

*In The Name of Allaah, The Most Merciful, The Bestower of Mercy*

**In The Name of Allaah, The Most Merciful, The Bestower of Mercy**

---

**Qur'anic Proofs Which Show that the Religion of Islam Embodies the Beneficial  
Contemporary Sciences and Professions –**

*By Imaam As-Sadi [may Allaah have mercy upon him]*

**Section 1:**

**A Clarification Regarding The Affair of Those Who Negate Due to Arrogance and Those Who  
Negate Due to Ignorance**

*All the praises and thanks be to Allāh. We praise Him, seek His help and forgiveness, and repent to Him. We seek refuge with Allāh from the evils of ourselves and deeds. Whoever Allāh guides, none can misguide, and whoever Allaah leaves to go astray (due to a perversion in his or her heart), then none can guide. I bear witness that no deity is worthy of worship besides Allāh alone, without partner. And I bear witness that Muhammad is His servant and Messenger.*

*This is a treatise consisting of definitive proofs showing that the Islamic religion, its disciplines, functions and directives gathers all good, compassion, guidance, righteousness and rectification, and deals with every situation. And that the sound (beneficial) contemporary worldly sciences and professions are embodied within the domain of the religion -neither does its functions negate them as the ignorant people and materialists claim, nor as those who pretend to be ignorant think that the beneficial contemporary professions have not brought anything new; but rather what is beneficial of them for the religion and the worldly affairs, for groups and individuals, enters into the domain of the religion. The religion has certainly indicated and guided the people to it, and to every useful affair until the Day of Judgement. And a clarification that if the contemporary professions are not pursued based on the goals of the religion and attached to them, its harm will be more than its benefit, and its evil will be more than its good. However, this principle requires two affairs:*

*The first principle is to know what the Qur'aan and the Sunnah indicate in general and in detail, and second to know the affairs that are existent and the sound realities that are known and recognized by fair-minded people. So, when a person is acquainted with these two affairs, he'll know that the Islamic disciplines, functions and specific subject matters – in origin – do not isolate anything that contain good and righteousness. The person who becomes well-acquainted with this utilizes these two affairs as basis of proof for both and knows that deficiency occurs as a result of being deprived of both or one of them. When he knows the **General Fundamental Principles** that deal with the subject matter, he'll refer the issues that link to the main subject matter to those general fundamental principles; but if a speaker addresses something on those issues before being acquainted with the general fundamental principles, then gross error will occur and thus arises those doubts that are not confusing except to the ignorant ones or the willful stubborn opponents.*

## Section 2:

### Everything Allāh Says Is Truth

Allāh said: [وَهُوَ يَهْدِي السَّبِيلَ] - Allah says the truth, and He guides to the (Right) Way]. [Surah Al-Ahzaab. Aayah 4]

*This noble verse makes it explicitly clear that Allah [The Exalted] says the truth- truthfulness and certainty in His reports, perfect justice and wisdom in His commands and prohibitions. Everything He has stated is absolute truth and a fact that conforms to true reality; beneficial for the servants as a means of rectifying their creed, manners, religion and worldly affairs. Everything He has commanded is righteousness, goodness, benevolence, a perfect benefit and a blessing; and everything He has forbidden is evil, harm and corruption, and this relates to both religious and worldly affairs. The entire Islamic legislation is a detail explanation and clarification of this mighty fundamental principle that has been stated in this verse and other than it.*

*Then Allāh said: [وَهُوَ يَهْدِي السَّبِيلَ] - And He [Allāh] guides to the (Right) Way]- meaning, the path that leads to the truth through which Allaah judges. So, Allah took it upon himself that He must explain and clarify this wholesome truth through manifest intellectual and textual proofs, as He said in another verse: [سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ] - We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth]. [Surah Fussilat. Verse 53]*

*Indeed, when Allaah [The Exalted] informed us about His Oneness and that He alone is the One singled out in Perfection in every way, commanded us to worship Him alone without partners and that the religion should be devoted sincerely to Him alone, and stated that His speech, promise, threat, Messenger and book is truth, He then stated that He must show (humankind and Jinn) signs in themselves and in the universe of that which will make it clear that He is The Truth, and that everything else worshiped besides Him is false. The signs in the universe and the signs within themselves all confirm these mighty fundamentals by way of which it is known that Allah is The Truth, and that His Speech, His Book [i.e. the Qur'aan] and the Religion He has ordained are truth.*

### Signs In The Universe

Allaah [The Exalted] said: [إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ] - Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding]. [Surah Aal Imraan. Aayah 190]

And in His [The Most High] statement:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death,

and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding. [Surah Al-Baqarah Verse 164]

There are many verses in which Allāh informs us about the affairs of the universe and that they are signs and proofs that show The Oneness of Allāh, His truthfulness and the truthfulness of His Messengers. Therefore, the One Who brought these mighty creations into existence with these amazing characteristics, established on this amazing system and thoroughly completed creation, with perfection and beauty, is The One singled out in Lordship and the Only Deity worthy of worship - the One with vast, All-Encompassing Mercy and Wisdom, and encompasses all things in His Knowledge. So, The One Whose affair is as such has the right to be worshiped alone without partners, thanked and remembered due to His All-Encompassing Perfect Benevolence and the blessings He has bestowed.

The mighty creations found in the universe shows the Perfection of His Ability and The Greatness of His Authority; the amazing and beautiful organisation within it, the creation that is thoroughly completed in all ways shows His unique, All-Encompassing Perfect Wisdom, and that He alone is worthy of all Praise. And that which is found in it of various things of a specific nature shows the enforcement of His All-Encompassing Perfect Will and Intent; and that which is found in it of benefits and welfare for the servants, which can neither be enumerated nor can its varieties be counted let alone its various types as well as those of a distinct characteristic, are all a proof of His vast Mercy, His vast Grace, kindness, Generosity and Benevolence. All of this is proof to show that it is obligatory to worship Him alone and perform deeds sincerely for His Sake, and that He Who brought these mighty creations into existence is able to revive the dead and He is able to do all things.

### **The Signs Within Ourselves**

Allāh said: [وفي أنفسكم أفلا تبصرون - And also in your own selves. Will you not then see?] [Surah Adh-Dhaariyaat. Verse 21]

[أولم ير الإنسان أنا خلقناه من نطفة فإذا هو خصيم مبين] - Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent]. [Surah Yaa Seen. Verse 77]

[فلينظر الإنسان مم خلق خلق من ماء دافق] - So let man see from what he is created! He is created from a water gushing forth]. [Surah At-tariq. Verses 5-6]

And that which is similar to these verses in which Allāh notifies the human being to contemplate and look at the beginning of his creation- the stages of development, and the manner in which the human being alternated from one state to another from a drop of water until he became a complete human in body and mind; and the way Allāh perfected and put him in this amazing order with every limb needed for everything that is of benefit to him, and every limb in its suitable place, which would not have been suitable except in its rightful place.

### **Human beings Urged to Ponder Upon Their Food and Drink**

Then, let him contemplate on his nourishment and the strong desire Allāh has placed in him to

*eat and drink, and its outcomes; the specific organs placed in him that aids him to eat and drink, and the great heat in him that digests both heavy and light foods, then distributed to all parts of the body and every limb and organ receives its share and portion of nourishment without which a person would have been annihilated and destroyed. And Allāh created a passage in which settles the indigestible bits of the nourishment and then removed from the body so that it does not remain and thus harm or destroy it.*

### **Human beings Urged to Ponder Upon The Intellect Allāh Has Bestowed On Them**

*Indeed, let the human being look at that which Allāh placed in him of intellect, which distinguished him from all other created things! And by way of this intellect, Allāh guided him to paths of guidance in religious and worldly affairs, which can neither be counted nor can its details be enumerated. Allaah also guided him to bring raw materials under his control, minerals, inventions, skills and industries that have not ceased to be renewed. Indeed, Allāh [The Most High] informed us that He has subjugated to us all that is in the heavens and the earth, so that we benefit from its signs, extract its benefits and treasures, and thank Him for facilitating us with the ability to bring things under our control and thank Him for this guidance and blessing, which we would not have been able to reach had it not been for His Grace and Generosity.*

*Among Allah's signs in the universe and within themselves is that He [The Most High] subjugated to the human being all that is in the heavens and the earth, and the minerals of the world and its elements. He brought the human being out of his mother's womb, whilst he knew nothing, gave him hearing, sight, a heart, the tools of knowledge and taught him that which he did not know, so that he utilizes this means of subjugation and education - from knowledge of the different professions and those professions related to the remarkable inventions that are seen and well known- through which emerged industries, inventions expanded, different types of benefits occurred, vast regions became close to one another and the people of the east and the west established communication. Does this not clearly show Allāh's Perfect Ability and His Truthfulness in that which He has stated regarding the unseen matters, which the liars used to deny and declare implausible due to comparing Allāh's Perfect Ability- The One Who when He wishes for something to happen, He Says 'Be' and that thing comes into existence - to the weak ability of the human being in knowledge, ability and all his circumstances?! So, Allāh shows them some outcomes of His Perfect Ability through this human being (i.e. how he enables the human being to accomplish many amazing things), which shows the Perfect Ability of human being's Creator and teacher, the Oneness of he human being's Creator and the truthfulness of the Creators's Messengers.*

*Allāh has not ceased showing one thing after another from His signs in the universe and within themselves, so that those who desire the truth would benefit and follow it, and the perfect proofs and arguments are established against the obstinate opponents and the haughty ones, and thus their knowledge become harmful to them because they become proud by way of it- filled with beguilement and falsehood.*

*Allāh is The One Who created this human being, facilitated and provided him with every path by way of which he acquires various kinds of beneficial disciplines - different types of religious and worldly disciplines; then Allaah tied the physical sciences to the religion- commanded that the religion*

be established and that worldly things be used as an aid to establish both the religious and worldly needs. Allāh [The Most High] said:

[يا أيها الرسل كلوا من الطيبات واعملوا صالحا] - O (you) Messengers! Eat of the Tayyibaat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc), and do righteous deeds]. [Surah Al-Muminoon. Verse 51]

And Allaah commanded the believers that which He commanded the Messengers, saying:

[يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا لله إن كنتم إياه تعبدون] - O you who believe (in the Oneness of Allah – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship]. [Surah Al-Baqarah. Verse 172]

And Allāh said:

قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق قل هي للذين آمنوا في الحياة الدنيا خالصة يوم القيامة

Say (O Muhammad): “Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Taiyibat [all kinds of Halal (lawful) things] of food?” Say: “They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).” [Surah Al-A’raaf. Verse 32]

So, the believers are blessed with blessings in this world and the Hereafter. They utilize the good and lawful things, and the various types of beneficial things, which cannot be enumerated, as an aid to worship Allāh and obey Him. Their preoccupation with these beneficial things, which leads to rectification of the religion and the worldly affairs, became an act of worship and one of the means to drawing close to Allāh. As for those other than them, such as the materialists and the misguided heedless ones, they know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter. They busy themselves with the worldly life at the expense of the religion, so they forget Allah [i.e. became disobedient to Allah], so He left them to go astray [i.e. due to the obstinacy in their hearts]. They enjoy themselves like cattle enjoy themselves and thus they lose both this world and the Hereafter, and that is indeed the evident loss. They disassociate the created means and causes from the One (Allaah) Who brought them into existence, and severed their relationship with Allāh when arrogance became established in their hearts, as Allāh said about them:

إن الذين يجادلون في آيات الله بغير سلطان أتاهم إن في صدورهم إلا كبر ما هم ببالغيه فاستعذ بالله إنه هو السميع البصير

Verily, those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ) as a Messenger of Allah and to obey you]. They will never have it (i.e. Prophethood which Allah has bestowed upon you). So seek refuge in Allah (O Muhammad from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer. [Surah Ghaafir. Aayah 56]

Therefore, Seek Allāh’s Refuge against this pride that comes between a human being and his

true wellbeing. Allāh said:

*Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment)]. [Surah Ghaafir. Aayah 83]*

*Let the person ponder on how his nourishment, food and drink enter from one area (mouth) and settles in one place (the stomach); then Allāh placed something of heat and other organs in that place that digests the food, selects its precious, pure and beneficial pieces, and then distributed to all parts of the body to nourish and strengthen it. And the heavy residues (indigestible) remains are assigned a place for its exit, so that it does not stay and thus harms and kills the person. This great facility does not - by the Will of Allaah - stop carrying out its task and fulfilling its important function; therefore, is this (merely) due to nature and that it occurred by chance as the materialists claim, or is this the Decree of the All-Mighty and the All-Knowing, Who created all things perfectly (gave them a specific shape and form that befits them and in harmony with the purpose of their creation); and He began the creation of the human being from clay (i.e. Adam) and then He made his offspring from semen (male and female sexual discharge); then He fashioned him in due proportion, and placed into him the soul He created, and gave him hearing, sight and heart?! So blessed be Allāh, the Best of creators. Allāh said:*

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ  
لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِنَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ  
أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مَن بَعَدَ عَلِيمٌ شَيْئًا وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ  
بِهَيْجٍ

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّارْتَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْأُقْبُورِ

O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will, to remain in the wombs, for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves". [Surah Al-Hajj. Verses 5-7]

Allāh said: *[And whatever of blessings and*

*good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help]. [Surah An-Nahl. Aayah 53]*

*Allāh – in His Book - enumerated various kinds and different types of blessings for His slaves. Allāh said: [يعرفون نعمة الله ثم ينكرونها وأكثرهم الكافرون] - They recognise the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad)]. [Surah An-Nahl. Aayah 83]*

*The apparent and hidden blessings are all from Allāh without any influence from human beings. As for acquiring things through the means they have been shown and facilitated with, He is the One Who brought them into existence- its means and paths- and this includes both the religious and worldly blessings. So, the worldly disciplines and its professions are all from His blessings and facilitation. Allāh is the One Who taught the human being that which he did not know and enabled him to do that which he would not have been able to do, therefore it is obligated on the human being to thank Allāh; and an aspect of this thankfulness is to acknowledge that those blessings are bestowed and facilitated by Allaah, and he utilises them as an aid to fulfil the purpose for which he was created.*

### **Section 3**

#### **Allāh Gave Each Thing Its Form And Nature, And Then Guided It Aright**

*Allāh [The Most High] said: [ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ] - (Musa) said: Our Lord is He Who gave to each thing its form and nature, then guided it aright]. [Surah Taa Haa. Verse 50]*

*Allāh gave each creature its own suitable nature and that which is right for its circumstances; then He guided every created thing to the purpose of its creation. Every different type of creature besides the human being (and Jinn) is guided to what is suitable, without which its animal life cannot be complete for it to acquire specific benefits and repel harm from itself. As for the human being, Allāh guided him and singled him out with other affairs of guidance by way of which he perfects his religion and worldly life if all of them are utilised. However, if utilised in something other than the purpose it was created for him, then indeed he has preferred and chosen blindness over guidance, just as Allāh [The Most High] said: [وأما ثمود فهديناهم فاستحبوا العمى على الهدى] - And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance]. [Surah Fussilat. Verse 17]*

*Through this special guidance given to the human being, everything he is able to obtain of the worldly disciplines is subjugated to him, and this includes a general and detail guidance in the sciences of the divine legislation and its duties, as well as the worldly sciences and its functions. So, Allāh taught him the disciplines of the divine revelation, guided him to know and then to act; taught him the sciences of the worldly life and made its paths easy, and he pursues them. And from that which Allāh's Perfect Wisdom necessitates is that if the human knows these beneficial affairs and is eager to obtain them, follows the truth and seeks the aid of Allāh in utilising them, Allāh will make it easy for him and open a path for him to acquire something from them in relation to his circumstances, strength and competence, just as the Prophet [peace and blessings of Allaah be upon him] said, "Be eager for what benefits you, seek aid from Allāh and do not feel helpless". [Sahih Muslim 2664]*

Therefore, the Messenger's statement, "Be eager for what benefits you" includes the religious and worldly affairs. Whoever is keen for it, strives, follows the (upright) paths leading to it and seeks Allāh's aid, he will get what he wants (by the Will of Allaah); but whoever is not eager to pursue the beneficial affairs or does not seek the aid of Allāh in obtaining them, he has incurred a cause of regret and deprived of success.

Allāh informs us in a number of verses that the Qur'aan is a guidance for humankind and that it guides to the truth- guides to the straight path and to that which is most just. Every affair that contains good, rectification and benefit, the Qur'aan guides the people to it and to the right course. Allāh [The Most High] said:

الر كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد الله الذي له ما في السموات وما في الأرض وويل للكافرين من عذاب شديد

Alif-Lam-Ra. [These letters are one of the miracles of the Qur'aan, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise. Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. [Surah Ibraaheem. Verses 1-2]

Allāh [The Most High] informs us that He revealed the Qur'aan to His Messenger Muhammad at a time when there was increased ignorance, injustice, darkness and various types of evils, in order to remove the people from that state, teach them what they did not know, stimulate their resolve, arouse their enthusiasm and sentiments towards good, guide them to belief in Him and His Messengers, and obedience to Him and His Messenger, so their knowledge and understanding illuminated, their path became clear, their behaviour became upright and by way of that they accomplished many good things, and evil and harm were repelled from them. Whoever receives this book- which is the greatest blessing- with sound understanding and complete acceptance, complete submission to its commands and guidance which contains different matters of wellbeing for the religion and worldly affairs, then indeed he has been established on the straight path. And whoever turns away or opposes it, he is a disbeliever whose state of affairs is corrupted, and woe unto the disbelievers from a severe torment. That is because their disbelief is not due to an ambiguity and concealment of the truth, but rather their disbelief emanated from a desire for luxury (based on disobedience) and love of the worldly life, which hindered them from guidance and truth, so they gave precedence to the worldly life over the Hereafter, and these are the ones who are far astray. And which misguidance can be greater than that of one who gives precedence to desires over guidance, misery over happiness and evil over good?! Allāh [The Most High] said: [إن في ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو شهيد] - Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful]. [Surah Qaaf. Aayah 37]

This is because the intellect alone cannot independently acquire knowledge and awareness of Allāh- neither how to worship Allāh nor its details, nor the details regarding the Hereafter until it is guided by the light of the revelation which Allāh revealed to His Messenger; then it would possess a heart that has sound ideas, perceptions, will and intent, and aspirations that urge the person to choose what is beneficial over what is harmful, and choose what is good over evil, guidance over misguidance,

*and beautiful manners over its opposite. If the heart that is alive examines the revelation, contemplate on the truth which the Messengers brought with regards to creed, manners and deeds, it will not prefer anything over it, because indeed it will know that there is nothing after the truth except falsehood. Perceptions and sciences alone are not enough without a heart that grasps what good and truth are; rather definitely harms will be numerous due to being devoid of Eemaan and sound guidance. And with regards the haughtiness of those who possess these sciences (nowadays), Allāh stated about those who were similar to them:*

وجعلنا لهم سمعا وأبصارا وأفئدة فما أغنى عنهم سمعهم ولا أبصارهم ولا أفئدتهم من شيء إذ كانوا يجحدون بآيات الله وحاق بهم ما كانوا به يستهزئون

And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayat (Allah's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allah, and they were completely encircled by that which they used to mock at! [Surah Al-Ahqaaf. Aayah 26]

*Their willful denial of Allāh's signs and revelations, arrogantly turning away from them, mocking and belittling its people necessitated that they lose the benefit of their hearing, sight and their hearts, so this did not cease to be their abiding behaviour until punishment was justified against them. Therefore, see what their sciences were! Not built upon sound faith; but rather they were decayed and perverted sciences due to their opposition to the Messengers, persistence upon disbelief and denying the truth. We seek refuge in Allah from knowledge that does not benefit.*

## Section 4

### Messengers With Clear Proofs, The Scripture And The Balance

*Allāh [The Most High] said:*

لقد أرسلنا رسلنا بالبينات وأنزلنا معهم الكتاب والميزان ليقوم الناس بالقسط وأنزلنا الحديد فيه بأس شديد ومنافع للناس وليعلم الله من ينصره ورسله بالغيب إن الله قوي عزيز

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty. [Surah Hadeed. Verse 25]

*Allāh [The Most High] informs us that He sent the Messengers to guide the creation [i.e. humankind and Jinn] and supported them with clear proofs that clearly manifest the realities, demonstrated the truthfulness of the Messengers and the reality of that which they brought. He revealed to them the Scripture wherein there is guidance and mercy, and revealed to them the Balance, which is justice, and by way of which justice, its foundation and subsidiary branches are known, and so that humankind may keep up justice when they act upon it in their beliefs, manners, deeds, behaviour and in all their affairs. Therefore, all their affairs and circumstances will be established upon*

*righteousness and steadfastness when they act upon that which Allāh revealed in the Scripture and the Balance.*

*And Allāh [The Most High] informs us that He sent down iron wherein there is mighty power (in matters of war) as well as many benefits for humankind, and He specifically mentioned its benefits in matters of war and then generalized it in all other matters. Allāh sent down iron for the (purpose) of these beneficial, indispensable matters and affairs that bring about perfection - in specific and in general. All things - except a few - are in need of iron. Indeed, Allāh mentioned it in the context of the favours He has bestowed on the servants, and this necessitates that these benefits are extracted through every way- necessitates education in military expertise and affairs of war, manufacture of weapons and its accessories, maritime transport, land transportation, aircrafts and other things that benefit the servants in their religious and worldly affairs, just as Allāh [The Most High] said:*

*وأعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم] And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy]. [Surah Al-Anfaal. Aayah 60]*

*Allāh said: [وخذوا حذرکم] - Take every precaution for yourselves]. [Surah An-Nisaa 102]*

*This addresses the affair of preparing all that is possible of power – mentally, politically, materially and religiously, and taking every precaution against the enemies through every means and way. All the small crafts and big ones, the inventions and defense [fortifications] are included in this generality. Therefore, this Islamic religion urges towards sound progress and strength in all respects contrary to what its enemies fabricate that it is impotent, remiss and threadbare. They (i.e. the materialists) know their lies and slander regarding it; however self-importance and arrogance became convenient for them. And out of their ignorance, they think that they have decorated their speech and made it vague so that the sensible people will not know its meaning, although every sensible person knows their lies and slander; rather only the ignorant and misguided are deceived by them - those who do not know about Islam- neither a little nor a lot; but these enemies portray an evil image of Islaam to them in order to decorate that which they utter of falsehood. Otherwise, whoever knows Islam with a sound acquaintance, he knows that indeed the religious and worldly affairs of humans cannot be established in an upright manner except through it, and that its wise teachings are the greatest proof regarding the fact that it is a revelation from the All-Wise, Worthy of all praise (Allāh); The Knower of all the Unseen and The Seen, Merciful to His servants and hence ordained this religion for them, about which He stated:*

*لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين*

*Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error. [Surah Aal Imraan. Verse 164]*

Allāh said: [اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً] - *This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion*. [Surah Al-Maa'idah. Verse 3]

Allāh [The Most High] said: [إن الدين عند الله الإسلام] - *Truly, the religion with Allah is Islam*. [Surah Aal Imraan. Verse 19]

Allāh said: [ومن يبتغ غير الإسلام ديناً فلن يقبل منه] - *And whoever seeks a religion other than Islam, it will never be accepted of him*. [Surah Aal Imraan. Verse 85]

Allāh said: [ومن أحسن من الله حكماً لقوم يوقنون] - *And who is better in judgement than Allah for a people who have firm Faith*. [Surah Al-Maa'idah. Verse 50]

Allāh stated when describing the Prophet [peace and blessings of Allaah be upon him] wasallam] and the religion given to him:

الذين يتبعون الرسول النبي الأمي الذي يجدونه مكتوباً عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم والأغلال التي كانت عليهم فالذين آمنوا به وعزروه ونصروه واتبعوا النور الذي أنزل معه أولئك هم المفلحون

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) and the Injeel (Gospel), – he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabaa'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. [Surah Al-A'raaf. Verse 157]

Allāh informs us that there is no good that is recognised by sound (uncorrupted) intellect and divine revelation, except that He has commanded it; neither is there any evil except that He has forbidden it nor any beneficial lawful thing except that He has allowed it, nor any unlawful harmful thing except that He has forbidden it. In addition to this, He made things easy and facilitated, removed - from the people - their heavy burdens [of His Covenant], the fetters [bindings] and the various types of hardships. And that whoever adheres to the path of the Messenger, believes in Him and follows the light [the Qur'aan] which has been sent down with him, then he is a successful one in his religion and worldly affairs. And success is to be successful in everything that is sought after and desired, and safety from every destructive thing and fear, for indeed the Qur'aan guides to that which is most just in manners and deeds, and righteousness in all state of affairs.

Allāh [The Most High] said: [وقل جاء الحق وزهق الباطل إن الباطل كان زهوقاً] - *And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish."* [Surah Al-Israa. Aayah

*The truth is what the Messenger brought in the fundamentals of religion and its branches, and matters regarding the religion and the worldly affairs, and falsehood is that which opposes and (attempts to) nullify it. Therefore, everything that opposes the Islamic religion is falsehood and cannot establish the truth in the presence of Islaam; but rather it only becomes widespread when truth is absent in the midst of those who are ignorant of the religion of Islam; otherwise, when the Islamic religion is known as it should be known, then indeed the people of adequate intellect and sound understanding would neither desire a replacement for it nor choose other than it, for indeed it calls to the felicity of the worldly life and the Hereafter, and thus gathers the two types of felicities. These are the ones who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" Allāh said:*

*من عمل صالحا من ذكر أو أنثى وهو مؤمن فلنجزيه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون [Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).] [Surah An-Nahl. Verse 97]*

*Allāh said:*

*وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم أمنا يعبدونني لا يشركون بي شيئا*

Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. [Surah An-Noor. Verse 55]

When they established sound faith and righteous deeds, which includes all the prescribed duties of the religion, then that which they were promised of rulership in the land, authority, honour and perfection in their affairs was fulfilled for them; but when they fell short, they were punished through being overcome by the enemies. So, this honour that is achieved when they establish their religion and the humiliation that afflicts them when they neglect it is the greatest proof that the religion is the truth and the essence of felicity and success in this worldly life and the Hereafter; and that misery and being forsaken is as a result of negligence in establishing the religion. As for what the enemies receive of might, it is temporary and a means of gradual destruction, just as Allāh stated about them:

*Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest]. [Surah Aal Imraan. Verses 196-197]*

*Allāh said:*

فلما نسوا ما ذكروا به فتحنا عليهم أبواب كل شيء حتى إذا فرحوا بما أوتوا أخذناهم بغتة فإذا هم مبلسون فقطع دابر القوم  
الذين ظلموا والحمد لله رب العالمين

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows. So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). [Surah Al-An'aam. Verses 44-45]

Allāh commanded us to think deeply and ponder over the heavens and the earth, and all things He has created- urged us to reflect on the signs He has created and His divine revelation. Allāh said: [قل - انظروا ماذا في السماوات والأرض - Say: "Behold all that is in the heavens and the earth".] [Surah Yunus. Aayah 101]

Allāh said: [قل سيروا في الأرض فانظروا كيف كان عاقبة الذين من قبل - Say (O Muhammad): "Travel in the land and see what was the end of those before (you)!"] [Surah Rum. Aayah 42]

Allāh said: [كتاب أنزلناه إليك مبارك ليدبروا آياته وليتذكر أولو الألباب] - (This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember. [Surah Saad. Aayah 29]

Indeed, Allāh commanded one to use (sound) intellect and deep thought to reflect on the signs He has created (i.e. the creation) and to ponder on His recited proofs (revelation) in order that a person grasps - by way of sound intellect - that which is in the creation of benefits and signs, understands, utilise and benefit from them based on his circumstances. Allāh informed us that they are signs for a people who believe- a people who understand and have faith with certainty. The people of Eemaan, sound intellect and truthful certainty ponder upon Allāh's signs and benefit, and they are raised (in status) in the worldly life and the Hereafter. Allāh said: [وما تغني الآيات والنذر عن قوم لا يؤمنون] - But neither Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. [Surah Hud. Aayah 101]

The one who does not benefit from the (signs, proofs, revelations etc) of Allāh is either a man upon extreme ignorance and misguidance, and has been deprived of the blessing of (sound) intellect and understanding; or he is an obstinate, haughty man and is indeed deceived by his intellect and intelligence, and has arrogantly turned away from the signs of Allāh. Therefore, whenever the sensible one - the blessed one- reflects on the universe, understands its underlying reasons and the wisdom behind it, his heart is filled with faith and certainty, and he says, "Glorified be Allāh and free is He from all imperfections that He would create anything in play (without any purpose) or out of negligence! Glorified be He and free is He from all imperfections that His perfect sublime and awe-inspiring actions would be devoid of wisdom and praiseworthy goals! Glory be to the One Who created this amazing universe, the One who perfected its organization and coherence; its interconnection with one another between its earth, sky, human beings, animal and plants!" So, he knows that its Creator and the One Who controls and regulates it is One Lord and One Deity, and thus he turns towards Him with faith,

acknowledgement, gratitude and obedience. He humbles himself to His Wisdom, Greatness and Authority, and does not become like many of those who turn the creation away from their Creator, and sever the means and causes from the one who brought them into existence. Neither do not apply in their knowledge the fact that the means are from the One [Allāh] who brought them into existence, nor do they describe the creation as those created by the Creator [Allāh], as is the case with the most senior materialists who are deficient in their knowledge and intellect. The sensible person praises Allāh for granting him wellbeing against this incurable disease through which many of the creation have perished.

## Section 5

### The Benefits of Consultation In The Religious And Worldly Affairs

Allāh said: [وشاورهم في الأمر فإذا عزمت فتوكل على الله] - And consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)]. [Surah Aal Imraan. Verse 159]

Allāh stated about the believers: [وأمرهم شورى بينهم] - And who (conduct) their affairs by mutual consultation]. [Surah Ash-Shooraa. Aayh 38]

This matter, which Allāh commanded His Prophet that he establishes consultation, and stated regarding the believers that they are those who establish consultation, includes all religious and worldly matters relating to them and others. Therefore, this shows that matters whose means of wellbeing and benefit are very clear has to be pointed out for implementation, and as for that which its harm is very clear, the person should not do it.

And regarding what is ambiguous, they seek assistance through consultation, careful thought and discussion until what is right regarding it becomes clear and the benefit or harm is manifested. No sane person would harbour doubt that this great fundamental, which Allāh commanded and praised- and that is establish consultation - is the path of rectifying all affairs. And just as it enters into the sciences and duties of the Islamic legislation, it also enters into the affairs and subject matters related to the worldly sciences, just as it enters into the affairs of individuals and groups. The benefits of necessary and perfect consultation are innumerable, and it is well known by everyone that many affairs are dependent on it, as well as every matter in which consultation is held by its people and those who have the expertise and ability in the affair. Allāh [The Most High] said:

وإنك لتدعوهم إلى صراط مستقيم

وإن الذين لا يؤمنون بالآخرة عن الصراط لناكبون

And certainly, you (O Muhammad ) call them to a Straight Path (true religion Islamic Monotheism). And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism). [Surah Al-Muminoon. Verses 73-74]

The straight path - which the Messenger Muhammad and this Mighty Qur'an calls to - is

the upright and balanced path that protects the steadfastness in belief, manners and deeds that brings about well-being in the religious and worldly affairs, and for individuals and the Muslim World; a safeguard for the sciences and duties of the Islamic legislation, and the worldly disciplines, because all of them cannot achieve uprightness except by way of it. The material things on their own will avail nothing and its harm will be greater than its benefit, and due to this Allāh said: [وإن الذين لا يؤمنون بالآخرة عن الصراط لناكبون] - And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism)]. [Surah Al-Muminoon. Verse 73]

If you want to know the misguidance of the materialistic atheists who say that **"The creation and phenomena in the universe came into existence by chance without a Creator who created them, and there was none who brought them into existence prior to its non- existence"**, and that - in addition to their clear misguidance- they are in a state of foppery and madness- which is not hidden except to the one who neither has sound intellect nor discerning ears and sight; and you know that all these things came into existence because *Allāh created them based on His Perfect Decree and Perfect Plan; then look at this mighty universe- its sun, its moon, its earth and the phenomena within them! Contemplate with your sight and insight, and you will find that all of it is at the highest level of beauty and perfection, and based on an amazing system, which clearly shows that its Creator is One, unique in every sense, One Alone in His Oneness, in His Self, and His Attributes, and Alone in His Divinity; The Perfect Lord and Master upon Whom all of creation depends; The Lord and Master Whose control is complete, Upon Whom the whole of creation depends for its needs, because of His Perfection in His Self, His Names, His Attributes and His Actions, The One Who remains and never passes away; The One Who neither eats nor drinks, Free of all needs. The All-Wise, The One Who is completely Wise in everything He decrees, and completely Wise in His Sayings, and in His Actions.*

*There is no deficiency in anything He decrees, says or does; The All-Knowing - knows everything in the seven heavens and the seven earths and whatever is between them and whatever is beneath the ground and whatever is in the depths of the oceans, and knows all the places (nothing hidden from Him), and He able to do all things. The intellects and sound precise comprehensions are baffled when attention is given to His Wisdom and Amazing Plan in some of the things He has created, let alone all of them. Therefore, Blessed is the One Who perfected everything He has created and measured it exactly according to its due measurement. Look at the sun and the moon and their distance from the earth?! If they were closer to the earth more than what it is, then much damage would have afflicted the bodies, the plants and all that is on it. Likewise, the outcome in relation to the four seasons which humans, animals and compelled in their need for them, the benefits of light from them, plant growth and maturity, and other benefits!*

*Look at yourself and the great lessons within you- how every limb is placed in its appropriate place! Had they been placed in other than their place, the created image would have been in disarray and benefit would have diminished. Likewise, this is case regarding all the animals. Therefore, can it be imagined that this happened by chance, and that neither a Creator created nor brought them in existence prior to their state of non-existence?! Indeed, the conformity of the elements of life, its perfect measurement and due proportion- whose increase or decrease would have disrupted life- is the greatest proof regarding the Oneness of Al-Baari [The Originator, The One Who - by His Power -*

*originated and created and fashioned the created beings upon their separate forms without any prior example to follow, and Who created and fashioned the souls in the wombs], a nullification of the doctrine of the materialists and and that the One Who gave life to living things and the effects He laid down in them is able to do everything. Whoever looks at the huge and small animals and how Allāh inspired them to acquire everything they need, assigned their means of wellbeing, discernment and intelligence, and the amazing actions He gave them, which a person is unable to do, then he will know that this indeed did not occur except from the inspiration of the One Who gave everything its nature and then guided it.*

## Section 6

### A Mention of Virtue of The Islamic Legislation

*Allaah said: [إنا لا نضيع أجر المصلحين] - We shall never waste the reward of those who do righteous deeds]. [Surah Al-A'raaf Aayah 170]*

*[فمن آمن وأصلح فلا خوف عليهم ولا هم يحزنون] - So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve]. [Surah Al-An'aam Aayah 48]*

*[إن أريد إلا الإصلاح ما استطعت] - I only desire reform so far as I am able, to the best of my power]. [Surah Hud. Aayah 88]*

The verses that commend righteousness and sound rectification, and command them are numerous, and likewise is that which forbids corruption, dispraise on those who initiate it and its perpetrators in the earth after the earth has been set in order. Rectification includes religious and worldly affairs - everything that is righteousness and brings about rectification itself or leads to it is included in these texts, just as corruption enters into the texts that forbid evil, corruption and harm in the religious affairs, worldly affairs and all other deeds. And that which is similar to these texts is the statement of Allāh [The Most High]:

*[إن هذا القرآن يهدي للتي هي أقوم] - Verily, this Qur'an guides to that which is most just and right]. [Surah Al-Israa. Verse 9]*

*Allāh said [وقل رب زدني علما] - And say, "My Lord, increase me in knowledge]. [Surah Taha Aayah114] And Allāh said: [الذين يعلمون والذين لا يعلمون] - Are those who know equal to those who know not?] [Surah Az-Zumar Aayah 9] And there are other verses besides the above mentioned.*

And when knowledge is mentioned, it includes the Islamic legislation initially, which is the basis and the nobler aspect of knowledge, and it also includes the worldly sciences. So, every beneficial knowledge in religious or worldly affairs enters into the commendation of knowledge and its people. Allāh [The Most High] stated in clarification of the loftiness of the Islamic rulings, its goodness, justice and mercy:

*إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون*

Verily, Allah enjoins Al-Adl [i.e. justice and worshipping none but Allah Alone – Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha’ (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed. [Surah An-Nahl. Aayah 90]

Allāh said:

قُلْ تَعَالَوْا أَنُلِّمَ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَلَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ  
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ وَأَوْفُوا أَلْفَاظَ الْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُوا نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَلَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ  
وَأَنَّ هَٰذَا صِرَاطِي مُسْتَوِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَلَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

Say (O Muhammad ): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfil the Covenant of Allah, This He commands you, that you may remember. “And verily, this (i.e. Allah’s Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious).” [Surah Al-An’aam 151-153]

Allāh said: [قل أمر ربي بالقسط وأقيموا وجوهكم عند كل مسجد وادعوه مخلصين له الدين] - Say (O Muhammad ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allah and face the Qiblah, i.e. the Ka’bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allah’s sake only. s, one as a blessed one (believers), and the other as a wretched one (disbelievers)]. [Surah Al-A’raaf 29]

Allāh said: [واعبدوا الله ولا تشركوا به شيئا وبالوالدين إحسانا] - Worship Allah and join none with Him in worship, and do good to parents]. [Surah An-Nisaa. Aayah 36]

Allāh said: [إن الله لا يحب من كان خوانا أثيماً - Verily, Allah does not like anyone who is a betrayer of his trust, and indulges in crime]. [An-Nisaa 107]

Allāh said:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْمِنُونَ بَعَثَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (pious). [Al-Baqarah 177]

As well as other verses that detail the rulings of the Islamic legislation – the commands and prohibitions, and a clarification that indeed Allāh did not command except beneficial commands that comprises of all good, blessing and mercy. And He did not forbid except every filth and harmful thing that has no benefit in it. A (just and sound) observation of the commands of the Islamic legislation from the Qur’aan and the (authentic) Sunnah, reflection on its rulings and beauty is one of the greatest proofs that Islam is the religion of truth and the sound religion, because it commands what is (good and efficient), beneficial, pure and lawful. Allāh said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحَكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.). [Surah Al-Anfaal. Ayaat 45-46]*

Allāh stated regarding upright moderate expenditure: [وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين] - And eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)]. [Surah Al-A’raaf. Ayah 31]

Allāh said: [والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواماً] - And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)]. [Surah Al-Furqan. Verse 67]

Allaah stated regarding all affairs of wellbeing related to the religious and worldly affairs:

يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر

الله وذروا البيع ذلكم خير لكم إن كنتم تعلمون فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله واذكروا الله كثيرا  
لعلكم تفلحون

O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know! Then when the (Jumu'ah) Salat (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful. [Surah Al-Jumu'ah. Verses 9-10]

Allaah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشُّهَدَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ بَجَرَةً حَاصِرَةٌ تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ سُنُوقٌ بَيْنَكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything. [Surah Al-Baqarah. Verse 282]

Allāh [The Most High] said: [الله الذي يرسل الرياح فتثير سحابا] - Allah is He Who sends the winds, so they raise clouds.] [Surah Ar-Rum. Verse 48]

Allāh said: [سبحان الذي خلق الأزواج كلها مما تنبت الأرض ومن أنفسهم ومما لا يعلمون] - Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not]. [Surah Yasin. Verse 36]

Allāh said: [وأرسلنا الرياح لواقح فأنزلنا من السماء ماء فأسقيناكموه وما أنتم له بخازنين] - And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to

whom you like or to withhold it from whom you like]. [Surah Al-Hijr. Verse 22]

Allāh said: [هو الذي خلق لكم ما في الأرض جميعاً] - He it is Who created for you all that is on earth]. [Surah Al-Baqarah. Verse 29]

Allāh said: [ألم ترؤا أن الله سخر لكم ما في السماوات وما في الأرض وأسبغ عليكم نعمه ظاهرة وباطنة] - See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? [Surah Luqman. Verse 20]

Allāh said: [الله الذي سخر لكم البحر لتجري الفلك فيه بأمره] - Allah it is He Who has subjected to you the sea, that ships may sail through it by His Command]. [Surah Al-Jaathiyah. Verse 12]

Allāh said: [والخيل والبيغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون] - And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge]. [Surah An-Nahl. Verse 8]

If a person contemplates on these noble verses and others that are similar to them, knows what they necessitate and what they include of the Islamic sciences, the worldly sciences and their duties (or functions), knows the (authentic) Prophetic path and the manner in which it explains the Qur'aan, and contemplates on the guidance of the Prophet in all affairs of his life, he will know that Islam does not isolate any affair of wellbeing, benefit, goodness and good (lawful) customary practice. **(see "Footnote a" regarding the ruling on customs)**

The Qur'an is an elucidation of everything, a guidance and a mercy for a people who believe. Indeed, when affairs are explained, its wellbeing is accomplished; but every affair that is not explained will be corrupted and deficient. Sound (uncorrupted) intellect agrees with the (unadulterated) divine legislation and bears witness to it; and that whoever opposes the divine legislation has indeed opposed it with an unsound intellect; rather the person has opposed it with ignorance and misguidance, just as Allāh [The Most High] stated about all those whom He has judged to be dwellers of the eternal fire- who wilfully turn away from the divine legislation - that they will say:

[لو كنا نسمع أو نعقل ما كنا في أصحاب السعير] - Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Then they will confess their sin. So, away with the dwellers of the blazing Fire]. [Surah Al-Mulk. Verses 10-11]

Allāh informed us that they were deprived of the (sound) hearing and intellect. How can one possess (sound) intellect when he associates one of the created things - deficient in every way - as partner with Allāh, The Creator, The One Who Controls and Regulates all affairs of the Universe and The One Singled Out with every Attribute of Perfection?! Rather, what is the intelligence of the person whom the Creator provided with sufficient proofs, which even if a person were to harbour doubt in everything that is perceivable and can be understood by the intellect, he would not have been able to allow his intellect to harbour doubt about Allāh? And

this why the Messengers said to their nations: [أفي الله شك فاطر السماوات والأرض] - What! Can there be a doubt about Allah, the Creator of the heavens and the earth? [Surah Ibraaheem. Verse 10]

This is affirmed by everyone with a residue of intelligence that to harbour doubt about Allāh is tantamount to foppery, madness and arrogance, and there is no pride greater than it.

And regarding the statement of some of them, "If the intellect and the divine revelation go against each other, we give precedence to the intellect". **(See Footnote b)** Indeed, based on what the intelligence of people with real intellect has manifested, this above statement is tantamount to great ignorance because (sound) intellect agrees with divine revelation and bears witness to it. Would a person with (sound) intellect think that the All-Wise One Who gives perfect commands and prohibitions (free from all faults, deficiencies, shortcomings, weaknesses) would give rulings that contradict sound intellect, let alone informs us of things that contradict the real state of affairs?! This is a mighty slander, and therefore Allāh notified the (sound) intellects and (uncorrupted) natural dispositions about the mighty obligations, Islamic Monotheism, Prophethood and the Hereafter. Allāh said:

قل ادعوا الذين زعمتم من دون الله لا يملكون مثقال ذرة في السماوات ولا في الأرض وما لهم فيهما من شرك وما له منهم من ظهير ولا تنفع الشفاعة عنده إلا لمن أذن له

*Say: (O Muhammad to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits". [Surah Saba. Verses 22-23]*

Allāh notified the sound intellects about a matter they know and do not deny, which is that everything that is worshipped besides Him neither possess dominion nor a share of dominion, neither power to support nor intercede. Therefore, when all these four affairs are cut off, the falsity of worshipping others besides Allāh is established. Likewise, Allāh [The Most High] said:

ومن أضل ممن يدعو من دون الله من لا يستجيب له إلى يوم القيامة وهم عن دعائهم غافلون وإذا حشر الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين

*And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind is gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping. [Surah Al-Ahqaaf 5-6]*

Likewise, Allāh [The Most High] said:

ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق ولعلا بعضهم على بعض سبحانه الله عما يصفون

No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him! [Surah Al-Muminoon. Verse 91]

And likewise Allāh notified us that He alone is the One Who created and that there is no Lord

besides Him, the One without partner, co-equal, associates and resemblance, and He is free from all imperfections, shortcomings, weaknesses. Allāh said:

أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا

السَّمَاوَاتِ وَالْأَرْضِ بَلْ لَا يُوقِنُونَ

Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. [Surah At-Toor. Verses 34-35]

*Just as Allāh notified us about the resurrection by way of the first creation, and the creation of the heavens and the earth, which is greater than the creation of humankind, and the revival of the earth after its death; and proved the truthfulness of the Messenger and the Qur'aan by challenging humankind and Jinn to bring something similar, or ten chapters like thereof or one chapter, He also established the proofs against the creation through the perfection of what the Messenger brought of truthful news and equitable rulings, and the Word of your Lord has been fulfilled in truth and in justice. If you are in doubt, then examine (truthfully) every report Allāh conveyed in His Book or reported by His Messenger Muhammad, and you will find that it is upon the highest degree of truthfulness and most beneficial for the people, because indeed accepting and believing in the one who reported it is the greatest nourisher of faith.*

*Reflect a second time! Is there anything in Allāh's statements and the statements of His Messenger that shows other than what sound perception, true reality and sound intellect shows, or do you find that these matters are the greatest testimonies for the statements of Allāh and His Messenger? Reflect a third time! Do you find anything in Allāh's rulings and His Messenger's rulings, the commands and prohibitions, that which negates true wellbeing for the servants or do you find that it is the purpose behind the perfection of their affairs, an elevation of their status, adorns them with beautiful manners and free them from evil manners? It is that which raises its people to the highest levels of perfection, and deficiency and harm do not occur except due being devoid of it or some of it.*

*And indeed one of the allies of the atheists acknowledged this and then unleashed doubts to those who are ignorant of Islaam true reality when he did so in some of its subsidiary branches, but his lies and slander were manifested, well-being was manifested for people and as well as many benefits from the statement which the Islamic legislation demonstrated, because it is the divine law of the Best of Judges, the knower of the unseen and the seen, Who knows (perfectly) the means of wellbeing for the servants that which they do not know, and legislated for them that which is a means of perfect wellbeing in every era and place, in their religious and worldly, and He is The All-Wise, The All-Knower and The Most Bestower of Special Mercy to The Believers.*

*Sound intellect affirms Allāh's Oneness, the fact that Allaah alone is the Creator, The Provider and The One in Control of all affairs of the Creation; (affirms) the truthfulness of Allāh's Messenger and the soundness of what he brought. Whoever claims that anything of the intellectual evidences which the people of sound intellect have submitted to contradicts what Muhammad brought, he is one who is deceived and let him produce a single example because he will not be able to do so. Yes, he may bring theories and fantasies, but when sound intellect is established you will find ignorance and clear misguidance similar to the statement of many of the atheists, who say: "The punishments and*

*prescribed Islamic injunctions, which the religion of Islam brought to deal with crimes, are neither appropriate nor suitable as laws." So, the best in their view is to replace them with imprisonment and fines. This is tantamount to false conclusion and arrogance in dealing with true reality, for indeed the laws enacted by the atheists to deal with crimes - as well as those who blindly follow them - do not benefit in anything, and its great deficiencies have manifested and its setbacks are great.*

*Indeed, it has no effect in deterring criminals and the only single way to deter every criminal is through application of the Islamic legislated injunctions and the prescribed religious punishments. It is what will guarantee deterrence against the criminals, as they are penalties, exemplary punishments and admonitions, which if applied in a region amongst the regions, the matters will be rectified, perpetrators and criminals will be fewer and there will be safeguards against crimes related to murder, wealth and honour, because it is a legislation from One Who is All-Wise in dealing with the circumstances of the servants (i.e. humankind and Jinn) and that which will rectify their affairs, and protect them from evil.*

*Likewise is the statement of many of the materialists (atheists) and those who blindly follow them, that "There should be freedom of ideas, everyone should be free to hold the opinion he sees fit and the proposal he makes in all circumstances". This has also manifested its great harm. Indeed, freedom of ideas - giving everyone his freedom (i.e. based on desires) - has shown to be the very reason behind anarchy; rather that is its basis. Animals become better than them (i.e. humankind and Jinn) when they are given freedom in that which corrupt their morals and (sound) beliefs, and thus their deeds became chaotic. This is the reality in every country where freedom has been let loose and not restricted by the divine legislated restrictions that are in conformity with (sound) intellect, because the souls command evil, incline towards arrogance and insolence, and approach every desire whether it harms individuals and groups or not. Just as allowing freedom of action unrestrictedly cannot remain, because if everyone was left with his freedom that he can murder, injure or strike, or take the wealth of the people or violate their honour, then indeed the state of affairs would have been corrupted, the world would be in anarchy, chaos, disturbance and great harm will occur; likewise, the freedom of ideas has brought evil and horrific atrocities, and from its filthy fruits is dispensing with religion and the Messengers [peace and blessings of Allaah be upon them], rejecting what they brought and that which sound intellect indicates, such as the obligation of restraining and guarding oneself against the harmful affairs related to creed, morals and deeds.*

*And among the outcomes of freedom of ideas are the statements heard from the atheistic and vile newspapers that shake the hearts of the people of sound intellect, and indeed they have done great harm to the beliefs and morals; rather it has harmed governments, groups and individuals. As for the Islamic legislation, then indeed it - and praise be to Allāh - came to alert the intellects and urge towards (sound) reflection on those affairs that are useful for one to reflect on, such as the created signs of Allāh in the creation and the divine revelation, pursues the sound paths of reflection and examining them, and thus it affirms the beneficial sciences and truthful understandings- urges towards every beautiful character, warns against every evil character and places a sound restriction on ideas, which if encroached will result in destructive things and various types of misguidance. If ideas are not restricted by sound intellects and religion - which Allāh has provided for the servants in which is the rectification of their affairs and perfection of their circumstances, then indeed they give birth to chaos*

and error, misguidance, misery, folly and insanity.

## Section 7

Likewise, is that which many enemies of Islam and hypocrites have fabricated that belief in **Qadaa Wal Qadar** (see 'otnote c' about **Qadaa wal Qadr**) brings about about apathy and submission without action. This claim of theirs is a clear slander and an outright lie, for indeed the religion of Islaam commanded with two mighty fundamentals and all affairs cannot be accomplished except by gathering them together. The first affair is belief in Allāh's Qadaa Wal Qadar, and that all affairs and their means are tied to Qadaa Wal Qadar, and that what Allāh wills occurs and what He does not will cannot occur. The second principle is the command to perform beneficial deeds in the religion and worldly matters, and to distance from the causes of harm. Each of these fundamentals supports the other, because belief in Qadaa Wal Qadr aids the performers of righteous deeds, makes them active and enjoins on them to seek a breakthrough in difficult matters, whilst relying on Allāh and seeking help from His Might and Power; removes fear of the creation from their hearts, who neither own the power to benefit nor cause harm. This is an affair related to the Allaah's Qadaa Wal Qadar, for indeed Allaah informed us that He makes things come into existence through their means and causes. And due to this, Allāh has mentioned these two fundamentals together in many places in His Book, such as His statement: [لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ] - To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind, jinns and all that exists)]. [Surah At-Takweer. Aayaat 28-29]

And Allaah's statement:

كَالَّذِينَ تَدْعُونَ

فَمَنْ شَاءَ ذَكَرَهُ

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Nay, verily, this (Qur'an) is an admonition, So whosoever will (let him read it), and receive admonition (from it)! And they will not receive admonition unless Allah wills. [Surah Al-Mud-dath-thir. verses 54-56]

And Allaah's statement:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنِيسِرَهُ لِلْعِيسَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَبَ بِالْحُسْنَى فَسَنِيسِرَهُ لِلْعِيسَى

As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna; We will make smooth for him the path of ease (goodness); but he who is greedy miser and thinks himself self-sufficient; and gives the lie to Al-Husna, we will make smooth for him the path for evil. [Surah Al-Layl. Verses 5-10]

Allaah commanded that one performs actions and to be desirous of it- promised to facilitate good for the one who employs the beneficial means and the one who abandons the beneficial means is abandoned to evil. The Prophet [peace and blessings of Allaah be upon him] said, "Be eager for what benefits you, seek Allāh's Help and do not be helpless". This includes being

eager for both the beneficial affairs related to the religion and the worldly affairs. Therefore, one knows that the religion of Islaam belies what its enemies fabricate that it is retarded and impotent; rather indeed, it is invigorating and urges towards every beneficial deed, and that belief in Qadr is one of the greatest invigorators towards every beneficial deed and its greatest facilitator. This is why the Prophet [peace and blessings of Allaah be upon him] said, "Act because everyone will be facilitated in that which he has been created for him. Those who are to be blessed (in the Hereafter) will find it easy to do the deeds of those who are to be blessed, while those who are to be among the wretched (in the Hereafter) will find it easy to do the deeds of those who will be wretched", then he recited:

[فأما من أعطى واتقى وصدق بالحسنى - As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna]" . [Surah Al-Layl. Verses 5-6]

This is why - in Islam - the one who abandons deeds and relies on Qadr is considered insane and an idiot. Islam disapproved of those polytheists who utilized Allaah's Divine Decree and Will as a justification for abandoning the beneficial things and informed us that doing so - as excuse - was a practice of the tyrannical nations that were punished with different types of exemplary punishments. There is no beneficial deed - big or small - and the means to it, except that the Lawgiver [Allāh] has urged towards, and that which leads to its perfection (or accomplishment). And there is no harmful deed, laziness and (unpraiseworthy) retreat, except that He has warned against it severely. The texts of the Islamic legislation regarding this fundamental can neither be counted nor enumerated, and whoever rejects it is a haughty individual, confounded and the most misguided of people.

## Section 8

And through that which the atheists decorate their falsehood and sciences that are in opposition to the religion is that they adorn expressions for them, so they refer to them as revival, progress, advancement and the like, and terms by way of which they deceive those who have no insight. As for the truth which the Messenger [peace and blessings of Allaah be upon him] brought, they call it rigid, narrowmindedness, chary and backward, as Allāh [The Most High] stated about their ancestors.

وكذلك جعلنا لكل نبي عدوا شياطين الإنس والجن يوحي بعضهم إلى بعض زخرف القول غرورا

*And so We have appointed for every Prophet enemies – Shayatin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception).*

ولتصغى إليه أفئدة الذين لا يؤمنون بالآخرة وليرضوه وليقتروا ما هم مقترفون

*(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.). [Surah Al-An-An'aam. Verses 112-113]*

Allāh [The Most High] informed us that this is an abiding practice of the enemies of the Messengers in every era, that they adorn expressions to beautify their falsehood, uglify that which the Messengers came with, co-operate with one another upon that, fabricate lies against

Allāh and deceive the one who does not possess knowledge, neither insight nor Eemaan. These people accept everything that was uttered by their ancestors – the beliers of the revelation - and add an increase to this affair. And how many of those with weak insight have they trapped!

And that which the Messenger brought is neither incredulous nor backward; rather it is truth and light (pure guidance), a means to good (upright) life and guidance without which there will neither be uprightness for the hearts nor for the worldly existence (i.e. due to widespread corruption). There is no light except the light acquire from its light. It awakens the determinations and resolves to pursue every praiseworthy characteristic, sound progress and beneficial advancement. Indeed, one of the Major Fundamental Principles of the Islamic Legislation is the obligation of utilising the beneficial means – their goals and paths; an urge towards every righteous deed and affairs that bring about wellbeing, asking Allaah for help to accomplish it as well as striving. It is well-known that the one who establishes these two fundamental principles, makes an exerted effort in every beneficial matter and seeks help from the One Who alone has the right to be worshipped [i.e. Allāh], then indeed he will not cease to make continuous advancement and progress in rectifying the religion and those worldly matters that support the religious affairs, just as the Prophet [peace and blessings of Allaah be upon him] said, "Be eager for what benefits you and seek Allāh's Aid". There are many verses in the Book of Allāh and (ahaadeeth in) the Sunnah of Messenger that commands one to perform every beneficial deed and urges for sound beneficial progress for individuals, groups, society and governments. As for the material sciences that are devoid of the essence of the religion and its mercy, then indeed it is an advancement towards destruction and ruin- an advancement for the destruction of every beautiful trait and ascription to every evil trait. That which is witnessed and clearly seen is the greatest testimony to this. Indeed, it is impossible to accomplish sound progress, except when accompanied by sound religion, which is inseparable from truth, because falsehood will end in demise and decline, and its final result will be loss and destruction, even though it may have some type of authority.

In the view of these atheists, revival and advancement means to assimilate into the morale and mentality of the outsiders - the enemies of all religions, lose all their personalities by adopting the personalities of those people, imitate them in their manners, dress, dealings and customs -precisely and distinctly, because they see that one should dissociate from the religion ordained by Allāh — *which is the religion of truth — and from beautiful manners. This is progress and advancement in their view, so they replace that which is lofty, perfect and precious with something that is low and despicable and thus are in agreement with their enemies outwardly and inwardly. And through this path they became the greatest weapon of the enemies against their religion and people, and for this reason they blindly imitated the foreigners in harmful matters. As for that which they possess of those things that are of benefit - even if associated with the religion, then they are the most distant from it as is well-known regarding their state of affairs.*

### **What Does Modern Culture [or Intellectual Development] Necessitate In The View of The Atheists**

*And through that which the deviants decorate their falsehood is their forceful speech regarding*

*modern culture (or intellectual development), whilst claiming that neither can manners be refined nor free from wrong doing and tyranny except by way of that. They exaggerate in praising it and its educators, vilify those who do not have this modern culture and ridicule them. They interpret it with various deviated interpretations and everyone blurting, because if sciences are disorderly and manners are based on them, then this is how its people will behave. They do not agree - in anything - in their views and opinions, and all their statements refer back to toppling the religion and Islamic manners. Indeed, sound intellectual development and beneficial refinement is that which the religion of Islaam brought, which cleansed the beliefs from polytheism and the worship of images; cleansed the manners from every evil trait, cleansed deeds and etiquettes until matters became rectified, the state of affairs came to be upright, combined between the religious and worldly affairs, reformed the beneficial morale and the materials sciences that support them. And certainly what is witnessed is a testimony to that which we have mentioned, for indeed the contemporary (or modern) sciences and inventions – despite their expansion and vastness – have been unable to rectify the manners, bring about sound virtues and remove evil due to them being devoid of (sound) religion; rather the religion of Islaam is that which will guarantee this rectification, undertake this beneficial refinement, direct towards every good and deter every evil, for indeed it is the rectifier of the apparent matters (i.e. deeds) and the hidden affairs of the soul in the religious and worldly affairs. Whoever looks at its fundamentals, subsidiary issues and what it deters, he will find the affair as we have mentioned; rather -above everything else -Allāh is the granter of success.*

Do not look at the one who calls himself a Muslim (or attributes himself to Islaam) yet he throws its morals behind his back, and thus that is used as proof against Islaam and the Muslims due to his ignobility, decadence and lack of good manners; for indeed Islaam is innocent of the one whose situation is like this. And even if he is called a Muslim, then he does not have from it except its likeness, for indeed the religion of Islam is the religion of elevation and correct progress, and all its teachings, instructions, morals and deeds are at the highest degree of perfection and orderliness. *This is the aim of its guidance to every good and act of righteousness, and rectification for those who are truly attributed to it, as it is well-known regarding the state of affairs of the early generations of the Islamic Ummah – those who truly established it, filled the world with (true, sound) justice, mercy, righteousness and rectification in all situations, and through them is an example taken regarding the perfection of humankind.*

*Therefore, whoever wants to know the effects of the religion, then let him look at the likes of those people. As for the one who desires arrogance and deception, he has another view. Many people say, "This is the era of knowledge, comprehension, awareness and advancement", but their intent behind this is to turn away from the (upright) past and the sciences of religion. Indeed, they have spoken the truth in one way and lied in other ways! They have spoken the truth that it is a time in which the sciences related to crafts (industries, skilled occupations etc) and inventions have progressed, as well as that which is related to material things and the natural sciences; but they have uttered the most terrible lies when they restricted knowledge to this type of knowledge. They do not know that the real - useful - knowledge is the knowledge conveyed in the Book and the Sunnah, the guarantor of every good in religious affairs, worldly affairs and affairs related to the Hereafter. The beneficial knowledge from the sciences related to crafts (industries, skilled occupations) and*

*inventions enters into this affair; rather (sound) religious knowledge is the thing that will lead the natural sciences and the beneficial crafts to that which is of sound benefit. It is that which will regulate them to benefit humankind and prevent them from destructive recklessness. And due this, we say: "Indeed, they have also lied from another angle because they did not direct these sciences - which they are proud of- towards useful guidance (or orientation), but rather they used them in that which harms the creation, ruination, annihilation and destruction. It is one of the greatest blessings, but it became one of the greatest afflictions and malice due to the manner they utilised them. This is from that which is well-known - and there is no doubt about it - that indeed a thing that is not (controlled or regulated) by sound religion will take a different orientation, and its harm is greater than its benefit. And they indeed have spoken the truth that it is an era of material progress, however they have lied by calling it progress (unrestrictedly) and thus one thinks that it is progress in everything; rather it is only progress related crafts (industries, skilled occupations) and inventions and not related to virtuous manners and (sound) religious affairs. There is no benefit in material progress if it eliminates those manners that are the purview in everything – the very thing that will make affairs upright and without which the affairs cannot be upright, as it is witnessed and clearly seen. Therefore, what type of progress is this, whose people became like vicious wild animals and whose abiding practice is oppression, annihilation, colonization of weak nations and depriving them of their rights? Sound progress whose effects are from (sound) religion, justice, mercy, fulfilling rights (or obligations)- an urge towards every good and warning against every evil - is the progress whose scent they have neither smelled nor have their hearts perceived. How can they perceive with their hearts whilst their hearts are filled with anxiety, vehement greed, vanity, arrogance, deceit and every evil trait? And indeed, they have also lied in their claim that they are the ones who started the beneficial contemporary sciences and the crafts (or specialist occupations), and that the Islamic legislation neither led the way to them nor guided to its basis (or origins). This is mighty slander and arrogance that is known to the one with the least assessment of the religion of Islaam. How can that be when it has established mighty beneficial fundamental principles for the servants by way of which their worldly affairs became upright, just as it has established for them beneficial principles which brought uprightness in their religious affairs. Indeed, we have already mentioned some of the texts from the Qur'aan and the Sunnah that indicates to this fundamental. Yes, if only they said, "The people - in this era - have benefited through these religious principles and teachings to develop crafts (industries, skilled professions), discover new inventions, acquaint (themselves) with the paths of economic activity and the like, but they developed these affairs through a development that is disconnected and severed from submission to Allāh and the religion ordained by Allāh; so because of this it has brought benefit in that which contains worldly benefits for the people and benefited those who use it to support the religion and do good. On the one hand, it has caused harm and led its proponents to savagery and barbarism whose outcomes has been destruction, ruin and evils that has no comparison.*

As mentioned previously, it also caused harm due to what it brought in the souls of its proponents of vanity, deception and arrogance, enslavement of the weak, oppression, violation of rights and various types of evils. If these worldly inventions allied with the religion as its guide, then its benefits would have been twice as great as what is witnessed; its harm and evils would have been repelled and it would have been established upon good and uprightness; its outcomes would have been good and would be a means of rectification in the religious and worldly affairs; but Allāh has matters to bring forth in His created beings (by way of His Decree

based on Perfect Knowledge, Wisdom and Justice).

The greatest evils of knowledge and its inconsistencies occurs as a result of acquainting oneself with the creation without its Creator, acquaintance with effects without the One who created those effects, acquaintance with causes without the one who created those causes and acquaintance with the paths without its sound goals. The deficiency in this type of acquaintance is numerous and its harm is great, for indeed many of the atheists and those deceived by them are skilled in the natural sciences, but they confine themselves to it and are blind regarding its association with its Creator and Causer. And with regards to that which is placed in these natural sciences of wonders and secrets, they see themselves as the only ones who are acquainted with them and the secrets which Allāh has placed in nature, so it gives them higher status over others and thus they become afflicted with vanity and self-deception. They confine themselves to it, consider it as the final outcome, the purpose and the goal, and thus occurs great deviation, deficiency in knowledge and intellect.

If they knew and affirmed belief in the true Creator and the One Who Controls all the affairs of the Universe- the One who attached the means and causes to His Qadaa Wal Qadr, know that the means and causes are an abode of the Creator's Perfect Wisdom - for indeed Allāh [The Most High] is All-Wise, He placed things in their rightful places, gave the subtle affairs and big affairs an amazing orderly system and a firm association; gave everything that is sought after and the goals a means or cause, and a path that will lead to it, and due to this results and outcomes are based on the strength or weakness of the means or causes, and the strength or weakness of the performer of the deed- and then they tied these means, paths and outcomes to Allāh's Qadaa Wal Qadr, then their knowledge would have been perfected and they would have acquired of certainty that which cannot be acquired by those who have not reached their level; but they are glad (and proud) with that which they know of those paths whose tangible worldly outcomes they know and became haughty by way of them, so the statement of Allāh [The Most High] apply to them:

[فلما جاءتهم رسلهم بالبينات فرحوا بما عندهم من العلم وحق بهم ما كانوا به يستهزئون] - Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment)]. [Surah Ghaafir. Aayah 83]

Allāh said:

وجعلنا لهم سمعا وأبصارا وأفئدة فما أغنى عنهم سمعهم ولا أبصارهم ولا أفئدتهم من شيء إذ كانوا يجحدون بآيات الله وحق بهم ما كانوا به يستهزئون

And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayat (Allah's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allah, and they were completely encircled by that which they used to mock at! [Surah Al-Ahqaaf. Aayah 26]

*This is the greatest evil consequence of self-amazement and arrogance without exception- the most*

*perilous path through which many people become beguiled and deceived; therefore we ask Allāh to blessed us with sound knowledge that is supported by sound intellect, divine text and sound natural disposition - the beneficial knowledge which the servant knows in all its aspects, and the knowledge which links the subsidiary affairs to its (sound) fundamental principles, and its means, causes, effects and outcomes are ascribed to the One Who originated and created them. It is the knowledge whose possessor does not disassociate the creation from its Creator- neither disassociates its effects from the One Who made them effective, nor disassociates the wisdom, the secrets and the amazing orderly systems in the creation from the One Who Created and Perfected them, organised them in perfect order and brought them into existence prior to their non-existence. This is the knowledge that bears the fruits of certainty and through which tranquility is obtained, and through which happiness and success is attained. It bears the fruits of beautiful manners and righteous deeds, beneficial to the religious and worldly affairs.*

As for the sciences of the deviants - as we mentioned, they are mutilated, amputated and stale. The end result of its usefulness is similar to the benefit of the physical industries as it is witnessed and clearly seen. Neither does it bear fruits of Eemaan nor honesty, neither mercy nor beautiful manners; rather its fruits are the opposite. Everyone with a great (sound) mind and (sound) intelligence becomes extremely sorrowful that these are its goal and fruits, for indeed sound intellect understands things and fully comprehends them in all their aspects, then engages with the beneficial things, makes use of the good things and skills (or talents) which a person is endowed with; combine between the affairs related to one's wellbeing in this worldly life and the Hereafter, and that which benefits the body and the souls; sound examination of the principles (or precepts) and final outcomes, and linking matters that are related to each other, because anyone who is not attributed to these characteristics has deficiency in his intelligence accordingly, so how about his religion?

And one of signs of the deviants in religion and intelligence is that they are deceived by their opinions and absurd intellects, and they mock at the intellects of the most excellent human beings and the most virtuous of them amongst the Prophets, their followers and the people guidance. So, through this their arrogance is known, their rejection of that which can never be rejected and their wilful denial of the virtue of those who came before them. They hinder the servants of Allaah from the religion and path ordained by Allāh, and they speak about the realities mentioned by the Messengers in a manner other than its true reality. And they say:, "This is an ancient intellect (or mind); an outdated opinion, the tales of the ancients", just as the Messengers were opposed by their enemies with these filthy and nefarious statements. Indeed, many of the children and the youth who neither possess insight nor mature intellects have been deceived by them. Do they not know that the intellects can neither be complete nor purified except by divine revelation and the Qur'aan, and cannot be beneficial intellect until it is nourished with the guidance and certainty which the Messenger brought? Allāh [The Most High] said: [إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهْيِ] - Verily, in this are proofs and signs for men of understanding]. [Surah Taha. Aayah 54] [لآيَاتٍ لِّأُولِي الْأَلْبَابِ] - There are indeed signs for men of understanding]. [Surah Aal Imran. Aayah 190]

They are the people of decent intellect, rightly guided views and purified manners. Can one find sound intellects that can be anywhere closer to the (perfect, unmatched, unblemished, upright)

intellect of the Prophet [peace and blessings of Allaah be upon him] without whom the intellects and views cannot be illuminated except through his intellect? The perfection of the intellects are measured based on how much they have obtain from his intelligence, what he deems to be correct, his guidance and the perfect path which is free from error, so they nourish themselves with its light, guidance and the perfect course it leads to. Allāh [The Most High] said: *والنجم إذا هوى* [النجم إذا هوى] - ما ضل صاحبكم وما غوى وما ينطق عن الهوى إن هو إلا وحي يوحى - By the star when it goes down, (or vanishes). Your companion (Muhammad ) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired]. [Surah An-Najm Aayah 1-4]

This is a description of the Prophet, that he has perfect knowledge and guidance, an upright path that leads to the perfect course and perfect protection from error in his statements and deeds. And due to this, one knows that everything that opposes his guidance and path is tantamount to misguidance, deviation, foolishness and destruction. Indeed, the state of affairs is the greatest testimony to that. Has anyone acquired an atom's weight of good – internally and externally- and from the great beneficial fruitful outcomes, except through him and his teachings? Has anyone been guided except by fulfilling his command and keeping away from what he has forbidden? Has anything - from the religious and worldly affairs - become upright and has no corruption, except by way of following what he has left behind, the fundamentals and subsidiary branches of the religion, its paths and goals? There is no good, guidance, mercy, righteousness, rectification of the outward deeds and inner self except that he has guided the creation to it and to its etiquettes, and there is no evil, except that he has warned against it. Allāh [The Most High] said:

*اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً* - This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion]. [Surah Al-Maa'idah. Aayah 3]

*And part of its perfection is that it guides to that which is most just (or upright) in affairs of creed, manners and deeds. Creeds, manners and deeds are perfected by way of it and it is not beset by deficiency from any angle. And part of its perfection is that indeed it is perfectly upright and suitable for every era and place, and prevents all social and personal problems. And part of its perfection is that the tangible (sound) intellectual realities and what is truthfully witnessed based on experience are included in it and safeguarded under it. And part of its perfection is that it has clarified and explained the correct position regarding the varying opinions and the contradictory statements about which people hold difference of opinion; distinguished what is upright from what is corrupt, what is just from what is unjust, and what is truth from what is falsehood. And part of its perfection is that the intellects are perfected by way of it, the views are illuminated and through its guidance that which rectifies the religious and worldly affairs are obtained – every good related to religion and worldly affairs, hidden or apparent, is from its outcomes and fruitful results; completed as a favour upon the believers and brought about various types of good for all the creation. All Praise and Thanks be to Allāh, Who blessed the servants by way of it, made it a guidance and mercy in the affairs of wellbeing of this life and the Hereafter. [An Excerpt from Ad-Dalaa'il Al-Qur'aaniyyah Fee Annal Uloom Wal-A'maal An-Naafi'ah Al-Asriyyah Daakhilatin Fid Deen Al-Islaamiy. pages 1-40]*

---

Footnote a: The ruling regarding customs:

Imaam Ash-Shaatibee [may Allaah have mercy upon him] stated in Al-Muwaafaqaat that customs are many different types- some are good and others are corrupt. The good customs are those that neither oppose the Sharee'ah texts nor lead to losing an affair deemed to be beneficial by the Sharee'ah, nor lead to an affair which the Sharee'ah deems to be corrupt. As for the corrupt customs, they are those that oppose the evidences in the Sharee'ah or some of the principles of the Sharee'ah, such as some of the customary dealings in usury and those deeds deemed to be evil by the Sharee'ah which the people engage in during occasions of happiness (or rejoicing etc) [Al-Muwaafaqaat 2/283]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Hardship is only encountered by the one who abandons the Ma'loofaat and Awaa'id [i.e. those habitual things, deeds, practices, customs etc] for other than the sake of Allaah. As for the one who abandons them truthfully and sincerely from the bottom of his heart- for the sake of Allaah alone- then indeed he does not encounter any difficulty due to abandoning them except in the beginning, in order that he is tested as to whether he is truthful or untruthful in abandoning them? If he exercises a little bit of patience, its [i.e. that abandonment] will alternate into pleasure. Ibn Seereen said that he heard Shurayh swearing by Allaah that "A servant does not abandon anything for the sake of Allaah and finds a loss in that." And their statement [i.e. the people of knowledge] that 'whoever abandons something for the Sake of Allaah, Allaah will replace it with what is better.' This is true. This compensation is of different types and the best of that which a person is compensated with is: the desire and yearning to get close to Allaah, seeking after Allaah's pleasure, love of Allaah, and the heart granted-by way of it- tranquility, strength, enthusiasm, happiness and being pleased with its Lord [The Most High]. [Al-Fawaa'id page 166]

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said: It is obligated on every Muslim that he does not depend on custom; rather he presents it to the pure Islamic legislation [to be judged], so whatever the Islamic legislation affirms is permissible and whatever it does not affirm is impermissible. The customs of the people are not proof to determine the lawfulness of anything. All the customs of the people in their countries or tribes must be presented to the Book of Allaah and the Sunnah of His Messenger [peace and blessings of Allaah be upon him] for judgement, so whatever Allaah and His Messenger made permissible is permissible, and whatever they forbid, then it is obligatory to abandon it even if it is the custom of the people. [Majmoo Al-Fataawas 6/510]

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said: The customs cannot make something that is not legislated (in the divine revelation) as something legislated, because of Allaah's statement: [وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا] - *It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back* [Surah Al-Baqarah. Aayah 189], despite the fact that it was something they took as their custom and considered it to be an act of righteousness. Whoever takes something as a custom and believes that it is an act of righteousness, then it should be presented to Allaah's divine legislation. [Tafseer Surah Al-Baqarah 2/299]

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] also said: Extremism in related to customs is stringent adherence to old customs and not diverting to what

is better than them. As for if the customs are equal in benefit [i.e. the ones judged to be permissible by the divine legislation], then a person remaining upon what he is upon would be better than going along with the new (or emerging) customs. [Majmoo Al-Fataawaa 7/7]

**Footnote b:** <https://salaficentre.com/2020/09/04/perils-of-having-good-suspicion-about-ones-intellect-harboursing-evil-suspicion-about-authentic-divine-texts-and-not-critically-examining-ideas-and-claims-of-the-people/>

Footnote c: **Detail Discussion on Belief in Qadaa wal Qadr By Shaikh, Dr Abu Iyaadh, Shaikh Abu Khadeejah and Ustaadh Taqweem Aslam [may Allaah preserve them and all the other Salafi teachers]**

<http://www.aqidah.com/creed/categories/xy-belief-in-the-divine-decree.cfm>

<https://www.abukhadeejah.com/al-qadr-no-one-can-escape-the-decree-or-exceed-it/>

<https://www.salafisounds.com/understanding-qadr-pre-decree-its-levels-the-aqidah-of-imam-muhammad-ibn-abdil-wahhab-by-abu-khadeejah/>

[http://www.salafipublications.com/sps/sp.cfm?  
subsecID=AQD09&articleID=AQD090001&articlePages=1](http://www.salafipublications.com/sps/sp.cfm?subsecID=AQD09&articleID=AQD090001&articlePages=1)

<https://www.youtube.com/watch?v=ogoUNuvn14Y>

[https://www.youtube.com/watch?v=4\\_qWR6mup0I](https://www.youtube.com/watch?v=4_qWR6mup0I)

<https://www.youtube.com/watch?v=bXCkmLu870E>