

**THE MESSAGE
OF ISLAM
MERCY, JUSTICE, FREEDOM,
AND PEACE**

THE FIFTH EDITION

**Ali Mohammad Al-Shorafa
Al-Hammadi**

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INTRODUCTION

“We have sent you, O Prophet only as a mercy for the whole world¹”

“And You are truly a man of outstanding character²”

The enemies of Allah and those who engaged in plotting against the Message of Allah had colluded and created conspiratorial reports, which are contradictory to the values of the Qur’an as well as religious tolerance and forgiveness. Then, they succeeded in disrupting the unitary system of the Divine Message to make it divergent, competing, and combating references through the establishment of religious principles at the expense of the Divine ordainment.

Here, there must be a clear differentiation between the Divine Rhetoric and Religious Rhetoric. The Divine rhetoric’s reference and origin are unitarily the Holy Qur’an which is Allah’s word contained in verses and signs. Allah commanded His Messenger (Peace and Blessing Be Upon Him) (hereafter PBUH) to convey that message to the entire mankind as documented in the Holy Book – the Clear Qur’an.

The intention of Allah’s word is to spread happiness and humanity to the entire human communities while relying on the worship of only one God (hereafter Allah). The Qur’an sets-forth, for the people, a clear chart and a way to get out of the darkness and enter the light which was established with mercy, justice, good ethics, and self-training. This means everyone is ordained to train themselves in the noble values based on giving unconditional love, forgiveness, peace, and help extended to everyone else.

Indeed, the assurance of Allah’s paradise and its enjoyment are being reserved for the believers who followed the footsteps of what

¹ Qur’an: Al-Anbiya (The Prophets) : 107

² Qur’an: Al-Qalam (The Pen) : 6

Allah has revealed to His Messenger, which is chronicled in the clear Book. The people of paradise are those who do not merely claim to be the flowers of the Qur'an but also affirm to put the Quran into their practical day-to-day activities. They are the ones who do righteous deeds and maintain their lifestyle with the Divine Legislation based on Qur'anic ethics and values. Allah promised good for the true believers as He stated:

“Indeed, the righteous will be in a secure place, amid gardens and springs, dressed in the fine silk and rich brocade facing one another. So, it will be and will be pairing them to maidens with gorgeous eyes. There, they will call for every fruit for serenity. There, they will never test death, beyond the first death, and He will protect them from the punishment of the Hellfire. As an act of grace from your Lord. That is truly the ultimate triumph³”.

In terms of religious rhetoric and ordainment, baseless reports that conflict with the verses of Allah and are rival to common-sense were relied on. As a result, they took hatred and violence-based ordainments as their lifestyle. They blame anyone who does not follow their ideology for being an infidel and apostate, then, they rush to killing or assassinating them. They issue death sentences to kill innocent people just because of their choice of faith. This is the most serious violation of a person's human rights. They ignite a fire of conflict and corruption in peaceful societies, and they confiscate any form of heritage as well as public and private property. What motivates them is their hallucination, which is that they consider themselves as having legal rights to confiscate people's properties and deprive them of their basic human rights.

Outrageously, they hand over explosive devices to youthful individuals whom they have convinced to blow themselves up and kill as many innocent people as possible. By taking advantage of young people's low level of knowledge and life experience, they give them false promises and lead them astray. Among these misleading false promises is a paradise in the hereafter, in which they are promised many young virgin girls who are ready to be used for their lusts “*hoor-ain*”. In addition, they are promised large quantities of wealth in the

³ Qur'an: Ad-Dukhan (The Haze) : 51-57

form of high-rise buildings, and opulent surroundings containing what neither an eye has ever seen, nor an ear has ever heard.

These groups are also the enemies of civilization and development, and the enemies of everything that Allah has ordained in the Divine Legislation. They do not like righteousness, proper-treatment, good deeds, participating in good works, or spreading greetings to all the children of Adam. One needs to know the position of such examples of evil people. Due to their wrongdoings and aggressions, Allah has promised for them to suffer from severe torment as He says: "Indeed, the penalty of those who wage war against Allah and His Messenger and spread mischiefs in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This penalty is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter. As for those who repent before you seize them, then know that Allah is All-Forgiving, Most Merciful"⁴

These manmade religious ordainments were established by various Islamic communities who relied on spurious reports and references to produce multiple divergent religious acts. Every community heedlessly followed bigotry-based teachings and behaviours, which were gathered by their predecessors. Each faith-community felt that their legacy was superior to the others. As a result, the initially united Muslim community was divided into sects and cults, which has resulted in conflicting ideologies and disputes. These disputes later turned to physical wars among the sole Muslim community. Those wars brought in recurrent quarrels and other related disasters one after another. Allah said about rival faith-communities and faith dividers:

1. "Indeed, you O Prophet, are not responsible whatsoever for those who divided their faith and split into sects. Their judgment rests only with Allah, and He will inform them of what they used to do"⁵
2. "They chose a fleeting gain over Allah's revelations, hindering others from His way. Evil, indeed, is what they have done. They do not honour the bonds of kinship or treaties with the believers. It is they who are transgressors"⁶

⁴ Qur'an: Al-Ma'idah (The Spread Table) : 33

⁵ Qur'an: Al-An'am (Cattle) :159

⁶ Qur'an: At-Tawbah (Repentance) : 9-10

Allah, in His Book, has clarified for us that the Sunnah, which they reference is an accumulation of twisted and fabricated reports so that it is not the true Sunnah. Therefore, we must remove the dark dust and doubtful anecdotes, which justify the reports and allows them to overpower and cover the verses of the Qur'an to the extent of becoming the only source of the Message of Islam. Unfortunately, the Muslim Scholars, academicians, and researchers did not pay attention to Allah's warning to Muslims towards holding firm to the Noble Qur'an.

While disregarding the reports based on intangible discourse, adulterated accounts, and myths of hypocrites that contradict the reason, human logic, and message of Islam. The reason is that such reports are, in one way or another, conflicting with common-sense, mind-faculty, and the message of Islam. Allah says: "These are Allah's verses of revelations which We recite to you, O Prophet in truth. So which message (hadith) will they believe in after denying Allah and His revelations?⁷"

People accepted to be entrusted with the fulfillment of the trust as was manifested by Allah, the Almighty. Allah says: "Indeed, We offered the trust to the heavens and the earth and mountains, but they all declined to bear it, being fearful of it. But humanity assumed it. For they are truly wrongful to themselves and ignorant of the consequences⁸"

The trust means the concern of these Noble verses, in the clear Book of Allah, that demarcate the road map of the Muslim person in terms of worshiping, ruling, legislating, evaluating, valuing, and behaving. It is the duty of the Muslim person to apply these principles in words and actions while doing all that for the sake of Allah and being habitually truthful. One must always maintain these principles while protecting them from being twisted and creating unnecessary confusion about them. Furthermore, Muslims must continuously fulfill the Divine responsibilities and defend them from any distortion created by those who play games with Allah's verses. These wrongdoers alertly waited for any opportunity to distract Muslims from the true objective of the Message of Islam. They aimed to twist and confuse the message

⁷ Qur'an: Al-Jathiya (The Kneeling) : 6

⁸ Qur'an: Al-Ahzab (The Enemies) : 72

to deny its benefit for humanity. This was an attempt to hijack the directives of the clear Message.

Therefore, it is the obligation upon every Muslim to be aware of the goals of the hypocrites and the enemies of Allah. Muslims must also engage in guiding people to referencing the Qur'an and the information that it contains for humanity. These include calling people to Allah's mercy and spreading mercy, support, freedom, justice, equality, and equity to mankind.

And Allah is the Best Guardian for Fortune and Success

Wa Allahu Waliyu Tawfiq

**Ali Mohammad Al-Shorafa
Al-Hammadi**

THE QUR'AN AND THE SUNNAH

Indeed, Allah, the Almighty, has assigned to His Messenger PBUH for the conveyance of His message to people as an open message to the entire mankind. The message is a chart for the human lifestyle. It consists of rules, regulations, legislations, admonitions, ethics, manners, lessons to be learned, and guidelines regarding human interaction. All these behavioural, administrative, and legal treatment guidelines are established on mercy, justice, trust, and charity. Allah laid and explained the norms of being lawful and conscious to Allah in one word "Taqwa", meaning "Consciousness" as the center-principle.

Taqwa is what supervises, evaluates, and controls human activities. It oversees these qualities by indicating whether one is still under the control of Taqwa under the guidance of the designated approach or whether one is falling under negligence and going astray. For people to avoid going astray and suffering or becoming distressed, there are formulas and fundamentals made for mankind to follow. Allah says:

1. "Then, when guidance comes to you from Me whoever follows My guidance will neither go astray in this life nor suffer in the next⁹"
2. "But whoever turns away from My reminder (Qur'an) will certainly have a miserable life, then We will raise them up blind on the Day of Judgment¹⁰"
3. "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 corruptors¹¹"

Indeed, Allah has bestowed on His Messenger for His assignment regarding His Message to people, so that to take people away from

⁹ Qur'an: Taha : 123

¹⁰ Qur'an: Taha : 124

¹¹ Qur'an: Al-Qasas (The Whole Stories) : 77

darkness, while bringing them close to the light. It is that light that gives people a proper disposition leading them to have and maintain good behaviour. With this behaviour, they can continue dealing properly with their immediate family members, close relatives, community, and different societies. The light is the Qur'an applied in all the relations with instructions on the Divine Noble in a way that is based on good values and peaceful manners as contained in the verses of the Noble Qur'an. Allah described His Prophet as "And you are truly a man of outstanding character¹²"

Following that Qur'an-based behaviour, the Prophet himself remained as a Qur'an walking on the earth amid the people. He would carry the clear Book of Allah and teach people the pearls of wisdom in it and the objectives of its verses. This teaching is in the interest of the people as it seeks what can be beneficial for them. In this approach, hadith was only that (the word) of Allah as Allah said:

"It is Allah who has sent down the best Message – a Book of perfect consistency and repeated lessons – which cause the skin and hearts of those who fear their Lord to tremble, then their skin and hearts soften at the mention of the mercy of Allah. That is the guidance of Allah. Through which He guides whomever He wills. But whoever Allah leaves to astray will be left with no guide¹³"

- "Woe on that Day to deniers! So, what message after this "Qur'an" would they believe in¹⁴?"
- "Have they ever reflected on the wonders of the heavens and the earth, and everything Allah has created, and perhaps their end is near. So, what message after this "Qur'an" would they believe in¹⁵"
- "These are Allah's revelations which We recite to you, O Prophet, in truth. So, what message will they believe in after denying Allah and His revelations¹⁶"

¹² Qur'an: Al-Qalam (The Pen) : 4

¹³ Qur'an: Az-Zumar (The Successive Groups) : 23

¹⁴ Qur'an: Al-Mursalat (Those Winds Sent Forth) : 49-50

¹⁵ Qur'an: Al-A'raf (The Heights) : 185

¹⁶ Qur'an: Al-Jathiyah (The Kneeling) : 6

All the above-cited verses of the Qur'an clarify the meaning of Hadith and provide proofs, that the Hadith is Allah's Hadith and His words, and there are no words which override that of Allah. The Sunnah is the Prophet's actions and behaviours and nothing else. Sunnah is an action and not a saying as Allah teaches us in His Qur'an. When Allah is stating the term Sunnah, in the Qur'an, mostly Allah is reminding us of the historical incidents and what nations have gone through such as Allah's disobedience or obedience, conflicts, contests, struggles, and punishments. Those were actions and works and not words. When Allah's decree and punishment came to them it was not verbal statements but actions. Allah says:

“That was Allah's way with those hypocrites who have gone before and you will find no change in Allah's way¹⁷”. Therefore, Sunnah is actions and not sayings. For further details, Allah says: “Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often¹⁸”. The term “Uswatun” means “Qudwatun”, which means imitation as a role model, and the meaning of imitation has never been or explained as a verbal statement. Instead, the meaning of Qudwatun or Uswatun is limited to actions, works, and behaviours.

Allah wants His believers to follow the footsteps of His Messenger by behaving as he used to behave and as he used to perform worship. Ways of his mannerisms and ethics of dealing with people include being merciful, just, and trustworthy towards others in a manner based on a noble character, charity, forgiveness, and giving back the best – rebel the evil deeds with your best deeds. There are also tens of other noble descriptions which were practically performed by the prophet PBUH in his behaviour and social interaction. Allah says: “We have sent you, O Prophet only as a mercy for the whole world¹⁹”

That has been the Sunnah which consists of the Prophet's actions, deeds, behaviours, justice, worships, and establishment of the Islamic symbols as they please Allah, while referring to Allah's Book and implementing its verses. Allah says: “So hold firmly to what has been revealed to you O Prophet. You are truly on the straight path.

¹⁷ Qur'an: Al-Ahzab (The Enemy Alliance) : 62

¹⁸ Qur'an: Al-Ahzab (The Enemy Alliance) : 21

¹⁹ Qur'an: Al-Anbiya (The Prophets) : 107

Surely, this Qur'an is a glory for you and your people and you will be questioned about it²⁰. Following that, Allah revealed on the farewell day the last verse of the Qur'an as: "Today I have perfected your religion/faith for you, completed My favour upon you, and chosen Islam as your way²¹". Add that Allah says: "The Word of your Lord has been perfected in truth and justice. None can change His Word. And He is All-Hearing and All-Knowing²²"

At that moment, the revelation of the "Divine rhetoric" was ceased as the message was completed and conveyed. This means, the Qur'an, as it was revealed, will remain alive, within the hearts and minds interacting with it. After that, what has been required is to put the Qur'an into an application and maintain it active and valid all the time.

Allah, the Almighty, has warned us against following "demons" whose target is to interrupt or divert the light of Allah that brings us out of the darkness. Allah says: "They wish to extinguish Allah's Light with their mouths, but Allah certainly perfects His Light even to the dismay of the disbelievers²³". The detestable mouth is that which incites the killing of innocents, spreads hypocrisy, spews out toxins of hatred and spreads a discord. Their purpose is to take people to the darkness to change them into monsters by targeting their hearts and souls.

Therefore, we must follow Allah's warning against them. They have flooded minds with narrations and accumulated tales until their narrations overwhelmed the verses of Allah. The mouths of "demons" contested every narration of what the bad people dictate. Each one of these sects started reporting and referring to some narrations by referencing to those who were the worst as Allah described them as: "They chose a fleeting gain over Allah's relations, hindering others from His way. Evil indeed is what they have done²⁴".

When they divided Muslims into sects and groups, they made sect, community, family, and individual rival to another, and Allah has already warned us against the division by saying: "Indeed, you O

²⁰ Qur'an: Az-Zukhruf (The Ornaments) : 43-44

²¹ Qur'an: Al-Ma'idah (The Spread Table) : 3

²² Qur'an: Al-An'am (Cattle) : 115

²³ Qur'an: As-Saff (The Solid Ranks) : 8

²⁴ Qur'an: At-Tawbah (Repentance) : 9

Prophet, are NOT responsible whatsoever for those who divided their faith and split into sects. Their judgment rests only with Allah, and He will inform them of what they used to do²⁵

Then, why do we not follow the Messenger of Allah, and he calls us for Allah to love us, and he says about his Lord as Allah says: “Say O Prophet, if you sincerely love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful²⁶”. Following the Messenger (peace and blessings be upon him) in the implementation of the revealed verses as evidence that consists of legislation, sermons, morals, and lessons for those who preceded us from the ancient nations. Allah 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 mindful²⁷”

“These are Allah’s revelations which We recite to you, O! Prophet, in truth. So, what message will they believe in after denying Allah and His revelations²⁸”

Then after that, when the day of reckoning comes, Allah places the balance of justice on the divine rule. 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 it²⁹”.

Indeed, what is currently called Sunnah consists of thousands of reports and narrations which were fabricated and provoked. These are human sayings haphazardly reported one to another. Worse is that there is disagreement on each of the narratives and narrators because they were made-ups collected over two centuries after the death of Prophet Muhammad PBUH.

Therefore, they have no reliable evidence due to a lack of trust both in the reports and their reporters, and most of them serve the opposite

²⁵ Qur’an: Al-An’am (Cattle) : 159

²⁶ Qur’an: Al-Ahzab (The Enemy Alliance) : 31

²⁷ Qur’an: Al-A’raf (The Heights) : 3

²⁸ Qur’an: Al-Jathiyah (The Kneeling) : 6

²⁹ Qur’an: Az-zalzalah (The Ultimate Quake) : 7-8

of the Qur'an. They also contradict the Divine objective that Allah assigned to the Messenger, which was clearly limited to conveying the Creator's rhetoric to the people. This Message is the Qur'anic Noble verses and the guidelines they carry such as legislations, admonitions, ethical teachings, and lessons to be learned. The purpose was, and still is, to help people specify and clarify their straight path, which ensures for them happiness in this world and tranquility in the Hereafter.

That is what Allah is telling us here "Descend both of you from here together 'with Satan' as enemies to each other. Then when guidance comes to you from Me, whoever follows My guidance will neither go astray 'in this life' nor suffer 'in the next. But whoever turns away from My reminder (Qur'an) will certainly have a miserable life, then We will raise them up blind on the Day of judgment³⁰"

On top of that, Allah commanded people to hold fast and strongly to the Qur'an by saying: "So hold firmly to what has been revealed to you O Prophet! You are truly on the straight path. Surely, this Qur'an is a glory for you and your people, and you will be questioned about it³¹"

Then, Allah limited the Messenger's responsibility into only mentioning remembrance of the Qur'an by saying: "We know best what they say. And you O Prophet! are not there to compel them to believe. So, remind with the Qur'an only those who fear my warning³²". Allah also ordained the believers not to follow other than His Divine guidance by saying: "Follow what has been sent down to you from your Lord and do not take others as guardians besides Him. How seldom are you mindful³³"

These are the verses on the tip of the iceberg in the Holy Qur'an, which strictly and clearly confirm that the Prophet's responsibility to carry on Allah's Divine Rhetoric. The role of Prophet Muhammad PBUH was to convey, recite, clarify, and teach the verses of the

³⁰ Qur'an: Taha : 123-124

³¹ Qur'an: Az-Zukhruf (The Ornaments) : 43-44

³² Qur'an: Qaf : 45

³³ Qur'an: Al-A'raf (The Heights) : 3

Qur'an and their objectives as these help the believers both in this world and Hereafter.

Having said that, tens of thousands of narrations that have been attributed to the Messenger had been reported throughout more than two centuries. However, these reports contradict Divine Islamic objectives and ordainments, which are what was sent with the Messenger. The Divine message was confined to conveying, reciting, teaching, and reminding people of the Qur'an's verses so that people can get out of the darkness and enter the light.

What they called Sunnah is the collection of those reports and tales. It seems that they fabricated and promoted those narrations to divert people from the Qur'an and its Divine legislation. How come they made reports attributed to the Messenger as Holy when they are fake, slanderous, and traduced information? The true Prophetic Sunnah is the application of his noble ethics, values, and highly respected attributions. The Prophet demonstrated his Sunnah when dealing with people, such as when interacting with his family members, friends, companions, congregations, strangers, enemies, and everyone else. His Sunnah encourages and promotes unconditional mercy, justice, freedom/liberty, charity, forgiveness, and peace.

All the contents of Allah's Holy verses in the Qur'an are a combination of highly respected values and ethics, which Allah made the foundations as the milestone of building an Islamic personality. That is why the Messenger practiced, demonstrated, and implemented these valuable ethics and manners in all parts of his behaviour and activities in social interaction. This has been regular at every moment in his routine activities throughout his life. This is exactly the true and perfect Sunnah as detailed in the Qur'an. Among the Sunnah are teachings towards prayer, fasting, zakat payment, Hajj performance, and everything else that falls under Islamic symbols such as noble ethics.

In this regard, Allah is teaching us the Prophet's action-based Sunnah and ordering us to follow it accordingly. Allah says: "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often³⁴". Here,

³⁴ Qur'an: Al-Ahzab (The Enemy Alliance) : 21

Allah is commanding His believing servants to follow the footsteps of the Noble Messenger's ethics and treatments in all their behaviours and social interactions. By doing so, Muslims are considering the Messenger as their mentor and role model.

The Elements of the Message

The Rhetoric Guidance

Allah Says:

“Alif Lam Miim. This is the Book! There is no doubt about it – a guide for the mindful to Allah, who believe in the unseen, establish prayer, and donate from what We have provided for them, and who believe in what has been revealed to you O Prophet, and what was revealed before you, and have sure faith in the Hereafter. It is they who are truly guided by their Lord, and it is they who will be succeeded³⁵”

The Oneness of the Message

Allah Says:

“Say, O believers, “We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ismael, Isaac, Jacob, and his descendants, and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah, we all submit³⁶”. In the same chapter, Allah is teaching us that the Messenger believes in what has been revealed to him from His Lord, and so do the believers. They all believe in Allah, His angels, His Books, and His Messengers. They proclaim; we make no distinction between any of His Messengers. And they say “we hear and obey, we seek Your forgiveness, our Lord! And to You alone is the final return³⁷”

³⁵ Qur'an: Al-Baqara (The Cow) : 1-5

³⁶ Qur'an: Al-Baqara (The Cow) : 136

³⁷ Qur'an: Al-Baqara (The Cow) : 285

Allah Says:

“O believers, “We believe in Allah and what has been revealed to us, and what was revealed to Abraham, Ismael, Isaac, Jacob, and his descendants, and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah, we all submit³⁸”

Reminding with Qur’an

Allah Says:

“We know best what they say. And you O, Prophet are not there to compel them to believe. So remind with the Qur’an only those who fear my warning³⁹”

Proper Approach to Call to the Way of Allah

Allah Says:

“Invite all to the way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from his Way and who is rightly guided⁴⁰”

The Unity of Mankind

Allah Says:

1. “O humanity! Be mindful of your Lord who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah – in whose name you appeal to one another – and honour family ties. Surely, Allah is ever watchful over you⁴¹”

³⁸ Qur’an: Al-Baqara (The Cow) : 136

³⁹ Qur’an: Qaf : 45

⁴⁰ Qur’an: An-Naml (Bees) : 125

⁴¹ Qur’an: An-Nisa (Women) : 1

2. “O, humanity! Indeed, We created you from a male and female, and make you into peoples and tribes, so that you may get to know one another. Surely, the most noble of you is the most righteous among you. Allah is truly the Most-Knowing, Most Aware⁴²”

The Divine Works/Activities

Allah Says:

“To Allah alone belongs to whatever is in the heavens and whatever is on the earth, so that He may reward the evildoers according to what they did, and reward the good-doers with the finest⁴³”

Freedom of Belief

Allah Says:

“And say O, Prophet, this is the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve. Surely, We have prepared for the wrongdoers a Fire whose walls will completely surround them. When they cry for aid, they will be aided with water like molten metal, which will burn their faces. What a horrible drink! And what a terrible place to rest!⁴⁴”

The judgment is None, but for Allah Only

Allah Says:

“Indeed, the believers, Jews, Sabians, Christians, Magicians, and the polytheists – Allah will judge between them all on Judgment Day. Surely, Allah is a witness over all things⁴⁵”

⁴² Qur'an: Al-Hujurat (The Private Rooms) : 13

⁴³ Qur'an: An-Najm (The Star) : 31

⁴⁴ Qur'an: AL-Kahf (The Cave) : 29

⁴⁵ Qur'an: Al-Hajj (The Pilgrimage) : 17

There is no Guardianship in the Religion

Allah Says:

“O, Prophet! Follow what is revealed to you from your Lord – there is no god worthy of worship, except Him – and turn away from the polytheists. Had Allah willed, they would not have been polytheists. We have not appointed you as their keeper, nor are you their maintainer⁴⁶”

Allah is the Judge

Allah Says:

“O, Prophet! Should I seek a judge other than Allah while He is the One who has revealed for you the Book “with the truth” perfectly explained? Those who were given the Scripture know what it has been revealed to you from your Lord in truth. So, do not be one of those who doubt⁴⁷”

None can Change Allah’s Words

Allah Says:

“The word of your Lord has been perfected in truth and justice. None can change His words. And He is the All-Hearing, All-Knowing”

The Divine Rhetoric

Allah, the Almighty, has sent Muhammad peace be upon him, to carry a blessed Book to all people to take them out of the darkness into the light. This is the path of goodness and guide leading them to righteousness. 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 reasoning may be mindful⁴⁸”

⁴⁶ Qur’an: Al-An’am (Cattle) : 107-108

⁴⁷ Qur’an: Al-An’am (Cattle) : 114

⁴⁸ Qur’an: Sad : 29

The above statement is an order from Allah, the Almighty, for His Messenger to inform all people to ponder upon the verses of Allah. Believers are also ordered to contemplate what Islam teaches including lessons, pearls of wisdom, values, proper teachings, and just-based legislations. The compilation of these values regulates social relations among the people in a manner of cooperation, love, and justice. These good qualities build societies of peace and security who live in harmony.

This kind of stable society would strive in their efforts to perform good deeds and maintain a proper lifestyle, while avoiding adversities, by following Allah's commandments. They fulfill Allah's commandments by obeying Allah's order as stated in chapter three of the Qur'an "Cooperate with one another in righteousness and piety, and do not cooperate in sin and transgression"⁴⁹

Indeed, the message of Allah, which was sent with the Messenger Mohammad (PBUH) was chronicled in the Noble Book. It guides all people to the path of good and righteousness. It also brings them out of darkness to light. The Message liberates people from being slaves for other people. Instead, it guides them to be free human beings by stopping them from worshiping people to worshiping Allah only.

Therefore, the Divine Rhetoric (The Holy Qur'an) came to free human thoughts from erroneous ideas from the past. It saves the living generation from becoming captive to the past generation. The Message gives humans freedom of belief and freedom of thought. It guides them to exercise their mental faculty by employing it to research and reach viable conclusions, creativity and deduction in sciences, and in all aspects of human life from within the Book of Allah. Allah mentioned in His Book about the people who made up reasons, excuses, and justifications for the actions and beliefs of those who came before them as Holy precedents and adherents. Allah says: "In fact, they say, 'We found our forefathers following a 'particular' way, and we are following in their footsteps"⁵⁰

⁴⁹ Qur'an: Al-Ma'idah (The Spread Table) : 3

⁵⁰ Qur'an: Az-Zukhruf (The Ornaments) : 22

To achieve this noble goal, Allah, the Almighty, put in His Divine Rhetoric, rules articulating a clear road map for every person's worldly lifestyle. This road map teaches and helps people, and most importantly, how to perform their duties of worship in a manner that does not interrupt or contradict their requirements of the worldly life. The Divine Commission is all about worshiping the inimitable Allah by performing the religious practices of praying, fasting, paying alms, performing pilgrimage, behaving well, and being pleased with Allah's creatures.

The Lord, the Almighty, has created different peoples and multiple tribes, but no one of them has any form of superiority over the other. Multiculturalism means diversity, which creates differences among human norms. The objective is getting to know each other and learning the languages and cultures of each other. Then, each cultural group will be able to cooperate in achieving the good, safety, and convergence with each other. Through meetings and discussions, they can exchange information, create an economic system, make a trade, and initiate sociopolitical and developmental cooperation. By having these forms of relations, they can engage in reconnaissance among each other; get to know the cultures of each other, obtain knowledge from each other, exchange researches on human sciences, and more.

Allah as the Creator of everything is the only one who is exalted, and the only one who rules over the peoples' actions. He distinguishes those who perform good deeds from those who perform bad deeds. There is no human being who is superior to another, except for what he provides for himself and his community as good deeds. There is nobody who has special immunity in the sight of Allah, except those who believed in Allah and have committed to their assignments of worship, respect social interaction, and do good deeds.

Continually, the heavenly messages were only an outreach call to human beings. The call was to direct the human mind to explore knowledge, science, heritage, and inherent secrets in the depths of nature. By understanding the nature, human beings can devise the laws of life that Allah deposited in the earth, heavens, creatures, and around the people wherever they are. Then, people would build on the earth institutions which were based on justice, peace,

mercy, acquaintance, and courting among them and with others. In confirmation of that, the Almighty says: “O mankind, We created you from male and female. We made you peoples and tribes to know each other⁵¹”.

Our call is exactly as this verse orders us. It is an invitation to the nations’ intellectuals and scholars who are now entrusted with getting the nation out of its predicament. The current predicament is all about complex misconceptions and confusion. This has lured people to admire the values of earlier generations who employed Non-Divine jurisprudence in their rulings. Muslims are not obligated to follow such jurisprudence as it contradicts what Allah has revealed to his faithful Messenger as a Qur’an. This argument silences those theories which support the unproductive commonsense as it opens the eyes of anyone who feels responsibility regardless of their sect, cleric, part, group, or denomination to the truth.

Instead of having internal conflicts and contradictions, all the rival groups are required to display serious sincerity and cooperation among themselves. Then, they need to unanimously conduct impartial research, in order to reach a unified understanding to determine the best system that is compatible and comfortable for them. Throughout their research, they should examine and ascertain the origin of what the explicit verses of the Qur’an mean, intend, and demonstrate. This clear study reveals how the Qur’an is good for humanity. It indicates how each religious sect may refrain from the adherence to past generations and their hear-sayings. They were commanded to reject the mobilization of the scattered allegedly fabricated and corrupted narratives that bring falsifications about Allah and His Messenger.

Thus, with our strong conviction, we should continue our outreach call, which is based on, the fact, that there is only one reference to the Islamic way of life (religion). That is the Qur’an, Allah’s Divine Book, which was revealed on the Messenger Mohammad PBUH. Then, Allah commanded His Messenger to convey it to the entire mankind. In this regard, Allah says:

⁵¹ Qur’an: Al-Hujurat (The Private Rooms) : 13

1. "O, Messenger! Convey everything revealed to you from Lord. If you do not, then you have not delivered His message. Allah will certainly protect you from the people (evildoers). Indeed, Allah does not guide the people who disbelieve⁵²"
2. "So, hold firmly to what has been revealed to you O Prophet. You are truly on the straight path. Surely, this Qur'an is a glory for you and your people, and you will be questioned about it⁵³"

Our Messenger PBUH has tremendously completed his assignment by conveying the message and fulfilling the thrust, which was bestowed on him. Now, let our efforts come together, and let the voice of the outrage call, now, become clear. This means we should officially denounce any reference other than the Qur'an, and announce not to adopt, as an Islamic Law, any reference other than the Qur'anic Law. Anything other than the Qur'an is accumulated human accounts and personal efforts made as either jurisprudence or other form of ancient heritage. Thus, it diminishes human mental capacity, wisdom, understanding, verbal statement, and spiritual light.

The evil forces have been lurking and mobilizing attacks on the religion of Islam. They tried using various means to abolish Allah's message, which is the message of freedom, justice, love, and peace. The evil powers even summoned their demons and thinkers to invent fake news, falsified rumors, misleading information, and artificial events. They sneaked these rhetorical teachings and Fatwas, into the Islamic tradition, as given by their scholars who endeavored to interpret Islam. However, the same scholars disagreed among themselves in their jurisprudential analysis. Each of those scholars relied on his own sources without comparing it with the Qur'an. Consequently, the narrative-based sources created various religious leaders, religious scholars, religious opinions, religious groups, and religious sects.

Badly, the monarchic leaders who ruled people in systems of dictatorship and kingship were the primary beneficiaries of these false narrations. Many of the narrations were fabricated to give authority and support to the dictators' interests by protecting their

⁵² Qur'an: Al-Ma'idah (The Spread Table) : 67

⁵³ Qur'an: Az-Zukhruf (The Ornaments) : 43-44

political power and the properties in their possession. Such leaders did not only allow the evil forces to spread their narrations, but they encouraged, assisted, empowered, and commissioned them in doing so. They, satanically, inspired their followers that Allah will be pleased with them and they will dwell in the heavens, in the hereafter, in return for their efforts in supporting the nation's leaders (*Ulul-Amri*).

Therefore, the narrators turned to agents of the tyrannical rulers. Kings would also endeavor to fulfill their agent's satisfaction to mobilize their powers as needed for the sake of protecting the kingdom. They would reward them with outstanding payment of cash, food, and prestige. In this process, such agents are selling their faith and dignity with countable offerings for the days commissioned. Let Muslims correct their course today according to the rules of the clear Book – the great Qur'an, which there is no way that falsehood can come around it. Muslims are truly the middle community that commands virtue and forbids evil.

As Allah has commanded Muslims to reflect upon His Holy Book, today all Muslims are called to study the reasons leading to the differences, disagreements, and divisions among them, which started after the death of the Prophet PBUH. We need to ask each other the following two questions for fact-finding, which are among the most outstanding and apparent questions:

- Why did Muslims refrain from applying and enforcing the law of Allah⁵⁴ for centuries?
- Do they not perceive this law's high values and morals, which are calling for good, love, justice, peace, and mercy?

We will not be able to answer these questions except by reflecting on Allah's Qur'an. Even a primary level of enlightenment about the Qur'an will make us acquainted with the significance of Allah's verses and their higher goals. We will be able to fathom how great our Creator is, Glory Be to Him.

Being the Most Merciful to them, Allah made every living thing and nature subservient for mankind, which helps to simplify human

⁵⁴ The Almighty, the omnipotent, the omnipresent, and the omniscient

needs. It is only necessary to return to the reference of the supreme single source of Islam – the Holy Qur’an, so that outside spurious religious references may not take us from humanity.

They added jewelry and holiness to the traditional stories, and that is what distracted people from Allah’s Holy Book. Unlike them, Allah wants us to hold his rope firmly under one specific course, which is none but His Holy Book. He appointed His apostle to be in charge of conveying His message through the Qur’an.

One precise approach, that Allah wants us to maintain, is to be united strongly by holding onto the rope of Allah, so that division and fragmentation may not occur. Allah says: “And hold firmly the rope of Allah and do not be divided. Remember Allah’s favor upon you when you were enemies, then He united your hearts, so you – by His grace – became brothers. And you were at the brink of a fiery pit and He saved you from it⁵⁵”.

Indeed, the problem of internal division has badly affected our status in the sight of Allah and in the face of our contemporary nations. Obviously, if we unite under the original reference – the Noble Qur’an – we can surely eliminate the division. Furthermore, we would be able to discontinue the deterioration caused by fragmentation. We could avoid the chances of the opportunists, and other forms of enemies, who wait for any opportunity to use it as a justification to dismantle us. Those who wish to keep us in our current religious status-quo which is based on sects and groups are opportunists. They invest and benefit from our division by taking advantage of it.

When we are divided, they engage in ransacking our properties, assets, heritages, dignities, and drain our brainpower. As we observe and have come to realize, our current situation continues in its miserable form. It persists in creating further divisions, various doctrines, and multiple religious groups, which are in the interests of the enemies who invest in our division. We see and watch our homelands falling apart in a terrifying form, our lands confiscated, our wealth being appropriated, and our security being disrupted due to destabilization. As a result, our people are dying by the thousands,

⁵⁵ Qur’an: Ali-Imran (The Family of Imran) : 103

and millions of our civilians were already displaced both internally and externally. Indeed, they were thrown out of their countries and private houses.

After the death of our Prophet PBUH, numerous corrupting religious discourses emerged in our society. Muslims disagreed, became divided, and fought among themselves. This had resulted in people gradually starting to employ and rely on human references and concepts. Tens of thousands of narrations that may be slandering or demeaning the Prophet's personality, position, and purpose were deceitfully reported. From time to time, these narrations have barred people from comprehending Allah's intention for creating mankind and revealing a Holy Book. Allah's intention for revealing the Qur'an and its clear verses is to facilitate the best interest of the people, especially the practicing believers. Therefore, Qur'an is always in favor of human beings. For practical teaching of the Divine Course, Allah sent His Messenger to the people and assigned him to fully convey the message.

Yes, we will not have any way out of this misfortune, except by returning to the Noble Qur'an. By following the Qur'anic teachings, we can become united whilst we are relying on it as our only reference. Following that, we need to leave behind all the outside references that we currently rely on.

The reason is that these references are against the Qur'an, our will, our unity, our civilization, our security, our reputation, and our uprightness. These are the references that have created divisions, conflicts, and confusion. These are what caused chaos, killing, civil wars, destructions, and successive indecorous temptations. There is no salvation except by referring to the Book of Allah, the Almighty, which summons to take us out of the darkness and bring us to light.

THE TWO RHETORIC

Allah Says:

“Have you not seen those who were given a portion of the Scripture? Yet when they are invited to the Book of Allah to settle their disputes, some of them turn away heedlessly⁵⁶”

The Religious Rhetoric

The Divine Rhetoric

Call for killing apostacy

Call for mercy and thoughtfulness

References

References

Companions of the prophet

The Almighty God

From Narrations

From the Holy Quran

Religious Elders/Leaders

Muhammad, the messenger of God

There are two paths and not a third: the right path leading to triumph and the wrong path leading to astray. Thus, anyone who follows the right path, which is Allah’s path for the entire mankind, is the one who followed what the trustworthy Messenger has delivered. Allah says:

⁵⁶ Qur’an: Ali-Imran (The Family of Imran) : 23

“But however does good deeds and is a believer will have no fear of being wronged or denied “their reward”⁵⁷” On the other hand, those who follow the astray path in the religious rhetoric (manmade), his punishment will be as Allah says: “But whoever turns away from My reminder (Qur’an) will certainly have a miserable life, then We will raise them up blind on the Day of Judgment⁵⁸”

In fact, Prophet Muhammad PBUH passed away three months after the Farewell Pilgrimage when he completed the conveyance of the Message and submitted the trust. Allah says: “Today I have perfected your religion/faith for you, completed My favour upon you, and chosen Islam as your way⁵⁹”

Upon that moment, the revelation of the Message ended as the Messenger conveyed and completed it by complying Allah’s trust. Allah gave the Messenger an assignment in His following statements:

1. “O, Messenger! Convey everything revealed to you from 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”⁶⁰
2. “Follow what has been sent down to you from your Lord, and do not take others as guardians besides Him. How seldom are you mindful⁶¹”
3. “Who does more wrong than those who fabricate lies against Allah or deny His revelations? They will receive what is destined for them, until our messenger-angels arrive to take their souls, asking them “Where are those false gods you used to invoke besides Allah? They would cry “They have failed us”, and they will confess against themselves that they were indeed disbelievers⁶²”
4. “Who does more wrong than those who fabricate lies against Allah or deny His revelations? Indeed, the wicked will never succeed⁶³”

⁵⁷ Qur’an: Taha : 112

⁵⁸ Qur’an: Taha : 124

⁵⁹ Qur’an: Al-Ma’idah (The Spread Table) : 3

⁶⁰ Qur’an: Al-Ma’idah (The Spread Table) : 67

⁶¹ Qur’an: Al-A’raf (The Heights) : 2-3

⁶² Qur’an: Al-A’raf (The Heights) : 37

⁶³ Qur’an: Yunus (Jonah) : 17

5. "In fact, they hastily rejected the Book without comprehending it and before the fulfillment of its warnings. Similarly, those before them were in denial. See then what was the end of the wrongdoers⁶⁴"
6. "But if your helpers fail you, then know that it has been revealed with the knowledge of Allah. And that there is no god worthy of worship except Him! Will you not then submit it to Allah?⁶⁵"
7. "Alif Lam-Ra'. This is a Book which We have revealed to you "O Prophet" so that you may lead people out of the darkness and into the light, by the will of their Lord, to the path of the Almighty, the Praiseworthy⁶⁶"
8. "We have revealed to you the Book only to clarify for them what they differed about, and as a guide and mercy for those who believe⁶⁷"
9. "Consider O Prophet" the Day We will call against every faith-community at witness against these people of yours. We have revealed to you the Book as an explanation of all things, a guide, mercy, and good news for those who fully submit⁶⁸"
10. "Surely, the Qur'an guides to what is most upright, and gives good news to the believers – who do good- that they will have a very high reward⁶⁹"
11. "We have surely varied the signs in this Qur'an so perhaps they may be mindful, but it only drives them farther away⁷⁰"
12. "We have cast veils over their hearts – leaving them unable to comprehend it – and deafness in their ears. And when you mention your Lord alone in the Qur'an, they turn their backs in aversion. We know best how they listen to your recitation and what they say privately when the wrongdoers say: "you would only be following a bewitched man⁷¹"

⁶⁴ Qur'an: Yunus (Jonah) : 39

⁶⁵ Qur'an: Hud : 14

⁶⁶ Qur'an: Ibrahim (Abraham) : 1

⁶⁷ Qur'an: An-Nahl (Bees) : 64

⁶⁸ Qur'an: An-Nahl (Bees) : 89

⁶⁹ Qur'an: Al-Isra (The Night Journey) : 9

⁷⁰ Qur'an: Al-Isra (The Night Journey) : 41

⁷¹ Qur'an: AL-Isra (The Night Journey) : 47

13. "We have truly set forth every kind of lesson for humanity in this Qur'an, yet most people persist in disbelieve⁷²"
14. "It is a Qur'an We have revealed in stages so that you may recite it to people at a deliberate pace. And We have sent it down in successive revelations⁷³"
15. "And who does more wrong than those who, when reminded of their Lord's revelations, turn away from them and forget what their own hands have done? We have certainly cast veils over their hearts – leaving them unable to comprehend this Qur'an – and deafness in their ears, and if you O Prophet invite them to true guidance, they will never be rightly guided⁷⁴"
16. "We have not taught him poetry, nor is it fitting for him. This Book is only a Reminder and a clear Qur'an, to warn whosoever is truly alive and fulfill the decree 'of torment' against the disbelievers⁷⁵"
17. "And so We have revealed to you a Qur'an in Arabic, so you may warn the mother of the cities , and everyone around it, and warn of the Day of gathering – about which there is no doubt – when a group will be in Paradise and another in the Blaze⁷⁶"
18. "So, hold firmly to what has been revealed to you O Prophet. You are truly on the straight path. Surely, this Qur'an is a glory for you and your people, and you will be questioned about it⁷⁷"
19. "We know best what they say. And you O Prophet! are nor not there to compel them to believe. So, remind with the Qur'an only those who fear my warning⁷⁸"

In fact, the above-cited verses have clarified and have strengthened the position which proves that Allah has assigned His messenger to convey His verses to the entire mankind. Then, Allah gives a clear charter and limitations to His people, for them to obtain and sustain a suitable lifestyle. This would lead people to enjoy the bliss of the world, which is full of prosperity and enjoyment. That is the lifestyle

⁷² Qur'an: Al-Isra (The Night Journey) : 89

⁷³ Qur'an: Al-Isra (The Night Journey) : 106

⁷⁴ Qur'an: Al-Kahf (The Cave) : 57

⁷⁵ Qur'an: Yasin : 69-70

⁷⁶ Qur'an: Ash-Shura (Consultation) : 7

⁷⁷ Qur'an: Az-Zukhruf (The Ornaments) : 43-44

⁷⁸ Qur'an: Qaf : 45

based on integrity and doing what is permissible while abstaining from what Allah has prohibited.

In such a situation, people would remain happy and safe on the day of reckoning. Allah has commanded His Messenger to inform people of the Qur'an by saying: "O, Messenger! Convey everything revealed to you from Lord. If you do not, then you have not delivered His message. Allah will certainly protect you from the people (enemies). Indeed, Allah does not guide the people who disbelieve"⁷⁹

In the Qur'an, this verse has determined the responsibility of the Messenger that was just to engage in the conveyance of the Message as verses of the Most-Hearing, Most-Knowing. In this regard, the purpose of the Messenger was limited to the conveyance of what Allah has revealed to him (the Holy Qur'an), and to explain Allah's objective on it to His Mankind. Then, if the Messenger's mission was limited to convey the Message, where did they obtain the initiation and publication of the narrations reported. These narrations are slanders to Allah and His Messenger, and they attempted to hijack the Message of Allah by mixing it with invalid arguments and falsehoods.

Then, they turned deaf ears, blind eyes, absent minds, and preached misleadingly fabricated information. As a result, falsehoods and fabrications became uncontrolled and prevailed over the truth in the minds of Muslim communities. Muslims retracted from various disciplines of life sciences as well as they relapsed their creative thinking capacities towards research and innovation when they deliberately dismissed the Qur'an as a:

- reference for legislation,
- tool for extracting legal norms, and
- light from Allah that takes people out of darkness to light.

Allah, the Almighty, has endowed Muslims with riches of experiences that help them to invent, distinguish, produce, and contribute to the progress of human civilization. The Islamic way of life considers and contains a civilization covering various sciences. In the beginning,

⁷⁹ Qur'an: Al-Ma'idah (The Spread Table) : 67

Muslims conducted countless concrete scientific research in a multitude of fields. They also fully engaged in molding and mobilizing human thoughts, reflections, and innovations. These sciences combined all kinds of developments as well as elements of worship and obedience to Allah, which have a great impact on worldly matters.

Muslims, now, have lost the use of their wealth, because their leaders have failed to exercise and upgrade the mental capacities of the people in order to achieve a decent standard of living for them. To provide a decent life for society, the primary pillars that are essential are security, stability, and peace. When these basic pillars were made unavailable, Muslim homelands turned to be destabilized. Subsequently, their misfortunate people were harnessed to collect and carry weapons against each other without any valid justification. As a result, the development of industrial, agricultural, and technological projects which could allow nations to advance were made farfetched.

Most of the Muslims disobeyed Allah's commandments by first failing to profoundly reflect and think about the Qur'an. Then, they lost what Allah gave them of livelihood and wealth. Instead, they became satisfied with these narratives that paralyzed their "thinking" capability. Unity was replaced by fragmentation and fighting among Muslims. Now, they are internally busy with themselves, while nations in their contemporary world are working hard and diligently in developing new scientific technologies and other sects of science.

It seems that we normalized and became satisfied with shedding innocent blood that irrigate the land with unjust, oppression, and backwardness. All these disasters began when we left the methodology of the mission of science and faith, and we replaced it with the manslaughter and tyrannical activities.

Pillars of Islam Between Restriction and Negligence

When addressing this topic, the first issue that comes to one's mind is the consequences of departing from the Qur'an. In this context, we are sending a very important warning message to Muslims, which

is that abandoning the Qur'an and following fabricated accounts are what brought us into this situation of misery. Now, it is important to know that Muslims have been, for centuries, circulating and transmitting fabricated narrations instead of the Qur'an. It is, now, necessary to consider reviewing what the unnecessary narrations propagate and compare them with what the Holy Qur'an teaches with the intentions of its verses.

Concentrating on the theme, it is unfortunate to say that the main pillars of Islam are confined to what they call "the five pillars of Islam". Generations grew up on it and grew up to learn and teach the pillars of Islam as confined only to pronouncing the two testimonies, praying, paying zakat, fasting, and performing pilgrimage (details are below). This is what they considered to be Islam in their own right, not in the principles that the five pillars advocate.

Scholars who promoted and claimed the reduction of Islam in the so-called the five pillars neglected or did not bother to study the Qur'an comprehensively. They also have difficulties in explaining the true pillars of Islam within and alongside the light of the verses of the Qur'an. What the preachers and elders of Islam have failed to understand is that they teach and propagate the manmade jurisprudence, which they have inherited from generations in the past, and not the meaning of the Qur'an itself. They reported to us interpretations, narrations, concepts, personal status, and packages of human jurisprudence. Those jurisprudential laws transformed the meanings and objectives of the Divine message to rituals and obscure activities.

This misconception has created complex anecdotes, and as a result, people remained unaware of the true Islamic concepts and objectives. That is why the origin of religion and its supreme purposes, which the Qur'an advocates are misunderstood by most of the Muslims. The original Islam embodies what the Prophet PBUH, as well as all the other prophets who came before him were sent with.

The message entails the evaluation of the individual by building the character of the Muslim with a set of morals, virtues, and noble values. The reason is nothing other than to create peaceful societies in which justice, mercy, freedom, and cooperation are achieved

among its members. These societies enjoy what Allah, the Almighty, has granted them of the varieties of multiple blessings that have been provided.

These blessings include multiple crops and riches to live in affluence. It calls for complete livelihood, a decent lifestyle, plentiful means of provision, and a noble virtue of life that is enshrined with peace and prosperity. Allah has promised contentment and pleasure for Muslims if they follow His directives. Allah says: “Surely, those who say “Our Lord is Allah, and then remain steadfast, the angels descend upon them, saying Do not fear nor grieve. Rather rejoice in the good news of Paradise, which you have been promised⁸⁰”

No wonder, today, we find Muslims who lack many parts of human sense, morals, values, and principles. Surprisingly, we also see that the vast majority of the Muslims pray, fast, and perform Hajj, yet their behavior is one that is conflicting with Islam. The reason being, they were born and grew up with these mistaken beliefs, which are based on, and limited to ritual worship and practices. By heedlessly exercising these rituals for a long time, Muslims have remained oblivious to the Qur’an’s true purpose for implementing ritual worships. Then, they forgot the original goals and objectives of the worship. As a result, they wrongly thought that the good ethics and principles of supreme human values are not parts of the pillars or origin of Islam.

To this date, no one has come out and announced in a loud voice that religious rites are means for a supreme purpose. No one called for the adoption of a clear and explicit curriculum of Islamic or Islamic-based education. No one has mentioned any goal or purpose that elevates the individuals’ minds to a high level of humanity.

What this religion – Islam – intends to accomplish is to activate a person’s productive quality. This is always based on an evaluation of the personality at an individual level. That is how everybody can become a valid member of a society that contributes to the productivity of all mankind on the face of the earth. What benefits people and

⁸⁰ Qur’an: Fussilat (Verses Perfectly Explained) : 30

corrects their condition is to raise individuals on the noble virtue and morals that the Divine Rhetoric calls for in Allah's Noble Book.

The principles, values, and ethics of traditional Islam were inaccurately limited, by the old jurists, to physical performances of prayers, alms, fasting, and pilgrimage by recognizing them as the "Five Pillars of Islam". However, in this process, they ignored, neglected, or failed to comprehend that these five articles are, at least, merely means of communicating to reach higher goals and objectives. Their goal is to build good ethics, values, and lofty principles that elevate human behavior and establish how individuals should deal with the rest of mankind.

Indeed, the compilation of worship practices and rituals, including prayer, fasting, zakat payment, and hajj performance are, fundamentally, the means leading people to reach Islam. This is a collection of ethics which the Qur'an came with and called for by the Prophet PBUH as well as the Prophets who came before him.

This means that the value of Islam lies under the contemplation of the Qur'an. Contemplation is the onset of knowing what Allah, the Almighty, wants and commands us in His verses as the best interests and benefits of His servants and believers. It is education with prophetic ethics, purification of heart and manifestation of physical purity. As a result, it restrains the soul from injustice and aggression against people. Anyone who contemplates the Qur'an may never fall into the satanic traps, which leads people to slander and offend others. Slanderers fail to control their egos. Instead, they are motivated by temporary physical strength, financial wealth, political power, and or social status.

When the goal of remembrance, education, and acclamation is to worship Allah, it is also to activate the role of morality in human practices for the goodness of society. Added to that, it is to activate the initial human responsibility, which is to develop the land and its architecture. By the continuation of this activity, they will attain happiness so that all people can achieve mercy, justice, freedom, and peace. The good verbal statements as a channel of communication will be heard from all around. It will ensure affinity, affection, mercy, coherence, and living together in peace and tranquility.

In the Divine discourse, there is no text or verse in the Book of Allah that denotes or addresses what the jurists frequently state as a symbol of Islam. In the glorious Qur'an, there are many articles that are the pillars of Islam, including the known five. The pillars of Islam called for by the message of Islam, which was revealed by Allah to His Holy Messenger, are the supreme goal of the message of Islam.

However, the jurists shortened them only into these five, which they misunderstood and neglected their objectives and essences. Subsequently, we limited Allah's worship to rituals of appearance, and we left the spirit and norms. This resulted in clashes with the clear Qur'anic concepts, morals, principles, and human values. Then, these good qualities were ignored and neglected until they became distant, almost to the extent of being nonexistent.

Jurists have established the five pillars while relying on one narration or hadith reported by Bukhari and Muslim from Ibn Omar Ibn –Al-Khatab, who said: "I heard the Prophet saying: "Islam is built on five: a testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, pay zakat, fast Ramadan, and perform Hajj⁸¹".

This narration is particularly restricted to the pillars of Islam in terms of ritual worship. That is the argument and the opinion of some of the scholars who believed that the narrations without a text from the Book of Allah are valid. In this case, they attempt to transform the whole religion into features drawn from ritual activities. This means they publicize this narration even though, in some respects, it may not be in line with the clear Qur'anic approaches. These approaches are the ones that preach an interactive Divine knowledge leading to higher human mental capability and practical prosperity.

Jurists have established numerous unauthentic narrations acting as legislation from which laws are deducted to regulate social relations among people. They also serve as a source of legislation for all civil transactions. For them, they are the foundation that is followed to determine the values of virtue and decent morals in dealing with

⁸¹ Based on a unilateral (Ahad) hadith, rather than Qur'an verses.

people. The rules of capital punishment are also derived from the narrations as well as the precedents for protecting public society from attacks on their rights and properties, and from which they achieve social security directives.

Whereas the basic principle in the religion is that it is based on justice, moralities, and supreme human principles, the above-mentioned narration comes to state the opposite. It reduces the pillars of Islam into devotional practices and rituals. If the individual establishes them by the goodness of its Islam and the integrity of its religion, then he as well as others would feel that it is enough to be lawful to Allah (*Taqiyun*). If the individual mentions or ritually performs these five pillars, regardless of his behavior, he or she is considered as a good Muslim. No matter whether such a person is a thief, traitor, liar, or even a murderer, but enough is that he or she knows, verbalizes or even observes the five pillars.

The Holy Qur'an defined the features of Islam for its message to humanity, which shows people the truth of the message by the Almighty. 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 Allah⁸²"

When reflecting on the previous verses, we see that Allah, the Almighty, linked between faith in Allah and spending money on the following groups of beneficiaries:

- (1) Relatives
- (2) Orphans
- (3) Poor
- (4) Wayfarers
- (5) Those who ask for charity

⁸² Qur'an: Al-Baqara (The Cow) : 177

- (6) Redeeming person/s: Those who pay ransom for the liberation of someone who has been enslaved.

The connotation is that one of the true characteristics of the people of righteousness is that they pursue and help the needy who have been enumerated by the verse. That means their deeds of humored senses and moral values translate the meaning of righteousness. They follow the Divine approach and believed in Allah by fulfilling His promise.

Allah asks us to remain patient during times of wretchedness such as distress, disasters, poverty, catastrophes, chronic illness, conflicts, and wars. Here, we state some verses teaching us positive behaviors:

1. "True servants of the Compassionate (Allah) are those who walk in the earth in humility and when the ignorant people address them just say to them: "Peace to you"⁸³"
2. "Good deeds are not equal to the 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"⁸⁴"
3. "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 to mankind"⁸⁵"

In the above-cited verses, there is a strong focus on the term "saying good". Whether it is in response to the ignorant or in the case of rivalry, saying good has a special significance. Without it, Satan incites people, through his followers, to engage in a series of malicious and ambiguities that lead to hostility and conflict between siblings, between relatives and between states.

The Almighty says:

1. "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,

⁸³ Qur'an: Fussilat (Verses Perfectly Explained) : 63

⁸⁴ Qur'an: Fussilat (Verses Perfectly Explained) : 34

⁸⁵ Qur'an: Al-Isra (The Night Journey) : 53

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 young⁸⁶

In this verse, the Divine discourse equates the worship of Allah, the Almighty, with the kindness of the parents. That is an admonition which 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 parent. Despite its few letters, its smallness, and its simplicity, UF is not permissible to say to the 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 against them.

- Do not yell or swear at them
 - When talking to them address them in the best manner
 - Show them humility and tenderness
 - Pray for them with mercy
2. "Give close relatives their due, as well as the poor and needy travelers. And do not spend wastefully⁸⁷"
 3. "Do not make your hand tied to your neck, and do not spread it all over the rugs, and you will fall into perplexed blame⁸⁸"
 4. "Do not kill your children for fear of poverty. We provide for you and for them. Indeed, killing them is a heinous sin. Do not take a human life – 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. 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

5. Do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountain⁸⁹.

⁸⁶ Qur'an: Al-Isra (The Night Journey) : 23-24

⁸⁷ Qur'an: Al-Isra (The Night Journey) : 26

⁸⁸ Qur'an: Al-Isra (The Night journey) : 29

⁸⁹ Qur'an: Al-Isra (The Night Journey) : 31-37

These verses which are quoted from Surat Al-Isra control the improper spending personality to avoid putting one's self into a destitute situation, due to profligacy. One's method of extreme payment, extreme consumption, and exploitation can lead a society to a miserable end at each of individual, family, community, and countrywide levels. Thus, the verse calls to a moderate and intermediate approach of paying, spending, consuming, and exploiting. On the other hand, it prohibits stinginess and meanness. Then it recommends the strength of wills that control people's relationship to each other as follows:

1. Do not make your hand tied to your neck, miserliness
2. Do not make your hand spread out all the rugs, extravagance
3. Do not kill your children for fear of poverty, for Allah, the Omnipotent, guarantees your livelihoods
4. 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.
5. Do not kill any human soul unjustly and aggressively, except in accordance with the law, and what a court decides is enough to be punitive.
6. The murdered person's guardian, or closest of kin, was given by Allah the right of authority to decide upon the case, but they should not exceed the limit of rights in their revenging process
7. Fulfill the covenants/promises
8. Be fair and just in your scaling when buying and when selling, and never take people's rights
9. Never report or spread any information of which you are not sure or do not know
10. Never demonstrate pride and arrogance in front of the people

Allah says:

1. "O my dear son! Establish prayer, engage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely, this is a resolve to aspire to. And do not turn your nose up to people and do not walk pride fully upon the earth. Surely, Allah does not like whoever is arrogant, boastful. Be moderate in your

pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys⁹⁰

2. "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 mindful⁹¹
3. "Do not come near incidences, openly or secretly, Do not take human life as Allah made it sacred, except with legal rights. This is what Allah Has commanded you, so perhaps you will understand⁹²"
4. "O, believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would anyone of you like to eat the flesh of their dead brothers? You would despise that. And be lawful to Allah. Surely, Allah is the Acceptor of Repentance, Most Merciful⁹³"
5. "Indeed, Allah commands you to return trusts to their rightful owners, and when you judge people judge with fairness. What a noble commandment from Allah to you. Surely, Allah is All-Hearing, All-Seeing⁹⁴."

In the above verses, there are guidelines for the completion of the appropriate manners, which are:

- ❖ To be patient and satisfied with tragedies by believing the pre-destination, while being optimistic by expecting rewards from Allah.
- ❖ To avoid being arrogant over other creatures and being haughty⁹⁵.
- ❖ To avoid thinking negatively about others by having the wrong perceptions of them.
- ❖ To strive in committing to avoid walking with a pompous attitude in the public streets, and not talking loudly during conversations and discussions.

⁹⁰ Qur'an: Luqman : 17-19

⁹¹ Qur'an: An-Nahl (The Bees) : 90

⁹² Qur'an: Al-An'am (Cattle) : 151

⁹³ Qur'an: Al-Hujurat (The Private Quarters) : 12

⁹⁴ Qur'an: An-Nisa (Women) : 58

⁹⁵ In the Qur'an as an Arabic language, the term "Sa'ir" was expressed to define "haughty". In a metaphorical way, Sa'ir means being an arrogant may go as the camel does when stroking or elevating its neck and cheek up.

- ❖ To consider and respect people's circumstances and make excuses for them when they engage in mistreatment.
- ❖ Not to talk about people's secrets by searching and exposing their shame and violating their privacy.
- ❖ To avoid backbiting people, including reminding others of what they dislike. The Divine Rhetoric portrayed this kind of action and behavior in a manner that alienates people from souls. Backbiting is prohibited due to the severity and danger it may spread into people's hearts and the negative impact it may leave behind.
- ❖ To create and perform trusts to the people, no matter how long it may take.
- ❖ To become just and maintain impartiality between the litigants when making a judgment.

Examples and verses regarding the encouragement of the Muslim behaviour's improvement and the Noble Qur'anic Ethics are obvious, but there are two Questions:

1. Where are the Muslims of those morals and behavior that Allah, the Almighty, has commanded us to follow in order to build civilized, compassionate, lively, lovely, and cooperative societies with their righteous deeds?
2. How did morality fall from the pillars of Islam, which is based on the Divine Rhetoric to common and wide immorality?

It seems that such morality was overwhelmed by an integrated approach for human interests. This is what made the socio-ethics and morality an issue of obscurity and unawareness. It was supposed to be a perfect insight, which is to be the most important foundation in human education. It prepares a rightly good person who participates in building a cooperative society. That society would dwell in an environment that is full of open love and peace, where all the members of that community enjoy security, prosperity, and stability.

Muslims must restore the noble Qur'anic values to participate with all of humanity in the advancement of building a real society and contributing to world development. That society must be based on virtue and civilized culture to protect human rights in life and freedom

of faith. They need to obtain their rights to seek sustenance and a decent living.

Immorality was caused by deserting and undermining the Qur'an. That was the beginning of a great disaster in our nation. As we see, today, our mosques are full of worshipers, millions perform Hajj and Umrah per season, zakat payment is competed over, and fasting seems substantially practiced. Despite all these categories of worship being practiced, we still observe large frequencies of distractive activities such as fraud, corruption, theft, infighting, and civil wars among the current Muslims. There, we see an environment that welcomes immorality and behavioral degradation. Having made fallacy on the pillars of Islam by restraining them merely within five pillars is what brought us in this quandary.

Yes, we will be seeing this phenomenon if the launched introductory rule of the pillars of Islam remains reduced to merely religious rituals. We may see more than the existing problems if we insist on not reviewing the matter and correcting it according to the Divine discourse in the Holy Qur'an, in which no invalidation comes before and after it.

If we contemplate on 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 Qur'anic ethics, and the norms of worship are the only means that bring us to complete monotheism. This monotheism leads to moral transcendence and purification of one's soul and all forms of inner cleansing.

Performing Prayer: Prayer prevents its performer to engage in any form of illicit, immorality, indecency, impurity, antisocial, assault, unethical, and offensive activities. It also prevents them from taking people's belongings unlawfully and eating others' money or food without permission. Likewise, it prevents them from failing to comply with personal oaths and causal promises/appointments that are taken. On the other hand, it trains them to refrain from backbiting, spreading false information, seeking approaches of misconduct, transgressing or trespassing against peoples' rights, and coordinating or partaking in criminal activities.

The payment of the Zakat Alms: Zakat is important in helping the poor and the needy. It reduces both the psychological and physical barriers between the rich and the poor. Bridging the gap, it facilitates how one should deal with others by mercy and charity. This protects societies from theft, fraud, and financial corruption, while it cleanses oneself from scarcity. Zakat is considered as a worship article that Allah, the Almighty, has consistently and constantly commanded and associated with the prayer. Allah says: “Do not mix the truth with falsehood, or knowingly conceal the truth.

Establish the prayers, give charity - zakat, and bow down with those who bow down in worship⁹⁶”

With a commitment to obedience to Allah, a person will achieve this with the certainty that Allah will compensate him for the effort he spent. His confidence in the promise of Allah will be confirmed by Allah. Indeed, what is in Allah’s possession of wealth never ends. This is how the zakat payment cleanses the hearts and minds from fear of a reduction in wealth or bankruptcy. The payer of zakat believes that Allah who has initially provided him or her with wealth will not abandon him or her in the future but is there to provide him or her with more and more provisions.

Performing the Pilgrimage (Hajj): The pilgrimage is conducted to the sacred house of Allah, the Ka’ba, the first house erected for the sole worship, and remembrance of Allah during the Hajj, all people view themselves as equal brothers and sisters wearing a uniform. During the Hajj, all Hajjis (Hajj performers) are equal in their manner of dress, accommodation, and they all walk together, shoulder to shoulder as they go to the various sites, performing their pilgrimage.

The differences between people are dissolved when the king and the commoner are equal, the rich and the poor are equal, the strong and the weak are equal, and all their necks and faces are directing at the sky to beg Allah. Everyone calls to say: “Allah be with you; Allah is for you, and Allah is greater than whatever we fear and whatever we take precautionary measures in their face. There is none practically

⁹⁶ Qur’an: Al-Baqara (The Cow) : 43

great but Allah, none is rich but Allah and none is a king except the Omnipresent, Omnipotent.

The Hajj which is conducted in the House of Allah is aimed at increasing the friendship and acquaintance between Muslims in order to increase the interests and benefits between them. Allah says: "So that they may witness the benefits of which are made available here for them, and pronounce the name of Allah over the cattle which We have provided as food for them, on the appointed days: eat then of their meat yourselves and feed the indigent having a very hard time⁹⁷".

Hajj is a religious journey that displays practical performance in communication and acquaintance between people. The Hajji expiates the impurities and sins that he or she has accumulated and suffered in the past. Allah forgives the sins that they have committed, with the hope that their repentance and concerns are accepted. After the performers return from the Hajj or Umrah to their homeland, they realize that they must review their deeds and accounts going forward. Then, they confirm their continued connection with Allah in their worship and deeds. After their personal interpretation, they return to their senses and realize the true reason behind their creation.

Having realized all that, the Hajj performer pulls positive energy from his Lord, and so elevates himself by returning to Allah. That is how he returns to his homeland with increased faith and realization of life's value. He would realize that life is just vanity, then, he would seek all means possible to correct his life by employing the first means of behavioral change. Having an amended and improved behavior, the Hajji would live in a happy, reassured, and satisfied life with the wealth and health that Allah endowed to him as his share in life.

Fasting: As for fasting in the month of Ramadan, it contains several values of which are the following:

- ❖ Fasting is one of the primary obligations given to us by Allah
- ❖ The nature of fasting demonstrates how a fasting person sincerely obeys Allah

⁹⁷ Qur'an: Al-Hajj (The Pilgrimage) : 28

- ❖ It is to train the fasting individual in controlling their physical and emotional desires
- ❖ It prevents one from engaging in any inappropriate desires throughout their life
- ❖ It stops whatever is or may interrupt one's way of worshiping Allah alone
- ❖ It displays good morals
- ❖ It trains a fasting person to be tolerant with the rest of the people
- ❖ It teaches the fasting person how to remain benevolent towards people
- ❖ It distances people from idle and vain talks.

The fasting person does not condemn and or criticize Allah's creations and creatures, nor does he or she unlawfully eat people's wealth. Instead, they demonstrate the sincerity and fulfillment of their covenants and contracts. Subsequently, they do not attack people either by tongue or by hand. Fasting helps a person to avoid gossip by cleansing their souls and uplifting them up to higher levels. This makes them of the true "servants of the Most Merciful" – Allah. That is how Allah guides them to the straight path by ensuring them to good conduct so that they become devoted to performing good deeds.

All rituals and acts of worship are meant to facilitate these moral purposes because Islam is centered on a high ethical platform as instructed and called for by the Qur'an. These are exactly the religious principles of morality and ethics which Allah has sent with, and adopted by, all the Messengers from the first (Adam) to the last (Muhammad PBUH), the seal and the last of the Messengers.

Therefore, there is no text in the Qur'an, in which Allah says that He sent His messenger to mankind merely to establish prayer, zakat, fasting, and Hajj within their limited physical performances. These are not the purposes of the Creator (Glory Be to Him) behind the creation of humans. Rather, these are signs of obligations, which are not required to be performed plainly. They were obligated to bring in other requirements, which are based on two central objectives:

1. The realization of being worshipers of Allah
2. The development of the earth's architecture by benefiting the available natural resources and manpower with knowledge.

Therefore, Allah sent the Apostles and sent down His Books with them, so that people can take part in all the good deeds, virtues, and principles that are required to elevate human morals. Otherwise, they may spread corruption across the earth, including to attack people and shed their blood. Allah wants generations to smoothly succeed each other and to build the land in the right way in its architecture. By understanding and acting upon this purpose, they have fulfilled their obligations and behaved decently by performing their trusts. Being trustworthy leads people to obtain happiness in this world and the Hereafter.

Hence, in the Holy Qur'an, all these acts of worship were meant to lead worshipers to goals greater than ritual worship. For instance, praying in the Qur'anic concept is a vehicle or means, which should be used for what is higher than it. Allah says:

1. "And seek help through patience and prayer. Indeed, it is a burden except for the humble ones⁹⁸". Similarly, fasting is just a connecting breach which leads to a higher objective called piety.
2. "Our believers! Fasting is prescribed for you as it was prescribed for those before you, so that you may become pious⁹⁹". Here, the objective of fasting is to gain piety.
3. "O! mankind! Worship your Lord Who created you and created those who came before you. By doing this you may become pious¹⁰⁰"

The objective is to perform all the worship responsibilities as Allah has ordained and to fear the torment on the Reckoning Day. This prevents people from committing any crime (and or sin) and to refrain from causing any harm. As it also prevents them from antagonism

⁹⁸ Qur'an: Al-Baqara (The Cow) : 45

⁹⁹ Qur'an: Al-Baqara (The Cow) : 183

¹⁰⁰ Qur'an: Al-Baqara (The Cow) : 21

and oppression by taking them far from any kind of violence and corruption. On the other hand, it takes them close to Allah as they read and follow the Qur'an. The more they reflect on Allah's verses in-depth and then follow Allah's commandments, be they prohibitions or permissions, the more they are closer to Allah. Allah says: "And cooperate with one another in righteousness and piety, but do not cooperate in iniquity and transgression¹⁰¹"

According to Allah's commandment, piety is the performance of the norms concerning activities of worship and forbearances to be conscious on the Day of Reckoning. Being a pious servant prevents the worshiper from:

1. Committing any kind of sin, crime, illegal, and illicit activity
2. Doing any form of harm, assault, and aggression against others and ones' self too.
3. Committing any acts of injustice and oppression against others, but instead to distance one's self from such wrongdoings
4. It brings them close to Allah as they recite the Qur'an and contemplate on Allah's verses, and
5. It simplifies the message for the believers and maintains their obedience to Allah's commandments by refraining from what is forbidden while practicing and enjoining what is permitted or recommended by Allah. The Almighty says: "And cooperate one another in righteousness and piety, but do not cooperate in iniquity and transgression¹⁰²"

In addition to that, Allah commands His believer to:

- ❖ Be the expander of the acts of charity and cooperate in all means of good
- ❖ Be a reconciler between people when conflict arises
- ❖ Be interdependent in helping the needy and lifting harm from the oppressed,

¹⁰¹ Qur'an: Al-Ma'idah (The Spread Table) : 2

¹⁰² Qur'an: Al-Ma'idah (The Spread Table) : 2

- ❖ Be certain to stay away from helping the oppressors and aggressors
- ❖ Be helpful to the aggrieved by pursuing justice and defending human rights

Today's Muslim society was afflicted with some unpopular jurists who have already deceived them. The jurists derive their jurisprudential conclusions from accounts that support distraction and diverting people from the Divine discourse. These accounts teach them to limit the pillars of worship, while replacing the Divine worship, which is easy to apply, with difficulty and complicated customary laws. They distracted people from the higher goals and objectives of Islam. Worship does not need any extreme effort and self-struggle to be adapted. In the morals and noble virtues of the Qur'an, there is no prevention and restricting pre-requisite training to engage in worship. Allah commanded Muslims, to their utmost, to adhere to Allah's commandments in their dealings and behaviors.

In all cases, righteous intentions and good objectives are what Allah wants from us. That was supposed to be our goal. However, we have perceived that the campaigns targeting the nation intellectually and ideologically are narratives, which originated mostly from hypocrites. These narrations were fabricated to stand against this golden objective, in order to prevent the nation from arising to flourish and progress.

Muslims were wrongly directed to engage in, and badly rely on, a spiral of debates and philosophies, which are mainly imported from external foreign nations.

The falsified narrations created the dissection of the Muslims into various Shiites (rival sects), cults, groups, and parties. Then, they intensified constant fights among Muslims.

Muslims have forgotten about mercy and a harmony-based lifestyle. While, in the Qur'an, we read that Allah sent the Prophet as a mercy to the entirety of mankind as universal guidance, mercy, unity, and love. Allah says: (We have sent you, O Prophet only as a mercy for the whole world¹⁰³). Hitherto, we do not see this mercy among Muslims.

¹⁰³ Qur'an: Al-Anbiya (The Prophets) : 107

We also read Qur'an as:

1. "We have indeed made the Qur'an very easy to understand and remember, but is there any who would take admonition?¹⁰⁴"
2. "Surely, those who recite the Book of Allah, establish prayers, spend out of what We have given them, secretly and openly, hoping for imperishable gain¹⁰⁵"

Then, we see Muslims reciting the Qur'an but not considering the wisdom and advice that it contains. Moreover, we see them not thinking about the creation of the heavens and the earth. They cannot even think about how to derive the necessary legislations from the heavenly verses to control human lives and ecosystems. Yet, they are aware of the usage of heavenly verses and their requirements, since these laws are used to regulate the life of Islamic societies with legislation to improve the behavior and quality of life for its members. This is because the mobilization of fabricated accounts and the fatwas of the scholars who were used, like puppets, by the sultans, have caused confusion in the understanding of Muslims on the five pillars of Islam.

If we want to comprehensively realize how the message of Islam was before its current manmade changes, then we must return to the first source of Islam – the Qur'an. This is an urgent requirement before these changes and shortenings, which have already occurred, are being disseminated further. Going back to the origin of Islam, we can become stuck to what the Messenger of Allah – peace and blessings be upon him – taught his companions about the wisdom and intention of the verses of the Noble Qur'an. That is the wisdom, which guides us to follow the Divine approach to the religion of Islam. Let us fully stand on the purposes of the pillars of Islam, whose main objectives are ultimately morals, justice, mercy, freedom, peace, virtue, and the prohibition of corruption on earth. We should cease this current shorthanded version because it has no vision. We need to follow the original revelation which has been advocated by the invitations of all the prophets throughout the various eras.

¹⁰⁴ Qur'an: Al-Qamar (The Moon) : 17

¹⁰⁵ Qur'an: Fatir (The Originator) : 29

The messages came to confirm that Allah has created man in the form of supremacy and a highly raised status. He has chosen us from the rest of His creatures that are scattered across the earth. Allah says: “Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them for above many of our Creatures¹⁰⁶”

Allah has honored mankind by making all the wealth on and inside the earth to be harnessed and subservient for them. Allah is the one who created all living things on this earth with acquaintance and knowledge. Mankind is the only one whom Allah taught all names of the living and non-living things on the earth, and its upper spheres, since the creation of the first man (Adam). The purpose was for mankind to employ Allah’s blessings for the benefits and interests of the people.

As a vicegerent, mankind must manage the earth and whatever is in it by fulfilling the requirements of a decent life. Allah says: “Allah is the one Who subjected the sea for you so that ships may sail upon it by His command, and that you may seek His bounty, and that perhaps you will be grateful. Allah also subjected for you whatever is in the heavens and whatever is on the earth – all by His grace. Surely, in this, there are signs for people who reflect¹⁰⁷”.

All these blessings and provisions require the human being to research, think, and study to acquire knowledge on the greatness of the Creator in the laws of the universe. Then, in addition to the knowledge that they gained through their own research people may gain more faith in their absolute ability. By using the results of their scientific research people are taught and required to exploit natural resources for their benefits. In the verse above, Allah commanded us to be thankful to Him as we benefit from varieties of foods, drinks, amusements, amenities, and other enjoyments in this world. Being appreciated, Allah will continue the preservation of those blessings, and carrying out their duties to benefit all people. This will accommodate the sustainability of providing generous character for the people who are in pursuit of virtue-based love, mercy, justice, peace, cooperation, chastity, and charity.

¹⁰⁶ Qur’an: Al-Isra (The Night Journey) : 70

¹⁰⁷ Qur’an: Al-Jathiyah (The Kneeling) : 12-13

Can people develop and improve the reconstruction of the land, and invest the wealth that is in it, while they are in conflict, fighting, injustice, envy, pride, and perpetual struggle? The answer is no. For this reason, the Divine commandment came to order people to cooperate with one another in righteousness and piety and not to cooperate in sin and transgression. Remember the best among the people in the sight of Allah are those who are the most lawful to Allah, and those are the ones whom Allah accepts their deeds and acts. Allah says: “Absolutely, those who honor their trusts and shun evil – surely, Allah loves those who are mindful of Him¹⁰⁸”

As for those who abandoned Allah’s orders and followed Satan, the Satan pushes them into injustice, wrongdoing, committing crimes, and consuming people’s money in vain. On the judgment Day, their transgressions will earn them demerit with Allah, which will be a great torment. While Allah, the Almighty, orders people to do charity, cooperation, mercy, justice, and peace, they will achieve a peaceful life and lasting tranquility, provided they follow Allah’s instructions.

Therefore, in a definite assertion, we can compare two persons: One is a Muslim Jurist or an Islamic preacher who is a tyrant, liar, falsifier, or unjust. The other is a non-Muslim who achieves the qualities of piety and good treatment with the people and stops harm and aggression. No doubt, the latter is closer to Allah than the former.

To proclaim being lawful to Allah, and yet not being afraid of His punishment on the day of reckoning is a matter of ridiculing to Allah. Therefore, unjust Muslims will be shocked in the Day of judgment and will display regret. Allah says: “If only you could visualize when the criminals will lower their heads (ashamed and humiliated) before their Lord saying: ‘Our Lord! we have seen and we have heard; please send us back, and we will do good deeds, we are now convinced’. Then, when Allah, the Almighty, is ordering them to read their record book by saying to them: “Read your book, you alone are sufficient this Day to take account of yourself¹⁰⁹”

¹⁰⁸ Qur’an: Ali-Imran (The Family of Imran) : 76

¹⁰⁹ Qur’an: Al-Isra (The Night Journey) : 14

By reading his book, in the Day of judgment, the unjust Muslim will shockingly find his book losing the balance as his sins outweigh his good deeds. Then, he will realize that he did not perform good deeds in his lifetime so that he deserved to be punished. Consider the statement in the above verse in which Allah says: (We will do good) and did not say (we know).

The reason is that the deadly calamity is not in knowledge but in action. That is not simply ignorance but pretty aggression, injustice, lying, cheating, and wasting trust. Rather, it should be in good deeds with mercy, justice and charity for a person to adhere to the correct conduct that the Holy Qur'an calls for Allah says: "Who is better in speech than the one who calls towards Allah, does good deeds and says: "I am a Muslim". Good deeds are not equal to the evil ones. Repel other's 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. But none will attain this quality except those who patiently endure, and none will attain this quality except those who are truly fortunate¹¹⁰"

What has been incorrectly believed is that the pillars of Islam are five and are the set of acts of worship and rituals that Muslims perform. They are, in fact, a leading vessel to uplifting human behaviors through a set of noble morals and principles. Truth, honesty, justice, security, and mercy are the set of morals commanded by Allah through all the prophets and among the various nations. These are the sources of supreme human values. They do not differ or change from one prophet to another or from one nation to another.

Indeed, Islam is a combination of the morals and principles contained in the Noble Qur'an. It is determined in the orders of Allah, the Almighty, and His intentions for people to reach the fulfillment of Allah's aspirations in His verses. Therefore, a person can enjoy life in this world and live safely with various human societies as Allah says:

1. "Verily, this is My way, the Right way, therefore, follow it and do not follow other ways, for they will lead you away from My way. That is what I enjoined on you so that you may become righteous"¹¹¹

¹¹⁰ Qur'an: Fussilat (Verses Perfectly Explained) : 33

¹¹¹ Qur'an: Al-An'am (Cattle) : 153

2. "This is but a part of the wisdom which your Lord has revealed to you. Do not associate with Allah other deities, lest you should be cast into Hell, blameworthy, rejected¹¹²"
3. "Whatever pleasure you have been given is nothing but a provision for the transitory life of this world, better and everlasting is the reward which Allah has for those who believe and put their trust in their Lord. Blessed are those who avoid major sins, shameful deeds, forgive even when they are angry, answer the call of their Lord, establish prayer, conduct their affairs with mutual consultation, donate from the sustenance which We have provided for them, and enforce justice when wronged. The reward of an evil deed is its equivalent, an injury is an injury proportionate to it, but whoever pardons and seeks reconciliation, then, their reward is with Allah; He certainly does not like the wrongdoers. Those who take revenge when wronged cannot be blamed. The blameworthy are those who oppress their fellow men and conduct themselves with wickedness and injustice in the land.

It is they who will have a painful punishment. And whoever is patient and forgives others, that would truly be from the things requiring determination. He whom Allah lets go astray has no protector after Him. You will see the wrongdoers, when they face the torment, pleading in bewilderment: 'is there any way back to the world?' You will see them brought forward to it (Hell) humbled with humiliation, stealing glances at it, and the believers will say, 'the true losers are those who lost themselves and their families on Judgment Day.' The wrongdoers will certainly be in everlasting torment¹¹³.

The above-cited verses of the Chapter. "Mutual Consultation" (Al-Shura), determine the qualities of the good and truthful Muslims as explained below:

1. To stay away from the most harmful and dangerous sins (*alkaba'ir*)
2. To overcome the causes and triggers of bad and ill-attention through self-control and tolerance by quenching anger

¹¹² Qur'an: Al-Isra (The Night Journey) : 39

¹¹³ Qur'an: Ash-Shura (Consultation) : 36-44

3. To maintain the commitment to the principle of consultation among Muslims in a form of cooperation and consciousness. This must be based on building righteousness, piety, and equality among the people in all matters pertaining to the life, security, and stability of societies.
4. To abstain from any form of crime and aggression on the ground that it is extremely prohibited.
5. To commence urging forgiveness, tolerance, positive prospect, and one to expect their good deeds' rewards from Allah, the Almighty
6. To remember the severe warning, by Allah, to those who do wrong to people from having a painful punishment.

The pillars of Islam such as prayer, zakat, fasting, and Hajj are stimulating tools that lift-up the performer's moral and emotional energy to remind them about these Divine legislations. They are the motors of the values and principles that Allah, the Almighty, has mentioned in the substantial verses cited above. Thus, every person must adhere to the word of Allah to their utmost. In that sense, they must be able to control their words and deeds to increase their efforts towards worshipping Allah and working righteously. This is the means of obtaining happiness in this world and enjoyment in the Hereafter.

Pillars of Islam

Pillars of Islam are divided into three axes or clusters:

The First Axis: Worship

A. Worship consists of:

- (1) To bear witness that there is nothing and nobody that deserves to be worshiped, but Allah alone
- (2) To believe in Allah, the Angels, the Books, the Messengers, and the Day of Judgment
- (3) To perform prayers – five times per day
- (4) To pay alms as a zakat system

- (5) To fast throughout the month of Ramadan, unless one is unable to do so, due to a health issue or on a journey
- (6) To visit the Hajj within the conditions of capability: To perform Hajj, you must be able to afford it in terms of finance, health, and security
- (7) To deeply think and contemplate on the Holy Qur'an and the Creatures of Allah

The Second Axis`

The second axis is a cluster of morals built on systematic values and ethics, of which the first is to give special respect to parents.

The Righteousness Towards One's Parents

In general, being respectful to one's parents is the greatest of works of righteousness after believing in the oneness of Allah. In many verses of the Qur'an, Allah, the Almighty, has combined parents' care with the unification of Allah and not associating anything with Allah's worship. This is a great illustration of the parents' case with that of the Almighty. Here, we cite some verses that call for righteousness and kindness to one's parents: About these commandments, Allah says:

1. "Serve Allah and not commit shirk (associate Allah with no partners), and be good and nice to your parents, relatives, orphans, the helpless, near and far neighbors who keep company with you, the travelers in need, and the slaves you own (slaves owned pre-Islam but not yet freed or owned by others). Allah does not love those who are arrogant and boastful"¹¹⁴
2. "WE have commanded people to honour their parents. Their mothers bore them in hardship and delivered them in hardship and pain. Their period of bearing and weaning him took thirty months. When he reaches the age of full strength and becomes forty years old, he says: "May Lord –Rabbi! Grant me the grace that I may thank you for the favour which You have bestowed on me and on my parents, and that I may do good deeds that we will

¹¹⁴ Qur'an: An-Nisa (Women) : 36

please You, and grant me good children. Surely, I turn to You in repentance and surely, I am one of the Muslims¹¹⁵”

3. “WE have enjoined mankind concerning their parents. His mother carries them in her womb while suffering weakness upon weakness and then weans them in two years. Give thanks to me and to your parents, and keep in mind that, to Me is your final goal. If they argue with you to commit shirk, of which you have no knowledge, then do not obey them. However, you should still treat them kindly in this world, but follow the way of that individual who has turned to Me. To Me, is your return: Then I will inform you about the reality of all that you have done¹¹⁶”.
4. And honour your parents, if one or both of them reach old age in your care, never say to them even “Uf”, nor yell at them. Rather, address them respectfully. And be humble with them out of mercy and pray such as saying: “May Lord! Be merciful to them as they raised me when I was young”¹¹⁷
5. “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 word¹¹⁸”.
6. “If they argue with you to commit shirk, of which you have no knowledge, then do not obey them. However, you should still treat them kindly in this world, but follow the way of that individual who has turned to Me. To Me, is your return: then I will inform you about the reality of all that you have done¹¹⁹”.
7. “And honour your parents, if one or both of them reach old age in your care, never say to them even “uf”, nor yell at them. Rather, address them respectfully¹²⁰.”

The reflection in the “Divine discourse” of the above-cited verses clearly indicates how important the relationship with parents is, according to Islam. Here, in this section, we cite the most outstanding contents of the “Divine discourse”. It is to remember the suffering of the mothers during each of the following stages:

¹¹⁵ Qur’an: Al-Ahqaf (The Sand Hills) : 16

¹¹⁶ Qur’an: Luqman : 14-16

¹¹⁷ Qur’an: Al-Isra (The Night Journey) : 23-24

¹¹⁸ Qur’an: Al-Isra (The Night Journey) : 28

¹¹⁹ Qur’an: Luqman : 14-16

¹²⁰ Qur’an: Al-Isra (The Night Journey) : 23

- (1) Firstly, the mother severely suffered by carrying her fetus in her womb
- (2) Secondly, the mother suffered when giving birth in her labor
- (3) Thirdly, the mother suffered by breastfeeding and raising her babies until they are weaned
- (4) Fourthly, the mother suffered by taking care of her children until they are of mature age.

With an emphasis on the importance of righteousness to parents and charity for them, it must be remembered that their obedience is not at the expense of faith by interfering with Allah's indivisible oneness and commandments. This is the only case that requires non-obedience to parents. Yet, it is still required to maintain with them the continuation of righteousness and charity. One must keep having in perpetuity a good relationship with one's parents, even if they are not believers.

Marital Relationships

The regulation of marital relations is one of the most important relationships that the "Divine discourse" emphasized. Its values were pointed out in many verses. These verses explain and ordain care and organization, which should be given to one's parents as this is the first building block of a healthy society. Among these verses are the following:

Prepare for Marriage

Allah says the following:

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 reflect¹²¹".
2. "Forbidden to your marriage are your mothers, your sisters, your daughters, your paternal and maternal aunts, your brother's

¹²¹ Qur'an: Ar-Rum (The Romans) : 21

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 merciful¹²².

3. Also forbidden are married women – except female captive in your 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-Wise¹²³”
4. “And also forbidden are married women –female captives in your possession may be exceptional. 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 marriage with their due dowry (a gift given to the bride). It is permissible to be mutually gracious regarding the set dowry. Surely, Allah is All knowing, All-Wise¹²⁴”
5. “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 injustice¹²⁵”

Husband's Responsibilities and Assignments

In the case of divorce, Allah says

1. “Let them (divorced women) live where you live during their waiting period, according to your means (financial capacity). And do not harass them to make their stay unbearable. If they are pregnant,

¹²² Qur'an: An-Nisa (Women) : 23

¹²³ Qur'an: An-Nisa (Women) : 24-25

¹²⁴ Qur'an: An-Nisa (Women) : 24-25

¹²⁵ Qur'an: An-Nisa (Women) : 3

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 any soul beyond what He has given it. After hardship, Allah will bring about ease¹²⁶”.

2. “Divorced mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing of their child. The child’s father will provide reasonable maintenance and clothing for the mother during that period (as he would provide to his child). No one will be charged more than what they can bear. No mother or father should be made to suffer for their child. The father’s heirs are under the same obligation. But if both sides decide – after mutual consultation and consent – to wean a child, then there is no blame on them¹²⁷”
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 heir 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 caretakers of women¹²⁸, as men have been provisioned by Allah over¹²⁹ women and tasked with supporting them financially. And righteous women are devotedly 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 it on, do not share their beds with them, but if they still persist, then discipline them gently. However, if they change their ways do not be unjust to them. Surely, Allah is Most High, All Great¹³⁰”

¹²⁶ Qur’an: At-Talaq (Divorce) : 6-7

¹²⁷ Qur’an: Al-Baqara (The Cow) : 233

¹²⁸ Based on their biological differences, men can do certain things that may not be easy for women and vice versa. Thus, the two genders need to take care of each other by respecting what is convenient for each

¹²⁹

¹³⁰ Qur’an: An-Nisa (Women) : 32-34

In the above verses, “Divine discourse” shows a set of legislations that regulate the process of completing marriage in the optimal legal form. That is the foundation on which family institutions must be built and based on for each of the spouses to fulfill their role. To fulfill their duties and take their rights, without excess or abandonment, let us review a summary of the most outstanding readings that came in the verses of orders and intentions:

First, the belief that the primary foundations of marital life are “affection and mercy”. This is what Allah, the Almighty, has deposited between the spouses from the beginning, and they must stand firmly on this divine gift. Then the “Divine discourse” indicates the area within which the applicant for marriage must move when starting to choose a spouse. Allah, the Almighty, has set a circle of those of women who are forbidden from marriage. Anyone who understands the verse finds that those included in the prohibition are within one circle or box. Those social groups are those who deny human instinct in general or are associate with them. They do not go out of the circle of three categories of women:

1. One’s mother and those in her ruling category¹³¹
2. One’s sister and those in her ruling category¹³²
3. One’s daughter and those in her ruling category¹³³

These groups are, at most, not more than a category of ten or twenty. This circle of prohibited women from marriage is being clarified in Allah’s statement: (Lawful to you are all beyond these) in the pre-cited verse. That means every woman outside this narrow box is permitted to get married by any man who does not fall under the same category, and that includes any woman in the land without any other exception. The Divine discourse shows that the criterion to choose a partner is based on faith. Therefore:

- (1) Those who cannot marry the prestigious believers, who are immunized, can choose from the Muslim faithful girls who are

¹³¹ such as grandmother, maternal aunt, stepmother, and foster mother

¹³² such as grandmother, maternal aunt, stepmother, and foster mother

¹³³ such as granddaughter – either from one’s son or daughter, foster sister.

under slavery or captive. This, of course, refers to the time of slavery and slave-hood.

- (2) The divorced or widowed woman's waiting period must be observed and respected by neither marrying her nor kicking her out of the house until after her allocated period of four months has ended.
- (3) Polygamy in marriage is permissible, but within the tight condition of fairness, a condition that the Divine rhetoric affirms how difficult it is.
- (4) Spending on the wife according to the husband's financial capacity.
- (5) Caring for the wife and spending on her during her pregnancy and breastfeeding. This should not be restricted to during her ideal maternity mission.
- (6) The wife should not distress the husband with his son or daughter.
- (7) The degree of stewardship that Allah, the Almighty, granted to the husband means administrative responsibility and it is not a preference for one creature over another. It is rather for the nature and qualifications of men, and it is, in fact, a commission rather than an honor.
- (8) Each of the two genders must be patient and accept what Allah has given to them, and the kind of gender their Creator selected for them as well as the type of marriage given to them. They should not attempt to seek what Allah has given to another.

In Case of Domestic Disagreement

Allah says:

- a. "If you desire to marry another woman in place of the one you already have, and you have given the former even a stack of gold as a dowry form of gift do not take any of it back. Would you take it unjustly and very sinfully? And how could you take it back after having enjoyed each other intimately, and have taken a firm marriage commitment from each other?¹³⁴"

¹³⁴ Qur'an: An-Nisa (Women) : 20

- b. "When you divorce women and they have almost reached the end of their waiting period, either retain them honorably or let them go honorably¹³⁵".
- c. "The pronouncement of revocable divorce is only allowed twice; then she should be allowed to stay with honour or let go with kindness and in a good manner. It is not lawful for you (the husbands) to take anything back which you have given them (the wives), except when both parties fear that they may not be able to follow the limits set by Allah; then if you fear that they both will not be able to keep the limits of Allah, there is no blame, if, by mutual agreement, the wife compensates the husband to obtain a divorce. These are the boundaries set by Allah; do not transgress them, and those who transgress the boundaries of Allah are the wrongdoers¹³⁶".
- d. "O, believers! it is not lawful for you to consider women as a part of your inheritance and retain them against their will in order that you may force them to give up (return) some of the dowry you have given them unless they are found guilty of proven fornication. Treat them fairly with kindness even if you dislike them. It is quite possible that you dislike something in which Allah turns to a great blessing and good¹³⁷".
- e. "And how could you take it back after having enjoyed each other intimately and she has taken from you a firm marriage commitment?¹³⁸
- f. "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 of the good doers¹³⁹".
- g. "And if you divorce them before consummating the marriage but after the fixation on dowry, give them half of their dowry, unless the woman graciously wants to waive it or the one in whose hand is the marriage tie forgoes, the man graciously pays it in full. To

¹³⁵ Qur'an: An-Nisa (The Cow) : 231

¹³⁶ Qur'an: Al-Baqara (The Cow) : 229

¹³⁷ Qur'an: An-Nisa (Women) : 19

¹³⁸ Qur'an: At-Talaq (Divorce) : 20

¹³⁹ Qur'an: Al-Baqara (The Cow) : 236

forgo and give full dowry is closer to piety. Do not forget to show kindness to each other, surely Allah observes your actions¹⁴⁰”

- h. “. . . 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 wisdom¹⁴¹”
- i. “If you fear a breach of marriage between a man and his wife, appoint one arbiter from his family and another from her family. If they wish to reconcile, Allah will create a way of reconciliation between them. Allah is the Knowledgeable, Aware¹⁴²”.

In the verses above, the Divine discourse shows how to react in the event of a dispute. This is a normal matter, but even the dispute has laws that regulate it so that the household may not turn into a battlefield. Here, are a set of recommendations to control the marital dispute. First, is taking an initiative to reconcile the differences between the spouses and give them an opportunity to correct their path. Having in mind that the most hated thing to Allah is divorce, the matter should be dealt with strictly. By assigning the judges, Allah, the Almighty, may reconcile them by bringing their hearts together. In the event of marriage or dichotomy, good treatment, as a common ground, must be predominant in the relationship.

- (1) It is not permissible for the husband to take back any from the provisions and rights that he gave to his wife during the marriage.
- (2) It is not permissible for him to pressure or restrict his wife to the extent of forcing her to give up her rights in exchange for a divorce.
- (3) Not to forget the credit and tendency between the spouses.
- (4) Severe warning against “taking Allah’s signs as a joke”.

Here, there are verses showing the limits of permissible issues versus the forbidden issues in marital relations.

¹⁴⁰ Qur’an: Al-Baqara (The Cow) : 237

¹⁴¹ Qur’an: Al-Baqara (The Cow) : 231

¹⁴² Qur’an: An-Nisa (Women) : 35

(7) Divorce can only take place after the husband and wife agree upon confirmation of the Divine rule in Allah’s statements as: “And if they divorced, then Allah is a knowledgeable hearing¹⁴³”

(8) “If they want separation from their consent and consultation, then there is no blame on them¹⁴⁴”

In the marital relationship, these two verses do not give either member of the couple a separate ending – final say – during the consultation and agreement regarding how to raise and nurse the children after the divorce.

The Rights of the Orphans

1. “Give orphans their wealth when they reach maturity and do not exchange your worthless possessions for their valuables, nor clear them by mixing their wealth with your own. For this would indeed be a great sin¹⁴⁵”.
2. “Do not entrust the incapable among your dependents with your wealth which Allah has made a means of support for you – but feed and clothe them from it, and speak to them kindly¹⁴⁶”
3. “Test the competence of the orphans until they reach marriageable age. Then if you feel they are capable of sound judgment, return their wealth, and do not consume it wastefully and hastily before they grow up. If the guardian is well-off, they should not take compensation, 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 Reckoner¹⁴⁷”
4. “And do not come near the wealth of the orphan – unless intending to enhance it – until they attain maturity. And give them full measure and weight with justice. We never require any soul

¹⁴³ Qur’an: Al-Baqara (The Cow) : 227

¹⁴⁴ Qur’an: Al-Baqara (The Cow) : 233

¹⁴⁵ Qur’an: An-Nisa (Women) : 2

¹⁴⁶ Qur’an: An-Nisa (Women) : 5

¹⁴⁷ Qur’an: An-Nisa (Women) : 6

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 Allah has commanded you, so perhaps you will be mindful¹⁴⁸”.

The “Divine discourse” warns against offending orphans and depriving the rights of an orphan. These warnings are considered as a part of the most severe warnings mentioned in the Holy Qur’an. The below stated three strict orders were given to the individual who sponsored or took the orphan’s responsibilities as a guardian:

1. The guardian must take care of the orphans’ wealth by not wasting it, not neglecting it, and not spending on it according to his or her interest.
2. The guardian must not mix the orphans’ wealth with theirs, and not replace it with their malignant wealth with the orphans’ good one.
3. The guardian must wait until the orphan reaches his or her full intelligence and then pays them their property/money.

Regulation on Inheritance

1. “For men, there is a share in what their parents and their near relatives leave, and for women, there is a share in what their parents and close relatives leave, whether it is little or much. These are obligatory shares¹⁴⁹”
2. “If “non-inheriting” relatives orphans or needy are present at the time of distribution of an inheritance, give them something out of it, and speak to them kind words¹⁵⁰”
3. “In regard to inheritance”, Allah commands you regarding your children: the share of the male will be twice that of the female. If you leave only two or more females, their share is two-thirds of the estate. But if there is only one female, her share will be one half of the estate. Each parent is entitled to get one-sixth of the estate. But of the deceased left no children and

¹⁴⁸ Qur’an: Al-An’am (Cattle) : 152

¹⁴⁹ Qur’an: An-Nisa (Women) : 7

¹⁵⁰ Qur’an: An-Nisa (Women) : 8

the parents are the only heirs, the mother shall get one third of the estate, but if the deceased left brothers or sisters, then the mother will get one sixth of it after fulfilling the terms of any bequest and the payment of debts. With regards to your parents and your children, you do not know who is more beneficial to you, therefore, Allah has issued this ordinance. Surely, Allah is Knowledgeable, Wise¹⁵¹”

4. “You will inherit half of what your wives leave if they are childless. But if they have children, then your share is one-fourth of the estate – after the fulfillment of the bequest and debts. And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate – after the fulfillment of the bequest and debts. And if a man or a woman leaves neither parents nor children but only a brother or a sister ‘from their mother side’, they will each inherit one-sixth, but if they are more than one, they all will share one-third of the estate – after the fulfillment of the bequest and debts without harm to the heirs. This is a commandment from Allah. And Allah is All-Knowing, Most Forbearing¹⁵²”.
5. “They ask you for a legal decision about Al-Kalalah – those who passed away and left no ascendants or descendants as heirs – Say Allah gives you His decision about Al-Kalallah, those who die without children or parents. If a man dies childless and leaves behind a sister, she will inherit one half of his estate. But if the deceased leaves male and female siblings, a male’s share will be equal to that of two females. Thus, Allah makes His commandments clear to you lest you go astray. Allah has perfect knowledge of everything¹⁵³”

The above-cited verses of the Divine rhetoric must be contemplated. They are like an “eternal constitution” upon which the personal status laws, in the whole Islamic world, are based. Thus, it is necessary for the trainee in the “Divine discourse” to observe during his learning the inheritors’ shares with precision and detail as explained by Allah:

¹⁵¹ Qur’an: An-Nisa (Women) : 11-12

¹⁵² Qur’an: An-Nisa (Women) : 11-12

¹⁵³ Qur’an: An-Nisa (Women) : 176

Those who are energetic and clever in making means to overcome the Sharia law always direct their arrows towards the aforesaid verse, which relates to the proportions of the inheritance distributed to the inheritors. They often focus on the phrase (the share of the male will be twice that of the female), given that it establishes the preference of the male over the female. However, they overlook – but rather neglect – the truth of the meaning of the directive.

Allah, the Almighty, who gave man double the share given to his female sister, mandated the male in spending his share or property in other places, of which are the following:

- (1) To spend on the female as a brother who is in the position of their deceased father until she is married.
- (2) To pay the dowry to his wife and spend on her and the family.
- (3) On the other hand, Allah did not require the female to spend on anyone.
- (4) Upon her marriage, her husband is the man assigned to spend on her.
- (5) Whether she is married or not, her share in the inheritance remains pure, to be spent on whomever she wants, and nobody has the right to ask her to spend on any project.

In inheritance, the “Divine statement” included every detail of the inheritance law with the phrase “after fulfilling the terms of any bequest and the payment of debts’. This means to preserve the rights of people and absolve the deceased to meet the face of his Lord clean, and to let the trusts be fairly transferred to their owners. The Divine rule in the inheritance is applied after a person’s death. However, in his life, one is free to distribute one’s wealth equally to his children, male and female.

Spending in the Way of Allah

Allah says:

1. “O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelievers are truly the wrongdoers¹⁵⁴”
2. “Those who spend their wealth in the case of Allah, and do not follow their charity with reminders of o0f their generosity or hurtful words – they will get their reward from their Lord, and there will be no fear for them nor will they grieve¹⁵⁵”
3. “O believers! Donate from the best of what you earned and of what We have provided for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes, and know that Allah is self-Sufficient, Praiseworthy¹⁵⁶”
4. “They are those who spend neither wastefully nor stingily, but moderately in between¹⁵⁷”
5. “And why should you not spend in the cause of Allah, while Allah is the sole inheritor of the heavens and the earth? Those of you who donated and fought before the victory are unparalleled. They are far greater in rank than those who donated and fought afterwards. Yet Allah has promised each a fine reward. And Allah is All-Aware of what you do¹⁵⁸”
6. “If you lend Allah (spend in the cause of Allah) a good loan, He will multiply it for you and forgive you. For Allah is Most Appreciative, Most Forbearing¹⁵⁹”
7. “Surely, those who recite the Book of Allah, establish prayer, and donate from what We have provided for them – secretly and openly – can hope for an exchange that will never fail¹⁶⁰”
8. “The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing

¹⁵⁴ Qur’an: Al-Baqara (The Cow) : 254

¹⁵⁵ Qur’an: Al-Baqara (The Cow) : 262

¹⁵⁶ Qur’an: Al-Baqara (The Cow) : 267

¹⁵⁷ Qur’an: Al-Furqan (The Standard) : 67

¹⁵⁸ Qur’an: Al-Hadid (The Iron) : 10

¹⁵⁹ Qur’an: At-Taghabun (Mutual Loss and Gain) : 17

¹⁶⁰ Qur’an: Fatir (The Originator) : 29

one hundred grains. And Allah multiplies the reward even more to whoever He wills. For Allah is All-bountiful, all-knowing¹⁶¹”

9. “O Prophet! Give glad tidings to those to the humble, whose heart tremble at the mention of Allah, who endure adversity with patience, who establish prayers and spend in charity out of what We have provided for them¹⁶²”
10. “And the example of those who donate their wealth, seeking Allah’s pressure and the believing the reward is certain, is that of a garden of a fertile hill: when heavy rainfalls, it yields up twice its normal produce. If no heavy rainfalls, a drizzle is sufficient. And Allah is All-Seeing of what you do¹⁶³”
11. “Those who spend their wealth in charity day and night, secretly and openly their reward is with their Lord, and there will be no fear, nor will they grieve¹⁶⁴”
12. “They are the ones who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves good doers¹⁶⁵”
13. “And whenever they make donation small or large or cross a valley in Allah’s cause – it is written to their credit, so that Allah may grant them the best reward for what they used to do¹⁶⁶”
14. “They are those who establish prayer and donate from what We have provided for them¹⁶⁷”
15. “They abandoned their beds, invoking their Lord with hope and fear, and donate from what We have provided for them¹⁶⁸”
16. “Who responds to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them¹⁶⁹”
17. “Who will lend Allah (spend in the cause of Allah) a good loan and Allah will multiply many times over? It is Allah alone who

¹⁶¹ Qur’an: Al-Baqara (The Cow) : 261

¹⁶² Qur’an: Al-Hajj (The Pilgrimage) : 35

¹⁶³ Qur’an: Al-Baqara (The Cow) : 265

¹⁶⁴ Qur’an: Al-Baqara (The Cow) : 274

¹⁶⁵ Qur’an: Ali-Imran (The Family of Imran) : 134

¹⁶⁶ Qur’an: At-Tawbah (The Repentance) : 121

¹⁶⁷ Qur’an: Al-Anfal (The Spoils of War) : 3

¹⁶⁸ Qur’an: As-Sajdah (The Prostration) : 16

¹⁶⁹ Qur’an: Ash-Shura (Consultation) : 38

decreases and increases wealth. And to Him you will all be returned¹⁷⁰”

18. “Who is it that will lend Allah (spend in the cause of Allah) a good loan, and Allah will multiply many times over for them and they will have an honourable reward¹⁷¹”
19. “Indeed, those men and women who give in charity and lend Allah (spend in the cause of Allah) a good loan will have it multiplied for them many times, and they will have an honourable reward¹⁷²”
20. “Surely, your Lord knows that you O Prophet stand in prayer for nearly two-thirds of the night, or sometimes half of it, or a third, as do some of those with you. Allah alone keeps a precise measure of the day and night. He knows your believers are unable to endure this and has turned to you in mercy. So, recite in prayer whatever you can from the Qur’an. He knows that some of you will be sick, some will be traveling throughout the land seeking Allah’s bounty, and some fighting in the cause of Allah. So, recite whatever you can from it, and continue to perform regular prayers, pay alms-tax, and lend to Allah a good loan. Whatever good you send for yourselves; you will find it with Allah for better and more rewarding and seek Allah’s forgiveness. Surely, Allah is All-forgiving, Most Merciful¹⁷³”
21. “Whatever charities you give or vows you make are surely known to Allah. And wrongdoers will have no helpers¹⁷⁴”
22. “To give charity publicly is good, but to the poor privately is better for you, and will absolve you of your sins. And Allah is All-Aware of what you are doing¹⁷⁵”
23. “You are not responsible for people’s guidance O Prophet! It is Allah Who guides whoever He wills. Whatever you believers spend in charity; it is for your own good – as long as you do seek the pleasure of Allah. Whatever you donate will be paid back to you in full, and you will not be wronged¹⁷⁶”

¹⁷⁰ Qur’an: Al-Baqara (The Cow) : 245

¹⁷¹ Qur’an: Al-Hadid (The Iron) : 11

¹⁷² Qur’an: Al-Hadid (The Iron): 18

¹⁷³ Qur’an: Al-Muzzamil (The Wrapped One) : 20

¹⁷⁴ Qur’an: Al-Baqara (The Cow) : 270

¹⁷⁵ Qur’an: Al-Baqara (The Cow) : 271

¹⁷⁶ Qur’an: Al-Baqara (The Cow) : 272

24. "Allah has made usury fruitless and charity fruitful. And Allah does not like any ungrateful evildoer¹⁷⁷"

Perhaps "spending" is one of the most repeated Divine commandments in the Holy Qur'an. It is always associated with the remainder of the phrase "from what we have blessed with you". The intention of this statement is to ensure that no one may forget the source of the money in his hands. Everyone should know where and how he earned his money. Furthermore, everyone must know that he has no ability to earn money except according to what Allah, the Almighty, has allocated for him in the science of the unseen. In Divine rhetoric, Allah warns against negligence in spending, miserliness, and shamefulness. On the other hand, Allah showed the virtue of spending in the cause of Allah and promised double rewarding for the spender on the Day of judgment.

Here are some of the rules and principles for spending:

- (1) Expedite spending and seize time and age before it is too late and regretful
- (2) The prohibition against seeking favour in payment and thereby harming the payee as well as the belief of crediting the poor
- (3) Spending good and valuable wealth/money, and not malicious and less valued properties/currencies
- (4) Moderation in spending, which means in a way that is neither extravagant nor rigid
- (5) Spending both secretly and publicly. Even though paying in secret is the best, paying in public to encourage others is also advised.
- (6) The reward for the spender is multiplied many times with Allah, the Almighty.
- (7) Spending in good and bad times – through thick and thin, whether the world has come to him or turned away from him – regardless, be he or she under poverty or under prosperity.

¹⁷⁷ Qur'an: Al-Baqara (The Cow) : 276

Muslim Behavior

Allah says the following:

- (1) “And those who do not testify falsehood, and when they pass through meaningless and thoughtless (laqwi), they pass on dignity¹⁷⁸”
- (2) “And when you are greeted with a greeting, respond with a better greeting or at least similarly. Surely, Allah is a vigilant Reckoner of all things¹⁷⁹”
- (3) “O! Believer! 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 do¹⁸⁰”
- (4) “Allah does not like negative thoughts to be voiced except by those who have been wronged. Allah is All-Hearing, All-Knowing¹⁸¹”
- (5) “Whenever you reveal or conceal a good or pardon an evil – surely Allah is Ever-Pardoning, Most Capable¹⁸²”
- (6) “If you are on a journey and scribe cannot be found, then security can be taken. If you trust one another, then there is no need for security, but the debtor should honor this trust by repaying the debt and let them fear Allah (be lawful to Allah by fearing His punishment), their Lord. And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. And Allah ‘fully’ Knows what you do¹⁸³”
- (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 mindful¹⁸⁴”

¹⁷⁸ Qur’an: Al-Furqan (The standard) : 72

¹⁷⁹ Qur’an: An-Nisa (Women) : 86

¹⁸⁰ Qur’an: An-Nisa (Women) : 135

¹⁸¹ Qur’an: An-Nisa (Women) : 148

¹⁸² Qur’an: An-Nisa (Women) : 149

¹⁸³ Qur’an: Al-Baqara (The Cow) : 283

¹⁸⁴ Qur’an: An-Nahl (The Bees) : 90

In the previous verses, there is an ascription and clear description of the morals of the true Muslim.

- To stress and warn against perjury or bearing false witness, which is one of the greatest sins
- To spread peace among Muslims, and exchanging greeting 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 against have the permission to do so, yet to be patient and tolerant is better for them
- To present the trust accordingly and testifying (and not hiding) 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:

1. "O! believers, do not betray your Lord and the Messenger, and do not betray your trust knowingly¹⁸⁵" Excellent and successful persons are:
2. "Those who avoid idle talk¹⁸⁶"
3. "Those who guard their chastity¹⁸⁷"
4. "So, forgive graciously¹⁸⁸"
5. "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 wasteful¹⁸⁹"

¹⁸⁵ Qur'an: Al-Anfal (The Spoils of War) : 27

¹⁸⁶ Qur'an: Al-Mu'minun (The Believers) : 3

¹⁸⁷ Qur'an: Al-Mu'minun (The Believers) : 5

¹⁸⁸ Qur'an: Al-Hijri (The Stone Valley) : 85

¹⁸⁹ Qur'an: Al'Araf (The Heights) : 31

6. "Do not make your hand tied to your neck, and do not spread it all over the rugs, and you will fall into perplexed blame¹⁹⁰"
7. Give charity to your relatives
8. Give charity to the neighbors who are close to you; beside and around you
9. Give charity to wayfarers – Ibn Al-Sabeel
10. Treat well and in a good manner those who fall under your authority or you oversee
11. Give what you were entrusted with back to its owners
12. If you rule among people, judge and administer by justice
13. Avoid thinking badly and negatively about others
14. Avoid spying on people
15. Avoid backbiting and gossiping
16. Adopt humility and lower your voice when speaking
17. Avoid becoming oppressive when angry, but forgive people
18. Be compassionate among people
19. Make your hobby pardoning, enjoining good, and avoiding interacting with ignorant ones or delinquents
20. Tell good news and give good hope to people – be positive
21. Fulfill covenants and contracts.
22. Cooperate with others in righteousness and piety-based behavior
23. Do not be rough-hard hearted – so mean and cruel
24. Be honest
25. Rebel against evils with your best
26. Do better as Allah has done good 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. Allah does not guide those who are extravagant and liars
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. It is forbidden to talk about something without having knowledge about it

¹⁹⁰ Qur'an: Al-Isra (The Night journey) : 29

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
37. Allah says: "Give close relatives their due, as well as the poor and needy travelers. And do not spend wastefully¹⁹¹"
38. "Do not discourse what you do not have knowledge of, because hearing, sight, and heart are all of those responsible for it¹⁹²"
39. "Do not walk in the earth arrogantly. Surely, you can neither penetrate/crack the earth nor stretch to the high of the mountains¹⁹³"
40. "Tell my believing servants to say only what is the best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn and a clear enemy to humankind¹⁹⁴"
41. "Do not turn your nose/cheek up to people, nor walk pride fully upon the earth. Surely, Allah does not like whoever is arrogant, boastful¹⁹⁵"
42. "And be moderate in your walking steps, and lower your voice for the ugliest all voices is certainly the braying of donkeys¹⁹⁶"
43. Maintaining Justice "Indeed, Allah commands you to return trusts to their rightful owners, and when you judge people judge with fairness¹⁹⁷"
44. Do not cheat in weighing and do every action and saying in fairness "Weigh with justice, and do not give short measure¹⁹⁸".

The Third Axis: Prohibitions

1. "Do not marry a woman who was ever married to your father or grandfather, except what has been previously done (any sin

¹⁹¹ Qur'an: Al-Isra (The Night Journey) : 26

¹⁹² Qur'an: Al-Isra (The Night Journey) : 36

¹⁹³ Qur'an: Al-Isra (The Night Journey) : 37

¹⁹⁴ Qur'an: Al-Isra (The Night Journey) : 53

¹⁹⁵ Qur'an: Luqman : 18

¹⁹⁶ Qur'an: Luqman : 19

¹⁹⁷ Qur'an: An-Nisa (Women) : 58

¹⁹⁸ Qur'an: Ar-Rahman (The Compassionate) : 9

committed before Islam is forgiven), it was obscene, abhorrent, and worse evil practice¹⁹⁹”

2. Prohibition of marrying the group of women who are forbidden from marriage and vice versa are 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 merciful²⁰⁰. Also forbidden are married women – except female captive in your 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-Wise²⁰¹”
3. 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 worship²⁰²”.
4. Prohibition of 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 law²⁰³”.
5. “Blame is only those who wrong people and transgress in the land unjustly. It is they who will suffer a painful punishment²⁰⁴”
6. “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 successful²⁰⁵”

¹⁹⁹ Qur’an: An-Nisa (Women) : 22

²⁰⁰ Qur’an: An-Nisa (Women) : 23

²⁰¹ Qur’an: An-Nisa (Women) : 24-25

²⁰² Qur’an: Al-An’am (Cattle) : 151

²⁰³ Qur’an: Al-Isra (The Night Journey) : 33

²⁰⁴ Qur’an: Ash-Shura (Consultation) : 42

²⁰⁵ Qur’an: Al-Ma’idah (The Spread Table) : 90

7. Disobedience to one's parents "Do not fail to honour your parents²⁰⁶"
8. Prohibition of killing one's own children (filicide and/or abortion), for fear of poverty. "Do not kill your children for fear of poverty. We provide for you and for them²⁰⁷".
9. Prohibition of immorality. 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 been authorized, and attributing to Allah what you do not know²⁰⁸".
10. "O! you who believe, do not devour other's wealth illegally, but rather trade by mutual consent. And do not kill each other or yourselves. Surely, Allah is ever merciful to you²⁰⁹"
11. "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 sin²¹⁰".
12. "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 wrongdoers²¹¹"
13. "O, believers! Avoid many 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 brothers? You would despise that. And be lawful to Allah. Surely, Allah is the Acceptor of Repentance, Most Merciful²¹²"
14. The prohibition of indecency, wickedness, evildoing, antisocial behaviour, 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 mindful²¹³"

²⁰⁶ Qur'an: Al-Baqara (The Cow) : 83

²⁰⁷ Qur'an: An-Nisa (Women) : 22 -24

²⁰⁸ Qur'an: Al-A'raf (The Heights) : 33

²⁰⁹ Qur'an: An-Nisa (Women) : 29

²¹⁰ Qur'an: Al-Baqara (The Cow) : 188

²¹¹ Qur'an: Al-Hujurat (The Private Quarters) : 11

²¹² Qur'an: Al-Hujurat (The Private Quarters) : 12

²¹³ Qur'an: An-Nahl (The Bees) : 90

15. Never ever associate anything with Allah
16. 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”.
17. 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 Allah²¹⁴”
18. Do not eat the meat of the strangled animal, the meat of the animal being struck to death, the deteriorated animal, and the animal that has fallen from a high place. Allah says: “... ‘forbidden also are’ what is killed by strangling, beating, a fall, or 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 evil²¹⁵”
19. Prohibition of eating the meat of the dead animal as well as not drinking a shedding blood
20. Prohibition of any animal slaughtered for sacrifice to any other than Allah.
21. Prohibition of alcohol and its facilitator
22. Prohibition of eating the meat of a skewed animal, which died after in contention with its likes. Similarly, do not eat what has been eaten by a wild animal, which is what monsters hunted and left over²¹⁶.
23. Do not approach the orphan’s belongings. Allah says: “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 them²¹⁷”
24. 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 end²¹⁸”
25. Prohibition of prostitution, indecency, immodest, and injustice
26. Prohibition of lying and hypocrisy
27. Prohibition of harm and aggression. Allah says: “O, Prophet! say: “May Lord has only forbidden open and secret indecencies,

²¹⁴ Qur’an: Al-Ma’idah (The Spread Table) : 3

²¹⁵ Qur’an: AL-Ma’idah (The Spread Table) : 3

²¹⁶ Qur’an: Al-Ma’idah (The Spread Table) : 3

²¹⁷ Qur’an: Al-An’am (Cattle) : 152

²¹⁸ Qur’an: Al-An’am (Cattle) : 152

sinfulness, unjust, aggression, and associating others with Allah in worship – a practice. He has never authorized and attributing to Allah what you do not know²¹⁹

28. Prohibition of perjury, false allegation, providing false testimony, and incompliance. Allah says: “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. We (Allah) never require of 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 mindful²²⁰”
29. The prohibition of usury. Allah says “Allah has permitted trading and forbidden interest²²¹”
30. Prohibition of marrying two sisters at the same time.
31. Prohibition of any form of corruption that may harm an individual, family, community, nation, and or the world at large
32. Prohibition of consuming people’s wealth unlawfully.
33. Prohibition of disobedience to parents.
34. Prohibition of aggression and assault against people.
35. Prohibition of defamation of one’s honor and infecting one’s reputation.
36. Prohibition of theft, bribery, cheating, scamming, and fraudulence
37. Never ever slander Allah’s creatures. 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’²²²”.

²¹⁹ Qur’an: Al-A’raf (The Heights) : 33

²²⁰ Qur’an: Al-An’am (Cattle) : 152

²²¹ Qur’an: Al-Baqara (The Cow) : 275

²²² Qur’an: Al-A’raf (The Heights) : 33