

**MORAL MERITS  
IN ISLAM**

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## INTRODUCTION

Moral values are guidelines that assist a person in deciding between right and wrong. It is a crucial approach to behave honestly by being a trustworthy person who is predictable and reliable in social dealings. To be successful in the achievement of such good quality, one must demonstrate fair judgments and good relationships practiced in daily life in a manner of self-awareness. Indeed, almost everybody can innately understand with their instinct (*fitra*) that to be kind to nature<sup>1</sup> is a vital cause, yet most people do not practice it. Why?

Rationally, the simple answer to this question is that the people's concept of moral values is not based on genuine and authentic faith unless they acquire their orders and judgments from a strong faith based on monotheistic manners. Hence, humankind needs to reference and rely on the Message of Islam that spiritually guides them to sincerely preserve efforts of unconditional love, compassion, charity, forgiveness, honesty, controlling one's anger, patience, justice, peace, stability, prosperity, keeping promises, and giving especial respect to parents and elders.

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<sup>1</sup> Ecosystems – all living things including people and animals

This book attempts to explain Islamic manners as well as how to create and continue progressing societal and personal behavioral rearmaments leading societies to public and private successes. The theme educates not only the requirements towards disengagement of immorality and the engagement of morality but also explains these commandments' significance and intrinsic worth of doing them. It pinpoints segments of the most basic Islamic commandments, and without providing further details, quotes Qur'anic verses that verify so, followed by brief points of clarification.

Therefore, the below listed marks, written in alphabetical order, are the fundamental ethical approaches that must be practiced by every Muslim person in each of his or her day-to-day activities and behaviors. The classic Golden Rule of social ethics states that morality is what can result in the mindset of "Do unto others as you would have them do unto you2". Islam encourages, recommends, motivates, and ordains the same approach with monotheism and sincere faith in Allah.

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2. Ronald Arthur Howard, Clinton D. Korver, Bill Birchard. (2008).  
Ethics for the Real World: Creating a Personal Code to Guide.  
Decisions in Work and Life. USA

## **What To Be Done And What Not To Be Done (Dos And Don'ts)**

### **B Letter:**

- ✓ **Be persistent and perfect in worshipping Allah alone.** Allah says:
  - “Worship Allah ‘alone’ and associate none with Him<sup>3</sup>”
  - “For your God is only One God, so submit yourselves to Him ‘alone’. And give good news ‘O Prophet’ to the humble”<sup>4</sup>.
  - “Indeed, Allah does not forgive associating others with Him ‘in worship’ but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin”<sup>5</sup>.
  - “And surely they disbelieved when they said: ‘Christ, the son of Mary, is indeed God’; whereas Christ had said: ‘Children of

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<sup>3</sup> (Qur’an: An-Nisa (The Women): 37)

<sup>4</sup> (Qur’an: Al-Hajj (The Pilgrimage): 34)

<sup>5</sup> (Qur’an: An-Nisa (The Women): 49)

Israel! Serve Allah, Who is your Lord and my Lord.’ Allah has forbidden Paradise to those who associate anything with Him in His divinity and their refuge (home) shall be the Fire. No one will be able to help such wrong-doers<sup>6</sup>”.

- “I said not to them except what You commanded me – to worship Allah, my Lord, and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness”<sup>7</sup>.

✓ **Be kind to your parents.** Allah says:

- “And We have commanded people to ‘honour’ their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years.

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<sup>6</sup> (Qur’an: Al-Ma’idah (The Table Spread for Food): 72)

<sup>7</sup> (Qur’an: Al-Ma’idah (The Table Spread for Food): 177)

So be grateful to Me and your parents. To Me (Allah) is the final return”<sup>8</sup>.

- “And your Lord decreed that you should only worship Allah and be kind to your parents with charity. If either one of them or both reach the age seniority around you, do not say to them UF word, and do not break them down. Say to them a generous saying. Lower to them your voice and your wing in the humiliation of mercy and say: O Lord have mercy on them as they had raised me and had mercy on me when I was young”<sup>9</sup>.

The Divine discourse linked the worship of Allah, the Almighty, with the kindness of one’s parents. That is an admonition that has been frequently repeated in the Holy Qur’an to illustrate the importance of kindness to the parents. The word “UF” is the expression of the slightest sign of displeasure to a human being including a parent, kid, kith, and kin. Despite its few letters, its smallness, and its

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<sup>8</sup> (Qur’an: Luqman: 14)

<sup>9</sup> (Qur’an: Al-Isra (The Night Journey): 23)



simplicity, it is strictly forbidden to say “UF”. It is an inappropriate word used to express how one disliked another by considering him or her disgusted and annoying. Thus, it is strictly prohibited for a Muslim person to say UF before his or her parents because it is considered a sign of disrespect and disregard for one’s own parents. It also indicates the level of impotence and anger that one has in heart against his or her parents.

Therefore;

- Do not swear or yell at them
- Do not ignore them
- Do not undermine them
- Do not disguise them
- When talking to them address them in the best manner
- Show them humility and tenderness
- Honor them regularly and permanently
- Pray for them with mercy.

- ✓ **Be kind to your kindred.** Allah says:
  - “Give close relatives their due, as well as the poor and needy travelers. And do not spend wastefully<sup>10</sup>”.
- ✓ **Be a nice and kindly caregiver to all vulnerable persons and relatives.** Allah says
  - “And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, ‘needy’ travelers, and those ‘bondspeople’ in your possession. Surely Allah does not like whoever is arrogant, boastful<sup>11</sup>”.
- ✓ **Be just in statement, action, plan, process, and thinking.** Allah says:
  - “Give full justice in your statements when talking to or about people”

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<sup>10</sup> (Qur’an: Al-Isra (The Night Journey): 26)

<sup>11</sup> (Qur’an: An-Nisa (The Women): 36)

- ✓ **Be truthful and sincere to everyone.** Allah says: “O those who believe, fear Allah, and be in the company of the truthful<sup>12</sup>”.
- ✓ **Be careful of your walk, talk, movement, action, plan, thinking, and imagination styles.** Allah says:
  - “True servants of the Compassionate (Allah) are those who walk on the earth in humility and when the ignorant people address them just say to them: “Peace to you<sup>13</sup>”
  - “And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountain<sup>14i</sup>”

In the above verses, the implication is that one of the factual characteristics of righteous people is to pursue

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<sup>12</sup> (Qur’an: At-Tawbah (The Repentance): 119)

<sup>13</sup> (Qur’an: Al-Furqan (The Criterion): 63)

<sup>14</sup> (Qur’an: Al-Isra (The Night Journey): 37).

advantages in relation to education to keep their behaviors to the best standards. Then, everybody will be able to provide and inherit an excellent style of upbringing for their children and grandchildren. As a result, everybody will deal with others in the best manner while adopting the linear way of self-development that is based on permissibility in the sight of Allah. They also find themselves enjoying when extending a hand of help to the needy persons as has been enumerated by the verse.

That means their deeds of human senses and moral values translate the meaning of righteousness. That is when people follow the divine approach and believe in the promise of Allah with regard to its fulfillment. Thus, the Holy Qur'an defined the figures of Islam to humanity so that it stands to be a piece of evidence for people to comprehend the truth of the Almighty's Message. Allah asks us to remain patient during hardships such as encountering various types of distress, disasters, distractions, poverties, catastrophes, chronic illnesses, conflicts, and wars.

✓ **Be neither squander extravagantly nor be tightfisted.** Allah says:

- “Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty<sup>15</sup>”.

This verse prohibits the behavior of improper spending to avoid putting one’s self into a destitute situation due to profligacy. One’s extreme payment, consumption, and exploitation can lead a society to a miserable end on each individual, family, community, and national scale. Thus, the verse calls for a moderate and intermediate approach to paying, spending, consuming, and exploiting. On the other hand, it prohibits stinginess and meanness. Then, it recommends the strength of will that control people's relationship with each other as follows:

- Do not make your hand tied to your neck in a way of miserliness
- Do not spend lavishly as your hand is open to all without having any restriction and any

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<sup>15</sup> (Qur’an: Al-Isra (The Night Journey): 29):

form of calculation and consideration to the financial consequences.

**Be a Genuinely Righteous Person.** Allah says: “Righteousness is not in turning your faces towards the east or west. Rather, the righteous are those who believe in Allah the Last Day, the angels, the books, and prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, needy, travelers, beggars, and for freeing captives, who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in the heat of the battle. It is they who are true in faith, and it is they who are mindful of Allah<sup>16</sup>”

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<sup>16</sup> (Qur’an: Al-Baqara (The Cow): 177).

✓ **Cooperate in righteousness and piety.**

Allah says:

“Cooperate with one another in goodness and righteousness and do not cooperate in sin and transgression<sup>17</sup>”.

✓ **Collectively create and maintain long-term peace and stability.** Allah says:

- “O you who have believed, enter into peacefulness, the whole (of you), and do not ever follow the steps of the Satan; (The all-vicious, i.e., the Devil) surely he is an evident enemy to you<sup>18</sup>”.

✓ **Do, practice, and demonstrate fairness.**

Allah says:

- “O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of

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<sup>17</sup> (Qur’an: Al-Ma’idah (The Table Spread for Food): 2)

<sup>18</sup> (Qur’an: Al-Baqara (The Cow): 208)

Allah. Surely Allah is All-Aware of what you do<sup>19</sup>”.

- ✓ **Devote to increasing your efforts to contemplate the Qur’an and reflect upon its verses.** Allah says:
  - “This is” a blessed Book which We have revealed to you “O Prophet” so that they may contemplate its verses, and people of the reason may be mindful<sup>20</sup>”.

### **E. Letter:**

- ✓ **Eat only good and nutritious food.** Allah says:
  - “O believers! Eat from the good things We have provided for you. And give thanks to Allah if you “truly” worship Him “alone<sup>21</sup>”.

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<sup>19</sup> (Qur’an: Al-Ma’idah (The Table Spread for Food): 8)

<sup>20</sup> (Qur’an: Saad: 20)

<sup>21</sup> (Qur’an: Al-Baqara (The Cow): 172)



This verse encourages you to choose, if you have the choice, eat only the foods that are nutritious and healthy, which can build your body and brain to obtain better brain and physical powers.

✓ **Establish prayers and pay charities and alms – zakat to the people** of the following categories:

❖ **Feed the wretched poor persons**

❖ Relatives

❖ Orphans

❖ Poor

❖ Wayfarers

❖ Those who ask for charity

❖ Redeeming person/s: Those who pay ransom for the liberation of someone who has been enslaved.

## **F. Letter:**

- ✓ **Forgive and forgo.** Allah says:
  - “And the Hour is certain to come, so forgive graciously<sup>22</sup>”.
  - “But for breaking their covenant We condemned them and hardened their hearts. They distorted the words of the Scripture and neglected a portion of what they had been commanded to uphold. You ‘O Prophet’ will always find deceit on their part, except for a few. But pardon them and bear with them. Indeed, Allah loves the good-doers<sup>23</sup>”.
  
- ✓ **Fulfill the compliance of the contracts.** Allah says:
  - “Honor ‘your’ pledges, for you will surely be accountable for them<sup>24</sup>”.

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<sup>22</sup> (Qur’an: Al-Hijri (The Private Rooms): 95)

<sup>23</sup> (Qur’an: Al-Ma’idah (The Table Spread for Food): 13)

<sup>24</sup> (Qur’an: An-Nahl (The Bees): 34)

## **K. Letter:**

### **1. Keep your oaths and promises.** Allah says:

- “Honour Allah’s covenant when you make a pledge, and do not break your oaths after confirming them, having made Allah your guarantor. Surely Allah knows all you do<sup>25</sup>”.

## **G. Letter:**

- ✓ **Give back a warm greeting that is better than the one you received when greeted.**

Allah says:

- “And when you are greeted, respond with a better greeting or at least similarly. Surely Allah is a ‘vigilant’ Reckoner of all things<sup>26</sup>”.

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<sup>25</sup> (Qur’an: An-Nahl (The Bees): 91)

<sup>26</sup> (Qur’an: An-Nisa (The Women): 86)

### **K Letter:**

- ✓ **Keep seeking knowledge and say, Lord, increase me in knowledge.** Allah says:
- “And pray, “My Lord! Increase me in knowledge<sup>27</sup>”.

### **L. Letter :**

- ✓ **Lower your wing to the believers by being humble and merciful to them.** Allah says:
- “And be gracious to the believers who follow you<sup>28</sup>”.

### **P. Letter:**

- ✓ **Pay as a charity the best of what you possess.** 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, which you yourselves would only accept with closed

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<sup>27</sup> (Qur’an: Taha: 114)

<sup>28</sup> (Qur’an: Ash-Shu’ara (The Poetry): 215)

eyes. And know that Allah is Self-Sufficient, Praiseworthy<sup>29</sup>”.

### **S. Letter:**

✓ **Say good words and choose only the best to say.** Allah says:

- “Good deeds are not equal to evil ones. Repel evil deeds with your good deeds. You will see that he with whom you had enmity, will become as if he were your close friend<sup>3031</sup>,”
- “Tell My servants that they should speak only what is best. Surely, Satan stirs up trouble among people. The fact is that Satan is an enemy of mankind<sup>32</sup>”.

✓ **Safeguard weighing scales rightly and correctly.**

Allah says:

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<sup>29</sup> (Qur’an: Al-Baqara (The Cow): 267)

<sup>30</sup> (Qur’an: Verses Perfectly Explained

<sup>31</sup> (Qur’an: Fusilat (The one Explained in detail): 34)

<sup>32</sup> (Qur’an: Al-Isra (The Night Journey): 53)

- “As for the sky, He raised it ‘high’, and set the balance ‘of justice’. So that you do not defraud the scales. Weigh with justice and do not give short measure<sup>33</sup>”. Keep everything in balance and in order.

### **T. Letter.**

- ✓ **Take the pardon and order/advise only about goodness.** Allah says:
  - “Be gracious, enjoin what is right, and turn away from those who act ignorantly. And If you are tempted by Satan, then seek refuge with Allah. Surely He is All-Hearing, All-Knowing<sup>34</sup>”.

### **U. Letter:**

- ✓ **Use the most appropriate wisdom when calling others to follow the path of Allah - your Lord.** Allah says:
  - “Invite ‘all’ to the Way of your Lord with wisdom and kind advice, and only debate

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<sup>33</sup> (Qur’an: Ar-Rahman (The Most Merciful One): 7 – 9)

<sup>34</sup> (Qur’an: Al-A’ra’d (The Thunder): 199-200)

with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided<sup>35</sup>".

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<sup>35</sup> (Qur'an: An-Nahli (The Bees): 125)

## Overview

The Divine rhetoric portrays numerous kinds of behavior in a method that alienates people from their souls, due to the severity and danger that such illicit conduct may spread and leave a negative impact on their hearts. In the above verses, concrete lessons are teaching us the positive consequences of the appropriate manners, including the below-listed behaviors:

- To exclusively worship and thrust in Allah, the Almighty.
- To stay away from taking people's properties without their permission.
- To avoid and disallow any form of violating humans' basic and secondary rights; life, property, mind, dignity, faith, work, liberty, education, freedom of expression, family, citizenship, movement, respect, etc.
- To be patient and satisfied with tragedies by believing the pre-destination while being optimistic by expecting rewards from Allah.
- To become and maintain justice between the litigants when making a judgment.



- To deal with all humans commencing from one's parents.
- To avoid being arrogant over other creatures and beings nonliving things.
- To avoid pretending to be a haughty person by thinking that you are superior to others and, thus, have the right to be disdainful.
- To avoid thinking negatively about others by having the wrong perceptions of them.
- To avoid walking with a pompous attitude in the public streets.
- To avoid talking loudly during conversations and discussions.
- To avoid initiating or triggering nuisance.
- To avoid backbiting people as well as reminding others of what they dislike.
- To avoid talking about people's secrets by searching and exposing their shame and violating their privacy.
- To consider people's circumstances and make excuses for them when they engage in mistreatment.

➤ To establish and perform trust in the people, no matter how long it may take.

## **Prohibitions; Don'ts**

### **D. Letter:**

1. **Do not kill any human being** (except where a legal judgment may fall under the category of life for life). Allah says:

❖ “Do not take a ‘human’ life—made sacred by Allah—except with ‘legal’ right (life to life where there is no other solution to prevent further death). If anyone is killed unjustly, We have given their heirs (the family/parent of the deceased) the authority, but do not let them exceed limits in retaliation, for they are already supported ‘by law<sup>36</sup>’.

❖ “And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing

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<sup>36</sup> (Qur’an: Al-Isra (The Night Journey): 33)

of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's a] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allāh. And Allāh is ever Knowing and Wise<sup>37</sup>”.

- ❖ “If anyone kills a believer intentionally, his requital shall be hell, to remain in it [forever]; Allah shall be wrathful at him and

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<sup>37</sup> (Qur’an: An-Nisa (The Women): 92)

curse him and He shall prepare for him a great punishment<sup>38</sup>”.

- ❖ “That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity<sup>39</sup>”.

**2. Do not kill your children for fear of poverty.** Allah says:

- ❖ “Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin<sup>40</sup>”.
- ❖ “Do not kill your children for fear of poverty, for Allah, the Omnipotent, guarantees your livelihood<sup>41</sup>”.

**3. Do not eat others' property without their full permission.** Allah says:

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<sup>38</sup> (Qur'an: An-Nisa (The Women): 93)

<sup>39</sup> (Qur'an: Al-Ma'idah (The Table Spread for Food): 32)

<sup>40</sup> (Qur'an: Al-Isra (The Night Journey): 31)

<sup>41</sup> (Qur'an: Al-Isra (The Night Journey): 31)

❖ “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>42</sup>”.

4. **Do not say/tell what you are not sure about.** Allah says:

❖ “Do not follow what you have no ‘sure’ knowledge of. Indeed, all will be called to account for their hearing, sight, and intellect<sup>43</sup>”.

5. **Do not eat/consume the properties of the orphans.** Allah says:

❖ “Give orphans their wealth ‘when they reach maturity’, and do not exchange your worthless possessions for their valuables, nor cheat them by mixing their wealth with your own. For this would indeed be a great sin<sup>44</sup>”.

Indisputably, Islamic Law emphasizes the strict rules regarding the payment of the

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<sup>42</sup> (Qur’an: An-Nisa (The Women): 29 - 30)

<sup>43</sup> (Qur’an: Al-Isra (The Night Journey): 36)

<sup>44</sup> (Qur’an: An-Nisa (The Women): 2)

orphans' inherited or gained properties upon their maturity.

**6. Do not withhold the properties of the orphans unnecessarily.** Allah says:

- ❖ “Test ‘the competence of’ the orphans until they reach marriageable age. Then if you feel they are capable of sound judgment, return their wealth to them. And do not consume it wastefully and hastily before they grow up ‘to demand it’. If the guardian is well-off, they should not take compensation/salary; but if the guardian is poor, let them take a reasonable provision. When you give orphans back their property, call in witnesses. And sufficient is Allah as a ‘vigilant’ Reckoner<sup>45</sup>”.
- ❖ “And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until they reach maturity. And

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<sup>45</sup> (Qur'an: An-Nisa (The Women): 2)

give full measure and weight to justice. We do not charge any soul except [with that within] its capacity. And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And the covenant of Allāh is fulfilled. This has He instructed you that you may remember<sup>46</sup>”.

7. **Do not make mischief in the earth** (land, sea, and air) by making any form of corruption, distraction, degradation, and a sign of mischievous activities.

Allah says:

- ❖ “Work not confusion in the earth after the fair ordering (thereof)<sup>47</sup>”
- ❖ “Corruption has spread on land and sea as a result of what people’s hands have done, so that Allah may cause them to taste ‘the consequences of’ some of their deeds and perhaps they might return ‘to the Right Path<sup>48</sup>”.

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<sup>46</sup> (Qur’an: Al-An’am (The Cattle): 152)

<sup>47</sup> (Qur’an: Al-A’raf (The Heights):56)

<sup>48</sup> (Qur’an: Room (The Roman): 41)

8. **Do not hold a grudge.** Allah says:

- ❖ “Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress<sup>49</sup>”. This means to become or act like a grumpy and grouchy person. This verse orders also not to mix the truth with false.

9. **Do not stand by that which you do not know.**

Allah says:

- ❖ “Do not follow what you have no ‘sure’ knowledge of. Indeed, all will be called to account for ‘their’ hearing, sight, and intellect<sup>50</sup>”.

10. **Do not cheat when making business transactions:**

- ❖ “Give in full when you measure and weigh with an even balance. That is fairest and best in the end<sup>51</sup>”.

11. **Do not walk on the land arrogantly and do not turn your cheek on people in a manner of derogatory.** Allah says:

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<sup>49</sup> (Qur’an: Al-Ma’idah (The Table Spread for Food): 2)

<sup>50</sup> (Qur’an: Al-Isra (The Night Journey): 36)

<sup>51</sup> (Qur’an: Al-Isra (The Night Journey): 35)



- ❖ “And do not turn your nose up to people, nor walk prideful upon the earth. Surely Allah does not like whoever is arrogant, boastful<sup>52</sup>”

**12. Do not annoy people by raising your voice at them.** Allah says:

- ❖ “Be moderate in your pace. And lower your voice<sup>53</sup>”. This means to behave modestly sounded way by lower your voice when speaking and not creating a nuisance but controlling the tone of your voice. Similarly, one must be moderate when taking any action, including talking and walking. Allah says: “And lower your voice, for the ugliest of all voices is certainly the braying of donkeys<sup>54</sup>”

**13. Do not eat usury.** Allah says:

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<sup>52</sup> (Qur'an: Al-Luqman: 18).

<sup>53</sup> (Qur'an: Al-Luqman: 19)

<sup>54</sup> (Qur'an: Al-Luqman: 19).

❖ “As for those who devour usury (extensively high interest paid in return for nothing), they behave as the one whom Satan has confounded with his touch. Seized in this state they say: “Buying and selling is but a kind of interest,” even though Allah has made buying and selling lawful, and interest unlawful. Hence, he who receives this admonition from his Lord, and then gives up (dealing in interest), may keep his previous gains, and it will be for Allah to judge him. As for those who revert to it, they are the people of the Fire, and in it shall they abide. Allah deprives interest of all blessing, whereas He blesses charity with growth. Allah loves none who is ungrateful and persists in sin. Truly the reward of those who believe and do righteous deeds and establish Prayer and pay Zakah is with their Lord; they have no reason to entertain any fear or grief. Believers! Have fear of

Allah and give up all outstanding interests if you do truly believe. But if you fail to do so, then be warned of war from Allah and His Messenger. If you repent even now, you have the right for the return of your capital; neither will you do wrong nor will you be wronged. But if the debtor is in straitened circumstance, let him have respite until the time of ease; and whatever you remit by way of charity is better for you, if only you know. And have fear of the Day when you shall return to Allah, and every human being shall be fully repaid for whatever (good or evil) he has done, and none shall be wronged<sup>55</sup>”.

**14. Do not waste your charities/alms by making a showoff, mentioning it, or bothering and causing pain to the beneficiaries. Allah says:**

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<sup>55</sup> (Qur'an: Al-Baqara (The Cow): 275 – 282)

❖ “Those who spend their wealth in the cause of Allah and do not follow their charity with reminders of their generosity or hurtful words—they will get their reward from their Lord, and there will be no fear for them, nor will they grieve. Kind words and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Most Forbearing. O, believers! Do not waste your charity with reminders ‘of your generosity’ or hurtful words, like those who donate their wealth just to show off and do not believe in Allah or the Last Day. Their example is that of a hard barren rock covered with a thin layer of soil hit by a strong rain—leaving it just a bare stone. Such people are unable to preserve the reward of their charity. Allah does not guide ‘such’ disbelieving people<sup>56</sup>”.

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<sup>56</sup> (Qur’an: Al-Baqara (The Cow): 162-164)

**15. Do not attempt or let to make fun of people.** Allah says:

- ❖ “You who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them<sup>57</sup>”.

**16. Do not spy on one another and do not attempt to back-bite one another.** Allah says:

- ❖ “And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead?<sup>58</sup>”.

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<sup>57</sup> (Qur’an: Al-Hujrat (The Private rooms): 11)

<sup>58</sup> (Qur’an: Al-Hujrat (The Private rooms): 11)

**17. Do not commit (even approach) fornication.** Allah says:

❖ “And do not come near to adultery; surely it has been an obscenity and odious as a way<sup>59</sup>”.

- Stay away from every situation that may lead you to fornication and be vigilant and anxious about walking on these roads for the consequences are severe.

**18. Do not approach any form of immorality, be it concealed or revealed. Allah says:**

❖ “Say, ‘O Prophet,’ ‘Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him ‘in worship’. ‘Do not fail to’ honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a ‘human’ life—made sacred by Allah—

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<sup>59</sup> (Qur’an: Al-Isra (The Night Journey): 32)

except with 'legal' right. This is what He has commanded you, so perhaps you will understand<sup>60</sup>”.

**19. Do not cooperate in sin and aggression.**

❖ “And do not cooperate in sin and transgression<sup>61</sup>”.

**20. Do not involve any form of undermining, insulting, assaulting, oppressing, calling others by bad names, or engaging in suspicious issues/activities.** Allah says:

❖ “And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers<sup>62</sup>”.

❖ “O you who have believed, avoid much [negative] assumption. Indeed, some assumption is a sin. You would detest it. And

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<sup>60</sup> (Qur'an: Al-An'am (The Cattle): 151)

<sup>61</sup> (Qur'an: Al-Ma'idah (The Table Spread for Food): 2)

<sup>62</sup> (Qur'an: Al-Hujrat (The Private rooms): 11-12).

fear Allah; indeed, Allah is Accepting of repentance and Merciful<sup>63</sup>”

**21. Do not cooperate in any action that may lead you to commit sins, injustices, misdemeanors, and aggressions.** Allah says:

- ❖ “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>64</sup>”.

**22. Do not lie, falsify, or fabricate stories.** Allah says:

- ❖ “Who does more wrong than those who fabricate lies against Allah to mislead others without ‘any’ knowledge? Surely Allah does not guide the wrongdoing people<sup>65</sup>”.

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<sup>63</sup> (Qur’an: Al-Hujrat (The Private rooms): 11-12).

<sup>64</sup> (Qur’an: An-Nahl (The Bees): 90)

<sup>65</sup> (Qur’an: Al-An’am (The Cattle): 144)



**23. Do not be stingy.** Allah says:

❖ “As for those who are stingy, promote stinginess among people, and withhold Allah’s bounties. We have prepared for the disbelievers a humiliating punishment<sup>66</sup>”.

**24. Do not neglect your obligations and duties.** Allah says:

❖ “Believers! Honour your obligations<sup>67</sup>”

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<sup>66</sup> (Qur’an: An-Nisa (The Women): 37)

<sup>67</sup> (Qur’an: Al-Ma’idah (The Table Spread for Food): 1)

## Prohibitions Concerning Social Interaction

25. Prohibition of associating anyone and or anything with Allah in worship -Polytheism. “Say O! Prophet! let me recite to you what your Lord has forbidden to you; do not associate others within worship<sup>68</sup>”.

### Prohibited Marriage:

1. Never ever attempt to Marry any of your in-law parents.
  - ❖ “Do not marry a woman who was ever married to your father or grandfather, except what has been previously done (any sin committed before Islam is forgiven), it was obscene, abhorrent, and worse evil practice”<sup>69</sup>”

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68. (Qur’an: Cattle (Al-An’am): 151

69. (Qur’an: Women (An-Nisa): 22

26. Prohibition of marrying the group of women who are forbidden from marriage and vice versa is the same.

❖ “Also forbidden to your marriage are your mothers, your sisters, your daughters, 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 a marriage with their mothers - but if you have not, then you can marry them. Do not marry your own sons/daughters, nor two sisters together at the same time, except what was done previously (before Islam). Surely, Allah is all Forgiving, Most Merciful<sup>70</sup>. Also forbidden are married women – except female captive in your

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70. (Qur’an: Women (An-Nisa): 23

possession”. 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, nor in fornication. Give those you have consummated the marriage with their due dowers. It is permissible to be mutually gracious regarding the set dowry. Surely, Allah is All-Knowing, All-Wise<sup>71</sup>”

### **Prohibited Meat:**

27. Do not eat pork/swine. Allah says:

❖ “Forbidden to you (to eat) are carrion, blood, swine, and what is slaughtered in the name of any other than Allah<sup>72</sup>”

28. Do not eat dead meat. Allah says:

❖ “... ‘forbidden also are’ what is killed by strangling, beating, a fall, or

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71. (Qur’an: Women (An-Nisa): 24-25

72. (Qur’an: The Spread Table (Al-Ma’idah): 3

by being gored to death. What is partially eaten by a predator unless you slaughter it, and what is sacrificed on altars - artificial gods. You are also forbidden to draw lots for decisions. This is all evil<sup>73</sup>”

Remember, in Islam, the only food prohibited in certain types of meat, which are (in a nutshell) pork, dead body, and shedding blood. As stated in this verse, prohibited dead meats contain those of animals killed inappropriately such as:

- A. The meat of the strangled animal,
- B. The meat of the animal being struck to death,
- C. The deteriorated animal,
- D. The animal that has fallen from a high place,
- E. The meat of a skewed animal, which died after in contention with its likes
- F. The meat of the animal that has been eaten by a wild animal, which is what monsters

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<sup>73</sup>. (Qur'an: The Spread Table (Al-Ma'idah): 3

hunted and leftover, except what your well-trained dog caught and not eaten<sup>74</sup>

- G. The meat of the animal slaughtered for the sake of pleasing idols
- H. The meat of the animal slaughtered for commemoration or sacrifice to any other than Allah, and of course
- I. The meat of the animal that died for a natural cause.

29. Do not intoxicate yourself.

❖ “O Believers! intoxicant, gambling - lottery, idols, and drawing loss for decisions are evil of Satan’s handiwork. So, shun them so that you may be successful<sup>75</sup>”

30. Do not attempt to eat, consume, use, or divert others’ properties.

❖ “O! you who believe, do not devour other’s wealth illegally, but rather

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<sup>74</sup>. (Qur’an: The Spread Table (Al-Ma’idah): 3

<sup>75</sup>. (Qur’an: The Spread Table (Al-Ma’idah): 90

trade by mutual consent. And do not kill each other or yourselves. Surely, Allah is ever merciful to you<sup>76</sup>”

- ❖ “Do not consume one’s wealth unjustly and illegally, nor deliberately bribe authorities in order to devour a portion of others’ (public) properties, knowing that it is a sin<sup>77</sup>”.

31. Prohibition of alcohol consumption and its facilitators as an intoxicant, be it liquid, solid, or gas as sniffed air substances.

- ❖ “Satan’s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?<sup>78</sup>”

32. Do not approach the orphan's belongings. Allah says:

- ❖ “Do not come near the wealth of the orphan – unless intending to enhance

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<sup>76</sup>. (Qur’an: Women (An-Nisa): 29

<sup>77</sup>. (Qur’an: The Cow (Baqara):188

<sup>78</sup>. (Qur’an: Al Maidah (The Table Spread with Food) Ayat 9).

it – until they attain maturity. Honor your pledges, for you will surely be accountable for them<sup>79</sup>”

33. Do not cheat on the scale when weighing – stay on equity. Allah says:

❖ “Give in full when you measure and weigh with an even balance. That is fairest and best in the end<sup>80</sup>”

34. Prohibition of torturing or killing people.

❖ “Do not take a human life; it is made sacred by Allah – except with legal rights -. 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<sup>81</sup>”.

❖ “Blame is only those who wrong people and transgress in the land

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79. (Qur’an: Cattle (Al-An’am): 152

80. (Qur’an: Cattle (Al-An’am): 152

81 . (Qur’an: The Night Journey (Al-Isra): 33



unjustly. It is they who will suffer a painful punishment<sup>82</sup>”

- ❖ “Do not hurt, harm, or kill any human being as Allah has forbidden it, except for a rightful reason, which means “a life for a life<sup>83</sup>”.

### 35. Prohibition of immorality.

- ❖ “O Prophet! say: “May Lord has only forbidden open and secret indecencies, sinfulness, unjust, aggression, and associating others with Allah in worship – a practice He has never been authorized, and

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<sup>82</sup> . (Qur’an: Consultation (Shura): 42

<sup>83</sup> Death penalty may be sentenced to anyone who was found guilty for an intentional first-degree murder by an impartial court. Even in this case, the first option for the victims, whom their beloved person was murdered, is to accept an offer of blood compensation – Qisas. If they refuse to accept any amount of blood compensation, and, at the same time, refuse to forgive the murderer, the Qisas may be the only option to resort to. In this case, the objective of the death penalty is to save the lives of many more people, from both rival sides, who are at risk of death for retaliation or self-defense. The only other rightful/lawful reason is a measure of self-defense (either by war or highway-robbery).

attributing to Allah what you do not know<sup>84</sup>”.

36. Do not mock people.

- ❖ “O believers Do not let some men ridicule others they may be better than them. Not (also) 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 having faith! And whoever does not repent, it is they who are the true wrongdoers<sup>85</sup>”

37. Verify whatever you may hear.

- ❖ “O, believers! Avoid any suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any one of you like to eat the flesh of their dead

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<sup>84</sup> . (Qur’an: The Heights (Al-A’raf): 33

<sup>85</sup> (Qur’an: The Private Quarters (Al-Hjrat): 11

brothers? You would despise that.  
And be lawful to Allah. Surely, Allah  
is the Acceptor of Repentance, Most  
Merciful<sup>86</sup>,

38. The prohibition of indecency, wickedness, evildoing, antisocial behavior, and aggression has been very strict. Allah says:

❖ “Indeed, Allah commands justice and grace as well as a courtesy (especially) to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so, perhaps you will be mindful<sup>87</sup>”

39. Prohibition of prostitution, indecency, immodest, and injustice. Allah says:

❖ “He, Allah, forbids indecency, wickedness, and aggression, he instructs you so perhaps you will be mindful<sup>88</sup>”

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<sup>86</sup> (Qur’an: The Private Quarters (Al-Hujrat): 12

<sup>87</sup>. (Qur’an: The Bees (Al-Nahli): 90

<sup>88</sup>. Qur’an: The Bees (An-Nahl): 90

40. Prohibition of lying and hypocrisy

- ❖ “O believers! Why do you say what you do not do? How despicable it is in the sight of Allah that you say what you do not do!<sup>89</sup>”

41. Prohibition of harm and aggression. Allah says:

- ❖ “O, Prophet! say: “May Lord has only forbidden open and secret indecencies, sinfulness, unjust, aggression, and associating others with Allah in worship – a practice He has never authorized and attributing to Allah what you do not know<sup>90</sup>”

42. Prohibition of perjury, false allegation, providing false testimony, and in compliance. Allah says:

- ❖ “Do not come near the wealth of the orphan – unless intending to enhance it – until they attain maturity. Honor your pledges, for you will surely be accountable for them. We (Allah)

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<sup>89</sup> (Qur’an: As Saf: 1 & 2)

<sup>90</sup> . (Qur’an: The Heights (Aal-A’raf): 33

never require any soul more than what it can afford. Whenever you speak, maintain justice – even regarding a close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful<sup>91</sup>”

43. The prohibition of usury. Allah says

❖ “Allah has permitted trading and forbidden interest<sup>92</sup>,”

44. Prohibition of marrying two sisters at the same time.

45. Prohibition of any form of corruption that may harm an individual, family, community, nation, and or the world at large

46. Prohibition of consuming people's wealth unlawfully.

47. Prohibition of disobedience to parents, guardians, and righteously impartial leaders.

48. Prohibition of aggression and assault against people.

49. Prohibition of defamation of one's honor and infecting one's reputation.

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<sup>91</sup>. (Qur'an: Cattle (Al-An'am): 152

<sup>92</sup>. (Qur'an: The Cow (Baqara): 275

50. Prohibition of theft, bribery, cheating, scamming, and fraudulence

51. Never ever slander Allah's creatures. Allah says:

- ❖ “O, Prophet! Say to them: “May Lord has only forbidden open and secret indecencies, sinfulness, unjust, aggression, and associating others with Allah in worship – a practice He has never authorized and attributing to Allah what you do not know<sup>93</sup>
- ❖ “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>94</sup>”

In the previous verses, there is an ascription and clear description of the morals of the true Muslim, of which the below-stated components are:

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<sup>93</sup> . (Qur'an: The Heights (Aal-A'raf): 33

<sup>94</sup> . Qur'an: The Bees (An-Nahl): 90

- To stress and warn against perjury or bearing false witness, which is one of the greatest sins
- To spread peace among Muslims, and exchange greetings with others in the best way
- To witness the truth, even if it is against yourself
- Allah does not like cursing people, but those who were wronged have the permission to do so, yet to be patient and tolerant is better for them
- To present the trust accordingly and testify (and not hide) the truth if requested to do so
- To order, recommend, teach, and practice spreading justice and charity
- To give the due rights to close relatives and reject any form of obscenity and vice, while maintaining the performance of fulfilling the trust

## Maintaining Trustworthiness

Allah says:

- ❖ “O! believers, do not betray your Lord and the Messenger, and do not betray your trust knowingly<sup>95</sup>”
- ❖ “Do not make your hand tied to your neck, and do not spread it all over the rugs, and you will fall into perplexed blame<sup>96</sup>”

### **Excellent and successful persons are those who:**

1. Give charity to your relatives
2. Give charity to the neighbors who are close to you; beside and around you
3. Give charity to wayfarers - Ibn Al-Sabeel
4. Treat well and in a good manner those who fall under your authority or you oversee
5. Give what you were entrusted with back to its owners
6. Judge and administer by justice
7. Avoid thinking badly and negatively about others

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<sup>95</sup>. Qur'an: The Spoils of War (Al-Anfal): 27

<sup>96</sup>. Qur'an: The Night journey (Al-Isra): 29



8. Avoid spying on people
9. Avoid backbiting and gossiping
10. Avoid becoming oppressive when angry, but forgive people
11. Avoid redundant talks and immoral statements
12. Adopt humility and lower your voice when speaking
13. Be compassionate among people
14. Make your hobby pardoning, enjoining good, and avoiding interacting with ignorant ones or delinquents
15. Maintaining Justice “Indeed, Allah commands you to return trusts to their rightful owners, and when you judge people judge with fairness<sup>97</sup>.”
16. Tell good news and give good hope to people – be positive
17. Fulfill covenants and contracts.
18. Cooperate with others in righteousness and piety-based behavior
19. “Those who avoid idle talk<sup>98</sup>”
20. “Those who guard their chastity<sup>99</sup>”

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<sup>97</sup>. Qur’an: Women (An-Nisa): 58

<sup>98</sup>. Qur’an: The Believers (Al-Muminun): 3

<sup>99</sup>. Qur’an: The Believers (Al-Muminun): 5

21. “So, forgive graciously<sup>100</sup>,”
22. “O! sons of Adam, take your adornment at every mosque, eat, and drink, but not be wasteful for Allah does not love those who are wasteful<sup>101</sup>”.

**Unsuccessful persons are those who:**

23. Do not be rough-hard hearted – so mean and cruel
24. Be honest
25. Rebel against evils with your best level of good treatments
26. Do the best as Allah has done well for you
27. Reconcile between rivals and engage in conflict resolution
28. Launch goodness and gentleness among people
29. Do not walk on the earth arrogantly
30. Do not hypocrite as Allah does not guide those who are extravagant and liars

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<sup>100</sup>. Qur’an: The Stone Valley (Al-Hijri): 85

<sup>101</sup>. Qur’an: The Heights (Al-A’raf): 31

31. Neither make fun of others and laugh at them nor encourage others to do – no community can undermine another
32. Do not give hatred or insult-based nicknames to each other
33. Do not judge or spread information unless you verify what you have heard. It is forbidden to talk about something without having knowledge about it
34. Do not approach or attempt to take the orphan's money/property
35. Do not yell or threaten the orphan
36. Do not threaten or intimidate the beggars even if you think they misuse your charity. Allah says:
  - ❖ “Give close relatives their due, as well as the poor and needy travelers. And do not spend wastefully<sup>102</sup>,”
  - ❖ “Do not discourse what you do not have knowledge of, because hearing, sight, and heart are all of those responsible for it<sup>103</sup>,”

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<sup>102</sup>. Qur’an: The Night Journey (Al-Isra): 26

<sup>103</sup>. Qur’an: The Night Journey (Al-Isra): 36

❖ “Do not walk on the earth arrogantly. Surely, you can neither penetrate/crack the earth nor stretch to the high of the mountains<sup>104</sup>,”

❖ “Tell my believing servants to say only what is the best. Allah says:

“Satan certainly seeks to sow discord among them. Satan is indeed a sworn and a clear enemy to humankind<sup>105</sup>,”

❖ “Do not turn your nose/cheek up to people, nor walk pridefully upon the earth. Surely, Allah does not like whoever is arrogant, boastful<sup>106</sup>,”

“And be moderate in your walking steps, and lower your voice for the ugliest all voices is certainly the braying of donkeys<sup>107</sup>,”

37. Do not cheat in weighing and doing every action and saying in fairness “Weigh with justice, and do not give short measure<sup>108</sup>”.

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<sup>104</sup>. Qur’an: The Night Journey (Al-Isra): 37

<sup>105</sup>. Qur’an: The Night Journey (Al-Isra): 53

<sup>106</sup>. Qur’an: Luqman: 18

<sup>107</sup>. Qur’an: Luqman: 19

<sup>108</sup>. Qur’an: The Compassionate (Ar-Rahman): 9

## **Why One Would be Reluctant to Obey Allah's Commands?**

Why do all people or, at least, Muslims fail to fully benefit from the valuable, stylish, progressive, and best shaped results of applying moralities and abstaining from immoralities? In the Noble Qur'an, there are numerous examples and verses encouraging Muslims to persist in improving their manners from a positive stage to a more positive stage; acceptable, good, better, and the best. These verses appear to be detailed in a comprehensive way, yet, there are two apparent Questions:

A. Where are the morals and behaviors that Allah, the Almighty, Has commanded Muslims to follow in order to build a society that practices compassion, love, and cooperation?

B. How did morality fall from the pillars of Islam, which is based upon the Divine rhetoric of widespread immorality?

It seems that ordinary decent morality was overwhelmed by an integrated approach to human interests.

This is what made social ethics and good moralities issues of obscurity and unawareness. The required social ethics was supposed to be a perfect insight, which could be the most brilliant foundation of human education. It prepares righteous persons who participate in building a cooperative society. That is what can initiate a society dwelling in an environment full of unconditional love and peace, where all its members can enjoy security, prosperity, and stability. Explicitly, any society that adopted these good qualities would be seeking the best solution for public and private problems while developing the most appropriate ethical approaches and promoting productive civilization leading to righteous deeds.

Muslims must restore the values of the Noble Qur'an in order to positively contribute to all forms of human activities regarding the advancements leading to building an actual society. Building such a developed society must be that which practices virtues and cultural norms, the bare minimum of which is to protect human rights such as one's life and freedom of faith. The fundamentals of human rights protection and human flourishing seek any legitimate means to improve

sustenance and an enlightened lifestyle while shunning away immoralities leading to total destruction.

The lack of a decent lifestyle would result in distractive activities such as forming nations that normalize cultures of chaos, conflict, corruption, theft, fraud, famine, and several other unlawful and illicit internal strives. That is why, an environment embracing immorality and, as a result, causing behavioral degradation has already overwhelmed our contemporary world.

In reality, Muslim nations and individuals are facing cumbersome complications caused by the same people's behavior of creating and practicing false concepts about Islam, such as misinterpreting and misrepresenting the number and the norms of the pillars of Islam. Having made a fallacy on the pillars of Islam by restraining them merely within five ritual pillars is what brought us into this quandary.

Yes, we will be seeing this phenomenon if that launched introductory rule of the pillars of Islam remains reduced to merely religious rituals. If we remain not trying to review the matter and correct it according to the Divine discourse in the Holy Qur'an, in which no invalidation

comes before and after it, we may continue seeing more and more problems, which could be a multiplication of the existing ones added to new ones.

If we contemplate the Book of Allah with a sincere reflection, our understanding can stop us from the heartbreaks of ambiguity and confusion. That is why Islam is based on the Qur'anic ethics, and the norms of worship are the only means that bring us to complete monotheism. This monotheism leads one to a moral transcendence and purification of one's soul and all forms of inner cleansing.

Therefore, immoralities leading one to be engaged in gossip, rumor, oppression, unfulfilled covenants, unlawful attacks on people, cooperation in sins, and transgressions are all signs of impurity. Instead, the qualities of mercy, justice, freedom of faith, peace, unity of humanity, and the implementation of Allah's commandments referring to the Divine Message is what attract everlasting peace and prosperity.

Among the main mistakes made by the uneducated Muslims include, but are not limited to, seeking rulings from sources other than the Qur'an, misleading the aim of the Message of Islam, misunderstanding the knowledge of



the unseen, misrepresenting Muslim ethics, having the wrong concept of interceding in the Hereafter, and having the wrong and distractive concept towards jihad, which has been inserted in our creed. Similarly, today, the method of the Qur'an in terms of the human lifestyles, methods of worships, prohibitions in Islam, Muslim behaviors, marital relations, and several other good qualities were neglected and misdirected.

The literal meaning of the word "Islam" is "peace." This signifies that one can achieve real peace of body, mind, and soul only through obedience to Allah<sup>109</sup> and self-

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<sup>109</sup> To fathom the theme, I should linguistically clarify the meaning of Allah, which will be frequently used in the discourse. Allāh is probably a contraction of the Arabic name 'Al-Ilāh' or Elāh, which means "the God" or **the Supreme One and the only God in Islam**. That is why Islam is all about monotheism with mannerism leading one to worship only One God and deal with Allah's creatures in the best manner/behavior. In the English language, the term 'God' means Allāh but it can fully represent Allah when it is identified by stating it as 'the God' rather than "God" because the first two letters: 'A' and 'L' of 'Allah' mean 'The'.

In the Christian domain, God is the most known name of "the Supreme One". The Jewish or Hebrew interchangeably call God as; Elohim or

submission to Him. Linguistically speaking, the Arabic term ‘Islam’ indicates submission and surrender to Allah’s instructions, which embark on voluntary obedience leading to peace and stability within oneself. As a religion, Islam stands for complete submission and obedience to Allah, which is based on working on peace, security, stability, and means of creating and enhancing social welfare. That means obedience given to Allah, then to His Messenger, then to one’s parents, and then to the given nation’s leaders would bring peace of the heart by establishing the best ethical approaches, the most appropriate morality, real tranquility, and sincere harmony among the societies’ groups and members. Allah says:

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Eloha, which are identical to the two interchangeable Islamic names of God; Allāh and Elāh. Even the early Christians, before Christianity was separated from Judaism, used the same name as it is written in the Old Testament ‘El Elyon’. Even before the birth of the Arabic language, in the Aramaic language, the name of “the Supreme One” was, and still is, “Alaha”.

Therefore, the slight differences between Allah, Elāh, Alaha, Elohim, Eloha, and El Elyon are only dialectical pronunciations, but the meaning is one, which is “the ONE AND ONLY GOD”. That is why, in this theme, I may use both names; Allah and God in an alternative form.

- ❖ “O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result<sup>110</sup>”.
- ❖ “Those who believe and whose hearts find rest in the remembrance of Allah-indeed it is in the remembrance of Allah alone that the heart of man finds rest-those who believe and act righteously, joy is for them, and a blissful home to return to<sup>111</sup>”.

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<sup>110</sup> (Qur'an: An-Nisa (The Women): 59

<sup>111</sup> (Qur'an: Ar-R'ad (The Thunder): 28-29

## Conclusion

Indisputably, there is no doubt that there is a Supreme Power that created, manages, and administers the universe<sup>112</sup> and whatever lives in it as well as the cosmos<sup>113</sup>. That Supreme Power is Allah, the Almighty, the Omnipotent, the Omnipresent, the Omniscient, and Permanent Power. Thus, one must acknowledge that such a great power must be the only one who manages the universe in perfect order and shape. Otherwise, disputes over administration and power struggles would have arisen. Allah says: “Allah has never had ‘any’ offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allah above what they claim!”<sup>114</sup>.

Since humans are designated to be the vicegerent of the earth, they must have a concrete law and order to control their behaviors and to be guided to the right path for their

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<sup>112</sup> The Universe” is everything that exists including time and space, matter, and the laws that govern them.

<sup>113</sup> “Cosmos” is a whole harmonious and orderly system that is governed by natural law (Allah, the Almighty).

<sup>114</sup> (Qur’an: Al-Mu’minun (The Believers): 91)

best interest. The only authority that can set forth such a law must be the sole Owner of the universe. Therefore, no one has any option other than to submissively believe in and worship that One God Who unilaterally owns and controls the earth, earth underneath, seas, seas under beneath, heavens, the cosmos, galaxies, and beyond.

All the commandments cited above are advantageous for their performers by making them successful both in this world and in the Hereafter life. Thus, everybody who is willing to be successful in their life must follow the footsteps of their Creator's instructions, which are nothing but their own interests in this world and hereafter. This book is only a part of a contribution to the Message of Islam, which carries peace, security, stability, tranquility, prosperity, tolerance, and social development. It explains how obedience and submission to Allah are in the best interests of persons, the public, community, county, country, continents, nations, and the world at large.

## **About The Author**

The author, **Ali Mohammad Al-Shorafa**

**Al-Hammadi** is an Emirati Researcher and Thinker who is interested in Arab and Islamic affairs and the situations of the Arab nation as a whole. He authored large volumes of books and research papers on or about Allah's call for people to revive the Divine Discourse. His mission endeavors to remind the entirety of people to adhere to and comprehend, in their minds and hearts, that the Noble Qur'an is the constitution and the only reference for Muslims that teaches them the best ethical approaches based on the Monotheism religion.

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