
SBN-10 1-4020-3907-7 (e-book)
Published by Springer,

[30:8] Ahmed Ali

Do they not think for themselves that God did not create the heavens and the earth and all that lies between them without reason and a determined purpose? But many man reject the meeting with their Lord.30:8]

In verse(39:18), God, addressing the Prophet Mohammad, says:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ﴿١٨﴾

[39:17] Ahmed Ali

There are happy tidings for those who keep away from the worship of false gods and turn to God in repentance. Give glad tidings to My creatures.

[39:18] Ahmed Ali

Those who listen to the Word and then follow the best it contains are the ones who have been guided by God and are man of wisdom.

It applies to statemants, explanations, and conclusions.

2.5 Normative framework

This essay deals with two categories of entities: normative and real ones of what is known as (ought to be), versus (is). In other words, God the Almighty has created Adam and his children in His image and expects them to behave as He recommends in the Holy Quran. There will always be a gap between those two. Consider religion as a set of normative beliefs and its practical features. As an example, I would like you to remember that the five pillars reduce the religion as a belief -system to three pillars: Shahadah, Prayer, and Fasting. We will see how big the gap is between normative belief and Religion in practice. Now consider how the divine government and a government and mankind have to obey their orders as prescribed in the divine scripture, in this example, the holy Quran, and the laws and administrative regulations of the relevant governments. Once again, we are witnessing the huge gap in obedience. The Universal Declaration of Human Rights (UNDHR) as a normative law and practical obedience of its content in reality is another example. This means the gap between Normative Islam and Islam in Action. But,

Islam has mechanisms that help every believer become the being they are expected to be. But the recommendation and guidance we are talking about are not man-tailored.
God, the Creator of all what created, seen and unseen, is the source of knowledge, and he guides whoever he wishes to guide. The Quranic verses are the normative framework. But this essay aims to show:

1. Islam is a man-centered religion, meaning its aim is to guide human beings to a Path chosen by God to be followed. It is in the interest of human beings, causing psychological relief, and confidence in the future, and provides answers to many unanswered questions. The task is to show this is contrary to all claims and manifestations presenting it otherwise. It is really a men-centered religion and guides normatively and practically to a higher level of humanity. Because the human being is created by God, with the best faculties and placed then to the lowest of the low and expected to elevate back to that honored level by following the religion of Islam.
   In Islamic studies, one may find methodologies for authentication of Hadith and the application of the

Islamic thought framework as the author of (Islamic Methodology in History) described. Fazlur Rahman writes:

These articles were written under a conceived plan to show (a) the historical evolution of the application of the four basic principles of Islamic thinking, which supply the framework for all Islamic thought- viz., the Qur'an, the Sunnah, [jtihiid. ljma' and (b) their actual working on the Islamic developmant itself(Fazlur Rahman [13], 1995:V)

God chooses a path that leads to the welfare and well-being of those who sincerely try to follow it. But how to know what is good or not? To address these concerns, I would like to draw attention to two facts:

The first one is who knows better than the one who created the heavens and the earth and all those in between them? God is the source of the most reliable information. In our worldly life, we always want access to reliable information, and that is why we refer to reliable sources, because we want the truth.

[13] Fazlur Rahman (1995). Islamic methodology in History.
Islamic Research Institute, Islamabad; Publication. Third print.

The second fact is the UN Human Rights Declaration of 1948[14]. What is the basis of Article 1 of the UNDHR that we believe:

Article I

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

How many human beings are not free, not equal? And what makes us believe that it is so? All the articles are expectations (ought to be), but it is otherwise in reality.

A freeborn human being in a cage is no longer a free being.

Reasoning and providing evidence are the methods used in this essay, while it is based on what God said about what he has created. An example of a scientific approach will certainly do good. In verse (2:219), God guides us concerning alcohol and gambling.

٢:٢١٩

[14] https://www.ohchr.org/sites/default/files/UDHR/Documents/UDHR_Translations/eng.pdf

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ(٢١٩)

[2:219] Asad

THEY WILL ASK thee about intoxicants and games of chance. Say: "In both there is great evil as well as some benefit for man; but the evil which they cause is greater than the benefit which they bring." And they will ask thee as to what they should spend [in God's cause]. Say: "Whatever you can spare." In this way God makes clear unto you His messages, so that you might reflect.

And in verses (5:90,91)

We find why it is better to avoid drinking intoxicating substances and games of chance.

(5:90)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ(٩٠)

[5:90] Asad

O YOU who have attained to faith! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan's doing:' shun it, then, so that you might attain to a happy state!

٥:٩١

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ(٩١)

[5:91] Asad

By means of intoxicants and games of chance Satan seeks only to sow enmity and hatred among you, and to turn you away from the remembrance of God and from prayer. Will you not, then, desist?'

The example cited shows, along with reasoning, a good and fair method to follow.

Using Inference to the Best Explanation (IBE) will also help.

End of Chapter II



The religion of Islam is in a symmetric relation with how human beings are hardwired. We are hardwired to have goals, use means, and try to fulfil them, but need time and patience. Islam's goal in a nutshell is to help human beings follow the right path that leads to physical and spiritual prosperity. It provides not only the necessary mechanisms and ways to achieve that prosperity, but also warns of pitfalls and enemies waiting along the way to deceive. The Right path is shown by the Almighty God and is recommended for everyone to follow.

Quranic verses show not only that God has shown mankind the right path, but also that God has given human beings the freedom of choice.

3.1

The Right Path

(The Family of Imran) 3:138

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ(١٣٨)

this [should be] a clear lesson unto all man, and a guidance and an admonition unto the God-conscious. (asad)

(39:41)

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ(٤١)

BEHOLD, from on high have We bestowed upon thee this divine writ, setting forth the truth for [the benefit of all] mankind. And whoever chooses to be guided [thereby], does so for his own good, and whoever chooses to go astray, goes but astray to his own hurt; and thou hast not the power to determine their fate. (asad)

Yunus (Jonah) 10:108

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ

Translations | CommantaryY | Read/Context

qul yāayyuhā l-nāsu qad jāakumu l-ḥaqu min rabbikum famani ih`tadā fa-innamā yahtadī linafsihi waman ḍalla fa-innamā yaḍillu ʿalayhā wamā anā ʿalaykum biwakīlin (translit.)
SAY [O Prophet]: 'O mankind! The truth from your Sustainer has now come unto you. Whoever, therefore, chooses to follow the right path, follows it but for his own good; and whoever chooses to go astray, goes but astray to his own hurt. And I am not responsible for your conduct.' (asad) ⟶

An-Naml (The Ants) 27:92
وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ(٩٢)

27:92] Asad
and to convey this Qur'an [to the world]." Whoever, therefore, chooses to follow the right path, follows it but for his own good; and if any wills to go astray, say [unto him]: "I am only a warner.

Yunus (Jonah) 10:108
قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ(١٠٨)
SAY [O Prophet]: 'O mankind! The truth from your Sustainer has now come unto you. Whoever, therefore, chooses to follow the right path, follows it but for his own good; and whoever

chooses to go astray, goes but astray to his own hurt. And I am not responsible for your conduct.' (asad)

(١٤:١)

الر ۚ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ﴿١﴾

[14:1] Ahmed Ali

ALIF LAM RA. A Book We have sent down to you that you may lead man out of darkness into light, by their Lord's command, to the path of the mighty, the worthy of praise.

(90:8-10)

أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ﴿٩﴾وَهَدَيْنَاهُ النَّجْدَيْنِ﴿١٠﴾

[90:8] Asad

Have We not given him two eyes, [90:9] and a tongue, and a pair of lips, [90:10] and shown him the two highways [of good and evil]?

3.2

Freedom of choice: No compulsion, Coercion

(39:7)

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴿٧﴾

[39:7] Sahih International

If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts

(76:2-3)

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴿٣﴾

[76:2] Asad

Verily, it is We who have created man out of a drop of sperm intermingled, so that We might try him [in his later life]: and therefore We made him a being endowed with hearing and sight. [76:3] Verily, We have shown him the way: [and it rests with him to prove himself] either grateful or ungrateful.
Religion shows the Right Path because mankind differ in wat truth is.

(١٠:١٩)

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ﴿١٩﴾

[10:19] Ahmed Ali

Man were once a community of one faith; but they differed (and followed different ways). Had it not been for the word

proclaimed by your Lord before, their differences would have been resolved.

(2:213)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴿٢١٣﴾

[2:213] Sahih International

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

(١٠:٩٩)

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴿٩٩﴾

[10:99] Sahih International
And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?
(١١:١١٨)

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ﴿١١٨﴾

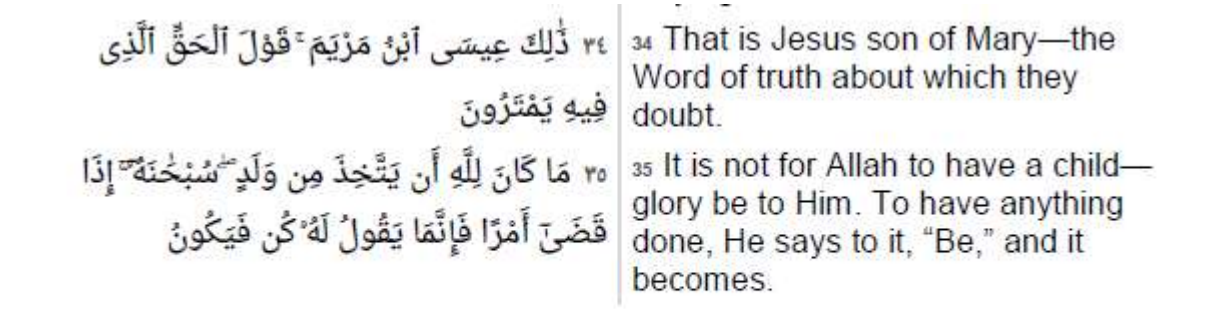
[11:118] Ahmed Ali
But if your Lord had pleased He could have made all human beings into one community of belief. But they would still have differed from one another,

The holy Quran is also named (Furqaan), the book that shows the truth on which people convert.
In short, the goal is to guide, i.e., to show the right, the true path. The Message of Islam carries the goal in detail. The controversies continue.
Verses 19:37
Maryam (Mary) 19:37

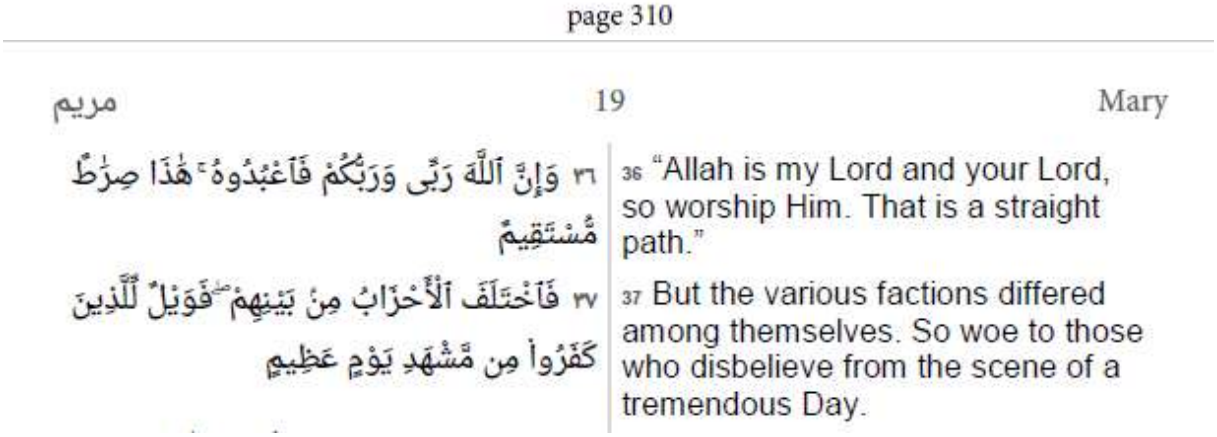
فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٍ(٣٧)

10:93

وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ(٩٣)



٣٤ ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ	34 That is Jesus son of Mary—the Word of truth about which they doubt.
٣٥ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ	35 It is not for Allah to have a child—glory be to Him. To have anything done, He says to it, "Be," and it becomes.



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مريم 19 Mary

٣٦ وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ	36 "Allah is my Lord and your Lord, so worship Him. That is a straight path."
٣٧ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ	37 But the various factions differed among themselves. So woe to those who disbelieve from the scene of a tremendous Day.

Source: Quran, Arabic English. Translated by Talal Itani.

(41:45)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ(٤٥)

(41:45)

Thus, too, have We vouchsafed revelation unto Moses aforetime, and thereupon disputes arose about it. And [then, as now,] had it not been for a decree that had already gone

forth from thy Sustainer, all would indeed have been decided between them [from the outset]. As it is, behold, they [who will not believe in this divine writ] are in grave doubt, amounting to suspicion, about what it portends. (asad)

(43:65)

٦٣ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ	63 When Jesus came with the clarifications, he said, "I have come to you with wisdom, and to clarify for you some of what you differ about. So fear Allah, and obey me.
٦٤ إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ	64 Allah is my Lord and your Lord, so worship Him—this is a straight path."
٦٥ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ	65 But the factions differed among themselves. So woe to the wrongdoers from the suffering of a painful Day.

Source: Quran Arabic English. Translated by Talal Itani.

(45:17)

وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴿١٧﴾

[45:17] Sahih International

And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

No doubt that the two paths are shown by God, one the Right Path and the evil one, and give every individual the right to choose freely. It is also worth noting that the controversies continue, and the Almighty God will judge on the day of resurrection.

Chapter 112 declares the truth that people controvert on.

112 Monotheism الإخلاص

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ قُلْ هُوَ ٱللَّهُ أَحَدٌ	1 Say, "He is Allah, the One.
٢ ٱللَّهُ ٱلصَّمَدُ	2 Allah, the Absolute.
٣ لَمْ يَلِدْ وَلَمْ يُولَدْ	3 He begets not, nor was He begotten.
٤ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ	4 And there is nothing comparable to Him."

Source: Quran Arabic English. Translated by Talal Itani.

We are talking about a religion being man-centered without defining it, because according to the holy Quran, all other Abrahamic religions are parts of the same religion called Islam. But they are considered to be Judaism and Christianity.

3.3

Islam and its message

While all Abrahamic Religions are according to the holy Quran, one religion revealed to different prophets carrying the message of God, Islam is the final and complete version of them. Taking into consideration the aforementioned truth, the Holy Quran, named Furqaan and a Reminder, is a complete guide. Verse 2:213 says what this holy scripture contains:

(24:34)

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ(٣٤)

[24:34] Sahih International

And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

In many circles, religion is defined based on practical impressions, particularly of some minorities here and there. A few examples are as follows:

Definition of religion

Until now, there is no clear-cut, agreed-upon definition, but a definition that includes supernatural, transcendent elemants. A few definitions as examples are as follows.

A religion, on its doctrinal side, can thus be defined as a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended (Alfred North Whitehead, 1996:15[15]).

As a start, I shall use a well-known list of characteristics of religion offered by W.P.Alston in his book *Philosophy of Language*. He makes nine suggestions:

1 Belief in supernatural beings (gods).
2 A distinction between sacred and profane objects.
3 Ritual acts focused around sacred objects.
4 A moral code believed to be sanctioned by the gods.
5 Characteristically religious feelings (awe, sense of mystery, sense of guilt, adoration, etc.), which tend to be aroused in the presence of sacred objects and during the practice of ritual, and which are associated with the gods.
6 Prayer and other forms of communication with gods.
7 A world view, that is, a general picture of the world as a whole and of the place of the individual in it, including a specification of its overall significance. [Alston presumably includes in this characteristic a belief in some kind of continuing existence after the end of this life, or, in Hindu terminology, cycle of experience (samsara).]
8 A more or less total organisation of one's life based on the world view.
9 A social organisation bound together by the preceding characteristics.

To these, and thinking along similar lines, I should wish to add:

10 The acceptance of certain texts as being inspired by God, so that they exemplify the distinction made in 2; may be seen as the main source of the knowledge of 4; are read publicly in the context of 3, and privately as an expression of 6.

Source: Ray Billington (2002). Religion without God.

London: Routledge.

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[15] Alfred North Whitehead (1996). Religion in the Making.
Lowell Lectures, 1926. New York: Fordham University Press. Cited in :Ray Billington (2002). Religion without God.London: Routledge

In Islamic literature, Islam is defined as a religion recommended by God.

I propose the following definitions:

1. Islam is divine recommendations and orders and practical guidelines based on faith in the only creator that guide mankind to a path leading to physical and spiritual well-being and welfare.
2. Islam is a divine religion that helps human beings, through normative and practical guidance, to ascend from being a potential honorable being to an actual one, and pass the Divine test they are created for.

God addresses the whole of humanity in (14:1)

(14:1)

الر ۚ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ(١)

[14:1] Sahih International

Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy –

In verse 15, chapter 5, God addresses those who believe in divine scriptures:

(5:15)

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ (5:15)
تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيرٍ ۚ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ
مُّبِينٌ﴿١٥﴾

[5:15] Ahmed Ali

O people of the Book, Our Apostle has come to you, announcing many things of the Scriptures that you have suppressed, passing over some others. To you has come light and a clear Book from God﴿١﴾

Because Islam is the completed divine writ, as per verse (3) of chapter (5) of the holy Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ﴿٣﴾

Considering the following verses, it means that God's religion, revealed to Abraham (PBUH), Moses, and Jesus, ends with the revelation of the Quran to Prophet Mohammad as the sealing prophet.

(3:19)

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ
مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ﴿١٩﴾

[3:19] Sahih International

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

(3:85)

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴿٨٥﴾

[3:85] Sahih International

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.

(10:84)

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُم مُّسْلِمِينَ﴿٨٤﴾

[10:84] Sahih International

And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."

(22:78)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا

الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴿٧٨﴾

[22:78] Sahih International

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

(30:30)

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴿٣٠﴾

[30:30] Sahih International

So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

Addressing the Sealing Prophet, God says:

(٧:١٥٨)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴿١٥٨﴾

[7:158] Sarwar

(Muhammad), tell them, "People, I have come to you all as the Messengers of God, to whom the Kingdom of the heavens and the earth belongs. There is no God but He.

47 Muhammad محمد

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ	1 Those who disbelieve and repel from the path of Allah—He nullifies their works.
٢ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ	2 While those who believe, and work righteousness, and believe in what was sent down to Muhammad—and it is the truth from their Lord—He remits their sins, and relieves their concerns.
٣ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ	3 That is because those who disbelieve follow falsehoods, while those who believe follow the truth from their Lord. Allah thus cites for the people their examples.
٤ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟	4 When you encounter those who

Source: Quran Arabic English. Translated by Talal Itani.

In His hands are life and death. Have faith in God and His Messengers, the unlettered Prophet who believes in God and His words. Follow him so that you will perhaps have guidance. Based on Quranic verses, the so-called Abrahamic religions are parts of one religion, completed by the revelation of the holy Quran to Prophet Mohammad (PBUH). This holy

scripture is revealed to show the true path. It is worth mentioning that the main message and the basic duties of all prophets remain the same, beginning from Noah and Abraham. The main message we find in verse (21), chapter (2).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴿٢١﴾

[2:21] Sahih International

O mankind, worship your Lord, who created you and those before you, that you may become righteous -I am here on Monday 27 July 2026 at 12:26

It is shown based on Quranic verses what Islam means, but not yet what its message is. Let us turn to the Message of Islam.

3.4

The message of Islam

The message of God, the Almighty, is the message of Islam. It is declared in Verses (2-5), chapter (2)

2 The Heifer البقرة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ الٓمٓ	1 Alif, Lam, Meem.
٢ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ	2 This is the Book in which there is no doubt, a guide for the righteous.
٣ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	3 Those who believe in the unseen, and perform the prayers, and give from what We have provided for them.
٤ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ	4 And those who believe in what was revealed to you, and in what was revealed before you, and are certain of the Hereafter.
٥ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ	5 These are upon guidance from their Lord. These are the successful.

Source: Quran, Arabic English. Translated by Talal Itani.

1 The Opening الفاتحة

١ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	1 In the name of Allah, the Gracious, the Merciful.
٢ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ	2 Praise be to Allah, Lord of the Worlds.
٣ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	3 The Most Gracious, the Most Merciful.
٤ مَٰلِكِ يَوْمِ ٱلدِّينِ	4 Master of the Day of Judgment.
٥ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	5 It is You we worship, and upon You we call for help.
٦ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ	6 Guide us to the straight path.
٧ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ	7 The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided.

Source: Quran, Arabic English. Translated by Talal Itani.

The holy Quran's Opening chapter expresses the quoted message as a declaration of belief and trust in God.

In detail, one can summarise the message of Islam as follows.

Belief in the only God who created you and those before you(2:21;26:184, who created the heavens and earth and what exists between them in six days(32:4), who created you first from a sounding clay and then from a drop of a sperm(32:7; 40:67). The Almighty God who created you in the best of stature(95:4) and returned to the lowest of the low(94:5-8), who made you a successive authority upon you the earth (2:30) and put you in hardship (90:4-17) to testyou who does good(11:7), who created you and you will return to him. God who shows you the straight Path wants you be thankful or unthankful; God is free from any need of you(39:7;76:3). The Deeds of everyone who believes and does good will not be in vain (11:23; 11:11; 2:25).

However Believes en honesly try to do good deeds, and ask me for guidance his endeavors, will not be in vain(17:19; 76:22). Repent and keep the promise; if you are very sinful, I

am the forgiver (19:60;20:82). For each endeavor there is a degree(46:19).

Vers (9) chapter(17) convy the message in a nutshel:

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴿٩﴾

17:9] Mubarakpuri

Verily, this Qur'an guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).

The question that arises now is: what is the goal of this religion of inviting mankind to believe in God, obey him and his apostle? The next section is devoted to this very question.

3.5

The Goal of Islam

The message of Islam invites mankind to worship the only almighty god and his prophet. The message to the Children of Israel (17:9) was not to worship other than him alone. The message is the same as it was from the beginning, as per Quranic verses.

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا﴿٢﴾

[17:2] Maududi

We gave Moses the Book, and made it a source of guidance for the Children of Israel, commanding: “Take no other Guardian beside Me.”

The message conveyed by verse (9) of Chapter (17) directs to a path that is just and direct, leading to physical and spiritual prosperity in this world and conveys good news for those who believe and do good deeds. Verses (2.257; 3:138; 10:108; 39:7, 41; 76:3) of the holy Quran are about Guidance to the Right Path.

(2:257)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴿٢٥٧﴾

[2:257] Sahih International

Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein

(3:138)

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

this [should be] a clear lesson unto all man, and a guidance and an admonition unto the God-conscious. (asad)

(10:108)

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيل)

SAY [O Prophet]: 'O mankind! The truth from your Sustainer has now come unto you. Whoever, therefore, chooses to follow the right path, follows it but for his own good; and whoever chooses to go astray, goes but astray to his own hurt. And I am not responsible for your conduct.' (asad)

(39:7)

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴿٧﴾

[39:7] Sahih International

If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return,

and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.(asad)

(39:41)

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ﴿٤١﴾

[39:41] Ahmed Ali

We have sent down this Book to you with the truth for all mankind. So, he who comes to guidance does so for himself, and he who goes astray does so for his own loss; on you does not lie their guardianship.

(76:2-3)

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴿٢﴾

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

[76:3] Sahih International

Indeed, We guided him to the way, be he grateful or be he ungrateful.

Chapter (2) verses 2-3 say the holy Quran is to guide:

الم ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴿٣﴾

[2:2] Ahmed Ali

This is The Book free of doubt and involution, a guidance for those who preserve themselves from evil and follow the straight path,

Verse 213 of chapter (2) says why Scriptures were revealed to Prophets:

(2:213)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴿٢١٣﴾

The straight path is the path that guides to truth and leads directly to the goal. This religion guides humankind to a straight path, but let's see what this entails.

To understand this very important question, one has to go to verses about creation(2:30, 34;)

(2:30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴿٣٠﴾

[2:30] Asad

AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you do not know."

(2:34)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴿٣٤﴾

[2:34] Maududi

Then We commanded the angels, "Bow yourselves to Adam. "All bowed but Iblis refused to do so; he waxed proud and joined the defiers.

At the same time, we have to remember what God says in verses (17:70) about the Children of Adam:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴿٧٠﴾

17:70]] Ahmed Ali

Indeed We have honoured the children of Adam, and carried them over land and sea, provided them with good things for their sustenance, and exalted them over many of Our creatures.

Important to take note of:

1. Based on the verses quoted above, Prophet Adam is honored, and so are the children of Adam.
2. Iblis's non-obedience and racial prejudice caused him to be cursed. God’s punishment of Iblis was because of non-obedience to God and because of thinking himself better than Adam.
3. Establishing a (Khalifa) on earth to inherit it.

In verses (95:4-8) God says:

95 The Fig التين

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ وَٱلتِّينِ وَٱلزَّيْتُونِ	1 By the fig and the olive.
٢ وَطُورِ سِينِينَ	2 And Mount Sinai.
٣ وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ	3 And this safe land.
٤ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ	4 We created man in the best design.
٥ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ	5 Then reduced him to the lowest of the low.
٦ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ	6 Except those who believe and do righteous deeds; for them is a reward without end.
٧ فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ	7 So why do you still reject the religion?
٨ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ	8 Is Allah not the Wisest of the wise?

Source: Quran, Arabic English. Translated by Talal Itani

Let's turn to what verses (4-5) in chapter (95) mean. Ibn Kathir[16] Believes (best form) means (in the best image and form…):

Allah says,

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ۝٤﴾

﴿*Verily, We created man in the best form.*﴾ **This is the subject being sworn about, and it is that Allāh created man in the best image and form, standing upright with straight limbs that He beautified.**

Verse 5 means according to him:

16

﴿ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥﴾

﴿Then We reduced him to the lowest of the low.﴾

meaning, to the Hellfire. This was said by Mujāhid, Abu Al-'Āliyah, Al-Ḥasan, Ibn Zayd and others.[1] Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allāh and belie the Messengers. This is why Allāh says,

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿Save those who believe and do righteous deeds.﴾

Some have said,

﴿ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥﴾

﴿Then We reduced him to the lowest of the low.﴾

"This means decrepit old age." This has been reported from Ibn 'Abbās and Ikrimah. Ikrimah even said, "Whoever gathers the Qur'ān (i.e., he memorizes it all), then he will not be

returned to decrepit old age."[1] Ibn Jarīr preferred this explanation.[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allāh's saying,

﴿وَٱلْعَصْرِ ۝١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

Source: Tafsir Ibn Kathir (Abridged)(2003). by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri. Riyadh: Maktaba Darussalam.[17]

.95:4). The word taqwim literally

[17] Tafsir Ibn Kathir (Abridged)(2003). by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri. Riyadh: Maktaba Darussalam.

denotes 'to set a thing aright or lay the foundation straight or even; or to form something into an appropriate shape in a moderate regulation'. The verse signifies that man has been endowed with the best natural powers(Maulana Mufti Muhammad Shafi, Ma'ariful Qur'an. :825). He continues:

Man is the Most Beautiful of Allah's Creation

Allah has created man the most beautiful of all His creation. Ibn 'Arab: asserts that there is no creature of Allah more beautiful than man, because Allah, besides granting him life, he gave him knowledge, power, speech, hearing, sight, planning and wisdom. All these, in fact, are the qualities of Allah. It is mantioned in a hadith of Bukhari and Muslim:

إِنَّ اللّٰهَ خَلَقَ اٰدَمَ عَلٰى صُوْرَتِهٖ

'Allah has created Adam in His image'

'Allah has created Adam in His image'

It could only mean that man has been characterised by some of the qualities of Allah, because Allah is beyond any [physical] shape or image. [Qurtubi], and qualities which other creatures have not been endowed with[18].

[18] Maulana Mufti Muhammad Shafi (2003). Ma'arifull-Qur'an. Translated by Prof. Muhammad Hassan Askari and Prof. Muhammad Shamim

It is logical to assert that man are created with the best qualities, because they are honored (17:70, and then placed(at the lowest of the low), and asked to follow the right path recommanded to elevate them to the level that would be retained by those who believe in God and do good deeds.
In my understanding, everyone who believes in God, follows the right path by trying honestly and doing good deeds, will be elevated from the (lowest of the low) and gets the rewards deserved because God says that for everyone's deeds is a degree (46:19).

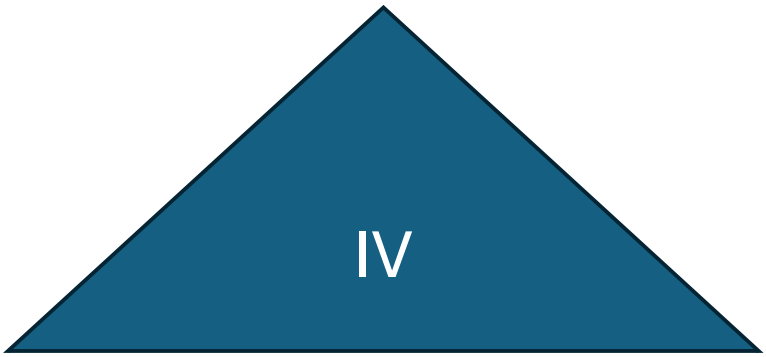
(46:19)

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

[46:19] Ahmed Ali
Each will have a position in accordance with his deeds; and no wrong will be done to them.
To sum up, the message is that there is only one God to obey him and His Messenger, and to follow his religion, which is Islam, and its goal is to elevate everyone who believes in Him from the (lowest of the low), i.e., from the state of ignorance to purity (Taqwa).
Now, one may ask how to elevate from that state and reach the level of purity and Taqwa?

Keep in mind that the religion of Islam shows not only the straight Path to follow, but also the ways, called here mechanisms of obtaining it, and the pitfalls and the enemies as well that try to deviate the travelers from the path recommended. The next chapter is devoted to these issues.

End of Chapter III



Ways and Mechanisms

4.1

Introductory remarks

Islam has an explicit message and goal. The message is that there is an Almighty God, the inventor of the heavens and the earth and all that is in between them and beneath the earth. Verse (20:5-6), says

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ﴿٦﴾

20:6]] Ahmed Ali

Whatever is in the heavens and the earth and in between them, belongs to Him, as whatever lies under the earth.

Its goal is to guide mankind who he the creator of the human beings who crated them in best shape (95:4) and then ‘brought him down to the lowest of the low’(95:5), to the right

path by obeying Him and His Prophet, by believing in God according to verses (2:285;4:136)

4:136

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْـَٔاخِرِ فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا(١٣٦)

[4:136] Ahmed Ali

O believers, believe in God and His Messenger and the Book He has revealed to His Apostle, and the Books revealed before. But he who believes not in God and His angels and the Books and the prophets and the Last Day, has wandered far away.

(2:285)

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

[2:285] Ahmed Ali

The Prophet believes in what has been revealed to him by his Lord, and so do the faithful. Each one believes in God and His angels, His Books and the prophets, and We make no distinction between the apostles. For they say: "We hear and obey, and we seek Your forgiveness, O Lord, for to You we shall journey in the end."

It is God who he guide. It means God have his own way of Guidance. Let us get acquainted with his ways of Guidance.

4.2

God’s Way of Guidance

God has introduced his manner of guidance for whom He wishes. Prophets are also guided by him and assigned to guide others. God’s way of guiding whom He wishes is shown in the holy Quran.

According to the Holy Quran, God's way of Guiding has always been the same (33:62).

(33:62)Ahzaab

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

1. Informing communities of what they were differing on through choosing a prophet from among them and sending down guidance.
2. Guiding whom he wishes (verses: 39:22; 8:24;)

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ﴿٢٢﴾

39:22]] Sarwar

One whose chest (heart and mind) is left open for Islam (submission to His will) shall receive light from God. Woe to those whose hearts have become like stone against the remembrance of God. They are clearly in error.

(8:24)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴿٢٤﴾

[8:24] Asad

O you who have attained to faith! Respond to the call of God and the Apostle whenever he calls you unto that which will give you life; and know that God intervenes between man and [the desires of] his heart, and that unto Him you shall be gathered.

(8:53)

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۙ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴿٥٣﴾

[8:53] Sahih International

That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

(13:11)

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ﴿١١﴾

[13:11] Sahih International

For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not

change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

(32:21)

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴿٢١﴾

[32:21] Sahih International

And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.

One may notice the role of 'carrot and Stick' in God's manner of Guidance.

Before ending this chapter and moving to the next issue, I would like to sum up the main issues discussed based on Quranic verses, as follows.

1. The central claim of this essay is an undeniable fact that mankind and his physical and spiritual well-being are the goal of Islam. Its message also testifies to this truth. Worshipping God, the Creator of the heavens and earth and all that exists in between them as well as in the chest of the earth (20:5-6), is the main part of Guidance. God is free from need and Guides whom he wills. Prayer, Zakat, charity, and deeds of goodwill are discussed as mechanisms that keep believers on

the right path. And we know some of God's own ways of Guidance, as well.

The Goal of Islam is to help people elevate to an expected level of being that is honored, from the 'lowest of the low' back to a higher level through following recommendations and mechanisms, through which the believers will reach a level op purity and piety both inward and outward. The next question is, what is the nature of human beings and why does humankind need guidance? The following chapter is devoted to this issue.

One may have noticed that Islam is a religion and a way of life that mankind is hard-wired to behave in without having adopted Islam as a religion. A few examples will suffice to prove this.

1. Goals and instruments to fulfil the goal.
2. Patience combined with endeavors to get the tasks done.
3. Being Result-oriented
4. Claims and evidence to rationalize and convince.
5. Intention and action, ontology, epistemology relation.

Now we will discuss some of the mechanisms.

Believing in God according to verses 2;289;3 136 requires practical, actual support. Everyone who accepts Islam performs shahadah, meaning that he/she believes there is

only one god and Prophet Mohammad is his prophet, while believing in all Books and prophets of the only God. The same is true when we sign a job contract and then have to obey the regulations and get paid for.
In Islam, believing is only the necessary condition for accepting Islam, but not sufficient. Because it is like signing a contract, but not living by it. In Islam, this assertion needs evidence to be supported. We may call it sufficient conditions of being a Muslim. The so-called (five pillars of Islam). By sufficient conditions, I mean those conditions that not only show one is a Muslim, but make him/her a believer in faith and in deeds.

Al-Ma'idah (The Table Spread) 5:56Ways and Mechanisms
Islam is made simple because it provides a model that human beings are naturally inclined to. Spirituality and human physical welfare are combined in all mechanisms. Because. every believer worships his creator, asks for guidance and at the same time helps himself and others. God named Islam God's Party in verse(5:56):

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ

for, all who ally themselves with God and His Apostle and those who have attained to faith - behold, it is they, the partisans of God, who shall be victorious! (asad) ⟶

When a person becomes a member of a party, he/she promises to fulfil his/her obligations.
Religious mechanisms are the practical manifestations of obligations and promises.

4.3

Prayer / Salaat, as a mechanism of guidance

Five practical pillars: They are (1) declaring Shahadah, (2)performing prayers, (3) fasting, (4)paying the financial obligatory tax,(5) pilgrimage.

Shahada is actually renewing the promise a Muslim has made, while saying prayer is a mechanism that combines religious spirituality with Personal benefits.

-one has to clean himself/herself;

-Prayer is performed by certain physical movements like bowing, prostration, standing, sitting.

- Preparation for praying and performing it, each is done according to instructions that say what comes next.

God, the beneficent and merciful has explained what the Prayers are good for.

In four of the five pillars, one can undoubtedly see that Islam is a man-centered religion and a way of life that connects and regulates people, their God, and their environment.

Paying Zakat, a financial obligation for those eligible, and the pilgrimage are religious duties that benefit vulnerable people; there are explicit instructions, like algorithms to follow.

Verse (2:45) sets the requirements of Prayer.

(٢:٤٥)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴿٤٥﴾

[2:45] Ahmed Ali

Find strength in fortitude and prayer, which is heavy and exacting but for those who are humble and meek.,

1. Persistence in praying;
2. Be patient;
3. Ask for Guidance/help
4. Be humble, not arrogant.

Let's sum up the function of praying according to Quranic verses:

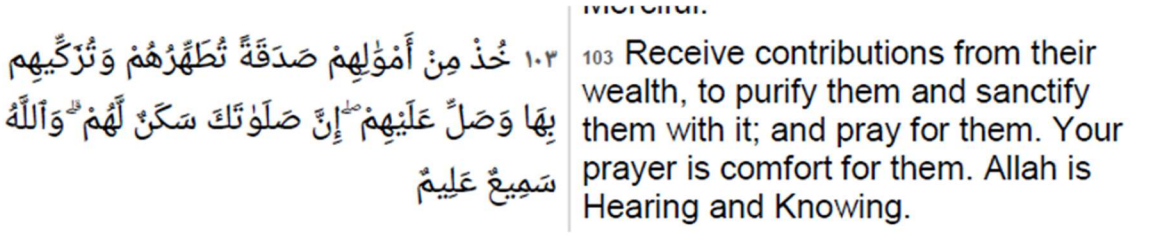
Verse (5:91) tells us what praying does for the believer.

(٥:٩١)

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ﴿٩١﴾

[5:91] Ahmed Ali

Satan only wishes to create among you enmity and hatred through wine and gambling, and to divert you from the remembrance of God and prayer. Will you therefore not desist. (9:103)



١٠٣ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

103 Receive contributions from their wealth, to purify them and sanctify them with it; and pray for them. Your prayer is comfort for them. Allah is Hearing and Knowing.

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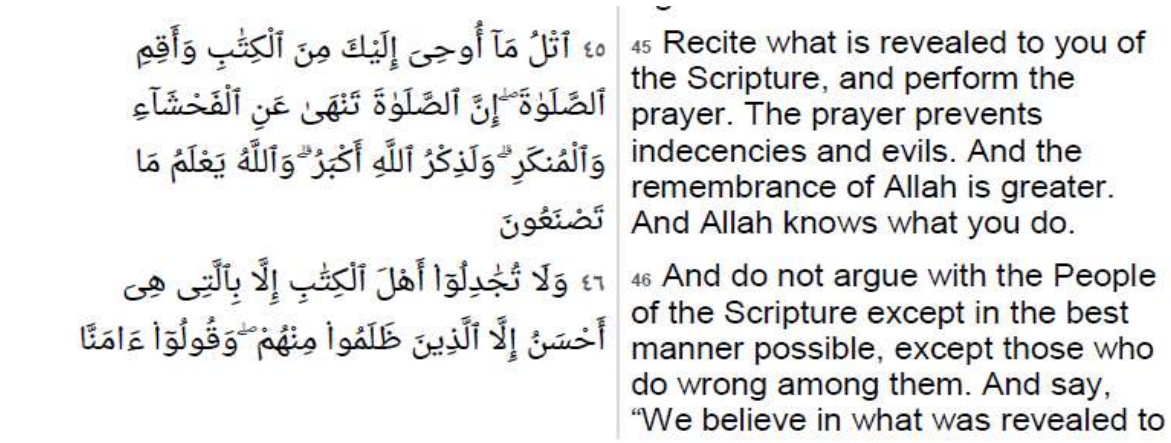
التوبة 9 Repentance

Source: Quran, Arabic English. Translated by Talal Itani.

Verse (5:91) warns every believer that praying keeps you from doing evil things Satan wants you to engage in to stay away from remembering your God, and Verse (9:103).

Shows that praying causes comfort.

Verse (29:45)



٤٥ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

45 Recite what is revealed to you of the Scripture, and perform the prayer. The prayer prevents indecencies and evils. And the remembrance of Allah is greater. And Allah knows what you do.

٤٦ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا

46 And do not argue with the People of the Scripture except in the best manner possible, except those who do wrong among them. And say, "We believe in what was revealed to

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العنكبوت 29 The Spider

Source: Quran, Arabic English. Translated by Talal Itani.

Based on the verses of the holy Quran, one can argue that:

1. Prayers are in the benefit of believers, while God is free of any needs whatsoever.
2. One can also see this in the opening chapter of the holy book, and that it is obligatory for every Salaat. God has ordered 5 times of prayer a day, which provide opportunities to ask God for guidance and be persistent in following the Right Path.
3. In chapter (107), the personal benefit Salaat has is combined with collective ones:

الماعون	107	Assistance
١ أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ	1 Have you considered him who denies the religion?	
٢ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ	2 It is he who mistreats the orphan.	
٣ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ	3 And does not encourage the feeding of the poor.	
٤ فَوَيْلٌ لِّلْمُصَلِّينَ	4 So woe to those who pray.	
٥ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ	5 Those who are heedless of their prayers.	
٦ ٱلَّذِينَ هُمْ يُرَآءُونَ	6 Those who put on the appearance.	
٧ وَيَمْنَعُونَ ٱلْمَاعُونَ	7 And withhold the assistance.	

Quran, Arabic English. Translated by Talal Itani.

Verse(2:177) says:

لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴿١٧٧﴾

[2:177] Sahih International

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask

[for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

It is a fact that Islam is a man-oriented religion, and the wrong image of it is disseminated due to misunderstandings.

4.4

Zakat, as a mechanism

Trade is permitted, but what is called interest (Ribah) is forbidden.

The foremost principle governing all economic activities is justice, which means fair dealing with all and keeping a balance. . .

The Holy Qur'an says: "And let not the enmity and hatred of others make you avoid justice. Be just; that is nearest to piety" (5: 8). Stressing this point, the Qur'an further says: "You who believe

stand steadfast before Allah as witness for (truth and) fair play" (4: 135). This makes the
point clear that whoever believes in God has to be just with everyone – even with enemies.
In another place, the Qur'an says: "And eat up not one another's property unjustly (in any ¯ illegal way, e.g. stealing, robbing, deceiving, etc.) nor give bribery to the rulers that you may knowingly eat up a part of the property of others sinfully" (2: 188), (Muhammad Ayub,2007:64-65[19]).

4.5
Charity and Good deeds, as a mechanism.

(64:17)Al-Taghabun

إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ(١٧)

By charity I mean all good deeds (Khairaat), including giving a loan without any stipulations. There are conditions to be respected.
Al-Baqara (The Cow) 2:276

[19] Muhammad Ayub (2007). Understanding Islamic Finance. West Sussex, England: John Wiley & Sons, Ltd.

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

God deprives usurious gains of all blessing, whereas He blesses charitable deeds with manifold increase. And God does not love anyone who is stubbornly ingrate and persists in sinful ways. (asad)

See 89:17-32),(76:8-9):

(89:17-23)

﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ كَلَّا ۖ بَل لَّا تُكْرِمُونَ الْيَتِيمَ
﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا
﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا
﴿٢٢﴾ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ صَفًّا
﴿٢٣﴾ الذِّكْرَىٰ

[89:17-23] Sahih International

No! But you do not honor the orphan [89:18]

And you do not encourage one another to feed the poor [89:19]

And you consume inheritance, devouring [it] altogether [89:20]

And you love wealth with immanse love [89:21]

No! When the earth has been leveled - pounded and crushed 89:22]

And your Lord has come and the angels, rank upon rank, [89:23]

And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?

﴿٨﴾ إِنَّمَا وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
﴿٩﴾ نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا

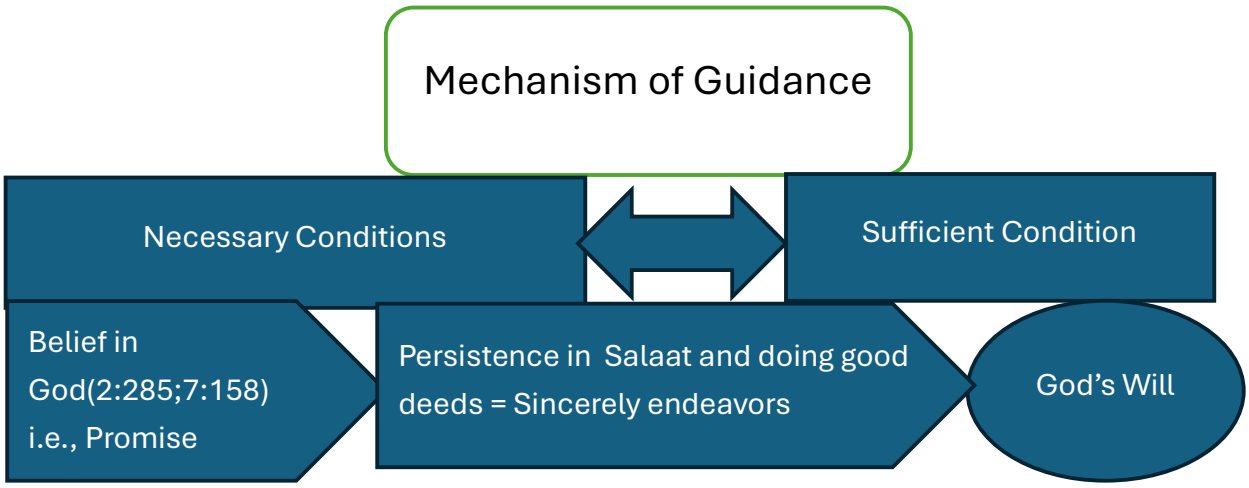
[76:8] Sahih International

And they give food in spite of love for it to the needy, the orphan, and the captive [76:9]

[Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.,

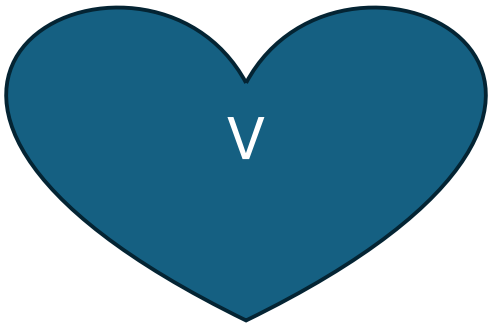
I. **Social conduct:** is based on Justice, purity, and good deeds while believing in God the Almighty. In a separate chapter under the heading (Islamic Code of Behavior), we will see what good deeds mean.

Diagram (1) shows the algorithm of following the Right Path shown by God.



As diagram (10 shows, God's Will is the necessary and sufficient condition for guidance.

End of Chapter IV



Human Intrinsic Nature

Scholars and Philosophers have pondered human nature. And the state of nature, but here it is about God, the creator of human beings, speaking about them. It's true what Rousseau believed:

MAN was born free,* and everywhere he is in chains. There are some who may believe themselves masters of others, and are no less enslaved than they. . . (J.J., Rousseau, 1994:45).

Jean-Jacques Rousseau (1994). Discourse on Political Economy and The Social Contract. Oxford, New York: Oxford University Press. Translated with introduction and notes by Christopher Betts.

According to Keith Ward :

What seems to be characteristic of most religious views of human nature is that they relate human life in some way

to a supra-material realm of spirit or mind, whether spirit is conceived as one or many, as substantial or as in continual flux. . .(Keith Ward,1998:1).

Keith Ward (1998). Religion and Human Nature. Oxford: CLARENDON PRESS.

A sort of dualism is possible to find in Islam because God has created Adam from clay and 'breathed into him of his spirit' (verse 32:9)

Islam intended to free human beings from the chain. Lets remember that we are talking how Adam and his children were created (32:9) with some intrinsic characteristics, and entrusted to be leaders on land after many generations had been annihilated, to see how they behave. See also (2:30-36;95-4-8; 17:70; 10:14).

How do they behave by nature? First, we will examine the intrinsic nature of human beings.

In verse (9), chapter(32), we read:

As-Sajdah (The Prostration) 32:9

(2:30-36)

In (95: 4-8), God says:

In verse (17:70) we read:

۞ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴿٧٠﴾

17:70]] Ahmed Ali

Indeed We have honoured the children of Adam, and carried them over land and sea, provided them with good things for their sustenance, and exalted them over many of Our creatures.

In short, the earth is entrusted to humankind, who was honoured and

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا ۙ وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴿١٣﴾

[10:13] Ahmed Ali

How many generations did We lay low before you when they became wilfully unjust. Their apostles had brought clear proofs to them, yet they never believed. So We punished the sinful people.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ﴿١٤﴾

[10:14] Ahmed Ali

Then We appointed you leaders in the land after them to see how you behaved.

And according to verse (90:4)

﴿٤﴾ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ

[90:4] Ahmed Ali

That We created man in toil and trouble.

5.1

Human nature

(70:19)

١٩ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا	19 Man was created restless.
٢٠ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا	20 Touched by adversity, he is fretful.
٢١ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا	21 Touched by good, he is ungenerous.

Quran, Arabic English Clear Quran

Translated by Talal Itani. www.clearquran.com

(100:6)

٦ إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ	6 Indeed, the human being is ungrateful to his Lord.
٧ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ	7 And he bears witness to that.
٨ وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ	8 And he is fierce in his love of wealth.
٩ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ	9 Does he not know? When the contents of the graves are scattered around.

Quran, Arabic English Clear Quran

Translated by Talal Itani.

Hud (The Prophet Hud) 11:9

٩ وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ	9 If We give the human being a taste of mercy from Us, and then withdraw it from him, he becomes despairing and ungrateful.
١٠ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ	10 And if We give him a taste of prosperity, after some adversity has afflicted him, he will say, "Troubles have gone away from me." He becomes excited and proud.
١١ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ	11 Except those who are patient and do good deeds—these will have forgiveness and a great reward.

Quran, Arabic English Clear Quran Translated by Talal Itani.

(14:34)

٣٤ وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ	34 And He has given you something of all what you asked. And if you were to count Allah's blessings, you would not be able to enumerate them. The human being is unfair and ungrateful.

Quran, Arabic English Translated by Talal Itani.

(17:11)

١١ وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا	11 The human being prays for evil as he prays for good. The human being is very hasty.

Quran, Arabic English Translated by Talal Itani.

Al-Isra (The Journey by Night) 17:67

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا(٦٧)

And whenever danger befalls you at sea, all those (powers] that you are wont to invoke forsake you, [and nothing remains for you] save Him: but as soon as He has brought you safe ashore, you turn aside [and forget Him]-for, indeed, bereft of all gratitude is man! (asad)

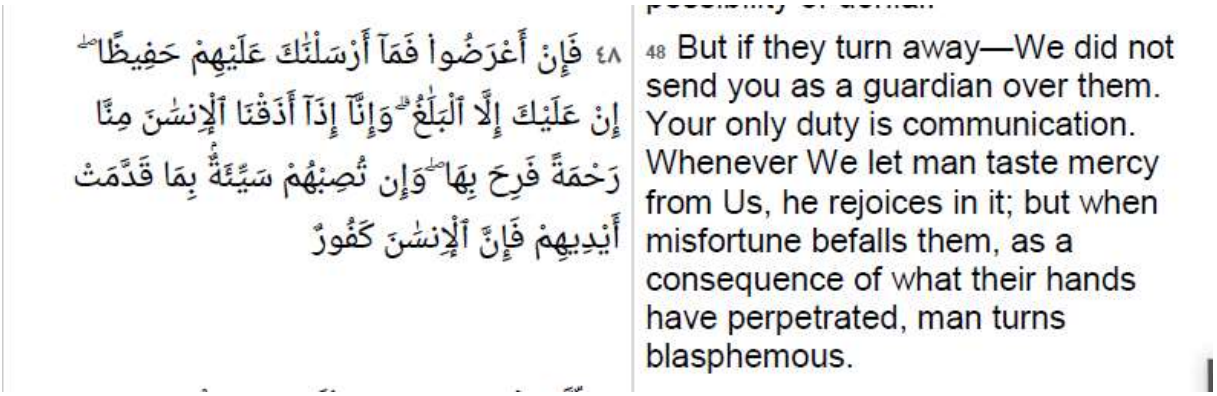
Al-Hajj (The Pilgrimage) 22:66

وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ

[22:66] Sahih International

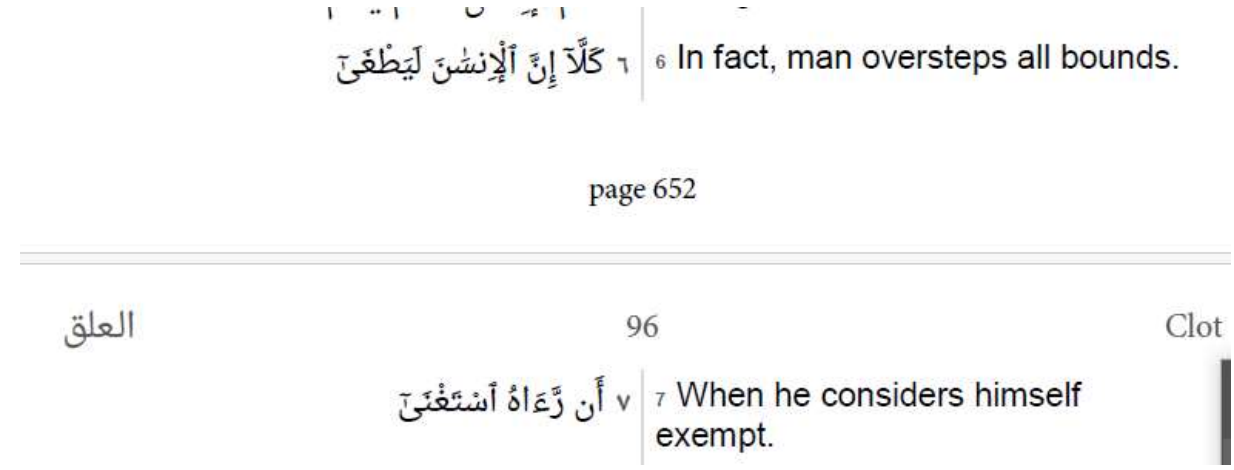
And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.

(42:48)



Quran, Arabic English Translated by Talal Itani.

(96:6-7)



٦ كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ | 6 In fact, man oversteps all bounds.

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العلق 96 Clot

٧ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ | 7 When he considers himself exempt.

١ وَٱلْعَصْرِ | 1 By Time.

٢ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ | 2 The human being is in loss.

٣ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ | 3 Except those who believe, and do good works, and encourage truth, and recommend patience.

Quran, Arabic English, Translated by Talal Itani.

(17:100)

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا(١٠٠)

Say: 'If you were to own' all the treasure-houses of my Sustainer's bounty, lo! you would still try to hold on [to them] tightly for fear of spending [too much]: for man has always been avaricious [whereas God is limitless in His bounty]. (asad)

Al-Kahf (The Cave) 18:54

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا(٥٤)

THUS, INDEED, have We given in this Qur'an many facets to every kind of lesson [designed] for [the benefit of] mankind. However, man is, above all else, always given to contention: (asad) ⟶

Human beings are restless, ungrateful, love wealth, are hasty, rebellious, nigged and prone to argumentation.

Human beings with such characteristics are facing enemies in their endeavors. Let's see what these enemies are.

As we all know mankind created and entrusted as leaders on land to see how they behave. It means the earth is a Laboratory with its necessary and sufficient conditions, and there are also enemies to seduce from the right path, as part of the necessary conditions.

5.2

Enemies

God let us know that

(36:77)

أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴿٧٧﴾

[36:77] Sahih International

Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?

Do not allow Satan to seduce you, because he is a clear enemy (7:27).

Al-A'raf (The Heights) 7:27

يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ

O children of Adam! Do not allow Satan to seduce you in the same way as he caused your ancestors to be driven out of the garden: he deprived them of their garmant [of God-consciousness] in order to make them aware of their nakedness. Verily, he and his tribe are lying in wait for you where you cannot perceive them! Verily, We have placed [all manner of] satanic forces near unto those who do not [truly] believe; (asad)

(17:53)

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا﴿٥٣﴾

[17:53] Sahih International

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

Ya-Sin (Ya-Sin) 36:60

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُواْ ٱلشَّيْطَٰنَ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ(٦٠)

[36:60] Maududi

Children of Adam, did I not command you not to serve Satan -- he is to you an open enemy.

50:16

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ(١٦)

NOW, VERILY, it is We who have created man, and We know what his innermost self-whispers within him: for We are closer to him than his neck-vein. (asad)

And in chapter 114 we read:

114 Mankind الناس

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ	1 Say, "I seek refuge in the Lord of mankind.
٢ مَلِكِ ٱلنَّاسِ	2 The King of mankind.
٣ إِلَٰهِ ٱلنَّاسِ	3 The God of mankind.
٤ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ	4 From the evil of the sneaky whisperer.
٥ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ	5 Who whispers into the hearts of people.
٦ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ	6 From among jinn and among people."

Source: Quran Arabic English. Translation by Talal Itani

Notwithstanding all characteristics and enemies, every believer can, with the mercy of God and his sincere endeavors, behave according to the Islamic Code of conduct recommended by God. In the next chapter we will be acquainted with the Islamic Code of Conduct.

VI
Islamic Code of Conduct

What I call the (Islamic code of Conduct) comprises God's recommended behavior and what is not recommended. This code of conduct shows how a Muslim believer should behave. Although it is called the Islamic Code of Conduct, it is not complete, as its aim is to show how peaceful Islam is and how civilized one becomes when this code is actually respected. What you read under the title (Islamic Code of Conduct) is recommended more than 1400 years ago by the Almighty God.

6.1

Attitude towards God and Prophet

(2.285)

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴿٢٨٥﴾

[2:285] Sahih International

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

(4:136)

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴿١٣٦﴾

[4:136] Sahih International

O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

(17:22)

لَّا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴿٢٢﴾

(17:22) Ahmed Ali

"Do not set up another god with God, or you will remain disgraced and destitute.

(4:59)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا(٥٩)

O you who have attained to faith! Pay heed unto God, and pay heed unto the Apostle and unto those from among you who have been entrusted with authority; and if you are at variance over any matter, refer it unto God and the Apostle, if you [truly] believe in God and the Last Day. This is the best [for you], and best in the end. (asad) ⟶

(3:132)

وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ(١٣٢)

And pay heed unto God and the Apostle, so that you might be graced with mercy. (asad) ⟶

An-Nisa (The Woman) 4:13

تِلْكَ حُدُودُ ٱللَّهِ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ(١٣)

These are the bounds set by God. And whoever pays heed unto God and His Apostle, him will He bring into gardens through which running waters flow, therein to abide: and this is a triumph supreme. (asad) ⟶

Attitude towards Paths Shown by God:

(39:3)

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴿٣﴾

Az-Zumar (The Groups) 39:7

إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ(٧)

An-Nisa (The Women) 4:136

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا

An-Nisa (The Women) 4:162

لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

(2:285)

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ(٢٨٥)

109 The Disbelievers الكافرون

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	In the name of Allah, the Gracious, the Merciful.
١ قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ	1 Say, "O disbelievers.
٢ لَآ أَعْبُدُ مَا تَعْبُدُونَ	2 I do not worship what you worship.
٣ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ	3 Nor do you worship what I worship.
٤ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ	4 Nor do I serve what you serve.
٥ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ	5 Nor do you serve what I serve.
٦ لَكُمْ دِينُكُمْ وَلِىَ دِينِ	6 You have your way, and I have my way."

Source: Quran Arabic English. Translation by Talal Itani

Arabic Text from Tanzil.net

6.2

Freedom of Choice

(2:256)

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴿٢٥٦﴾

[2:256] Ahmed Ali

There is no compulsion in matter of faith. Distinct is the way of guidance now from error. He who turns away from the forces of evil and believes in God, will surely hold fast to a handle that is strong and unbreakable, for God hears all and knows everything.

(٥:٦)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا (٥:٦) بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴿٦﴾

[5:6] Sarwar

Believers, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles. If you experience a seminal discharge, manage to take (the required) bath. If you are sick, or on a journey, or have just defecated, or have had intercourse with women and cannot find any water, perform a tayammum by: touching clean natural earth with both palms and wiping (the upper part) of your face and (the back of) your hands. God does not want you to suffer hardship. He wants you to be purified. He wants to complete His favors to you so that perhaps you would give Him thanks.

(10:99)

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

[10:99] Sarwar

Had your Lord wished, the whole of mankind would have believed in Him. (Muhammad), do you force people to have faith?

(10:108)

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ

SAY [O Prophet]: 'O mankind! The truth from your Sustainer has now come unto you. Whoever, therefore, chooses to follow the right path, follows it but for his own good; and whoever chooses to go astray, goes but astray to his own hurt. And I am not responsible for your conduct.' (asad)

(18:29)

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴿٢٩﴾

18:29]] Ahmed Ali

Say: "The truth is from your Lord: So believe if you like, or do not believe if you will." We have prepared for the sinners a fire which will envelope them in its tent. If they ask for water they will be helped to liquid like molten brass that would scald their mouths. How evil the drink, and evil the resting-place!

(22:78)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴿٧٨﴾

[22:78] Sarwar

Strive steadfastly for the Cause of God. He has chosen you but has not imposed on you hardship in your religion, the noble religion of your father, Abraham. God named you Muslims before and in this Book, so that the Messenger will witness (your actions) and will be the witness over mankind. Be steadfast in your prayer, pay the religious tax, and seek protection from God; He is your Guardian, a gracious Guardian and Helper

(39:7)

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

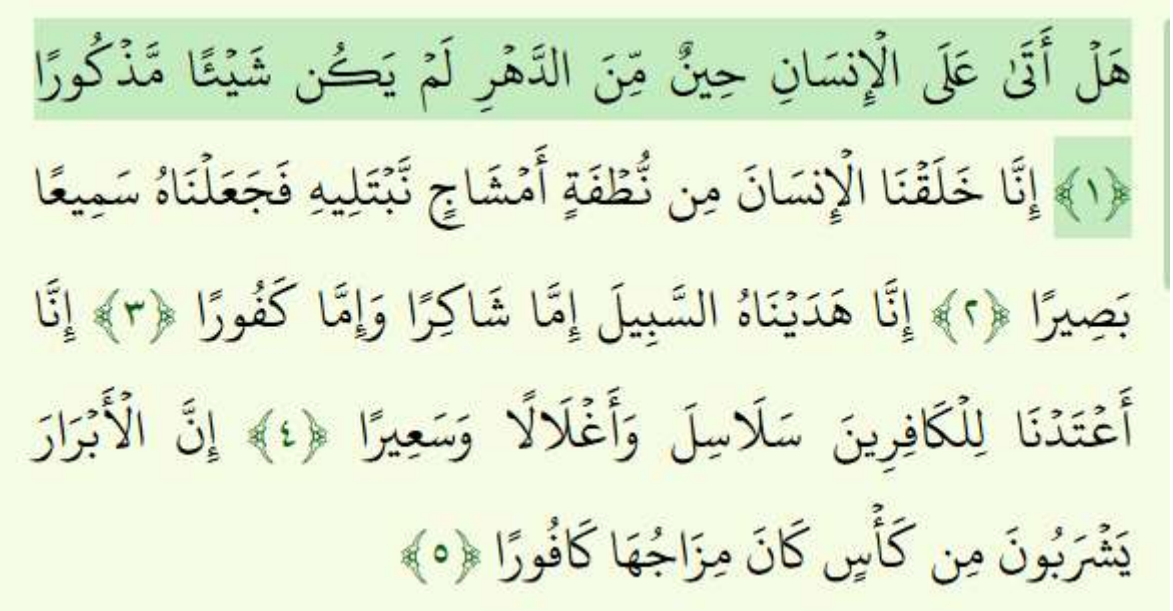
[39:7] Sahih International

If you disbelieve – indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

(39:41)

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾

(76:2-3)


هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا
﴿١﴾ إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا
بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا
أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ
يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

[76:1] Ahmed Ali

WAS THERE NOT a time in the life of man when he was not even a mentionable thing? [76:2] Verily We created man from a sperm yoked (to the ovum) to bring out his real substance, then gave him hearing and sight.[76:3] We surely showed him the way that he may either be grateful or deny.[76:4] We have prepared for unbelievers chains and collars and a blazing fire.[76:5] Surely the devotees will drink cups flavoured with palm blossoms.

6.3

Attitude to fellow human beings

6.3.1 Divorce

(2:229, 230,234)

(2:229)

الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴿٢٢٩﴾

[2:229] Sahih International

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.

(2:230)

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِن بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظَنَّا أَن يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ﴿٢٣٠﴾

[2:230] Sahih International

And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.

(2:231)

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

2:231)) Sahih International

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of

Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

(2:232)

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴿٢٣٢﴾

[2:232] Sahih International

And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.

(2:233)

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ

فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّا آتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴿٢٣٣﴾

[2:233] Sahih International

Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.

(2:234)

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ

أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

[2:234] Sahih International

And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.

(2:235)

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَن تَقُولُوا قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

[2:235] Sahih International

There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for

saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

(65:1)

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

[65:1] Sahih International

O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.

6.3.2 Good deeds

(17:23-24)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴿٢٤﴾

17:28))

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

[17:28] Ahmed Ali

If you neglect (your parents) while seeking the bounty of your Lord, of which you are hopeful, speak to them softly.

(2:82)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

[2:82] Mubarakpuri

And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

(4:57)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴿٥٧﴾

[4:57] Mubarakpuri

But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwajun Mutahharatun (purified mates), and We shall admit them to shades, wide and ever deepening.

(14:23)

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ﴿٢٣﴾

[14:23] Ahmed Ali

Those who believed and did the right, will be admitted to gardens with rivers flowing by, where they will abide by the leave of their Lord, with 'Peace' as their salutation.

(20: 112)

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴿١١٢﴾

[20:112] Ahmed Ali

But he who has done good things and believes, will have no fear of either being wronged or deprived.

(22:14)

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴿١٤﴾

[22:14] Ahmed Ali

God will admit those who believe and do the right to gardens full of rippling streams. Verily God does as He pleases.

(46:19)

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

[46:19] Sahih International

And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.

(21:94)

فَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

[21:94] Sahih International

So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders.

(64: 9)

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۖ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴿٩﴾

[64:9] Ahmed Ali

The day He will gather you together on the Day of Gathering, will be the day of Judgement. He who believed and did the right, will have his evil deeds expunged by God and admitted to gardens with rivers flowing by, and abide there perpetually. This will be the great achievement of success.

(4:4-5)

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ ﴿٤﴾ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا هَنِيئًا مَّرِيئًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا﴿٥﴾

[4:4] Mubarakpuri

And give to the women (whom you marry) their Saduqat (or dowry) Nihlah (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.[4:5] Mubarakpuri

And give not unto the unwise your wealth which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

(4:15-16)

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ ﴿١٥﴾ وَاللَّذَانِ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا لَهُنَّ سَبِيلًا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

(4:15-16) Mubarakpuri

And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way. [4:16] Mubarakpuri

And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allah is Ever the One Who accepts repentance, (and He is) Most Merciful.

Justice

(7:199)

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴿١٩٩﴾

[7:199] Ahmed Ali

Cultivate tolerance, enjoin justice, and avoid the fools.

(5:8)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ(٨)

O YOU who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of any-one lead you into the sin of deviating from justice. Be just: this is closest to being God-conscious. And remain conscious of God: verily, God is aware of all that you do. (asad) ⟶

(4:58)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

[4:58] Ahmed Ali

God enjoins that you render to the owners what is held in trust with you, and that when you judge among the people do so equitably. Noble are the counsels of God, and God hears all and sees everything.

(16:90)

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

[16:90] Ahmed Ali

Verily God has enjoined justice, the doing of good, and the giving of gifts to your relatives; and forbidden indecency, impropriety and oppression. He warns you so that you may remember.

6.3.3 Repentance

(4:17-18)

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا﴿١٨﴾

[4:17] Mubarakpuri

Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon [afterwards]; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise. [4:18] Mubarakpuri: And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.

(17:26-27)

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا﴿٢٦﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴿٢٧﴾

[17:26] Ahmed Ali

So give to your relatives what is their due, and to those who are needy, and the wayfarers; and do not dissipate (your wealth) extravagantly. [17:27] Ahmed Ali

Those who dissipate (their wealth) are the brethren of the devils, and the Devil was ungrateful to his Lord.

7

Verbal behavior

(١٧:٥٣)

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا﴿٥٣﴾

[17:53] Sahih International

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

(2:262-263)

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴿٢٦٢﴾

۞ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

(39:18)

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ﴿١٨﴾

[39:18] Sahih International

Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

(49:11)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ 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 الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴿١١﴾

[49:11] Sahih International

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let woman ridicule [other] woman; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.

(4:148)

لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴿١٤٨﴾

[4:148] Sarwar

God does not love public accusation unless one is truly wronged. God is All-hearing and All-knowing.

Muhammad 47:2

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (٢)

[47:2] Maududi

As for those who attained to faith and did righteous works and believed in what was revealed to Muhammad -- which indeed is the Truth from their Lord -- Allah has remitted their evil deeds and has set their condition right.

(7:199)

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴿١٩٩﴾

[7:199] Maududi

[O Prophet!] Show forgiveness, enjoin equity, and avoid the ignorant.

(4:171)

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۖ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ ۖ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ ۘ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٧١﴾

[4:171] Sarwar

People of the Book, do not exceed the limits of devotion in your religion or say anything about God which is not the Truth. Jesus, son of Mary, is only a Messenger of God, His Word, and a spirit from Him whom He conveyed to Mary. So have faith in God and His Messengers. Do not say that there are three gods. It is better for you to stop believing in the Trinity. There is only One God. He is too glorious to give birth to a son. To God belongs all that is in the heavens and the earth. God alone is a Sufficient Guardian for all.

(29:46)

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴿٤٦﴾

(29:46) Maududi

Argue not with the People of the Book except in the fairest manner, unless it be those of them that are utterly unjust. Say to them: “We believe in what was revealed to us and what was revealed to you. One is our God and your God; and we are those who submit ourselves to Him.”

(4:69)

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا(٦٩)

(4:69)

For, all who pay heed unto God and the Apostle shall be among those upon whom God has bestowed His blessings: the prophets, and those who never deviated from the truth, and those who [with their lives] bore witness to the truth, and the right-eous ones: and how goodly a company are these! (asad) ⟶

(٢:٤٥)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴿٤٥﴾

[2:45] Ahmed Ali

Find strength in fortitude and prayer, which is heavy and exacting but for those who are humble and meek

(17:110)

قُلِ ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَٰنَ أَيًّا مَّا تَدْعُواْ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا (١١٠)

Say: 'Invoke God, or invoke the Most Gracious: by whichever name you invoke Him, [He is always the One-for] His are all the attributes of perfection. And [pray unto Him; yet] be not too loud in thy prayer nor speak it in too low a voice, but follow a way in-between; (asad) ⟶

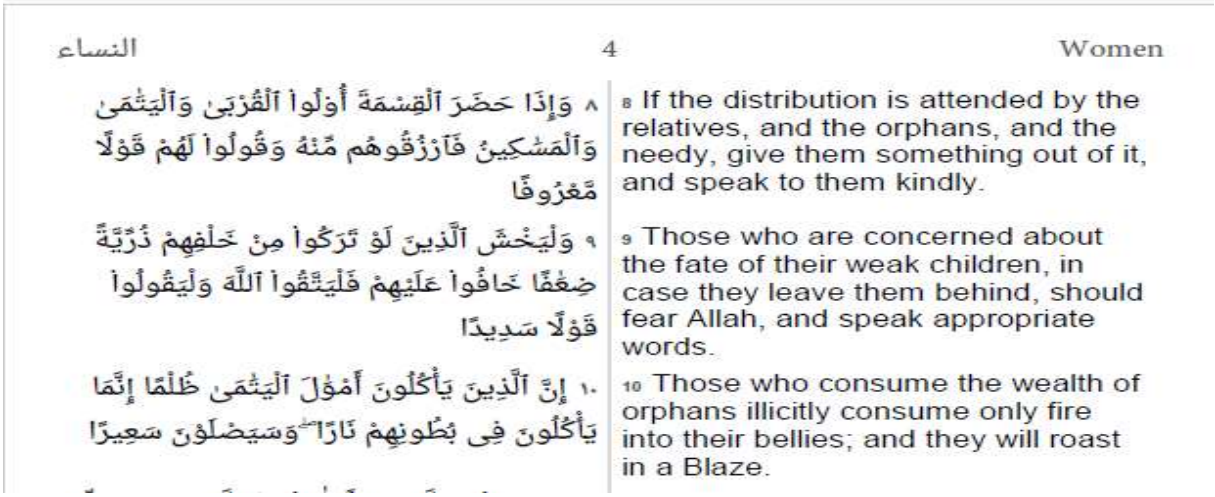
(7:26)

يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ﴿٢٦﴾

[7:26] Ahmed Ali

O sons of Adam, We have revealed to you a dress that would both hide your nakedness and be an adornment, but the raiment of piety is best. This is one of the tokens of God: You may haply reflect.

(4:8-10)



النساء 4	Women
٨ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا	8 If the distribution is attended by the relatives, and the orphans, and the needy, give them something out of it, and speak to them kindly.
٩ وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا	9 Those who are concerned about the fate of their weak children, in case they leave them behind, should fear Allah, and speak appropriate words.
١٠ إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا	10 Those who consume the wealth of orphans illicitly consume only fire into their bellies; and they will roast in a Blaze.

Source: Quran Arabic English. Translation by Talal Itani
Arabic Text from Tanzil.net

(16:125)

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

[16:125] Sarwar

Call (the pagans) to the path of your Lord through wisdom and good advice and argue with them in the best manner. God knows well about those who stray from His path and those who seek guidance.

7.1 Promises

(17:34)

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا(٣٤)

7.2 Forgiveness:

(2:237)

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ(٢٣٧)

And if you divorce them before having touched them, but after having settled a dower upon them, then [give them] half of what you have settled - unless it be that they forgo their claim or he in whose hand is the marriage-tie forgoes his claim [to half of the dower]: and to forgo what is due to you is more in accord with God-consciousness. And forget not [that you are to act with] grace towards one another: verily, God sees all that you do. (asad)

8

Forbidden

(4:22-23)

٢٢ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا
مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ
سَبِيلًا

22 Do not marry women whom your fathers married, except what is already past. That is improper, indecent, and a bad custom.

٢٣ حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ
وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ
وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ
ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى
حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن
لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ
وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن
تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ
كَانَ غَفُورًا رَّحِيمًا

23 Forbidden for you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster-mothers who nursed you, your sisters through nursing, your wives' mothers, and your stepdaughters in your guardianship—born of wives you have gone into—but if you have not gone into them, there is no blame on you. And the wives of your genetic sons, and marrying two sisters simultaneously. Except what is past. Allah is Oft-Forgiving, Most Merciful.

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Source: Quran, Arabic English. Translated by Talal Itani.

(4:19)

يا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

[4:19] Sahih International

O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

(17:31)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴿٣١﴾

[17:31] Sahih International

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

وَلَا تَقْرَبُوا الزِّنَىٰ ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴿٣٢﴾

(17:32-33)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِّي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنصُورًا﴿٣٣﴾

[17:32] Sahih International

And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

[17:33] And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

(17:34)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴿٣٤﴾

17:34]] Sahih International

And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

(17:35-39)

٣٥ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا	35 And give full measure when you measure, and weigh with accurate scales. That is fair, and the best determination.
٣٦ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا	36 And do not occupy yourself with what you have no knowledge of. The hearing, and the sight, and the brains—all these will be questioned.
٣٧ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا	37 And do not walk proudly on earth. You can neither pierce the earth, nor can you match the mountains in height.
٣٨ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا	38 The evil of all these is disliked by your Lord.
٣٩ ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا	39 That is some of the wisdom your Lord has revealed to you. Do not set up with Allah another god, or else you will be thrown in Hell, rebuked and banished.

Source: Quran, Arabic English. Translated by Talal Itani.

(4:2-7)

٢ وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا

2 And give orphans their properties, and do not substitute the bad for the good. And do not consume their properties by combining them with yours, for that would be a serious sin.

٣ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟

3 If you fear you cannot act fairly towards the orphans—then marry the women you like—two, or three, or four. But if you fear you will not be fair, then one, or what you already have. That makes it more likely that you avoid bias.

٤ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا

4 Give women their dowries graciously. But if they willingly forego some of it, then consume it with enjoyment and pleasure.

٥ وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا

5 Do not give the immature your money which Allah has assigned to you for support. But provide for them from it, and clothe them, and speak to them with kind words.

٦ وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا

6 Test the orphans until they reach the age of marriage. If you find them to be mature enough, hand over their properties to them. And do not consume it extravagantly or hastily before they grow up. The rich shall not charge any wage, but the poor may charge fairly. When you hand over their properties to them, have it witnessed for them. Allah suffices as a Reckoner.

٧ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا

7 Men receive a share of what their parents and relatives leave, and women receive a share of what their parents and relatives leave; be it little or much—a legal share.

Source: Quran, Arabic English. Translated by Talal Itani.

(17:29)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴿٢٩﴾

[17:29] Ahmed Ali

Do not be niggardly, nor extravagant that you may later feel reprehensive and constrained.

(29:46)

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴿٤٦﴾

[29:46] Ahmed Ali

Do not argue with the people of the Book unless in a fair way, apart from those who act wrongly, and say to them: "We believe what has been sent down to us, and we believe what has been sent down to you. Our God and your God is one, and to Him we submit."

(4:171)

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۖ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَٰهٌ

وَاحِدٌ ۖ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ ۘ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا﴿١٧١﴾

[4:171] Ahmed Ali

O people of the Book, do not be fanatical in your faith, and say nothing but the truth about God. The Messiah who is Jesus, son of Mary, was only an apostle of God, and a command of His which He sent to Mary, as a mercy from Him. So believe in God and His apostles, and do not call Him 'Trinity'. Abstain from this for your own good; for God is only one God, and far from His glory is it to beget a son. All that is in the heavens and the earth belongs to Him; and sufficient is God for all help.

No Nifaaq(2:191)

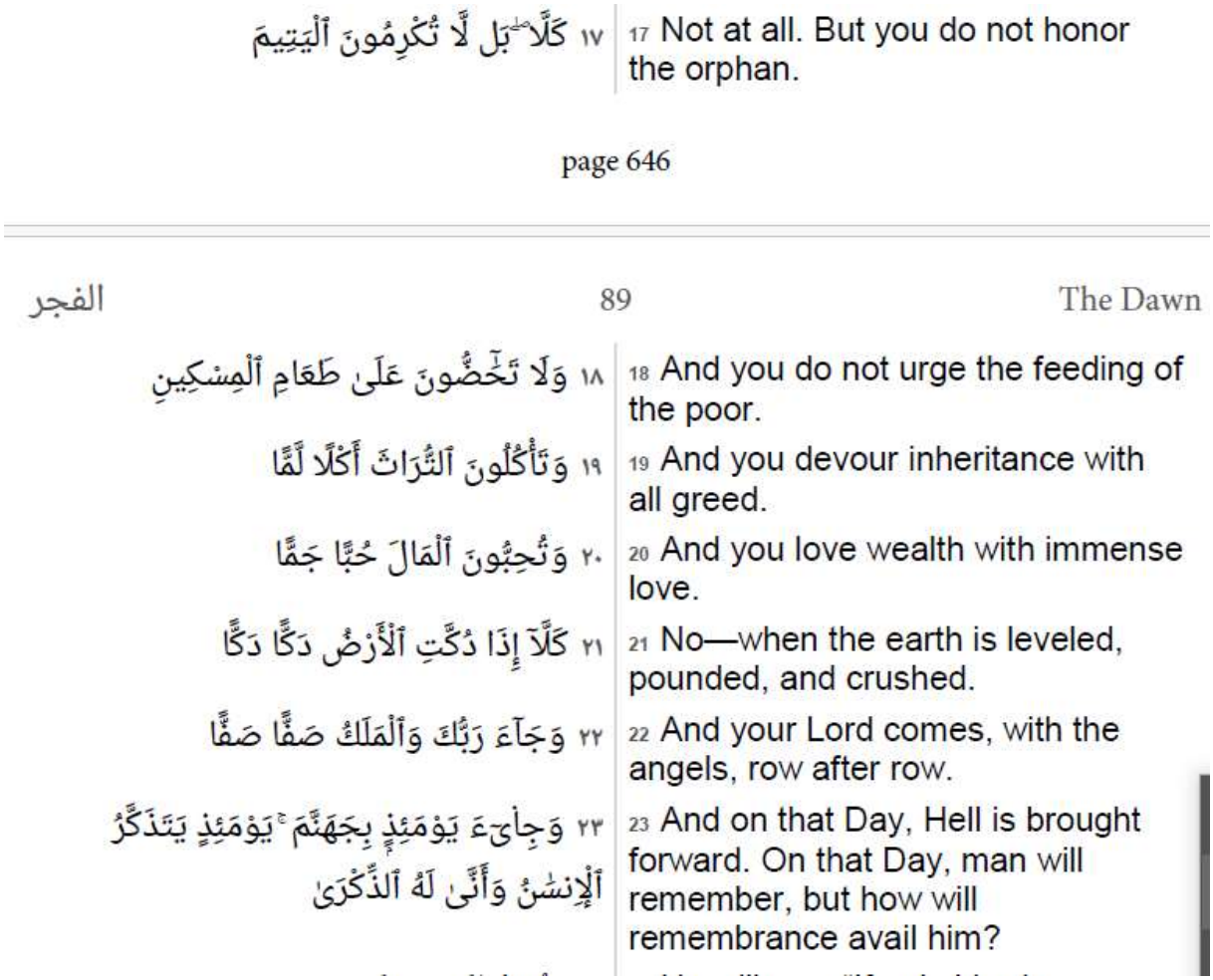
وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ﴿١٩١﴾

[2:191] Sahih International

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram

until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

(89:17-23)



١٧ كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ	17 Not at all. But you do not honor the orphan.

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١٨ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ	18 And you do not urge the feeding of the poor.	
١٩ وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا	19 And you devour inheritance with all greed.	
٢٠ وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا	20 And you love wealth with immense love.	
٢١ كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا	21 No—when the earth is leveled, pounded, and crushed.	
٢٢ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا	22 And your Lord comes, with the angels, row after row.	
٢٣ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ	23 And on that Day, Hell is brought forward. On that Day, man will remember, but how will remembrance avail him?	

Source: Quran, Arabic English. . Translated by Talal Itani.

(76:8-9)

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾

[76:8] Sahih International

And they give food in spite of love for it to the needy, the orphan, and the captive [76:9] [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.

(4:135)

١٣٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ
شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ
وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ
بِهِمَا ۖ فَلَا تَتَّبِعُواْ ٱلْهَوَىٰٓ أَن تَعْدِلُواْ ۚ وَإِن تَلْوُۥٓاْ أَوْ
تُعْرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

135 O you who believe! Stand firmly for justice, as witnesses to Allah, even if against yourselves, or your parents, or your relatives. Whether one is rich or poor, Allah takes care of both. So do not follow your desires, lest you swerve. If you deviate, or turn away—then Allah is Aware of what you do.

(4:36-38)

٣٦ وَٱعْبُدُواْ ٱللَّهَ وَلَا تُشْرِكُواْ بِهِۦ شَيْـًٔا ۖ
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ
وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ
أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا
فَخُورًا

36 Worship Allah, and ascribe no partners to Him, and be good to the parents, and the relatives, and the orphans, and the poor, and the neighbor next door, and the distant neighbor, and the close associate, and the traveler, and your servants. Allah does not love the arrogant showoff.

٣٧ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ
وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا
لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا

37 Those who are stingy, and exhort people to stinginess, and conceal what Allah has given them from His bounty. We have prepared for the disbelievers a disgraceful punishment.

٣٨ وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا
يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ
ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا

38 And those who spend their money to be seen by people, and believe neither in Allah nor in the Last Day. Whoever has Satan as a companion—what an evil companion.

(64:17)

إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

[64:17] Sahih International

If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

-God says there is no compulsion in religion, verses:2:256; 5:6;19:99;22:78)

(٢:٢٥٦)

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

(10:99)

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

[10:99] Sarwar

Had your Lord wished, the whole of mankind would have believed in Him. (Muhammad), do you force people to have faith?

(22:78)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴿٧٨﴾

[22:78] Sarwar

Strive steadfastly for the Cause of God. He has chosen you but has not imposed on you hardship in your religion, the noble religion of your father, Abraham. God named you Muslims before and in this Book, so that the Messenger will witness (your actions) and will be the witness over mankind. Be steadfast in your prayer, pay the religious tax, and seek protection from God; He is your Guardian, a gracious Guardian and Helper.



نتیجه گیری

ادعای مطرح در این رساله این بود که دین اسلام(صحایف الهی و پیامبران) از همان آغاز تا اعلام تکمیل آن در قرآن مجید، برای هدایت انسانها نازل و مبعوث گرده اند. در آغاز زمینه های بحث فراهم گردید، زیرا ما در مورد دین اسلام بحث داشتیم و باید توضیح میگردید منظور ما از دین اسلام چیست. برای این منظور بر مهمترین غلط فهمیها مانند ادیان ابراهیمی بحی دین واحد به نام اسلام ، تقلیلگرایی در دین و تعریف دین مکث گردید و دو تعریف از دین اسلام پیشنهاد گردید.

برای درک این حقیقت که دین اسلام برای هدایت انسانها نازل گردیده لازم بود پیام و هدف دین را بدانیم. بصورت خلاصه دریافتیم که هدف دین پرستش الله یگانه و بی همتا و اطاعت از تویه ها و هدایات او تعالی است که انسان را به صراط المستقیم هدایت مینماید.

بر دو ادعای عبادت محور بودن و اجبار محور بودن نیز مکث گردید. عبادت الله متعال همان عصاره هدایت را میسازد که هدف دین است. فصل های این رساله در رابطه با میکانیزمها انسانها را کمک مینمایند بصورت مستمر خالق خویش را حاضر و از وی طلب هدایت نمایند.

میکانیزمهای دینی نشان دادند که تنها و تنها به سود دنیوی و اخروی انسانها اند.

این میکانیزم ها نه تنها اطاعت از اوامر و توصیه های الهی اند بلکه به آسایش روحی و جسمی انسان نیز سودمند اند.

فصل مربوط به مشخصات انسان مسلمان نشان داد که انسان مسلمان فردی است که از دست و زبان وی سایرین مصوون اند،از تحقیر و زشت نامی دیگران اجتناب میورزد، صادق و امانت دار است، به تعهدات خویش ایستاده و از خصوصیات جسمی خویش حفاظت مینماید و به والدین، به خویشان، فقیران ،یتیمان ،به مساکین و سایلان و مسافران در مانده کمک مینمایند. مشخصات انسان همچنان نشان دادند که انسانها با توانایی هایی خلق گردیده که شایسته امتحان اند و از آنها خواسته شده تا به آن مرحله از تقوا و پاگیزکی اخلاقی دست یابند که دین آنها را هدایت مینماید. چنین صفات هرچند نورماتیف و سیمای یک مسلمان را تمثیل مینماید، محتمل و تحقق پذیر اند.

بحث ها نشان دادند که الله متعال غنی و بینیاز از بندگان خویش است، اما به گمراهی آنان راضی نیست. مباحث نشان دادند که در دین اسلام تحمیل و اجبار وجود ندارد و انتخاب راه توصیه شده اختیاری است و از پیامدهای آن هشدار داده شده است.

بحث های انجام شده در این رساله نشان دادند که دین اسلام برای هدایت انسانها و دستیابی به تعالی اخلاقی نازل گردیده است. این حقیقت را نمیتوان نادیده انگاشت که اسلام بیش از ۱۴۰۰ سال قبل

معیارهای اخلاقی، برابری و حقوق اساسی را در دوران جاهلیت به انسانها معرفی کرده تا برای دستیابی به آنها سعی نمایند.

ایمان به الله واحد و بی همتا ، به کتب و فرشتگان، به پیامبران، به بعثت بعد از مرگ و روز حساب شرط ضروری و بسنده ورود به (حزب الله متعال) است.

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