

**A GUIDE TO ISLAM FOR  
THE NEW MUSLIMS**

**Authored by:  
Ali Mohamed Al Shorafa  
Al Hammadi**

**Translated by Qasim Hersi Farah (Ph.D.)**

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## **Author's Statement**

Allah Has commanded Muslims to be sincere in obedience, by applying all His commandments and recommendations throughout the rest of their lives. This is the only real meaning of worshipping Allah as well as the application of Allah's legislation and methods. A Muslim must be adherent to Allah's call for humans, which is to worship Allah alone and not to associate anyone or/and anything with Him. The Muslim must be enthusiastic about Allah's Book by applying the verses revealed in the Noble Qur'an, believing in Allah's Messenger, and following Allah's Method which calls for mercy, justice, benevolence, freedom of belief, and cooperation among all human beings. Allah's Method reliably spreads peace-mongering behavior applied everywhere; therefore people are able to live in sustainable security throughout their lifetime. Under this peaceful setting, an individual can devote himself to secure his daily sustenance for himself and his family in a manner of peace and stability.

Therefore, since aggression is destructive it must be forbidden and everyone must be protected from it. It is forbidden to kill a person and it is also forbidden to seize other people's properties. It is strictly forbidden to violate human rights, especially while claiming that such an action

is a lawful one. Likewise, it is forbidden to harm people and to spread corruption in the land. These are Allah's Divine legislation and principles, which assure for everyone a highly respected lifestyle everywhere as Allah desires people to obtain and maintain it. He says: "Race with one another towards Forgiveness from your Lord and towards a paradise the width of which spans the heavens and the earth. It has been prepared for the God-fearing."<sup>1</sup>

**Ali Mohamed Al Shorafa Al Hammadi**

March, 2022

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<sup>1</sup> Qur'an: Ali-Imran (The Family of Imran): 133

## Introduction

Islam is a call to the entirety of humanity, inviting them to accept the religion of Allah, which is to believe in worshipping Allah alone. Allah is the only one who is Unique, the Eternal, and the Originator of all beings. He Has no partner, and He is the King and the Owner of the heavens and the earth. He is the one Who will judge among people on the Day of Judgment based on their sincerity and diligence in being restricted to the Holy Qur'an as well as how they applied the Divine legislation and principles in their lifestyles. That is what Allah's verses of wisdom and remembrance contain, and it is what Allah will question people about on the Day of Reckoning. Allah says: "So hold firmly to what has been revealed to you 'O Prophet'. You are truly on the Straight Path. Surely this 'Quran' is a glory for you and your people. And you will 'all' be questioned 'about it.'<sup>2</sup>"

Then, the rewards of anyone who repented, performed good deeds, followed the Holy verses, and became righteous will be to enter the Eternal life of paradise as Allah has promised when He said: "Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will

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<sup>2</sup> Qur'an: Az-Zukhruf (The Ornaments of Gold): 43 - 44.

certainly reward them according to the best of their deeds.<sup>3</sup>” Allah makes the believers’ life in this world comfortable, enjoyable, and good while also making their next life full of pleasure in the Paradises’ Bliss and Contentment.

As for those who followed the guardians of the satanic narrations, they are arrogant over the verses of Allah. They obeyed the cursed devil by acquiring and implementing its narrated words and statements. On the other hand, they disobeyed and neglected the Qur’an by not listening to the sermons, instructions, guidance, and commands of Allah. This led them to commit heinous crimes, which violated the human rights of ordinary people. Their crimes included murder, adultery, tyranny, assault, abuse, and slander. These violations of all taboos are the wrongdoings that Allah warned against. The disobedient ones oppressed people and unjustly infringed on other people’s lawful rights. On top of that, they did not respond to Allah’s call regarding the worship of the only Omnipotent One - Allah. They did not follow what the Messenger of Allah has conveyed to them and what he taught them from the Book of Allah. The Book of Allah

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<sup>3</sup> Qur’an: An-Nahl (The Bees): 97



included tremendous amounts of wisdom that guides people to purify themselves. Instead, they associated Allah's worship with idols of human beings and stones.

On the Reckoning Day, the calculation of the deeds of this group will be as Allah Has already mentioned when He said: "But those who receive Our revelations with denial and arrogance will be the residents of the Fire. They will be there forever."<sup>4</sup> They, indeed, deserve retribution because they deserted the Qur'an and arrogantly turned deaf ears to the verses of Allah. Hence, they did not follow Allah's Legislation and Methods as stated in Allah's Scripture. Then, their rewards will cause them to dwell in the hellfire and its torments, where they will, remain therein forever. That is how the Qur'an concludes the situation of human beings, which is based on that they will be divided into two groups; those who follow Allah's Scripture as He says: "Follow what has been sent down to you from your Lord and do not take others as guardians besides Him. How seldom are you mindful!"<sup>5</sup> Thus, whoever follows Allah's Holy Book and is directed by the guidance of the Qur'an in the life of this world will be a part of the Group admitted to Paradise.

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<sup>4</sup> Qur'an: Al-A'raf (The Heights): 36

<sup>5</sup> Qur'an: Al-A'raf (The Heights): 3

Unlike the first group, the second group was arrogant, because they rebelled against the verses of Allah, disobeyed His commands, and followed the sayings of humans. They, indeed, accepted false narrations, rumors, and attributed these falsifications to the Messenger (peace be upon him). That is how they committed disobedience, sins, crimes, and misdeeds, and did not pay attention to the Divine Warning in the Clear Book. As they practiced all the forbidden directives, they will be among the group who will dwell in the Blazing Fire.

Indeed, Islam is Allah's call for all people to coexist, cooperate, familiarize themselves with one another, and establish good relationships in beneficial actions to achieve well-being. As a result, they will be able to obtain everything that could lead them to accomplish a good lifestyle, security, and peace so that they can live in a Harmonious situation under the Divine legislation and the Divine curriculum. Allah says:

1. "You who believe, fulfill your obligations. Livestock animals are lawful as food for you, with the exception of what is about to be announced to you. You are forbidden to kill game while you are on pilgrimage—Allah commands what He will."<sup>6</sup>

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<sup>6</sup> Qur'an: Al-Hujrat (The Private Rooms): 13

2. “O, People, We created you all from a single man and a single woman and made you into races and tribes so that you should recognize one another. In Allah’s eyes, the most honored of you are the ones most mindful of Him: Allah is all-Knowing, all aware.<sup>7</sup>”

Islam is Allah’s call for people to get to know one another and live under the umbrella of peace, while exchanging beneficial cooperation in a productively harmonious lifestyle. On the other hand, it gives a warning against cooperating in instigating aggressive actions or engaging in sin in all its forms.

Islam is Allah’s call for people so they may be guided, to persistently follow His Book by putting its legislation and methods into an application, and sustaining obedience to His law and Methods. With the help of Allah’s verses, they will be able to protect their behaviors from the influences of misguidance through following Satan’s suggestions. Allah motivates His Messenger (PBUH) to encourage His servants to remember and to remind one another about the Qur’an. He would also explain to them Allah’s wisdom regarding the objectives of His verses. Therefore, people will be able to benefit from the Book of Allah, its legislations, and its methods. Allah

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<sup>7</sup> Qur’an: Al-Maidah (The Table Spread for Food): 2

says: “We know best what they say. And you ‘O Prophet’ are not ‘there’ to compel them ‘to believe’. So remind with the Quran ‘only’ those who fear My warning.<sup>8</sup>”

As dictated in the Holy Book, the guidance contained in the Qur’an is what can make those who believe in Allah and obey His Messenger in what Allah Has revealed to him to be reward to enjoy in the safety in the gardens of Bliss on the Day of Judgment. Therefore, a Muslim must believe in the Noble Qur’an - the Book of Allah –which Allah Has revealed to His faithful Messenger in order for him to convey these Noble verses to all of humanity. Allah made the Qur’an’s meaning, wisdom, and admonition clear and sensible to mankind. That is Allah’s will from His law and His method.

What is also explicit is what would be achieved by the Muslim in terms of well-being, security, and peace so that he can live a happy life without having any form of misery and mischief. There, the believer will enjoy his life without fear, panic, anxiety, or aggression as long as, in his morals, he is following the Messenger’s way of life as guidance described by Allah in His statement: “We know best what they say. And you ‘O Prophet’ are not ‘there’ to compel them ‘to believe’. So remind with the Quran ‘only’

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<sup>8</sup> Qur’an: Qad: 45

those who fear My warning.<sup>9</sup>” As well , Allah says: (And We have not sent you but as mercy for all the worlds<sup>10</sup>.” Allah’s verses in the Clear Book carry Allah’s light, which guides believers to the right path, where they have not been led astray and do not encounter a miserable situation. Allah says: “Then when guidance comes to you from Me, whoever follows My guidance will neither go astray ‘in this life’ nor suffer ‘in the next’ .<sup>11</sup>”

However, those who desert Allah’s Book and its verses were given a strong warning by Allah, the Almighty, in His statement: “But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment. They will cry, “My Lord! Why have you raised me up blind, although I used to see? Allah will respond, “It is so, just as Our revelations came to you and you neglected them, so Today you are neglected.<sup>12</sup>”

That will be the reward for those who abandon the Qur’an and follow what Satan suggests to them, so they believe the narratives of the hypocrites’ story-telling while being arrogant to the verses in the Clear Book. They

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<sup>9</sup> Qur’an: Qaf: 45

<sup>10</sup> Qur’an: Al-Ambya (The Prophets): 107

<sup>11</sup> Qur’an: Taha: 123

<sup>12</sup> Qur’an: Taha: 124 – 126

engage themselves in consuming prohibitions as if they were permissions and committing crimes such as killing innocent people while engaging in corruption, injustice, aggression, egotism, and disobedience on earth. Indeed, they will reap all the evils they committed in his life on the Day of Judgment.

For that reason, Allah Has urged people to stay away from debauchery and delinquent activities lest they suffer from catastrophes and castigations resulting from their deeds. This pattern of wrong behavior is unlike that which is encouraged by those who follow the Qur'an, Allah will guide them to the right path and the proper manner, as Allah describes in the Holy Qur'an: "Surely this Qur'an guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward."<sup>13</sup>,

In the Divine Speech, Allah declares that His Messenger's mission was to carry the Message of Islam to mankind by conveying Allah's verses, legislations, and principles. Similarly, he was sent to explain the objectives of the verses in the Holy Qur'an by clarifying these pearls

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<sup>13</sup> Qur'an: Al-Isra (The Night Journey): 9

of wisdom to the people. This is how he would teach people about the Scripture and what it contains of glad-tidings given to the believers.

In short, Islam calls for mercy, justice, charity, freedom of faith, and a peaceful manner among societies. On the contrary, Allah forbids oppression, aggression, enmity, hatred, and corruption on earth, which includes killing people with the justification of being peacemakers. Instead, Allah orders the spreading of sincere amenity, security, peace, and stability everywhere in every age.

## 1. Mercy

Allah, the Almighty, is giving us the description of mercy by taking the Messenger as an example. He says: “And We have not sent you but as mercy for all the worlds.<sup>14</sup>”

Allah’s statement shows that the Messenger, in his call, would place mercy in the people’s hearts. This would cause people to enjoy a life that is full of affection and love to all humanity. In this situation, people will be able to seek help in the name of the Great and Merciful Allah Who confirms comfort for one’s soul in a manner of happiness and tranquility. That would lead them to benefit from Allah’s provisions and prosperity, and then, they will be able to act in a humane manner to the rest of Allah’s Creatures. They can help members of their community and other nations by using warm inclusive speech, supportive physical action, and expressions of heart felt empathy during episodes of crisis. Those exemplary qualities cause humans’ hearts to attract one another and live in harmony. They would also extend peace to other nations on humanity grounds-based phenomena to initiate the culture of giving mercy to one another and maintaining good cooperation with one another. As a result, they can create lands that are

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<sup>14</sup> Qur’an: Al-Ambya (The Prophets): 107



free from fear, panic, aggression, oppression, and the tyranny of dictatorship. Allah, the Almighty, teaches and clarifies for people how to attain that level of serenity by saying: “Our Lord, do not let our hearts deviate from the right path after You have given us guidance, and bestow upon us mercy from Your own. Surely, You, and You alone, are the One who bestows in abundance.<sup>15</sup>”

Addressing His Messenger, Allah also says: “So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them, and seek Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him.<sup>16</sup>”

Begging Allah to be elevated in order to achieve a high level of mercy-based serenity facilitates, one must deal with others in a manner of compassion, affection, tenderness, and caregiving, while expressing words of kindness. That is what causes one to develop the habit of forgiveness when interacting with an aggressive opponent who molests them in any way. When an oppressed person confronts his enemy with unconditional forgiveness and

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<sup>15</sup> Qur’an: Ali-Imran (The Family of Imran): 8

<sup>16</sup> Qur’an: Ali-Imran (The Family of Imran): 159

make prayers for them, their peaceful confrontation will bring them and their rivals closer to each other in order to peacefully resolve the situation.

This new pattern of behavior is what guides people to practice in accustoming to sacrificing one another. Therefore by learning, adopting, and teaching the Divine method a new amazing approach of appeasing anger has been implemented, all for the sake of Allah. This behavior promotes the culture of spreading the Message of peace and prayer, which is the completion of the mission that Allah delegated to His Messenger (PBUH). How often did Allah advise people to pray to Allah so that He will give them comfort, which will guide them to the right path? Allah says: “When the young men took refuge in the Cave and said, “Our Lord, bless us with mercy from Your own and provide us with guidance in our matters.<sup>17</sup>” For further explanation, Allah says: “Whoever acts evil or wrongs himself, then seeks forgiveness from Allah, shall find Allah Most-Forgiving, Very-Merciful.<sup>18</sup>”

Benevolence occurs when a person treats people with kindness and sympathy/empathy. This is a

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<sup>17</sup> Qur’an: Al-Kahf (The Cave): 10

<sup>18</sup> Qur’an: An-Nisa (The Women): 110

demonstration of caregiving and the highest level of Dignity. Such a kind of person does not oppress people and does not allow others to be killed or treated aggressively. By nature, a human being preserves amenity and peace and does not offend people with his tongue, which is the mother of conflicts.

Human rights are fulfilled everywhere and at any time when the followers of all the religions feel safe and do not feel distinction or discrimination based on religion, sect, creed, culture, and color. All of them are children of Adam, where the nature of human originality stands with them at the front and helps them. They avoid all forms of harm and harshness while helping the needy persons and accompanying the weak ones by sharing their problems and misfortunes with them.

Thus, a Muslim is a person who is conscious of the poor people and helps the patient ones whether they are relatives or strangers. He is that believer who carries weak ones on his/her body. That is the real tenderness embarking from the heart, anticipating proper and good mechanisms, and relieving of cravings. And that is the Qur'an's ethics making man beloved by Allah and increased in consecrates so that he may become a member of the dwellers of the paradise.

## 2. Justice

1. “Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice. Surely, excellent is the exhortation Allah gives you. Surely, Allah is All-Hearing, All-Seeing.<sup>19</sup>”

2. “O you who believe, be upholders of justice - witnesses for Allah, even though against (the interest of) your selves or the parents, and the kinsmen. One may be rich or poor, Allah is better caretaker of both. So do not follow desires, lest you should swerve. If you twist or avoid (the evidence), then, Allah is all-aware of what you do.<sup>20</sup>”

3. “O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to be conscious to Allah. Surely, Allah is All-Aware of what you do.<sup>21</sup>”

Justice means fairness and taking a decision to pardon enemies, which directs one to avoid violating human rights and not oppressing anybody. A Muslim

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<sup>19</sup> Qur’an: An-Nisa (The Women): 58

<sup>20</sup> Qur’an: An-Nisa (The Women): 135

<sup>21</sup> Qur’an: Ali-Imran (The Family of Imran): 8

person is not treacherous, nor does he rob others' property, nor does he seek to illegally gain profit from people. In any place and any time, such a nice Muslim, never harms any human beings but helps them whether they are a Muslim, People of the Book, or believers of any of any other faith. Allah will judge between the followers of the different religions and faiths on the Day of Resurrection with justice based on how one has exactly completed his deeds by following Allah's rule. Allah says: "So, whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it.<sup>22</sup>"

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<sup>22</sup> Qur'an: Al-Zal-Zalah (The Earthquake): 7-8

### **3. Freedom of Faith and Worship**

Allah, the Almighty, addressing His Messenger says: “And say, “The truth is from your Lord. Now, whoever so wills may believe and whoever so wills may deny.”<sup>23</sup>”

In His Legislation, Allah, the Almighty, forbids any form of coercing people to enter the religion of Islam. Instead, He encouraged letting people exercise their freedom of religion, faith, sect, and decision-making in a full and comfortable methodology, without feeling pressured. That means it is prohibited to impose on people to perform their ritual Islamic symbols such as to force them to perform prayers, to pay zakat, to fast, and to make a pilgrimage.

Allah lets people feel unlimited freedom in the performance of their worship activities. Thus, that freedom is a right preserved by Allah for the people. Hence, nobody other than Allah has the right to monitor and supervise them. Only Allah alone Has the right to supervise and judge His servants in whatever He wants. Allah confirms this basic human right, by addressing His Messenger, to say:

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<sup>23</sup> Qur’an: Al-Kahf (The Cave): 29.

1. “There is no compulsion in Faith. The correct way has become distinct from the erroneous.<sup>24</sup>”
2. Had your Lord so willed ‘O Prophet’, all ‘people’ on earth would have certainly believed, every single one of them! Would you then force people to become believers?<sup>25</sup>”
3. “Your Lord knows you best. If He so wills, He will have mercy on you, and if He so wills, He will punish you, and We did not send you (O Prophet,) to become responsible for them<sup>26</sup>”.

In confirmation of one’s decision on believing, Allah explained to His Messenger that He did not send him as an agent on His behalf to the people. Allah watches them in their worship and the performance of their rituals, and it is He – Allah alone Who will rule them on the Day of Resurrection and Reckoning. Therefore, people are subject to their deeds and everyone is absolutely free to make his/her decision. On the Reckoning Day, everyone will reap the work he planted in the world.

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<sup>24</sup> Qur’an: Al-Baqarah (The Cow): 256).

<sup>25</sup> Qur’an: Yunus (Jonah): 99

<sup>26</sup> Qur’an: Al-Isra (The Night Journey): 54

## 4. Peace

The term Al-Salam, which means ‘peace’ is one of Allah’s virtuous names. As the term Salam is being derived from Allah’s name, Glory and Exalted be He, Allah desires peace and tranquility for all people to achieve a proper lifestyle based on amenity and security. That is why Allah, the Almighty, placed a tradition in the Noble Qur’an by inviting people to choose the path of peace. When people achieve stability in their human societies, Allah helps them to attain development and progress so that they can be able to achieve the noble life for their communities. Allah says: “O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy for you.<sup>27</sup>” Following that, Allah addressing His Messenger, says: “And if they tilt towards peace, you too should tilt towards it, and place your trust in Allah. Surely, He is the All-Hearing, the All-Knowing.<sup>28</sup>”

Even during the physical warfare and the escalation of its aggressiveness if a part of the belligerent functions admits the defeat and intensifies requests for ceasefire the adversaries must accept their request. In that situation, the defeated group surrendered themselves to peace and

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<sup>27</sup> Qur’an: Al-Baqarah (The Cow): 208

<sup>28</sup> Qur’an: Al-Anfal (The Spoils of War): 61.



discontinuation of war by considering the damages and losses caused by the war. There, both parties must stop shedding more blood by establishing the terms of the ceasefire agreement. They must set some reliable foundations for reaching a long-lasting solution. These foundations must be found in the conformation of justice, peace, security, stability, amenity, and prosperity. They must also be urging people to be kind and compassionate towards one another to facilitate the peace-making and peace-keeping procedures until the rival functions start complying all the terms of reconciliation under the umbrella of peace.

Allah, as a part of His mercy, ordained and encouraged people to maintain giving out charity, love, compassion, and dealing with each other in the best possible way. This good behavior must be extended to the followers of other religions. Allah, Glory be to Him, by addressing His Noble Messenger, says: “And if any one of the polytheists seeks your protection, give him protection until he listens to the Word of Allah, then let him reach his place of safety. That is because they are a people who do not know.”<sup>29</sup>,

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<sup>29</sup> Qur’an: At-Tawbah (The Repentance): 6)

Then, is there any other part of mercy, kindness, and compassion for human beings that is missing in this great Legislation and its noble virtues to respect human rights for the sustenance of lives? Allah says: “When you are greeted with a salutation, greet with one better than it, or return the same. Surely, Allah is the One who takes account of everything.”<sup>30</sup>,

As-Salam is one of Allah’s virtuous names that call all people to engage in spreading peace among human societies. This facilitates for people to indiscriminately and communally implement and necessitate peace, security, amenity, stability, and prosperity. That stability can confirm people to cooperate among them in good affairs by helping one another to initiate and advance development, innovation, a decent life, and various forms of noble progresses in life, which can be benefited by individual members of each community.

There, Allah, Glory be to Him, commands people to deal with one another in the best manner of justice and security, so that their hearts may be reconciled. This would attract and open their hearts to one another and their hearts will start spreading peace and love among them to confirm happiness. Allah commands His Messenger by saying:

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<sup>30</sup> Qur’an: An-Nisa (The Women): 86.

“Tell My servants that they should speak that which is best. Surely, Satan creates discord among them. Indeed, Satan is an open enemy to mankind.<sup>31</sup>”

Allah insists on calling for people to deal with each other by using the best words in their speeches so that they can come closer to each other. On the other hand, they must be avoiding the use of negative words, harsh words, unkind words, deplorable words, bad words, and any form of inappropriate words. Satan takes advantage of these words to create enmity, cruelty, conflict, and crisis among people. That is why Allah is saying: “He said, “My people, why do you seek evil to come sooner before good? Why do you not seek forgiveness from Allah, so that you are treated with mercy.<sup>32</sup>”

Then, Allah commands people to initiate and implement wellbeing before the bad comes in so that to sustain peace among them. This would help them build peaceful communities and societies that are helpful and kind to one another.

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<sup>31</sup> Qur’an: Al-Isra (The Night journey): 53.

<sup>32</sup> Qur’an: An-Naml (The Ant): 46.

## 5. Oppression

Allah, the Almighty, Has already forbidden any form of oppression, and commanded people not to go close to anything that may cause violations of human rights. They must prevent any form of defilement such as offending people by indecent verbal statements, provocation, disrespectfulness, defamation, physical attack, and by using any other form of these categories. Instead, people were ordained to respect one another by not barring anyone from work or any other opportunity.

Worse is when someone bothers people, while still claiming that he protects their right to life. Allah warns oppressors in His Speeches:

1. “Never think that Allah is unaware of what the wrongdoers are doing. He is but giving them respite up to a day when the eyes shall remain upraised (in terror).<sup>33</sup>” Allah specifically addressing oppressors says:

2. “Is it that they have associate-gods who have prescribed for them a religion that is not sanctioned by Allah? Had it not been for a decisive word, the matter would have been decided between them (here in this

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<sup>33</sup> Qur’an: Ibrahim: 42

world). And of course, for the wrongdoers there is a painful punishment (in the Hereafter<sup>34</sup>”.

3. “Among the people there are some who set up co-gods beside Allah whom they love like the love due to Allah. But those who believe are most firm in their love for Allah. Would that the unjust people could perceive - when they see the torment (i.e. any calamity in this world) - that all power belongs to Allah alone, and that Allah is severe in punishment!<sup>35</sup>” and also says: “These are the towns that We destroyed when they (i.e. their people) transgressed, and We had appointed a time for their destruction.<sup>36</sup>”

Allah also condemned those who help the oppressors and warned them against any form of assisting oppressors such as covering their oppressions, facilitating their wrongdoings, hiding them, collaborating with them, being silent of their misconducts, or partaking in their illicit missions. Allah says: “And do not incline towards the wrongdoers, lest the Fire should catch you, and you have

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<sup>34</sup> Qur’an: Ash-Shura (The Consultation): 21

<sup>35</sup> Qur’an: Al-Baqarah (The Cow): 165

<sup>36</sup> Qur’an: Al-Kahf (The Cave): 59

no supporters other than Allah, then you should not be helped.<sup>37</sup>”

Allah warned oppressors from His severe punishment on Judgment Day. Therefore, every Muslim person is required to avoid any action and word, which may lead them to oppress people, by fearing what could happen to him on the Day of Judgment, with which hearts and skins would tumble. That is a severe punishment where there will be no interceder and no helper, but the oppressor will be drawn into the Hellfire called Jahannama, and that is the worst place to dwell in. Thus, to avoid such a horrible situation, a Muslim must be dealing with all people with mercy, justice, charity, and peace.

## **6. The Unity of Humans**

Indisputably, all human beings are the Creatures of Allah, and genealogically, all trace themselves to one soul, which is the origin of humanity as they were created from Adam and his wife – Eve. Allah Has indicated that common originality to the people when saying:

1. “O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of

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<sup>37</sup> Qur’an: Hud: 113

you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware.<sup>38</sup>

2. "O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. Fear Allah in whose name you ask each other (for your rights), and fear (the violation of the rights of) the womb-relations. Surely, Allah is watchful over you.<sup>39</sup>"

In His Noble Book, Allah clarified that humans are brothers in the creation as they all trace their lineage to Adam and His wife. Allah confirmed this by saying: "And He is the One Who originated you all from a single soul,<sup>1</sup> then assigned you a place to live and another to 'be laid to' rest. We have already made the signs clear for people who comprehend.<sup>40</sup>"

Therefore, there is no way to prioritize a person over another, except to consider one's sincere faith and righteousness as Allah says: "So, whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it.<sup>41</sup>" Yet, it is Allah alone who can distinguish people

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<sup>38</sup> Qur'an: (Al-Hujrat (The Private Rooms): 13

<sup>39</sup> Qur'an: (An-Nisa (The Women): 1

<sup>40</sup> Qur'an: Al-An'am (The Cattle): 98

<sup>41</sup> Qur'an: Zal-Zalah (The Earthquake): 7- 8

according to their faith and deeds in the world because it is only Allah who knows what is hidden in their eyes and what is concealed in their hearts. Allah says: “Your Lord knows what their hearts conceal and what they reveal.<sup>42</sup>”

Allah, the Almighty, knows every small or big item, matter, and incident very well, in-depth, and in detail. He is the one who watches and observes humans’ deeds and various activities, and nothing is hidden from His judgment upon His people of His Creatures. He, Allah, is the one who is Omnipotent and Omniscient in the evaluation of His knowledge to separate between the honest people and malefactors.

## **7. The Unity of the Divine Messages**

Allah, the Almighty, is the reference of the Divine Messages and He is the one who Has chosen numbers of His servants to become Messengers and Prophets sent to guide people. They illustrate the right path and goodness for the people while warning them from following the erroneous and evil paths. These intensifications establish for the people to have foundations and fundamentals of setting plans, policies, programs, and projects for their life

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<sup>42</sup> Qur’an: Al-Qasas (The Stories): 69.



while referring and relying on the Books read to them by the Apostles.

For the Muslims, Qur'an is the only reliable reference to provide the right and proper roadmap for its believers to be enabled to develop their lifestyles according to their various eras. That roadmap prevents them from engaging in any form of oppression, aggression, subjugation, dictatorship ruling, enslavement, and abuse of some members of communities. Instead, it guides them to the right path, which leads them to the most comfortable lifestyle so that they can live in peace, amenity, stability, and tranquility. The most updated Message is the Message of Islam, which is being stamped and sealed with Mohammad (peace be upon him) as Allah said:

1. "The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. "We make no division between any of His Messengers," and they have said: "We have listened, and obeyed. Our Lord, (we seek) Your pardon! And to You is the return.<sup>43</sup>"

2. "Say (O, Muslims): "We believe in Allah, and in what has been revealed to us, and in what has been

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<sup>43</sup> Qur'an: Al-Baqarah (The Cow): 285

revealed to Ibrāhīm, Ismā‘īl (Ishmael), IsHāq (Isaac), Ya‘qūb and his children, and in what has been given to Mūsā and ‘Īsā (Jesus) and what has been given to the prophets from their Lord: We make no difference between any of them, and to Him we submit ourselves.<sup>44</sup>”

3. “Is it that you were present when death approached Ya‘qūb, when he said to his sons: “What will you worship after me”? They said, “We will worship your God and the God of your fathers, Ibrāhīm, Ismā‘īl (Ishmael) and IsHāq (Isaac), the one God, and to Him we submit ourselves.<sup>45</sup>”

All the Prophets came with one Message, which is to remind people to worship Allah alone - the Eternal One. This indicates that all of them are Muslims in orienting people and guiding them to the best way of having a flourishing life in this world. It evades people from suffering in the world by appealing to the believers to put into an application what Allah Has revealed for them in the elucidated verses so they may deserve to be dwelled in Paradise by Allah.

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<sup>44</sup> Qur’an: Al-Baqarah (The Cow): 136

<sup>45</sup> Qur’an: Al-Baqarah (The Cow): 133

However, whoever turns away from Allah’s Book and spreads corruption in the earth by preferring the wrong path, he or she will live in the most disastrous, misfortune, and constricted life in the world and the Hereafter will be thrown into a Hellfire – the worst place to dwell in. That is how the deniers lost both in this world and Hereafter, due to their attitudes of engaging into oppression and aggression against their selves. Allah says: “For those who are Jews, We had prohibited that which We have already told you; and We did not wrong them, but it was they who used to wrong themselves.<sup>46</sup>”

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<sup>46</sup> Qur’an: An-Nahl (The Cave): 118.

## 8. Judgment is for None but Allah

As it was explained in the Holy Qur'an, Allah, the Almighty, Has laid down (for the people) rules, principles, and Methods on enjoying good lifestyle in the world. These instructions guide people to the proper way of existence by teaching them how to perform ritual worships as well as how to deal with one another. This prevents them from any form of aggression, assault, and dictatorship style to happen. It also makes everybody feel free in choosing their faith and creed, while their reckoning is for Allah alone on the Day of Judgment.

Therefore, nobody can have the right to investigate, follow up, comment, or judge the mistakes of others' creed and style of worship. Allah says: "As for those who believe and the Jews and the Sabians and the Christians and the Polytheists and those who ascribe partners to Allah, Allah will judge between them on the Day of Judgment. Surely Allah is witness to everything."<sup>47</sup>

Allah did not assign to His Messengers and Prophets to become controllers of the people's creeds. They

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<sup>47</sup> Qur'an: Al-Hajj (The Pilgrimage): 17

are not agents of Allah in the earth to govern people's religions and creeds. Only Allah is the One Who Has the right and authority to issue a ruling decision upon the people on Judgment Day because He knows well everything about His servants and what they reserve in their hearts.

## 9. The Aim of the Messenger

Allah confirms the Messenger's purpose when saying: "Surely this Qur'an guides people to what is most upright and gives good news to the believers—who do good—that they will have a mighty reward<sup>48</sup>". However, as for the case of those who turned away from His verses and abandoned His Qur'an, Allah ordered the Prophet to address them and warn them in their lifetime before their term expires - before Judgment Day. Allah says "They will have no protectors to help them against Allah. And whoever Allah leaves to stray, for them, there is no way. Respond to your Lord before the coming of a Day from Allah that cannot be averted. There will be no refuge for you then, nor 'grounds for' denial 'of sins'. But if they turn away, We have not sent you 'O Prophet' as a keeper over them. Your duty is only to deliver 'the message'. And indeed, when We let someone taste a mercy from Us, they become prideful 'because' of it. But when afflicted with evil because of what their hands have done, then one becomes totally ungrateful<sup>49</sup>". Add that, Allah also says through His Messenger: "O Messenger! Convey everything

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<sup>48</sup> Qur'an: Al-Isra (The Night Journey): 9

<sup>49</sup> Qur'an: Ash-Shura (The Consultation): 46-48

revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will 'certainly' protect you from the people. Indeed, Allah does not guide the people who disbelieve.<sup>50</sup>”

Allah confirms for His Messenger the limitation of the objective assigned to him to fulfill, which concludes its description as that he was sent to the people in general, and as a glad-tiding to the believers. This means he was the conveyer of Allah's verses to the entirety of mankind. On the other hand, he was sent as a warner to those who arrogantly deserted Allah's Scripture. In detail, his objective was to clarify for them what Allah Has prepared for them, on the Day of Resurrection, including punishment and torment.

Allah did not send His Messenger to control, act as Allah's deputy on earth, or be a guardian over Allah's servants as he has no right to do so. A Messenger cannot attempt to force people to perform their ritual worship activities. Rather, the mission of the Messenger is limited to conveying what Allah Has revealed to him of the verses of the Noble Qur'an by reciting the verses of the Noble Qur'an to them. He would teach them the wisdom and the

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<sup>50</sup> Qur'an: Al-Ma'idah (The Table Spread for Food): 67.

Book by explaining to them the purposes of the verses and what the benefits they provide to the people are. Thus, they guide them to the right path and warn them against following the path of misguidance and falsehood.

On the Day of Resurrection, the consequences of the latter actions are too terrible as the Almighty told us. In this regard, Allah says: “Whether We let you [Prophet] see part of what We threaten them with, or cause you to die [before that], your duty is only to deliver the message: the Reckoning is Ours.<sup>51</sup>”

Therefore, no doubt that Allah Has restricted and limited the Messenger’s objective and intention to the conveyance of the Message to the entirety of mankind. Further, Allah explained the objectives of His verses by indicating what these verses encompass of pearls of wisdom that are very crucial benefits for the people in this world and hereafter. Those who can obtain these benefits are those who do not associate partners with Allah, be they any of His servants/Creatures. Allah, the Almighty, emphasizing this issue says: “Yet, your people still reject it even though it is the truth. Say, ‘I have not been put in charge of you<sup>52</sup>”

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<sup>51</sup> Qur’an: Ar-Ra’ad (The Thunder): 40.

<sup>52</sup> Qur’an: Al-An’am (The Cattle): 66.



Anyone who denies Allah's verses that contain pearls of wisdom and remembrances, the Prophet Mohammad would say to them 'I am only conveying the Lord's Message to you; I am not in charge of your decisions. Allah, the Almighty, is the only One who will judge your actions according to His will and when He wills. He is the Owner of the Kingdom and He is the Omnipotent.' Allah addressing His Messenger commands him to inform people that the objective of his mission is exactly as Allah ordained when saying: "Prophet, We have sent you as a witness, as a bearer of good news and warning. As one who calls people to Allah by His leave, as a light-giving lamp."<sup>53</sup>

Allah insists on informing us that the obligation of the Messenger is to give warning to people by reciting the verses that guide them to the path of salvation and prosperity. Allah says: "[Prophet] say, 'I am only here to give warning. There is no Allah but Allah the One, the All-Powerful."<sup>54</sup> Then, Allah commanded His Messenger in His statement: "Say, 'I have no control over any harm or good that may befall you."<sup>55</sup>

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<sup>53</sup> Qur'an: Al-Ahzab (The Combined Forces): 45-46.

<sup>54</sup> Qur'an: Sad: 65.

<sup>55</sup> Qur'an: Al-Jinni (The Demon): 21

Therefore, the Messenger will not be able to bother you in any way as he will not be beneficial to you or will not be able to offer any aid to you. If you follow what he conveyed to you of Allah's verses, which guide you to Allah's worship and righteousness, you will be successful. There, since you competed with other pious people over the performances of good deeds, the Prophet promises to you to be rewarded for your righteousness as Allah Has already promised for you. Allah says: "Anyone, male or female, who does good deeds and is a believer, will enter Paradise and will not be wronged by as much as the dip in a date-stone."<sup>56</sup>,

Allah sent the Messenger to indiscriminately clarify the right path for the people while warning them from following the wrong and illicit paths. To confirm that, Allah calls people to revert to Islam, which is the Message of good and well-being for everyone who believes and follows it. This means to make the words of Allah a light shining up the right path for life while darkening the misleading paths lest people get lost after the Messenger left them until when the Resurrection Day comes. There, on the Reckoning Day, believers will get the light that will lead them to enter the bliss of paradise. There, is a warning

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<sup>56</sup> Qur'an: An-Nisa (The Women): 124

to those who turned away from Allah's scripture against falling into misleading paths that could take them to the hellfire called 'Al-Jahima'.

People are invited to become beloved by Allah for they followed His Book and what His Messenger (BUH) communicated to them of the Divine Legislation and the Divine Platform in the Noble Qur'an. This will make them beloved by Allah, and then, their sins will be forgiven by Allah. On top of that, their works during their virtuous lifestyle will be blessed. Allah, the Almighty, on His Holy Messenger's tongue, says: "Say, 'If you love Allah, follow me, and Allah will love you and forgive you your sins; Allah is most forgiving, most merciful.'<sup>57</sup>,

Concerning that, Allah commands His Messenger to convey the Message by saying: "Children of Adam, dress well whenever you are at worship, and eat and drink [as We have permitted] but do not be extravagant: Allah does not like extravagant people."<sup>58</sup> This is a clear and unambiguous command addressing the entirety of mankind by ordering them to follow the Book of Allah and its clear verses so that to protect themselves from becoming susceptible to be influenced into the Satan's falsehoods

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<sup>57</sup> Qur'an: Ali-Imran (The Family of Imran): 31

<sup>58</sup> Qur'an: Al-A'raf (The Heights): 31

and, as a result, get lost. That is where Allah promises the best life in the world and paradise for those who followed Allah's Book. Allah says: "Allah said, 'Get out of the garden as each other's enemy.' Whoever follows My guidance, when it comes to you [people], will not go astray nor fall into misery<sup>59</sup>"

### **The Concluding Remarks of the Divine Speech for People**

When he was in the farewell pilgrimage on Arafat Mountain, the Messenger (PBUH) announced that the revelation of the Divine Message is being completed. Allah says: "He is Allah in the heavens and on earth, He knows your secrets and what you reveal, and He knows what you do.<sup>60</sup>" In the same chapter, Allah strengthened this verse with another verse of the same token by saying: "The word of your Lord is complete in its truth and justice. No one can change His words: He is the All-Hearing, the All-Knowing<sup>61</sup>".

After these verses were revealed, there was no longer additional revelation received by a Messenger, a

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<sup>59</sup> Qur'an: Taha: 123.

<sup>60</sup> Qur'an: Al-An'am (The Cattle): 3

<sup>61</sup> Qur'an: Al-An'am (The Cattle): 115

Prophet, or a scholar. Rather, Allah, Glory be to Him, Has decided such of His verses to complete His Message to people. Then, it is obvious that anyone who claims that the Messenger (peace be upon him) changed a ruling from what came in the Qur'an, altered a command, or added a word to what the noble verses came with must be an absolute liar, slander, and fabricator of blasphemy against Allah's Book and His Messenger. Allah, the Almighty, described these kinds of liars by saying”

Allah confirms the above statement with the following verse: “[Prophet], say, ‘It is not for me to change it (the Qur'an) of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day if I were to disobey my Lord.<sup>62</sup>”

This noble verse confirms that it is impossible for the Messenger (peace be upon him) to change any of Allah's words while he knows Allah's warning against changing His words or modifying His verses dictated in the Holy Qur'an. Likewise, Allah, Glory be to Him, wants to make known to the people that His Messenger (peace be upon him) is simply a human being of Allah's Creatures. Allah addressing His Messenger commands him to convey Allah's words to all people. Allah says “Say, ‘I am only a

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<sup>62</sup> Qur'an: Yunus (Jonah): 15

human being, like you, to whom it has been revealed that your Allah is One. Anyone who fears or expects to meet his Lord should do good deeds and give no one a share in the worship due to his Lord.<sup>63</sup>”

Indeed, the Messenger is only a human being like any of the rest of human beings but as he was chosen by Allah, he was singled out of the rest of the people by dignifying and blessing him. The reason is that Allah Has chosen him to carry the Message of Islam and convey it to the entirety of mankind to guide them to the truth and accuracy.

The beginning of believing in Allah is to have a strong faith and bear witness to the Oneness of Allah Who is the Only One and Only Eternal One. The Messenger’s assignment is to clarify this point for those who are interested in meeting with Allah and expect to become among those who are close to Allah, the Almighty. Let such people do righteous deeds as stipulated in the verses of Allah’s law and His method of worship as well as morals in dealing with people. They must deal with others in what benefits them by correcting and improving their conditions of social lifestyle to achieve their security and stability. This leads them to live a decent life in which there is no

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<sup>63</sup> Qur’an: Al-Kahf (The Cave): 110

fear or panic but rather there is peace and tranquility of the fruits of their good deeds, and in Hereafter, Allah grants gardens of bliss for them.

The Divine law applies to the Honorable servants of Allah from among the sons of Adam and they should be implemented to all people, whether they are currently alive or dead. Likewise, what transpires a person of happiness and sadness, good or evil, and what a person may face of aggression or cordial in life are parts of the Divine law. Anyone may be rejoicing for making some achievements and being victorious for some time. However, in some other times, the same person may be facing tyranny and brutality. That is exactly what the Messenger's history indicates. His history is full of changing conditions such as victories, defeats, joys, and sorrows. That is the confirmation of what Allah, the Almighty, described as a human being revealed to him. It is a piece of explicit evidence to show that the Messenger belongs to Adam – as a son of Adam - and the Divine law that applies to all people would apply to him too. Allah says: “You [Prophet] will certainly die, and so will they<sup>64</sup>,”

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<sup>64</sup> Qur'an: Az- Zumur (The Troops): 30

## **10: The Unseen Knowledge and the Messenger**

Allah addressing His Messenger says: “Say, “I have no power to benefit or protect myself, except by the Will of Allah. If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe.”<sup>65</sup>”

In His Clear Book, Allah clearly defines for the people that the Messenger (peace be upon him) does not possess the knowledge of the unseen, and Allah, Glory be to Him, confirms that point in a static way, so that Muslims will never be deceived and misled, from the path of the truth, by the authors of the narrations. Many of the aforementioned verses provide further explanation on the same to make a crystal clear that humans are unable to know the Unseen. Allah says: “Say, ‘No one in the heavens or on earth knows the unseen except Allah.’ They do not know when they will be raised from the dead”<sup>66</sup>” Further, Allah says: “He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No

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<sup>65</sup> Qur’an: Al-A’raf (The Heights): 188

<sup>66</sup> Qur’an: An-Namal (The Ant): 65



leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record.<sup>67</sup>”

In these verses of the Qur’an, Allah makes vibrant to people that it is only He, Who uniquely knows the information of the unseen and that none of His creation associates with Him in the knowledge of the unseen.

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<sup>67</sup> Qur’an: Al-An’am (The Cattle): 59.

## 11. The Interceding Power and the Messenger's Authority

Allah, the Almighty, says through His Messenger that the authority of interceding is only for Him, and He says:

1. “Say, ‘All intercession belongs to Allah alone; He holds control of the heavens and the earth; in the end, you will all return to Him.’<sup>68</sup>” and in Al-Mudathir says:

2. “No intercessor’s plea will benefit them now.”<sup>69</sup> Allah gave a clear warning to all people by saying:

3. “You who believe, give from what We have provided for you, before the Day comes when there is no bargaining, no friendship, and no intercession. It is the disbelievers who are wrong<sup>70</sup>”.

Allah also insists on informing the Messenger to endeavor in clarifying for the people that Allah’s ruling concerning interceding is exclusively under His authority. Allah says: “Say, ‘All intercession belongs to Allah alone; He holds control of the heavens and the earth; in the end, you will all return to Him’<sup>71</sup>”.

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<sup>68</sup> Qur’an: Az-Zumur (The Troops): 44

<sup>69</sup> Qur’an: Al-Mudathir (The Cloaked One): 48

<sup>70</sup> Qur’an: Al-Baqarah (The Cow): 254.

<sup>71</sup> Qur’an: Az-Zumur (The Troops): 44

Therefore, on Judgment Day, every human being will be accountable for his deeds without any form of interceding, brokering, mediating, or negotiating. Nobody and nothing can ease punishment from anyone, and none can rescue another. Only what is in the content of a person's report-book, which accumulates all his statements, acts, and intents that he performed in the world, will either save him from torment or will cause him to enter it. The reckoning is always based on Allah's open and unbiased justice. Allah describing the scene of the Reckoning Day says: "The earth will shine with the light of its Lord; the Record of Deeds will be laid open; the prophets and witnesses will be brought in. Fair Judgment will be given between them: they will not be wronged"<sup>72</sup>,

On that Day, people will be divided into two groups, of which the first is the group who believed in Allah and confirmed the truthfulness of Allah's Scripture and implemented its legislation and principles in their social lifestyle. Furthermore, they maintained their obedience by purifying their faith to Allah alone while competing over the performances of uprightness and piousness. Qur'an illustrates for us what the situation of the first group will look like in the scene of Judgment Day.

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<sup>72</sup> Qur'an: Az-Zumur (The Troops): 69)

Allah says: “Those who were mindful of their Lord will be led in throngs to the Garden. When they arrive, they will find its gates wide open, and its keepers will say to them, ‘Peace be upon you. You have been good. Come in: you are here to stay<sup>73</sup>’.

The second group is those who denied Allah’s verses and abandoned the Qur’an, simply because they preferred to serve the interest of the hypocrites and their narrations. They arrogantly considered themselves higher than the Qur’an, and then, ignored its legislations whilst neglecting the Divine Principles. As a result of their unlawful actions, they misbehaved and committed heinous crimes that led them to catastrophes. Indeed, their actions are the results of the falsified and fabricated ahadiths that are dishonesty to the Messenger.

These narrations contain propagations of shedding innocents’ blood, victimizing them by using wrong justifications, offending people, overtaking others’ properties, violating other’s basic human rights, grabbing other nations’ sources of production, and terrorizing children and women. These are the people who created situations of fear and terror by committing various heinous crimes among human societies. They ruthlessly destroy

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<sup>73</sup> Qur’an: Az-Zumur (The Troops): 73

cities, demolish private and public houses, and cause the displacement of children and women in the wildernesses and wastelands.

Nevertheless, Qur'an depicts, for people, the scene that Allah Has prepared for the wrongdoers on Judgment Day by saying: "Those who rejected the Truth will be led to Hell in their throngs. When they arrive, its gates will open and its keepers will say to them, 'Were you not sent your own messengers to recite the revelations of your Lord to you and warn you that you would meet this Day?' and they will say, 'Yes indeed we were.' But the sentence of punishment will have been passed against those who rejected the truth"<sup>74</sup> Those who engaged in oppression and tyranny would deserve to pay the price of their transgressions.

On Judgment Day, a person will not be getting any benefit from any Messenger, Prophet, relative, or stranger. Indeed, nothing and nobody will come for him to standby with help, except his personal deeds that determine the result of the Divine Judgment on him. Thus, whoever does righteous deeds will be in Paradise, which is the best abode to dwell in. Unlike that, whoever transgresses and

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<sup>74</sup> Qur'an: Az-Zumur (The Troops): 71

tyrannizes people will enter the Fire and will abide therein forever.

## **12. The Law of War in Islam**

Allah, the Exalted, Has instituted perpetual legislation regarding human rights for self-defense when He said: “Fight in Allah’s cause against those who fight you but do not overstep the limits: Allah does not love those who overstep the limits<sup>75</sup>” Allah Has approved and well-organized fighting in only one case, which is self-defense. This is a part of the attacked person/group’s rights to standby. It is a part of the victim’s basic right to personal self-defense, property defense, and/or the defense of other personal rights. In other words, it is a part of human rights to fight back against the aggressors to safeguard the life of the oppressed one as well as the family of the oppressed one. Yet, if the oppressed becomes victorious over his enemy, he must stand at his limit. There, he got his rights back and he must not demand more than his rights.

It is Allah’s mercy on people, that He established the rule of peace between two warring factions to reduce the loss of lives in the combat. In confirmation to that, Allah says: “But if they incline towards peace, you

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<sup>75</sup> Qur’an: Al-Baqarah (The Cow): 190.

[Prophet] must also incline towards it, and put your trust in Allah: He is the All-Hearing, the All-Knowing<sup>76</sup>”

In addition to that, the fighters who do not fight in the way of Allah but fight in the way of Satan are not counted in the martyrdom category. Allah is for those who fight in His cause only, and they alone deserve to be called martyrs, and this is consistent with Allah’s judgment in the verse; “[Prophet], do not think of those who have been killed in Allah’s way as dead. They are alive with their Lord, well provided for.”<sup>77</sup> For further clarification, let us look at Allah's mercy for people during the fighting, in which Allah commands His Messenger as a general rule concerning the ethics of fighting in all ages. In this regard, Allah says: “If any one of the idolaters should seek your protection [Prophet], grant it to him so that he may hear the word of Allah, then take him to a place safe for him, for they are people with no knowledge [of it].”<sup>78</sup>

There, Allah teaches His Messenger how to deal with the prisoners including hosting them, feeding them, dwelling them in a suitable lodging, introducing the words of Allah to them, and then safely repatriating them to their headquarters and hometowns without harming them.

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<sup>76</sup> Qur’an: Al-Anfal (The Spoils of War): 61.

<sup>77</sup> Qur’an: Ali-Imran (The Family of Imran): 169

<sup>78</sup> Qur’an: At-Tawbah (The Repentance): 6.

Unfortunately, narrators and hypocrites challenge Allah with their fatwas and slanders against the religion of peace that calls for mercy, justice, peace, security, amenity, and benevolence for all people in all circumstances. Allah, the Almighty, Has given a threatening promise to those who kill people unjustly and aggressively by saying: “And whoever kills a believer deliberately, his reward is Jahannam where he shall remain forever and Allah shall be angry with him and shall cast a curse upon him and he has prepared for him a mighty punishment.”<sup>79</sup>,”

Generally speaking, the Divine legislation issues a verdict against anyone who intentionally confiscates the basic human rights to life and commits murder cases against people in their homelands. Criminals such as those who call for corruption and crisis must pay the price for the criminality they engaged in. Among the worst of their evildoing is reporting falsified narrations. In that case, they are liars who slander Allah and His verses with the intention of creating conflicts and troublesome irks leading to incidents against humanity such as killing innocent people and unjustly bothering people. Allah says about

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<sup>79</sup> Qur’an: An-Nisa (The Women): 93



them: “They deceive Allah and those who believe, and they deceive only themselves, and they do not perceive<sup>80</sup>”.

### **13. Jihad**

Jihad is being described by Allah as a person’s utmost effort to purify himself to be enabled to control and lead his morality and emotion to the most uprightness by going under severe conditions of inner criticalness. Thus, it is only the person’s self-struggle against himself. That is when someone is harnessing himself to the proper behavior, which is to follow the Divine Legislation through the divine curriculum that restricts the human soul’s good behavior whilst curbing one’s illicit instinct. Struggling with the soul is not an easy determination. It is a difficulty fortitude as it is an internal struggle of being engaged in a fight within one’ self by killing the evil-commanding forces in one’s soul.

These hidden forces of Satan seek any means that may facilitate them to be enabled to mislead people into committing sins and crimes. In the beginning, when Allah created Adam (the first father of humanity) Satan promised to Allah that it will try its best to mislead all Adam’s

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<sup>80</sup> Qur’an: Al-Baqarah (The Cow): 9

children (people) by being belligerent in doing so until the Last Day. That is what Satan endeavors to fulfill. Allah told us this promise by saying: “And then Iblis said, ‘Satan said: ' Since You have led me astray, I shall surely sit in ambush for them (people) on Your Straight Path. Then I will come upon them from the front and the rear, and from their right and from their left. And You will find that most of them are ungrateful<sup>81</sup>”

On top of that, Allah never commanded Muslims to fight against infidels and polytheists to make them accept and convert to Islam. What He commanded His Messenger is to indiscriminately invite all people to accept Islam, while using the most appropriate wisdom and approach to amicably provide good advice to them about life. Allah says “[Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided<sup>82</sup>”

According to Islam, when it comes to performing Jihad in a form of paying general efforts on spreading Islam to polytheists, such an effort must be based on presenting pieces of clear evidence with reasonable dialogue and

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<sup>81</sup> Qur’an: Al-A’raf (The Heights): 16-17

<sup>82</sup> Qur’an: Al-Nahl (The Bees): 125)

convincing manners, but not by compelling and pressuring them. In this regard, Allah says: “And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muḥammad], would you compel the people in order that they become believers?<sup>83</sup>”

Therefore, Allah did not order His Messenger to impose Islam on non-Muslims. He did not also order him to invade countries whose people do not believe in Islam in order to force them to embrace Islam. This declares that the invasions, which in the past took place in Europe and the Arab world, were overt aggressions against Allah’s Law and His Majesty. Those barbaric wars were against everyone’s human rights to freedom in choosing their belief and faith as granted by the Creator to His Creatures. That is what necessitates reviewing and correcting the concept of jihad in order to make it in conformity with the Book of Allah, the Exalted.

Allah’s verses and legislations clearly assure, for people, that all forms of aggressions and coercions are strictly prohibited. Allah says: “So, you who believe, do not violate the sanctity of Allah’s rites, the Sacred Month, the offerings, their garlands, nor those going to the Sacred House to seek the bounty and pleasure of their Lord—but

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<sup>83</sup> Qur’an: Yunus (Jonah): 99.

when you have completed the rites of pilgrimage you may hunt. Do not let your hatred for the people who barred you from the Sacred Mosque induce you to break the law: help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of Allah, for His punishment is severe.<sup>84</sup>”

The word jihad has been used against the will of Allah that was stated in His verses. As a result, people have been misled by false and deceptive promises. The wrongdoers influence the young generation with false statements such as the statements of: ‘He who is killed in the cause of Allah is a martyr, and Allah will reward him with gardens of bliss, wherein are tens of young virgin girls called houris.’ This leads the youth throw themselves into the slain. Nevertheless, these youth and their influencers explicitly fall into the wrong category for opposing the peace and freedom that Allah Has granted to all people. They were deceived and they shed innocents’ blood as well as theirs without any cause and without any price. That is why they deserve to face Allah’s punishment and the great torment on Judgment Day.

Overall, such kinds of wrong dowers are failures both in this world and the hereafter. The chiefs of the

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<sup>84</sup> Qur’an: Al-Ma’idah (The Table Spread for Food): 2.

wrong-dowers are the actors of mischiefs and horrors as they deceive people and drive them to extinction. They are the ones that Allah described when saying: “When it is said to them, ‘Come to what Allah has sent down, and to the Messenger,’ they say, ‘What we inherited from our forefathers is good enough for us,’ even though their forefathers knew nothing and were not guided.”<sup>85</sup>”

Indeed, Allah assigned for people to enjoy the freedom of believing in the faith of their choice. Allah declared so through His Messenger by informing him that people have the right to take their decision towards their faith. That is why Allah Has set legislations in the verses of the Qur’an, in which war restrictions and war ethics were clearly depicted. Allah says: “Fight in the cause of Allah ‘only’ against those who wage war against you, but do not exceed the limits. Allah does not like transgressors”<sup>86</sup>”.

Allah restricted the ruling of engagement in war on defending aggressors from violating human’s self, dignity, and/or land, and not beyond that limit. Going beyond that limit leads one to fall into the category of engaging in aggression and assault against human rights. Anyone who fights because of one or more of these reasons is fighting in

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<sup>85</sup> Qur’an: Al-Ma’idah ((The Table Spread for Food): 104.

<sup>86</sup> Qur’an: Al-Baqarah (The Cow): 190

the cause of Allah, and he is one of those, about whom Allah mentioned when said: “[Prophet], do not think of those who have been killed in Allah’s way as dead. They are alive with their Lord, well provided for<sup>87</sup>”

Allah, the Almighty, also gave warning to those who apply Allah’s law regarding self-defense and property defense from continuing attack against their enemy after they recovered their property from them. That means they should not try to achieve victory over their belligerents after they defeated them. Thus, as the Islamic war-related rules and restrictions indicate, if a person violates an innocent’s right by fighting them under any name other than those who are mentioned in the above-cited verse, is excluded from the martyrdom category, but categorized as a murderer. The reason is that they did not fight for the cause of Allah. Rather, they fought for the cause of Satan while obeying and following the instructions of their self-styled Islamic scholars.

Unfortunately, the so-called sheikhs of Islam who are religious preachers, but in a wrong way, misrepresent Islam. They invite their followers to legalize the killing of both Muslims and non-Muslims, even though they were expected to act the opposite by executing Allah’s

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<sup>87</sup> Qur’an: Ali-Imran (The Family of Imran): 169.

prohibitions. Such satanic proselytization directs unjust, aggressions, abuses, and violations of Allah's teachings and instructions. In every time and place, these wrong-doers directly oppose and combat Allah's law regarding the forbiddance of killing a human being as dictated in Allah's verses.

Real jihad means putting a lot of effort in adhering to the Qur'an by implementing Allah's law and demonstrating compliances towards Allah's rules, principles, and methods. May Allah strengthen and assist the true self-defendants to win in the struggle that their human souls face. The soul faces such hardships from the struggle between the truth and falsehoods, which lead one to undergo inner criticalness. Allah's call to people, in His Great Qur'an, is based on the use of wisdom and beautiful exhortation to protect them from harm, threat, danger, and conflict.

The fighting for this world's life and worldly greediness is what triggers the greedy people's misconducts, which ultimately lead them to punishment and torment in the Hereafter. That is Satan's call whispered into the sick souls based on the devil's call to self-reckoning. The most passionate human instinct is to maintain the struggle with Satan to the level of defeating

the soul that commands evildoings. Hence, that effort is the meaning of jihad as the verses of the Qur'an illustrated for the benefits and the best interests of mankind. Since this is the true jihad that God commanded, it can make the righteous souls victorious over Satan. On the Day of Resurrection, the protected souls will be shaded by Allah's Book from the intensity of the heats and horrors of the fire.

Within the same human body, there are two command and control souls, which always struggle in one's life. One soul commands evildoings by following Satan and its allies, while the other is a calm soul that is armed with the Qur'an's weapons. The latter implements Allah's law and methods and maintains those good characteristics until the Resurrection Day.

On that Day the records of every man and woman will be opened in front of them, and there, they will realize what they have and what they owe. Only their deeds will be the witnesses that will serve either against them or for them, and when they are reckoned, their deeds will cause them to enter either Allah's gardens or torments. The latter is a dwelling place for those who became arrogant and denied His verses. Thus, what led them to the taboo of the fire of Hell, in which they may abide forever are their evildoings in the world.



## **14. The Method of the Qur'an in the Human Life**

Allah, the Almighty, says: “Rather, seek the ‘reward’ of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good ‘to others’ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.”<sup>88</sup>”

As Allah, Glory be to Him, clarified, in His above-cited Qur’anic noble verses, that He Has set a proper method to follow for the interest of human lifestyle. There, the Qur’an’s purpose is to notify that if Allah gives one a certain level of power, authority, abundance of wealth, capacity of being wise, beneficial knowledge, nuclear family, and/or strengthens in his physical appearance; such a person must use each of these good qualities for the performance of righteous deeds. He must engage only in what is beneficial for people by selecting all means of moral and respectable maneuvers such as spending wealth for the sake of Allah. He must adopt the habit of assisting the needy persons, protecting the oppressed ones, and achieving justice in the society in which he lives. In all his

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<sup>88</sup> Qur’an: Al-Qasas (The Stories): 77

good deeds, he must be seeking the best way of doing everything for the sake of Allah. Then, in the Hereafter, Allah grants him to obtain the best rewards such as having the gardens of bliss.

In one's worldly life, Allah Has commanded people to enjoy a decent lifestyle without making any form of transgression against the Divine Laws. Thus, one must be succeeding in the application of the divine curriculum by following what Allah's Clear Book came with and commanded in its verses. The intelligent-based reminiscences are kept as the top virtues of great morals and manners by the righteous ones. Thus, dealing with people in the best manner is reflective on what Allah Has bestowed upon the righteous people, including the blessings He sent down upon them.

The righteous persons are those who do not attempt seeking corruption in the earth, misrepresenting societies, or involving in the forbidden activities. Thus, they stay away from all kinds of offensive actions such as killing innocent people, terrorizing people, seizing others' properties, and desecrating others' lands. Such activities of corruption and dishonest, which may engulf one's life, would lead the actors of delinquency and criminality to face retributive misfortunes due to their evildoings. Yet,

these actors cannot have justifications as Allah Has already cautioned them by giving general warning to all His servants. Allah declaring what the corrupters will face on Judgment Day says: “Those who wage war against Allah and His Messenger and strive to spread corruption in the land should be punished by death, crucifixion, the amputation of an alternate hand and foot, or banishment from the land: a disgrace for them in this world, and then a terrible punishment in the Hereafter”<sup>89</sup>

Among what the various misguided sects and groups do to offend humanity is to recommend people to commit crimes, terrorism, and shed the blood of the innocents. An apparent example of these sects and groups are the Brotherhood, ISIS, Al-Qaeda, the Takfiris, and others. Certainly, these groups fight against Allah’s Legislation and what the Messenger conveyed to the people of Allah’s verses and the noble wisdom. Thus, they consider Allah’s prohibitions as permissions. In the world, Allah warned people from doing all kinds of misdeeds to avoid their actions to lead them to misery. As stated in the aforementioned verses, in this world, Allah judges them to live in a rough life and disgrace, while in the Hereafter they will have a great torment.

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<sup>89</sup> Qur’an: Al-Maidah (The Table Spread for Food): 33.

## 15. The Attributes of the Believers in the Holy Qur'an

Allah describes believers in the following verses:

1. “Successful indeed are the believers, those who humble themselves in prayer, those who avoid idle talk, those who pay alms-tax, those who guard their chastity except with their wives or those ‘bondwomen’ in their possession, for then they are free from blame<sup>90</sup>,”

2. “Surely those who tremble in awe of their Lord, and who believe in the revelations of their Lord, and who associate none with their Lord, and who do whatever ‘good’ they do with their hearts fearful, ‘knowing’ that they will return to their Lord, it is they who race to do good deeds, always taking the lead.<sup>91</sup>”

3. “Then, my Lord, do not count me among the wrongdoing people<sup>92</sup>,”

4. “Repel evil with good- We are well aware of what they attribute to Us.<sup>93</sup>”

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<sup>90</sup> Qur'an: Al-Mu'minun (The Believers): 1 – 6

<sup>91</sup> Qur'an: Al-Mu'minun (The Believers): 57-61

<sup>92</sup> Qur'an: Al-Mu'minun (The Believers): 94

<sup>93</sup> Qur'an: Al-Mu'minun (The Believers): 96

5. “Those who never invoke any other deity besides Allah, nor take a life, which Allah has made sacred, except in the pursuit of justice, nor commit adultery. (Whoever does these things will face the penalties.<sup>94</sup>”

6. “[The servants of the Lord of Mercy are] those who do not give false testimony, and who, when they see some frivolity, pass by with dignity.<sup>95</sup>”

7. “Do not set up any other god with Allah, or you will end up condemned, abandoned. For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ‘uff - bad’ , nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young. Your Lord knows best what is within yourselves. If you are righteous, He is certainly All-Forgiving to those who ‘constantly’ turn to Him.

8. “Give to close relatives their due, as well as the poor and ‘needy’ travellers. And do not spend wastefully. Surely the wasteful are ‘like’ brothers to the devils. And the Devil is ever ungrateful to his Lord. Indeed, the wasteful are brothers of the devils, and ever has Satan

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<sup>94</sup> Qur’an: :Al-Furqan (The Criterion): 68)

<sup>95</sup> Qur’an: ;Al-Furqan (The Criterion): 72

been to his Lord ungrateful. But if you must turn them down 'because you lack the means to give'—while hoping to receive your Lord's bounty—then 'at least' give them a kind word. Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty. Surely your Lord gives abundant or limited provisions to whoever He wills. He is certainly All-Aware, All-Seeing of His servants. Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin. Do not go near adultery. It is truly a shameful deed and an evil way. Do not take a 'human' life—made sacred by Allah—except with 'legal' right. If anyone is killed unjustly, We have given their heirs the authority, but do not let them exceed limits in retaliation, for they are already supported 'by law'. Do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Honour 'your' pledges, for you will surely be accountable for them. Give in full when you measure, and weigh with an even balance. That is fairest and best in the end. Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect. And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains. The

violation of any of these 'commandments' is detestable to your Lord. This is part of the wisdom which your Lord has revealed to you 'O Prophet'. And do not set up any other god with Allah 'O humanity', or you will be cast into Hell, blameworthy, rejected. Has your Lord favoured you 'pagans' with sons and taken angels as 'His' daughters? You are truly making an outrageous claim<sup>96</sup>”.

9. “Who avoid major sins and shameful deeds, and forgive when angered; who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them; and who enforce justice when wronged. The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers. There is no blame on those who enforce justice after being wronged. Blame is only on those who wrong people and transgress in the land unjustly. It is they who will suffer a painful punishment. And whoever endures patiently and forgives—surely this is a resolve to aspire to<sup>97</sup>”.

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<sup>96</sup> Qur'an: Al-Isra (The Night Journey): 22-40.

<sup>97</sup> Qur'an: Ash-Shura (The Consultation): 37-43

10. “Good and evil cannot be equal. Respond ‘to evil’ with what is best, then the one you are in a feud with will be like a close friend.<sup>98</sup>”

11. “O! Believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ‘from justice’. If you distort the testimony or refuse to give it, then ‘know that’ Allah is certainly All-Aware of what you do.<sup>99</sup>”

12. “Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good-doers.<sup>100</sup>”

13. “Weigh with an even balance, and do not defraud people of their property. Nor go about spreading corruption in the land<sup>101</sup>”.

14. “O, believers! Avoid many suspicions, ‘for’ indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear

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<sup>98</sup> Qur’an: Fusilat (Explained in Detail): 34.

<sup>99</sup> Qur’an: An-Nisa (The Women): 135.

<sup>100</sup> Qur’an: Al-A’raf (The Heights): 56.

<sup>101</sup> Qur’an: Ash-Shu’ara (The Consultation): 182-183.



Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful.<sup>102</sup>”

15. “‘They are’ those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers.<sup>103</sup>”

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<sup>102</sup> Qur’an: Al-Hujrat (The Private Rooms): 12.

<sup>103</sup> Qur’an: Ali-Imran (The Family of Imran): 134.

## 16. Prohibitions in Islam

Below stated citations are the most outstanding prohibitions in Islam:

1. Having partnerships with Allah. “Say (O Prophet to the people), “Come, and I shall recite what your Lord has prohibited for you: Do not associate anything with Him (as His partner<sup>104</sup>.”

2. Parental disobedience. “and be good to parents<sup>105</sup>,”

3. Killing one’s children for fear of out of poverty “and do not kill your children because of poverty - We will give provision to you, and to them as well<sup>106</sup>.”

4. The prohibition of offensiveness, shamefulness, and antisocial behaviors. “and do not go near shameful acts, whether they are open or secret<sup>107</sup>,”

5. Killing a human being. “and do not kill a person whom Allah has given sanctity, except rightfully. This He has enjoined upon you, so that you may understand.<sup>108</sup>,”

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<sup>104</sup> Qur’an: Al-An’am (The Cattle):151

<sup>105</sup> Qur’an: Al-An’am (The Cattle):151

<sup>106</sup> Qur’an: Al-An’am (The Cattle):151

<sup>107</sup> Qur’an: Al-An’am (The Cattle):151

<sup>108</sup> Qur’an: Al-An’am (The Cattle):151

**Allah says in the below stated verses:**

1. “Blame is only on those who wrong people and transgress in the land unjustly. It is they who will suffer a painful punishment<sup>109</sup>”.

2. “O believers! Intoxicants, gambling, idols, and drawing lots for decisions<sup>1</sup> are all evil of Satan’s handiwork. So shun them so you may be successful.<sup>110</sup>”

3. “O believers! Do not devour one another’s wealth illegally, but rather trade by mutual consent. And do not kill ‘each other or’ yourselves. Surely Allah is ever Merciful to you.<sup>111</sup>”

4. “Do not consume one another’s wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others’ property, knowing that it is a sin.<sup>112</sup>”

5. “O, believers! Do not let some ‘men’ ridicule others, they may be better than them, nor let ‘some’ women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after

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<sup>109</sup> Qur’an: Ash-Shura (The Consultation): 42

<sup>110</sup> Qur’an: Al-An’am (The Cattle): 90

<sup>111</sup> Qur’an: An-Nisa (The Women): 29

<sup>112</sup> Qur’an: Al-Baqara (The Cow): 188

having faith! And whoever does not repent, it is they who are the 'true' wrongdoers.<sup>113</sup>”

6. “O, believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful.<sup>114</sup>”

**Prohibitions** are counted as eating dead meat, eating pork, drinking shedding blood, and any form of gaining through gambling such as gambling with arrows. Allah says: “Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator (dog) unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil. Today the disbelievers have given up all hope of 'undermining' your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But

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<sup>113</sup> Qur'an: Al-Hujrat (The Private Rooms): 11

<sup>114</sup> Qur'an: (Al-Hujrat (The Private Rooms): 12

whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful<sup>115</sup>”.

**Among the additional acts of prohibitions and restrictions are:**

Eating orphans’ wealth, which is strictly prohibited when Allah said: “And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity.<sup>116</sup>”

The prohibition of cheating people with measurements and weighting is among the most auk-ward actions. Allah says: “Give full measure and weight with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative.<sup>117</sup>”

More strictly, Allah prohibits committing any form of sin, crime, oppression, and overtaking others’ rights. Allah says: “Say, “My Lord has only forbidden open and secret indecencies, sinfulness, unjust aggression, associating ‘others’ with Allah ‘in worship’—a practice He

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<sup>115</sup> Qur’an: Al-Ma’idah (The Table Spread for Food): 3.

<sup>116</sup> Qur’an: Qur’an: Al-An’am (The Cattle):152

<sup>117</sup> Qur’an: Al-An’am (The Cattle):152

has never authorized—and attributing to Allah what you do not know.<sup>118</sup>”

The prohibition of lying and falling into the categories of hypocriticalness include untruthfulness, inconsistency, pretense, irresponsibility, and self-satisfaction. Allah says: “Whenever you speak, maintain justice—even regarding a close relative. And fulfill your covenant with Allah.<sup>119</sup>”

The prohibition of breaking covenants has also been emphasized by Allah, saying: “And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful.<sup>120</sup>”

### **Another cluster of prohibitions are:**

- ❖ Marrying two sisters together at the same time is an awful action prohibited in the Qur’an,
- ❖ Starting/establishing corruption on earth,
- ❖ Eating people's wealth unlawfully,
- ❖ Disobedience to parents,
- ❖ Assaulting people,
- ❖ Insulting people’s integrity and making any form of defamation/defilement to others’ reputation,

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<sup>118</sup> Qur’an: (Al-A’raf (The Heights): 33.

<sup>119</sup> Qur’an: Qur’an: Al-An’am (The Cattle):152.

<sup>120</sup> Qur’an: Al-An’am (The Cattle):152

- ❖ Spreading malfeasance and dishonesty among societies,
- ❖ Engaging in theft, robbery, ransacking, and bribery,
- ❖ Abusing, assaulting, and bullying others,
- ❖ Slandering and falsifying against Allah.

Allah says: “My Lord Has only forbidden open and secret indecencies, sinfulness, unjust aggression, associating ‘others’ with Allah ‘in worship’—a practice He has never authorized—and attributing to Allah what you do not know.<sup>121</sup>”

In the Divine Legislation, Allah required judges and any other persons who may be in their position to avoid making a judgment with ill-suspicious. A Muslim must not be taking suspicions but should drop any doubt-based allegation and information. Suspicious and bad impressions lure human souls to take a negative attitude that affects human comfort. They increase one’s tension and anxiety by subsequently turning one’s good moment into a miserable situation. That is why Allah warns people against suspicion when saying: “O believers! Avoid many suspicions, ‘for’ indeed, some suspicions are sinful. And do not spy, nor

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<sup>121</sup> Qur’an: Al-A’raf (The Heights): 33.

backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful.<sup>122</sup>”

Do not hastily perceive or accept any information that you see a human being is adamant to its judgment against his family or any of his community members, but verify it substantively. Allah warned people from taking quick judgments as the Almighty says: “O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done<sup>123</sup>”.

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<sup>122</sup> Qur'an: Al-Hujurat (The Private Rooms): 12.

<sup>123</sup> Qur'an: Al-Hujrat (The Private Rooms): 06.



## 17. Worships

### Prayers

A Muslim begins the performance of five daily prayers, which takes as:

1. The dawn prayer that consists of two standing rounds,
2. The noon prayer that consists of four standing rounds,
3. The afternoon prayer consists of four standing rounds,
4. The sunset prayer consists of three standing rounds
5. The night prayer consists of four standing rounds

The Holy Qur'an has clarified, for Muslims, the way and the procedure of making ablution by saying: "O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads and wash your feet to the ankles. And if you are in a state of 'full' impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah's Will to burden you, but to purify

you and complete His favour upon you, so perhaps you will be grateful<sup>124</sup>”.

Any person, who is the head of an Islamic Center/Institution or is an imam of a local mosque, must teach his neighbors the five daily prayers, the method of ablution, and how to read verses of the Qur’an so that they will be able to recite them in each of their prayers. People must approach the closest mosque located in their residential zones.

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<sup>124</sup> Qur’an: Al-Maidah (The Table Spread for Food): 6

## 18. Zakat - Charity

A Muslim person deducts the limit of twenty percent of his net earnings or confirmed profits to the needy persons at any time of the day, month, or year. Allah says: “Know that whatever you earn (profited, gained in a legitimate war, or from any other permissible source), one-fifth is for Allah and the Messenger, for the close relatives, the orphans, the poor, and ‘needy’ travellers, if you ‘truly’ believe in Allah and what We revealed to Our servant.<sup>125</sup>”

In confirmation towards the description of those who should pay the zakat, Allah, the Almighty, says: “And who give the rightful share of their wealth.<sup>126</sup>” With this Divine Legislation, those who are entitled to zakat are considered as partners in the profits of the rich individuals, companies, institutions, or merchants, at a rate of twenty percent of their net profits, including what they have earned from business and what they have extracted from the earth. Allah says:

“O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation,

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<sup>125</sup> Qur’an: Al-Anfal (The Spoils of War): 41.

<sup>126</sup> Qur’an: Al-Ma’arij (The Ascending Stairways): 24.

which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.<sup>127</sup>” That is in accordance with the percentage mentioned above in the Al-Anfal Chapter of the Qur’an, verse 41.

That formula of Zakat payment does not apply to those who are included in the entitlement of receiving zakat because they are the rightful beneficiaries of it. The reason is that zakat is linked to gaining. This ruling is in line with that of the lapse of the obligation of Hajj when there is an inability to do so, due to illness or a lack of financial affordability. Allah Almighty said: “In it are clear signs and the standing-place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then, surely Allah is not in need of ‘any of His’ creation.”<sup>128</sup>

Whoever has the financial capacity, physical capacity, health, and security to perform Hajj has the right to perform it and vice versa. Just like that, anyone who cannot ascertain his sources of financial gain and does not have a profit has no obligation to pay zakat, and is exempt from paying it.

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<sup>127</sup> Qur’an: Al-Baqarah (The Cow): 267.

<sup>128</sup> Qur’an: Ali-Imran (The Family of Imran): 97

## 28. FASTING

Allah stated legislations on rules, regulations, restrictions, and procedures on fasting by saying: “O believers! Fasting is prescribed for you—as it was for those before you — so perhaps you will become mindful of Allah.<sup>129</sup>”

Fasting is not limited to abstaining from eating food and drinking fluid, rather, the month of fasting means the month of training the souls. When a person is fasting, he or she is struggling with making decisions to practice abstinence from all the taboos of committing crimes, sins, and faults as Allah Has forbidden them in His Clear Book. It leads the fasting persons to control their various desires of the soul’s instincts. That is a part of jihad as the person brawls with his desires and intentions to curb instincts that endeavor to convince his soul until he impersonates the Prophet by mimicking his morality as it was mentioned in the Qur’an. Allah, the Almighty, addressing His Messenger says: “And you are truly ‘a man’ of outstanding character<sup>130</sup>.” and by addressing the Messenger’s

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<sup>129</sup> Qur’an: Al-Baqarah (The Cow): 183

<sup>130</sup> Qur’an: Al-Qalam (The Pen): 4

assignment says: “We have sent you ‘O Prophet’ only as a mercy for the whole world.<sup>131</sup>” And among those morals mentioned, in the Holy Qur’an, is the order that Allah Has given to His Messenger when saying: “Tell My ‘believing’ servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind.<sup>132</sup>”

Regular training to be given to the soul and tongue is required so that people be accustomed to practicing good speeches and good words, which are coming out of their pure souls. When addressing people, one should avoid allowing the devil who is lurking about them to create quarrels between them. Quarrel creates anger and when it arises it brings in rage between relatives and others. Soon, the offensive words turn into a conflict between the disputed people, which leads them to fall into the trap of some severe fights that lead to knocking one another. From that level, it leads one of the litigants to commit manslaughter case against the other. Then, that murderer faces the judgment of guilt sentence followed by law enforcement, which may lead him to face the death penalty.

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<sup>131</sup> Qur’an: Al-Ambya (The Prophets): 107

<sup>132</sup> Qur’an: Al-Isra (The Night Journey): 53

In advance, Allah warned us from falling into the dangerous tricks and traps of Satan’s words of incitement into the sick souls. With Allah’s mercy to people, Allah directs people with an anticipatory warning to protect them from all these negative consequences. By giving glad-tiding to the group that follows His Book, Allah says: “Allah said, ‘Get out of the garden as each other’s enemy.’ Whoever follows My guidance, when it comes to you [people], will not go astray nor fall into misery<sup>133</sup>”. In contrary to that group, Allah gives warning to the group that has abandoned the Qur’an and turned away from it by saying “But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment. They will cry, “My Lord! Why have you raised me up blind, although I used to see? Allah will respond, “It is so, just as Our revelations came to you and you neglected them, so Today you are neglected.”<sup>134</sup>”

## 29. Pilgrimage

Allah says “In it there are clear signs and the station of Abraham; whoever enters it becomes secure. Pilgrimage

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<sup>133</sup> Qur’an: Taha: 123

<sup>134</sup> Qur’an: Taha:124-126.

to the House is a duty owed to Allah by all who can make their way to it. As for those who refuse to follow His command, surely Allah does not stand in need of anything.<sup>135</sup>”

Allah Has enjoined Muslims to perform the pilgrimage to the Sacred House once in their lifetime. He recommended they perform the activities of the pilgrimage by circling the Ka’ba with supplications. They ask Allah everything that may stir humans’ hearts and minds while presenting all their affairs in their supplications to Allah, and for Allah to answer their supplications. The Lord, Who revealed the clear verses to His Messenger (peace be upon him) says:

1. “When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond ‘with obedience’ to Me and believe in Me, perhaps they will be guided ‘to the Right Way’.<sup>136</sup>”, and

2. “Remember (Mention) Me; I will remember you. And thank Me, and never be ungrateful.<sup>137</sup>”

Therefore, in order for Allah to respond to man’s supplication, it is an apparent logical calculation that man

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<sup>135</sup> Qur’an: Ali-Imran (The Family of Imran): 97

<sup>136</sup> Qur’an: Al-Baqarah (The Cow): 186

<sup>137</sup> Qur’an: Al-Baqarah (The Cow): 152



must first respond to Allah's call by following His Book and following His Method, then, Allah responds to a man's supplication.

After the Ka'bah activities are completed, the pilgrimage performers go to the mountain of Arafah to perform the rest of their rituals of Hajj following the actual Sunnah of the Messenger, as Allah said: "Commitment to pilgrimage is made in appointed months. Whoever commits to 'performing' pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage. Whatever good you do, Allah 'fully' knows of it. Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness. And be mindful of Me, O people of reason!"<sup>138</sup>,

Hajj is a training program for its performer to remain on the side of humility and not to be superior to people by being thrilled with his knowledge, money, position, followers, and even being self-submitted to Allah's commandments. In the pilgrimage, equality is achieved between different nationalities from all countries in the world, whereby all of them wear the same clothes and are in a common circumambulation. They slowly run in between Safa and Marwa for self-training while not

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<sup>138</sup> Qur'an: Al-Baqarah (The Cow): 197

differentiating between the king and the ordinary human being. Each of the rich, the poor, the king, and the layman would stand bare-headed in the Ka'bah by performing the jubilation of glorifying Allah called 'Ihram'. The dress code for the performance of the Ihram is a uniform of one color, one style, one size, one model, one manufacture, and one material of the same quality.

There, the distinction of arrogance, economic-based class level, and personal pride would be dissuaded and ended there. Thus, the Ihram is a symbol and demonstration indicating that no human being is superior to another. In the sight of Allah, all of them are the same and similar as they will look alike in the scene of the Day of Resurrection. The demonstration will be appearing in the eyes of the Hajj performer forever, and will always remind them that all people will equally stand on the Day of Resurrection. On that Day, all the graves scattered in the earth are emptied, what is in the peoples' chests are displayed, self-importance and arrogance over other humans are dissolved, and vanity disappears.

During ritual Hajj performance, people get to know each other to exchange benefits between them by using good words, affection, and familiarity. In Hajj performance, there is religious and worldly education. This

education and awareness obliterate some psychological diseases from the hearts of the persons performing the Hajj. It gets rid of inner critiques and confusions, and then treats them by enlightening them that the world is not their greatest priority, and all their time is preoccupied with the Hajj activities by relieving all the burdens from them.

The positive psychology would restore the Hajj performer to have a strong faith in Allah and would draw himself closer to Allah's mercy. That means he takes the pilgrimage to obtain spiritual energy with which he restores his vitality embarking from his heart. By returning home, that vitality would return his soul to a renewed activity, which would make him more determined and serious in achieving success. He would regularize following Allah's guidance through His Holy Book to protect him in his fortified pilgrimage from the torments on Judgment Day.

After the end of his rituals, he would be saying: "I cast all the debauched behaviors behind my back, and after the Hajj, I put on the robe of good deeds, and I intended to remain pure until death so that Allah would forgive me for what I did and would not keep my sins in the record until the Day of Judgment".

## 22. The Behavior of the Muslim Person

1. “And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.<sup>139</sup>”

2. “And when ye are greeted with a greeting, then greet back with one better than that or return that; verily Allah is of everything the Reckoner.<sup>140</sup>”

3. “O Ye who believe! be ye maintainers of justice, bearers of testimony for Allah’s sake, though it be against yourselves or your parents or kindred. Be he rich or poor, Allah is nigher unto either wherefore follow not the passion, lest ye deviate. If ye incline or turn away, then verily of that which ye work Allah is ever Aware.<sup>141</sup>”

4. “Allah approveth not the publishment of evil speech, unless by one who hath been wronged; and Allah is ever Hearing, Knowing.” An-Nisa: 148

5. “Whether you do some good openly or do it in secret, or pardon an evil (done to you, even though you have the right to legal retaliation, know that) God is All-Pardoning, Ever-Able (to punish or forgive).<sup>142</sup>”

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<sup>139</sup> Qur’an: Al-Furqan (The Criterion): 72

<sup>140</sup> Qur’an: An-Nisa (The Women): 86

<sup>141</sup> Qur’an: An-Nisa (The Women): 135

<sup>142</sup> Qur’an: An-Nisa (The Women): 149

6. “If you are on a journey and a scribe cannot be found, then a security can be taken. If you trust one another, then ‘there is no need for a security, but’ the debtor should honour this trust ‘by repaying the debt’—and let them fear Allah, their Lord. And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. And Allah ‘fully’ knows what you do.”<sup>143</sup>”

7. “Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful.”<sup>144</sup>”

**The above-cited verses describe the true Muslim’s ethics and behaviors, which must be maintained by implementing the following qualities:**

- To be conscious about the warning against making false testimony as it is one of the most heinous sins.
- To spread peace among all people and return the greeting with a better one.
- To bear witness to the truth, even if it is against oneself.

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<sup>143</sup> Qur’an: Al-Baqarah (The Cow): 283

<sup>144</sup> Qur’an: An-Nahl (The Bees): 90

➤ To bear in mind that Allah does not like someone to supplicate against another, except for the one who was wronged against. Such a victim has the permission to supplicate against the one who grieved him, and to endure patience is better for him.

➤ To fulfill the trust and not conceal the testimony if requested to testify.

➤ To enjoin justice and kindness as well as to fulfill the rights of kinsmen, while forbidding indecency and evildoings.

### **Maintaining the fulfillment of the trust**

1. “O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly.<sup>145</sup>”
2. “If you are on a journey and a scribe cannot be found, then a security can be taken. If you trust one another, then ‘there is no need for a security, but’ the debtor should honour this trust ‘by repaying the debt’—and let them fear Allah, their Lord. And do not conceal the testimony, for whoever conceals

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<sup>145</sup> Al-anfal (The spoils of War):27

it, their hearts are indeed sinful. And Allah 'fully' knows what you do.<sup>146</sup>”

3. “Indeed, Allah commands you to return trusts to their rightful owners;1 and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing.<sup>147</sup>”
4. “‘the believers are also’ those who are true to their trusts and covenants.<sup>148</sup>”

### **Divine Code of Ethics:**

1. “We have not created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come, so forgive graciously.<sup>149</sup>”

Speaking with good words is required as Allah, the Almighty, said when addressing His Messenger (peace be upon him):

1. “Tell My ‘believing’ servants to say only what is best. Satan certainly seeks to sow

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<sup>146</sup> Qur’an: Al-Baqarah (The Cow): 283

<sup>147</sup> Qur’an: An-Nisa (The Women): 58

<sup>148</sup> Qur’an: Al-Mu’mithenun (The Believers): 8

<sup>149</sup> Qur’an: Al-Hijri (Rocky Tract): 85

discord among them. Satan is indeed a sworn enemy to humankind.<sup>150</sup>”

2. “Those who avoid idle talk.<sup>151</sup>”
3. “Those who guard their chastity<sup>152</sup>”
4. “O Children of Adam! Dress properly whenever you are at worship. Eat and drink, but do not waste. Surely He does not like the wasteful.<sup>153</sup>”
5. “Glory be to the One Who took His servant ‘Muḥammad’ by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing.<sup>154</sup>”

**Below listed are some of the most significant good deeds**

- ❖ Charity extended to those members who are close relatives,
- ❖ Charity given to the orphans and the needy,
- ❖ Being kind and nice to neighbors,

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<sup>150</sup> Qur’an: Al-Isra’ (The Night Journey): 53

<sup>151</sup> Qur’an: Al-Mu’minun (The Believers): 3

<sup>152</sup> Qur’an: Al-Mu’minun (The Believers): 5

<sup>153</sup> Qur’an: Al-A’raf (The Heights): 31

<sup>154</sup> Qur’an: Al-Isra (The Night Journey): 29



❖ Maintaining physical, financial, and moral assistance given to the neighbors, especially those who are relatives or family friends.

❖ Being benevolent to the wayfarers on their way to destinations,

❖ Being kind and merciful to those who are under your control or in your possession,

❖ Returning the entrusted properties and any other of trust (material, management, privacy, objects, and non-objects) to their owners promptly,

❖ Judging between people with justice and with prototypical unprejudiced effort,

❖ Avoiding bad thoughts and wrong perceptions,

❖ Avoiding becoming a sneaky person who spies on people,

❖ Avoiding backbiting and slandering people,

❖ Maintaining humility and using a low or moderate voice when speaking,

❖ Being a member of those who pardon people and those who suppress their anger,

❖ Maintaining compassion among societies and individuals,

❖ Upholding the good qualities of pardoning, enjoining good, and turning away from the ignorant people’s misleading arguments,

❖ Informing people what is good and what may facilitate the improvement of social well-being and general well-fare,

❖ Regularizing the fulfillment of the covenants and social contracts,

❖ Cooperating with people in righteousness and piety,

❖ Avoiding anything that may lead to becoming harsh and hard-hearted to people.

**For the clarification of these respects, Allah says:**

1. “O believers! Be mindful of Allah and be with the truthful.<sup>155</sup>”
2. “And ‘remember’ when We took your covenant that you would neither shed each other’s blood nor expel each other from their homes, you gave your pledge and bore witness.<sup>156</sup>”

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<sup>155</sup> Qur’an: At-Tawbah (The Repentance): 119

<sup>156</sup> Qur’an: Al-Baqarah (The Cow): 83

3. “They are’ those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers.<sup>157</sup>”

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<sup>157</sup> Qur’an: Ali-Imran (The Family of Imran): 134

### 30. Parents' Rights and Respects

1. “And ‘remember’ when We took a covenant from the children of Israel ‘stating’, “Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and pay alms-tax.” But you ‘Israelites’ turned away—except for a few of you—and were indifferent.<sup>158</sup>”
2. “For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ‘even’ ‘ugh,’ nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young.<sup>159</sup>”
3. “We have enjoined upon man kindness to his parents, but if they exert pressure on you to associate (anything) with Me in My Divinity any that you do not know (to be My associate), do not obey them. To Me is your return, and I shall let you know all that you have done.<sup>160</sup>”

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<sup>158</sup> Qur’an: Al-Baqarah (The Cow): 83

<sup>159</sup> Al-Isra (The Night Journey): 23-24

<sup>160</sup> Qur’an: Al-Ankabut (The Spider): 8

4. “And We have commanded people to ‘honour’ their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.<sup>161</sup>”

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<sup>161</sup> Qur’an: Al-Luqman: 14

## 31. Marital Relations

Organizing marital relations is one of the most important relationships that the “Divine Speech” emphasized in many verses. The reason is that its organizational processes and caregiving activities are the first building block of a healthy society. Here, we list its most important elements and activities mentioned in the Qur’an:

### **Getting Ready for Marriage, Allah says:**

1. “And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.<sup>162</sup>”

2. “Also forbidden to you for marriage are your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother’s daughters, your sister’s daughters, your foster-mothers, your foster-sisters, your mothers-in-law, your stepdaughters under your guardianship if you have consummated marriage with their mothers—but if you have not, then you can marry them—

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<sup>162</sup> Qur’an: Room (Roman): 21

nor the wives of your own sons, nor two sisters together at the same time—except what was done previously. Surely Allah is All-Forgiving, Most Merciful.<sup>163</sup>”

3. “Also ‘forbidden are’ married women—except ‘female’ captives in your possession. This is Allah’s commandment to you. Lawful to you are all beyond these—as long as you seek them with your wealth in a legal marriage, not in fornication. Give those you have consummated marriage with their due dowries. It is permissible to be mutually gracious regarding the set dowry. Surely Allah is All-Knowing, All-Wise.<sup>164</sup>”

4. “But if any of you cannot afford to marry a free believing woman, then ‘let him marry’ a believing bondwoman possessed by one of you. Allah knows best ‘the state of’ your faith ‘and theirs’. You are from one another. So marry them with the permission of their owners,<sup>2</sup> giving them their dowry in fairness, if they are chaste, neither promiscuous nor having secret affairs. If they commit indecency after marriage, they receive half the punishment of free women.<sup>3</sup> This is for those of you who

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<sup>163</sup> Qur’an: An-Nisa (The Women): 23

<sup>164</sup> Qur’an: An-Nisa (The Women): 24

fear falling into sin. But if you are patient, it is better for you. And Allah is All-Forgiving, Most Merciful.<sup>165</sup>”

5. “Give women ‘you wed’ their due dowries graciously. But if they waive some of it willingly, then you may enjoy it freely with a clear conscience.<sup>166</sup>”

### **The husband's Duties and Responsibilities**

1. “Let them live where you live ‘during their waiting period’, according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. And if they nurse your child, compensate them, and consult together courteously. But if you fail to reach an agreement, then another woman will nurse ‘the child’ for the father. Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require of any soul beyond what He has given it. After hardship, Allah will bring about ease.<sup>167</sup>”
2. “Mothers will breastfeed (fully nurse) their children two complete years for whoever wishes to complete

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<sup>165</sup> Qur’an: An-Nisa (The Women): 25

<sup>166</sup> Qur’an: An-Nisa (The Women): 3

<sup>167</sup> Qur’an: At-Talaq: (The Divorce): 6-7



the nursing [period]. Upon the father is their [i.e., 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.<sup>168</sup>”

3. “And do not crave what Allah has given some of you over others. Men will be rewarded according to their deeds and women ‘equally’ according to theirs. Rather, ask Allah for His bounties. Surely Allah has ‘perfect’ knowledge of all things. And We have appointed heirs to what has been left by parents and next of kin. As for those you have made a pledge to, give them their share. Surely Allah is a Witness over all things. Men are the caretakers of

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<sup>168</sup> Qur’an: Al-Baqarah (The Cow): 233

women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,' then discipline them 'gently'. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great.<sup>169</sup>

In the previous verses, the “Divine Speech” shows a set of legislation that regulates the process of consummating marriage in the optimal legal form. The foundations upon which this “family institution” should be based are to ensure that each of the spouses is playing his/her role in preventing any form of negligence to happen. Here, we review a summary of the most important commands and prohibitions that came in the verses.

Bear in mind that the first component for a successful marital life is to obtain “affection and mercy.” Allah, the Almighty, Has placed such affection and mercy between the spouses from the very beginning. Thus, they

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<sup>169</sup> Qur'an: An-Nisa (The Women): 32 -34

must be steadfast on this divine gift and preserve its continuity. Regardless of visible problems, Allah commands spouses to appease and resolve conflicts with tolerance, mercy, companion, and never give the chances to Satan to be able to provoke the discord between them. They must prevent whatever may lead them to separation, which could cause their children to get lost and become deselected in the streets. Therefore, let each of them seek refuge in Allah and seek His help in strengthening their ability to defeat Satan that endeavors to disturb their marital relationship.

Then, the “Divine Discourse” shows the scope within which the marriage seekers should operate when choosing a spouse. For instance, Allah, the Almighty, Had set a circle that gathers those who are forbidden to be married due to relativity. Anyone who ponders upon the below-stated verse finds that those who are included in the list of prohibition from marriage are the surrounding “narrow circle” of the family members. Yet, as a general human nature, the minds of those individuals refuse to marry each other. This circle comes into in three types of people; The mother and those who fall under her category, the sister and those who fall under her category, and the daughter and those who fall under her category. In terms of

identical numbering, they are at most not more than ten or twenty. This cycle of prohibition is limited by the Almighty's statement: "And lawful to you are [all other women] beyond these."<sup>170</sup> That means it is permissible for a man to marry any woman who is excluded from the list of this narrow circle, and that is included all the women in the whole world. The same prohibition and permission are given to the female persons too in a form of gender balance.

The "Divine Discourse" shows that the criterion of choice is based on faith. Therefore, Allah instructed those who cannot marry the competitive believing women to choose from the believing girls who are under their control or possession. Of course such a possession refers to the time of the existence of slavery.

The waiting period for a divorced woman or whose husband has passed away must observe their waiting period, and they should be respected for such a waiting limited time until it is finished. This means to avoid mixing people's lineages as well as to circumvent any possibility of double marriage - bigamy.

There is no text in the Qur'an in which Divine Legislation grants a man to marry more than one woman,

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<sup>170</sup> Qur'an: An-Nisa (The Women): 24

excluding when it comes to one exceptional circumstance. That is an incident in which a married man takes care of a number of orphans (girls or boys) and widows, and he is challenging to protect them from sin and slackness, then, Allah allowed him to marry two, three, and up to four of them. That is an exceptional situation, and not general, leave alone to be a requirement. Even, in this legislative rule, Allah made it clear to people that they would not do justice between wives in the case of polygamy. In confirmation of the above rule, Allah said: “If you fear you might fail to give orphan women their ‘due’ rights ‘if you were to marry them’, then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then ‘content yourselves with’ one or those ‘bondwomen’ in your possession. This way you are less likely to commit injustice.<sup>171</sup>”

Clearly, Allah Has exceptionally legislated for those who take care of orphans to marry two, three, and four to cover the girls who are under his care. This permission indicates that polygamy is not a general rule but a rule limited to an exceptional and special case.

Despite the exception, Allah, the Almighty, Has warned men about their inability to achieve justice between

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<sup>171</sup> Qur’an: An-Nisa (The Women): 3

more than one wife and there is no text in the Qur'an that permits polygamy for people to rely on as a ruling of Divine Legislation.

### **Spending on the wife according to the husband's Financial Capacity**

The husband's efforts concerning taking care of his wife and spending on her in the event of pregnancy and breastfeeding, without any restriction of her caregiving, is a mandatory ruling so that her motherhood mission is optimally fulfilled.

The degree of "guardianship" granted by Allah, the Almighty, to the husband means "administration" and the responsibility entrusted to the husband according to the divine law is not a preference for the male over the female. Rather, it is the nature of the man and his qualifications to carry out the duties of the family and the requirements of such duties for the best interest of the children. These primary duties include securing food, adequate housing, education, and health care. That is the real meaning of guardianship and in fact, it is a practical requirement and responsibility and not a respect-based gift.

## **In case of Conflict and Disagreement**

1. “If you desire to replace a wife with another and you have given the former ‘even’ a stack of gold ‘as a dowry’, do not take any of it back. Would you ‘still’ take it unjustly and very sinfully?<sup>172</sup>”

2. “When you divorce women and they have ‘almost’ reached the end of their waiting period, either retain them honourably or let them go honourably. But do not retain them ‘only’ to harm them ‘or’ to take advantage ‘of them’. Whoever does that surely wrongs his own soul. Do not take Allah’s revelations lightly. Remember Allah’s favours upon you as well as the Book and wisdom He has sent down for your guidance. Be mindful of Allah, and know that Allah has ‘perfect’ knowledge of all things.<sup>173</sup>”

3. “Divorce may be retracted twice, then the husband must retain ‘his wife’ with honour or separate ‘from her’ with grace. It is not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah.<sup>174</sup>”

4. “O believers! It is not permissible for you to inherit women against their will or mistreat them to make

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<sup>172</sup> Qur’an: An-Nisa (The Women): 20

<sup>173</sup> Qur’an: Al-Baqarah (The Cow): 231

<sup>174</sup> Qur’an: Al-Baqarah (The Cow): 229

them return some of the dowry ‘as a ransom for divorce’— unless they are found guilty of adultery. Treat them fairly. If you happen to dislike them, you may hate something which Allah turns into a great blessing.<sup>175</sup>”

5. “And how could you take it back after having enjoyed each other intimately and she has taken from you a firm commitment?<sup>176</sup>”

6. “There is no blame if you divorce women before the marriage is consummated or the dowry is settled. But give them a ‘suitable’ compensation—the rich according to his means and the poor according to his. A reasonable compensation is an obligation on the good-doers.<sup>177</sup>”

7. “And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry, unless the wife graciously waives it or the husband graciously pays in full. Graciousness is closer to righteousness. And do not forget kindness among yourselves. Surely Allah is All-Seeing of what you do.<sup>178</sup>”

8. “When you divorce women and they have ‘almost’ reached the end of their waiting period, either

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<sup>175</sup> Qur’an: An-Nisa (The Women): 19

<sup>176</sup> Qur’an: An-Nisa (The Women): 21

<sup>177</sup> Qur’an: Al-Baqarah (The Cow): 236

<sup>178</sup> Qur’an: Al-Baqarah (The Cow): 237



retain them honourably or let them go honourably. But do not retain them 'only' to harm them 'or' to take advantage 'of them'. Whoever does that surely wrongs his own soul. Do not take Allah's revelations lightly. Remember Allah's favours upon you as well as the Book and wisdom He has sent down for your guidance. Be mindful of Allah, and know that Allah has 'perfect' knowledge of all things.<sup>179</sup>”

9. “If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware.<sup>180</sup>”

In the previous verses, the “Divine Speech” indicates how one should react to mistreatment in the event of a dispute. It is a natural problem to have an argument occurring between spouses. Yet, the family dispute has rules that regulate and control it, so that to avoid families turning into an arena of conflict. Broken homes create children who will suffer from psychological complexes that will affect their lives when they grow up, and here are

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<sup>179</sup> Qur'an: Al-Baqarah (The Cow): 231

<sup>180</sup> Qur'an: An-Nisa (The Women): 35

verdicts and recommendations for controlling and resolving marital conflicts, which may include but not limited to:

❖ Taking the initiative to reconcile spouses and remove their differences, while allowing them to correct their path forward is a religious requirement. Bear in mind that, to Allah, the most hated lawful action is the act of divorce. It is essential to advance all necessary actions and intentions of appointing the most appropriate arbitrators between the spouses while expecting Allah, the Almighty, to ease reconciling them.

❖ In the event of the marriage dissolution, the kindness and good treatment between them must prevail in any form of crises deteriorating the spouse's relationship, even if they intend to divorce each other

❖ It is not permissible for the husband to take back whatever he gave the wife during the marriage as a part of her rights.

❖ It is not permissible for the husband to pressure and restrict the wife to the level of forcing her to give up some or all her rights in exchange for demanding a divorce.

❖ It is not permissible to forget the virtue and kindness between the spouses. Based on that kindness, they

must regulate building and improving the continuation of the good relationship between them.

❖ Divorce does not take place until after the agreement of the two parties, the husband and the wife, is confirmed within the principles of the divine rule. Allah says:

1. “But if they settle on divorce, then Allah is indeed All-Hearing, All-Knowing.<sup>181</sup>”

2. “But if both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do.<sup>182</sup>”

These two verses do not give either of the spouses the right to unilaterally terminate the marital relationship on their own. Even though one of them suggested the divorce, the two must reach a joint agreement on taking separation based on mutual consent and consultation. They must discuss the matter and reach an agreement on the source and procedure of their children’s caregiving after the

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<sup>181</sup> Qur’an: Al-Baqarah (The Cow): 227

<sup>182</sup> Qur’an: Al-Baqarah (The Cow): 233

divorce has taken place. The husband's responsibilities towards securing adequate housing, providing their daily bread that is required to be a decent living, health care, and educational support must be determined. Similarly, it is to define the wife's task in raising children and nursing them. The husband is entitled to see and take time with his children in coordination with their mother.

The parties must agree on planning and scheduling the most appropriate times for each of them without coercion or uncertainty. This must be based on mutual respect, good treatment with each other, and appreciation based on the above-cited divine kindness as delimited by Allah between any married couples - spouses.

## **Affirmation and Maintenance of the Islamic Principles**

1. I affirm that I am so-and-so, son of so-and-so, son of so-and-so and that after having studied the document of entry into the religion of Islam, I became convinced of all that it contented of defining the Message of Islam that calls for mercy, justice, freedom of belief, benevolence, spreading peace everywhere, and prohibition of killing human beings.
2. I also confirm the acceptance of Allah's call to people for cooperation among all humanity and the prohibition of segregation, discrimination, and aggression.
3. I promised following what the verses of the Noble Qur'an confirmed so that people can achieve security and stability in all human societies without feeling any form of panic and fear of terrorism. Thus, I promise to work on completing whatever may lead to achieving a decent life for all members of the society in which I live, without any form of discernment, due to religion, creed, color, or identity.

4. Therefore, I believe in Allah, His angels, His Scriptures, and His Messengers, and I will never differentiate between any of His Messengers.
5. I believed in the Book of Allah (the Noble Qur'an), which was revealed by Allah to His faithful Messenger (peace be upon him), so that he conveys it to all people without selecting some and disengaging others. To the believers, the Messenger would give good tidings of having a decent life in this world and gardens of bliss in the hereafter. On the other hand, to those who disbelieve in Allah, he would give warning signs of hardship, misery, confusion, stress, and anxiety in this life of the world, and agony in the hereafter when the great day of torment comes in.
6. I believed in Muhammad, the Messenger of Allah and the Seal of the Prophets, and what Allah revealed to Muhammad Ibnu Abdullah of the Wise Remembrance as a guide, roadmap, and luminous lamp.
7. I committed myself with all my heart and faith to stay away from all the taboos mentioned in the verses of the Holy Qur'an as a Divine Legislation.

8. I committed myself to persist in following the divine curriculum in morals, behaviors, and values of virtue in dealing with my relatives, friends, and the rest of mankind.
9. I have committed myself to continue performing the obligatory actions of worship to Allah such as prayers, zakat payment if applicable, fasting on the month of Ramadan as long as I am free from a disease that may prevent me from doing so, and performing pilgrimage to the Sacred House of Allah if I can afford to do so; financially, security-wise, and health-wise.
10. For this reason, and in confirmation of what I understand and believed in, I was convinced of what the Messenger of Allah (peace be upon him) conveyed to us of guidance and enlightenment through the verses in the Noble Qur'an.
11. I believe in the Qur'anic verses sent by Allah as what the Messenger of Allah Has conveyed to the entirety of mankind as Allah stated: "Allah, there is no god 'worthy of worship' except Him. He will certainly gather 'all of' you together on the Day of

Judgment—about which there is no doubt. And whose word is more truthful than Allah’s?<sup>183</sup>”

On the Day of resurrection, Allah will raise people from the graves. There, Allah will collect what is in everybody’s chest (secret information) to hold mankind accountable to their deeds in this world under the justly Divine Rule as Allah says: “So whoever does an atom’s weight of good will see it. And whoever does an atom’s weight of evil will see it.”<sup>184</sup>”

These are the elements of Muslim behavior that this document mentions for converting to Islam. And this is my acknowledgment based on my conviction in the principles of Islam for the best interest of mankind, and of my freedom of choice to enter the religion of Allah, and I believed and ratified the Book of Allah and its verses as guidance and instructions of lifestyle for me in this world’s life and Hereafter. It guides me to the path of truth to make me one of Allah’s faithful servants and for Allah to grant me His mercy and blessings both in this world and hereafter. On the Day of Judgment, for certainty, Allah’s

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<sup>183</sup> Qur’an: An-Nisa (The Women): 87

<sup>184</sup> Qur’an: Al-Zalzalah (The Earthquake): 7 - 8



pleasant and bliss will come to me as a part of Allah's rewards to me.

Finality, I bear witness that there is no one and nothing deserves to be worshiped but Allah alone. I also bear witness that Muhammad is a Messenger of Allah.

Signature: .....

Date: .....

Witness One: .....

Witness Two: .....

## **Document for the entry of Islam**

This document aims to introduce the Islamic principles to those who decide to revert to the religion of Islam so that they may know their rights and responsibilities as well as their requirements and specifications towards their Lord. That will enable them to familiarize themselves with what they will be persistently applying throughout of the rest of their life, in the world, of the Divine Legislation and its methods, before they pronounce their conviction of the two demonstrative testaments.

Allah Has commanded Muslims to have their Islamic confidence by being faithful, truthful, and sincere to Allah, whilst applying such principles in their life according to the practicality on the ground. They must apply them through their worships and methods by persevering them in the prayers to Allah. They should also invite people to worship Allah and not to associate anything and anybody with Him, while strongly holding Allah's Scripture and believing in His Messenger and what was revealed to him of the verses of the Noble Qur'an. They must keep following Allah's Method that calls for

mercy, justice, charity, freedom of faith, and cooperation among the people. Then, they must engage in disseminating the message of peace - Islam to everywhere so that people may live in an environment of peace, security, amenity, and stability, in which nobody worries about his and his family's security. Hence, everybody is thinking about securing his and his family's daily food in a peaceful and stable situation.

To certainly achieve in that, Allah Has had forbidden enmity, cruelty, killing humans, appropriating others' properties, and illegally claiming other's properties and rights. Similarly, Allah Has had forbidden bothering any human being and creating any form of corruption. That is what the Lord-Given Divine Legislation ensures to protect from human's noble and virtual lifestyle. Consequently, your Lord calls you for such tranquility in this world and hereafter by saying: "And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful of Allah."<sup>185</sup>

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<sup>185</sup> Qur'an: Ali-Imran (The Family of Imran): 133.

