

Man

Between the Two Laws

**A Qur'anic Perspective in Understanding Self and
Understanding the Other**

By:

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Table of Contents

Introduction

Man between Two Laws

A Qur'anic Perspective in Understanding Self and Understanding the Other

Preface: Sensible Philosophy is Strong Certainty

Science Needs Guidance of Faith

Science Needs Guidance of Faith

Guided Knowledge Leads to Faith

The Topic:

Essence of Animal: A soulless clay life

Man as a Product of Light and Clay: Everlasting Life

Materialism is the law of the jungle, oppression and injustice

Might is right is the law of materialistic, racial and colonial West

Cruelty of Colonialism, Fascism and Zionism: Satan's meeting with animal

The Law of the Soul is Law of Light and Justice:

Clarity of vision is the serious path and the life buoy

Key to relating with others: Methodical knowledge and centers and departments of Western studies:

Back to the Beginning: Light of Faith, Path of Shura and Power of Brotherliness

Not every question has an answer:

Essence of Man's Worldly Life:

Embodiment of values of light and elevation of the materialism of clay

“And of knowledge, you (mankind) have been given only a little.”

The Ummah Has a Role to Play

In the Name of Allah, Most Gracious, Most Merciful

Introduction

Indeed, clarity of Islamic vision is a foundation stone for the Ummah's movement towards the correct direction. The Glorious Qur'an is the basic source from which this vision can be drawn. For, without this vision, the Ummah cannot understand its nature and the reality of its goal. Without self-understanding and clear vision, it is impossible for the Ummah to move forward, advance its energies and rebuild itself.

Clarity of vision and recognizing the starting points are essential in understanding self and the other, and as such, understanding foundations of effective interaction with the other.

The Ummah has suffered a lot from lack of clarity of vision and lack of understanding of self. This has led, and still leads, to gloominess, disorder and blind imitation of the other. This phenomenon has sapped the Ummah's energy and weakened its resolve.

As a result of reflections on entireties of the universe through the Qur'anic universal vision, I found myself understanding the universe, humans and their relationships and Islam's and the Ummah's stance regarding them in such a way that is so clear, so sublime and so brilliant as I have never realized before. This Qur'anic vision equally enabled me to know the 'other' that is 'the West', its nature and perspectives, and points of agreement and disagreement with it. It provided the key of understanding to many things that had hitherto been difficult to comprehend and deal with.

Hence, I could not help but grab my pen and write down these reflections and present them to the dear reader and the Muslim thinkers. Perhaps it will stimulate more reflections and deeper study of understanding the universal Qur'anic vision in the important strategic sphere so that the Ummah can be put anew upon the serious path, the Islamic civilization can be refined and the Ummah's civilizational and reform energy can be rejuvenated. It is then that the Ummah can effectively face the challenges of the age, and strongly and competently redirect the path of humanity towards the light of truth, justice and peace.

Without clarity of vision, without understanding the self, without cultural purification, without putting an end to blind imitation, without healing the children of this Ummah from psychological diseases of perversion and backwardness, without understanding the other which is 'the West' and without knowing how to efficiently deal with it; there would be no way to rebirth, power, reform and the Ummah's claiming back of its role of providing leadership and guidance for human civilization.

It is my hope that this book and this attempt at understanding the noble Qur'an and drawing out the universal Qur'anic vision will gain the attention of and stimulate reflections from the Muslim thinkers. I equally hope that the thinkers will take this attempt of mine into consideration in their intellectual and reform efforts so that the Ummah would be able to claim back its wellbeing and find its way towards accomplishing its mission, fulfilling its trust and providing guidance for humanity and human civilization.

Success and appropriateness are granted only by Allah.

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Man between Two Laws

A Qur'anic Perspective in Understanding Self and Understanding the Other

Preface: Guided Philosophy is Strong Certainty

Man is born with intellect and understanding through which he is distinguished from other creatures. It is this distinction that the Qur'an refers to in Allah's statement:

[وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا]

“And He taught Adam all the names (of everything).” (Al-Baqarah 2:31)

The purport here, as far as I am concerned, was not to teach Adam how to pronounce the names of these things. For, man's formation and ability upon which Allah created him do not indicate that. Rather, the meaning was the knowledge about names of things – in all languages – which our father did not see in his primitive civilizational condition.¹ The occurrence of that in such condition has no impact on the history of man and there is no practical proof for it in known human natures and capabilities.

If we recognize that mere names are meaningless and valueless if there is no understanding of their essence and indications in any form, such as their nature, reality and functions then the possible interpretation of knowing the names as mentioned in the above verse should be man's ability to understand, to sort out the collectives and trace them back to their origins and species. This is a clear matter in the case of Adam's creation when he was proportioned and breathed into. For example, chairs, apartment floors and animals have various shapes, colors, appearances and compositions. And each of these is different from the other. However, they can all be traced back to similarities and dimensions that bring these entities together and form them into kinds and species. There is, for instance, office chair, reception chair or car chair (seat). There is also big chair, small chair, wooden chair, iron chair or plastic chair. Equally, there are chairs of different colors, shapes and sizes. However, the common factor that brings them all together is that they are a tool for sitting and resting on.

Hence, man's ability to differentiate between things and sort them out is the origin of his knowledge and cognizance skill, his thought and invention generating power and his capability to engender signs of names in different human languages. Therefore, in my opinion, man's ability to understand, his linguistic capabilities that enabled him to create codes and apply the same to the named objects, and his ability to use these designations are indeed the foundation of his civilizational and constructional aptitude.

Without man's ability to form codes and use them, he could not have been able to write, develop sciences nor could he have been able to play his role on the earth as the successive

¹ The type of faith that our father Adam had in Allah and the type of relationship he had with Him is a sentimental matter that is not related to the materialistic, constructional, civilizational and cultural matter. For example, a simple Bedouin man in the desert might have better faith and purer inwardly and sentimentally than many prominent and arrogant scholars, let alone the atheists of the most developed civilizational headquarters in the world.

authority. Therefore, this is what is meant by, ‘teaching names’ unto which the noble Qur’an refers and by which man is distinguished.

The intelligence and understanding by which Allah distinguished man necessitate the capacity to think, reflect, contemplate, research and scrutinize, as well as the power to generate thoughts. This divinely endowed intelligence and cognizance also necessitate the ability to design creative structures, perfect the arts in his life and taking a guide for himself that would lead him through paths of life in a way that will help him understand the essence of life and shoulder its burdens and responsibilities.

It is essential for human intelligence and cognizance – in view of his ability to use them to understand and think – to inquire about the nature of his own being and the meaning of his own life and the world and the purpose of the same. He should be able to ask about the source of this existence and this world; about the essence of its entities, their relationships and differences; about the nature of his relationships with these entities; and about his fate and the fate of his world.

This aspect is the spiritual aspect of man. It is the source of religion that forms an essential part of human life and expectations. It is from this aspect that this question emanates; it is from it that this religious, philosophical and conscience-inspired research. It is something that seizes everyone by the collar in one form or another. This is the problem that has been keeping thinkers and philosophers busy – throughout ages – in its different dimensions, invisibles and riddles, and it shall continue to bother their minds till Allah inherit the earth and whatever is on it.

It is an aspect whose topics have been discussed by different religions, beliefs and philosophies. It is on account of it that messages of the Prophets came and for the purpose of which the guided and guidance-providing Messengers were sent.

It has been clear – and it still is – that man that is a just a part of the creation, in view of his limited intelligence, reasoning and understanding – cannot have comprehensive, absolute and unlimited understanding. It is here that he is in dire need of landmarks that will show him what he is ignorant of, of paths of life, guide him to the goals of life, create in his heart sense of security and tranquility, explain to him the essence of his life, and the purpose and the final result of this existence and how to deal with the same and seek safety at the end of this life. Religions and beliefs based on matters of the Unseen came up – throughout ages – as the source of guidance and the spring of security and tranquility for human mind.

In spite of men’s belief in their inherited faiths and religions, human intelligence, in its endowed inclination towards striving for understanding and knowledge, still asks questions, makes observations and attempts to apply logical understanding to everything. Beside the natural and sentimental faith, the human intelligence still engages in logical search for the source and essence of this existence; it still rationally explores the goal and the end of this existence. These are questions that attracted the attention of philosophy and the philosophers, within the limited human intelligence and logic.

Philosophy in this context is just a demonstration of man’s inborn desire for logical understanding and sensory cognizance. If man, a thinker or a philosopher understands the nature of this matter whenever he approaches it and is convinced of the limitedness of his logic and his partial understanding of it, his research and thinking will certainly become a

means of arriving at the light of the possible knowledge and a conveyor that takes him to increased peace of mind and greater faith. Then, knowledge based on logic will not contradict the knowledge based on faith and sentimental tranquility.

Science Needs Guidance of Faith

The guided knowledge of the Angels led to faith and tranquility. By the virtue of what they already knew of the nature of man while he was in his animal phase before Allah proportioned him and gave him soul, intelligence and knowledge; they wondered about his animal traits and capacity to be mischievous, unjust and aggressive. But the answer given by the Creator, the Possessor of the supreme power and absolute knowledge allayed their fears, gave them peace of mind, strengthened their faith and inspired their acceptance. Allah informs us in the Qur'an:

[وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ. قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ]

“And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know." And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."” (Al-Baqarah 2:30-32)

As for the conceited Satan who had been misled by his partial knowledge, blinded from recognizing his own limits and limitedness of his knowledge and understanding and deceived by the destructive animalistic nature that Allah had created in man. Here, Satan's situation was akin to that of many ignorant but arrogant and atheist 'scholars' who believed that with little knowledge, they possess the reality, and encompass all causes in knowledge, thereby allowing themselves to be led to misguidance and error, disbelief, haughtiness; Just like Satan.

In the following verses, Allah tells us more about Satan's intransigence:

[إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ. فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ. فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ. إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ. قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ. قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ]

“[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." So the angels prostrated – all of them entirely. Except Iblis (Satan); he was arrogant and became among the disbelievers. [Allâh] said, "O Iblis, what prevented you from prostrating to that which I created with My hands? Were you

arrogant [then], or were you [already] among the haughty?" He said, "I am better than him. You created me from fire and created him from clay." (Sad 38:71-76)

In another place in the Qur'an, He tells us further:

[إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ. فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ. فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ. قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ. قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ]

"(Allâh) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?" Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clay." (Allâh) said: "(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Al-A'raf 7:12-13)

So, Satan's belief that the destructive fire, which is the substance from which he was created was better and of higher type than the base and quiet clay from which man was created led him into arrogance and superciliousness and blinded him from his seeing the limitedness of his knowledge in comparison to the absoluteness of Allah's knowledge and His supreme wisdom and power. He was prevented from recognizing his own ignorance of the fact that Allah was going to distinguish man with light of the spirit, intelligence and cognizance. For, Allah is the Omnipotent Lord Who endowed man with understanding and sense of responsibility. He is the One Who combined in him the spirit with all its appellations side by side with the base clay. So, it is out of Satan's arrogance, blindness and ignorance that he got astray and showed ingratitude to his Creator.

Therefore, the guided knowledge necessitates thinking, reflection, tranquility and faith. The nature's questions, researches and reflections are the gateway to the sensible knowledge and recognition of limits that, in turn, lead to conviction and tranquility of faith. It is not correct that ignorance and lack of thinking and reflection are the best way to attain faith. It is also not acceptable that thinking, research, scrutiny, and reflection lead to disbelief and atheism. This opinion can only apply to someone who has failed to recognize his own self and its limitedness and has been blinded from realizing the limitedness of his knowledge and logic vis-à-vis the absolute Knowledge and Wisdom of the Creator Whose greatness and omnipotence, and preciseness of creation are attested to by everything in existence. When ignorance and lack of thinking and reflection – in their different forms – are the resultants of eradication of reason, thought and generation of conviction, then that is nothing but real terror, desertion and weak faith. For, faith is identical with confidence, trust, conviction and peacefulness in accordance with the situation of each soul, its conditions, understandings and cognizance abilities that are eventually dependent upon recognition of the Creator's greatness, precision of His creation and His limitless power; in addition to the soul's realization of limitedness of man's knowledge and logic.

This does not, however, contradict the fact that what occurs in the little intellectual domains of a simple Bedouin man in his desert setup varies from what occurs in the intellectual domains of scholars and thinkers in their city dwellings. Nevertheless, there is a common factor between them all: They all realize the limitedness of their knowledge and logic as well as mightiness of the Creator and His limitless knowledge and greatness of His creation.

Guided Knowledge Leads to Faith

Sciences and knowledge in the arena of natures and scopes of beings are in continuous increase and tremendous expansion. Every day, they open new and wider means of realizing the greatness of the creation and mightiness of the Creator. These horizons continue to form overwhelming arena for reflection and thinking that generate more convictions that fill the mind with peacefulness and deepen the faith in the heart, without changing anything of the established facts relating to limitedness of man's knowledge and logic, mightiness of the Creator and greatness of His creation, and nobleness of man's goal.

The most important reality in man's life is his very existence. However, his limited and partial logic leads him into belief in definiteness of his original inexistence. For, in man's logic and world, nothing exists without a prior cause. This logic must inevitably lead man to conclude that he did not originally exist. In man's sensory logic and understanding, there is nothing created from nothing. That means, in his logic, definiteness of his own nonexistence. According to his judgment and perception, nothing can be created from nothing, neither does arbitrariness of the claim 'the existence is always found just like that' has any meaning in his reasoning, sense and experience. Man is existent. That is the first reality, and the most important one that man understands and feels in his life. The fact that there is contradiction between the existence and inexistence is too obvious to be ignored. Therefore, the problem here is not in existence, for that is a reality, in man's logic. The defect should rather lie in the limitedness of his logic and perception. For, existence is, undoubtedly, not subject to man's limited logic. It is rather subject to a higher logic; and he will come to realize this and understand its dimensions and the dimensions of his own logic – as explained by the noble Qur'an – when the journey of his life and its trials will come to an end, and when he will move to a world that is higher than his – a world in which, there are 'what no eye has ever seen, no ear has ever heard and no human heart has ever imagined'.¹ Allah says in the Qur'an:

[بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيحٍ. أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ. وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ. تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ. وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جِبَاتٍ وَحَبَّ الْحَصِيدِ. وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ. رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ. كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ. وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ. وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ. أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ. وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمُ مَا نُسَوِّسُ بِهِ نَفْسَهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ. إِذْ يَتَلَفَّى الْمُتَلَفِّيَانِ عَنَ الْيَمِينِ وَعَنَ الشَّمَالِ قَعِيدٌ. مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ. وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ. وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ. وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ. لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ]

"Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong) Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). An insight and a Reminder for every slave who turns to Allâh (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon). And We send down blessed water (rain) from the

¹ This is a quotation from a Hadith recorded by Ahmad in his Musnad (Hadith no. 0172)

sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date-palms, with ranged clusters. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the dwellers of Rass, and Thamûd; And 'Ad, and Fir'aun (Pharaoh), and the brethren of Lût (Lot); And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection)? And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). (Remember!) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it). And the stupor of death will come in truth: "This is what you have been avoiding!" And the Trumpet will be blown - that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!" (Qaf 50:5-22)

To give further illustration to this issue, we are going to cite an example. We all know that cats' level of intelligence or that of any other animal can never make them understand mathematical equations. However, this does not mean that the cat is stupid neither does it mean that mathematical equations that cats and other animals cannot understand are not existence at all. The message here is that cats or other animals have limited cognizance and limited logic – in comparison to man's cognizance and logic – whatever the level of the understanding and logic may be. For, it is certainly known that equations are subject to certain level of cognizance and intelligence, far higher than what cats and other animals possess. Therefore, denial of limitedness of creation's knowledge and intelligence vis-à-vis the knowledge and wisdom of the Creator is an act of repulsive arrogance in the trap of which the accursed Satan fell and in which some arrogant and perverse humans continue to fall into.

Among realities that are clear to man and clear to arrogant 'scholars' in the first degree, is that whenever man discovers a higher level of logic, he sees in the same things what he had not seen in them before. Many of the realities of science, and peculiarities, natures, capabilities and potentialities of substances, and properties hidden inside these substances can change into forms that are different from what some scientific facts has hitherto established in uncomplicated and apparent sensual dimension. Then the inanimate things would no longer be regarded as still, but in atomic dimension, seen as moving. The more a substance is apparently solid and this solidity is felt, the greater its hidden nuclear movement becomes. Then the substance is no longer, in the remoteness of its nuclear and hydrogen explosions, 'neither infinite nor self-inventing'. In these dimensions, the substance rather becomes 'infinite and self-inventing'.

Likewise, an extremely high temperature that used to be difficult to imagine even if all the forests of the world were set aflame later became a possibility with just a small quantity of radioactive substances. The above and more examples of the horizons of science point to limitedness of man's knowledge and limitedness of his intelligence and cognition in comparison to the absolute and limitless knowledge of the Wise, the Omnipotent Creator Who brought man into being and precisely perfected the creation of this universe. This cannot be denied by any human whatever his level of knowledge, awareness and cognition.

The Qur'an says:

[قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ سَتَرْنَاهُمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ]

“Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience). We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" (Fussilat 41:52-53)

[هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ]

“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.” (Al-Hadid 57:3)

In an article titled, ‘Istidrak ‘ala Zahiriyyati Ibn Hazm’,¹ I explained the primary reasons upon which foundation of my deep belief that the message of Islam is a revelation from Allah is built. That was at a very early stage of my intellectual life when I was a secondary school student in Makkah. This defined the point of firmness of the concepts that assisted me to fearlessly and unhesitatingly delve into and scrutinize issues through reflection, pondering and searching for truth and knowledge.

With this faith that is deeply seated in the heart, and that guides the thinking, steers the path and straightens the conduct, I was not afraid, neither did I hesitate to confront myself with questions that stirred up in my mind and stormed my psyche. This is due to success from Allah and His protection. However much the mind is confused regarding these questions and it becomes difficult for the brain to understand the hidden wisdom behind them, my faith in the message of Islam cannot change in the least; and my heart’s realization of the Creator’s greatness, wonderfulness of His creation, and His astounding power and wisdom and His marvelous control of the affairs of the creation remains as strong as ever.

At the same time, all that affirms my absolute realization of my limitedness of as human and limitedness of my knowledge and power of reasoning. Hence, I do not see, in the details of my questions, thoughts or bewilderment, any contradiction with my belief in Allah, in the message of Islam and in the Unseen. Therefore, I regard the questions, the research and the explorations – and sometimes, my bewilderment – as nothing but means of strengthening my faith in Allah and trust in Him. Not only that; these inquiries reinforce my certainty in the greatness of His power and vastness of His knowledge and wisdom. All this reaffirms my recognition of my own weakness and ignorance and – certainly – shows limitedness of my understanding and logic.

Therefore, I desire by this treatise to share with the dear reader the search for answer to one of these difficult questions and observations that have been rumbling my mind and that were,

¹ It is published by ‘At-Tajdid’ magazine of the International Islamic University Malaysia; Second Edition, February 1998.

at the beginning, absolutely too hard for my understanding. And I believe I have been pushed – by my thinking and reflecting upon the questions – into taking a step that satiates the natural love for seeking knowledge and hunting for reality as far as what Allah blessed me with of intelligence, cognizance and understanding could permit.

The Topic:

The question that is the topic of reflection in this piece relates to a phenomenon that had attracted my scrutiny for quite a long time. I have seriously been inquiring about its meaning and about its underlying wisdom. This phenomenon is that of ‘cycle of life’ where it becomes necessary for some creatures to attack and prey on others in order to live and preserve their own lives. This is what Western ideology calls ‘law of the jungle’ or ‘survival of the fittest’ or survival of the strongest, to put it in other way. The strong predatory land, marine and flying animals of different species must, in order to live, prey on other creatures – especially the weaker ones! The lion must prey on wild cows; the wolf must prey on the gazelle; the fox must prey on the rabbit and the falcon must prey on the pigeon and dove. As for man, his predatory tendencies are beyond description. For, he preys on thousands of gazelles, rabbits, pigeons, doves, cows, sheep and chickens every single day of his life. Many are the millions of animals that man ‘preys on’ every year!!

Therefore, the question is: Why is it absolutely necessary for many of these creatures of different species and shapes to live and survive upon preying and inflicting harm on others? The seriousness of this question in my psyche was prompted by my hearing of that loud cry of a rabbit which I would never forget. She was filled with an unspeakable trepidation and pain when a cat attacked her and sank his fangs and claws into her neck, thereby causing that horrific and painful cry. You could imagine how extreme the pain would be, given the fact that rabbits are animals known for their amicability and excessive shyness whose voices are hardly heard!

Naturally, the meaning of ‘cycle of life’, the necessity of equilibrium and what this entails of precision and skill that serves man, and preserves and perpetuates life, will automatically come to mind. This wisdom and this precision are understandable to us if we necessarily agree that there cannot be any equilibrium except through a system of ‘cycle of life’ on the earth, according to the arrangement and organization that we see. But the question is about the infinite power of Allah Who, had He wished, would have established another system and arrangement that would be based upon equilibrium and perpetuity without these dumb animals being preyed on or experiencing any pain or suffering.

I can only observe and ask. For, it is not easy to understand the comprehensive meaning and wisdom behind that. When I engaged some brothers in the discussion of that idea and reflection on that observation in an attempt to find answer to that question that rumbled my mind, I observed – and I excused them for that – that they were scared to ask questions about matters that are difficult to be researched. Their spontaneous responses included speeches about importance of pain. They even talked about its sweetness and the vital role it plays in building, nurturing and shaping life. However, I could not naturally understand the meaning of pain and its necessity when I consider the pain that the gazelle suffers between the jaws of the fox in the desert, and the pain smaller fishes suffer between the jaws of the whale in the darkness of the sea. Had Allah, Great in His wisdom, wished, the case would have been different.

It was then that I realized that the dread people have for discussing issues like this originated from a fear that asking questions in search of knowledge contradicts faith. In my view, there is no contradiction between the two. For, faith emanates from entireties and reflections while questions emanate from the details. Regardless of my question and the extent to which I have been guided into understanding the detailed meaning or realizing a partial meaning of life and existence; my absolute faith in Allah's omnipotence and wisdom that cannot be encompassed by my limited knowledge and logic, remains unchanged. At the same time, this does not remove my obligation and my desire to think, ponder and reflect as far as my intelligence and logic could permit me. For, there is knowledge in that for me as long as the research and thinking are not tainted by arrogance or haughtiness.

Furthermore, thinking and reflection lead man to attain his highest cognitive potentialities, and expand his intellectual horizons. In fact, thinking is his tool for understanding the Revelation and the Message of Islam that is meant for his guidance in all the affairs of his life. However, the fact that the message of Islam essentially guides man in his affairs does not excuse him from seeking for more knowledge and sound understanding. The guided logic should be treated with keenness, trust and as a supporting tool for the revelation in understanding Islam and its legislations. Both should be implemented in the affairs of life in accordance with Allah's will so that they could both serve as light and guidance for the worlds.

However, if the use of sound logic of a Muslim is rejected and distrusted, and the call is made for blind imitation, rejection of research, and that only traditions and events should be studied, the consequence will be a bizarre combination of faith and arrogance – a situation that, one way or the other, can lead to weakness, error and misguidance.

The pain of confusion and inability to satiate my urge for seeking knowledge and exploring hidden realities was ameliorated by an exciting experience. I was browsing over pages of one of the works of one of the most famous and eminent Muslim scholars – I think it is Ibn Al-Qayyim Al-Jawziyyah, if my memory had not betrayed me. I discovered that he had asked a question similar to the one here and gave an answer that was close in meaning to the one I have in mind. It is: having trust in Allah's omnipotence and wisdom and limitedness of our human intelligence, should lead us – if we do not find tangible, reasonable and convincing answer – to leave the knowledge of that to Allah while we remain confident in Allah's extensive wisdom concerning that which is hidden from our limited and faulty understanding.

In spite of this relief, the question remains in the heart without an answer or a convincing and reasonable logic. Though I know that I might not be able to arrive at the reality and the truth of the matter – for, it may be out of reach for my limited understanding and reasoning – this does not, nevertheless, prevent my mind from hovering around it whenever I come across anything that is connected to it or when there is a close or remote research about it, with the hope that my reasoning will one day get a better answer for it.

Essence of Animal: A soulless clay life

In thinking about any issue, a look must be taken at its roots; and this must be done through a comprehensive methodology that encompasses all its aspects, links together all its sections and cast light on its puzzling areas.

The original source of understanding the universe, the creature and the general information about their existence and relationships goes back to their Creator and Originator, and to what He has revealed to man concerning these creatures so that he may make use of them and follow the path laid down in this regard and maintain truthfulness in the same.

The noble Qur'an is the Word of Allah and His eternal message to man. It is the fundamental reference and source of understanding the entireties and the universal relationships and goals. Hence, the key to reflection on this matter lies in thinking and reflection about the noble Qur'an to understand whatever can be understood of the totalities and matters of the Unseen in the life of man and his very essence and being. It is in the light of this that I – in my attempt at thinking and reflecting on the issue relating to animal and its relationships, and by extension, man's and other creatures' relationships among themselves – refer to the noble Qur'an which is the primary source for all the matters of Unseen and totalities, in search of some light that could help me in understanding something of the dispositions of the creatures, and explaining something about their relationships, and the purpose of that. Perhaps, the result that I come out with in my attempt at understanding this matter and delving into some of its aspects through my study of the Book of Allah will be of some benefit.

We know that light, fire and clay in this world of ours are different phenomena and forms of energy, the understanding of whose essence – it seems – human intelligence has yet to comprehend. The Qur'an makes it clear that the blazing and destructive fire is higher and greater in degree than the stagnant and tranquil clay. That was why Satan, who was created from fire, acted arrogantly and refused to bow for Adam, who was created from clay. The Qur'an informs us that Satan said:

[قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ]

“I am better than him (Adam), You created me from fire, and him You created from clay.”
(Al-A'raf 7:12)

In other places, the Qur'an tells us that he said:

[قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا]

“Shall I prostrate to one whom You created from clay?” (Al-Isra 17:61)

[قَالَ لِمَ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ]

“I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud.” (Al-Hijr 15:33)

And yet in another place, Allah tells us:

[خَلَقَ الْإِنْسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ. وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ]

“He created man (Adam) from sounding clay like the clay of pottery. And the jinn: He created from a smokeless flame of fire.” (Ar-Rahman 55:14-15)

You will find that the Qur'an always mentions fire in connection to harm and punishment. These are examples:

[أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ]

“Those (the polytheists) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave.” (Al-Baqarah 2:221)

[اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ]

“Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.” (Al-Baqarah 2:257)

[تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ]

“This is the end (final destination) of the pious, and the end (final destination) of the disbelievers is Fire.” (Ar-Ra'd 13:35)

[كُلَّمَا أَقْدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ]

“Every time they kindled the fire of war, Allâh extinguished it.” (Al-Ma'idah 5:64)

[وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ]

“Those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.” {Muhammad 47:12}

Though the nature of fire is connected to light, it is a substance for causing destruction. It is this connection with light that enabled Satan to initially be with the angels. Therefore, it was when he was overtaken by his destructive nature and harmful dispositions that he rebelled (against his Lord). It is also as a result of this connection that the jinn who are created from fire have among them those who believe in Allah and obey Him and those who are disobedient and arrogant.

It was when Satan was prevailed upon by his fiery and harmful natures that he rebelled against his Lord, disobeyed Him and arrogantly ignored His command; and preferred to harbor hatred against man, harm him and threatened to hurt him. Satan was not yet done with man; he also pushed him into error and sins. He forced him to act in accordance with his base clayish instinct and to live up to traits that the baseness necessitates such as desire for animalistic and tendentious law of the jungle, racialism, aggression and lusts.

Allah says in the Qur'an, in reference to Satan and his fiery nature:

[وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا. قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا. قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا]

“And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblîs (Satan). He said: "Shall I prostrate to one whom You created from clay?" (Iblîs (Satan)) said: "See this one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) an ample recompense.” (Al-Isra 17:61-64)

Allah adds:

[إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا]

“Verily! My slaves (i.e. the true believers of Islâmic Monotheism) - you have no authority over them. And All-Sufficient is your Lord as a Guardian.” (Al-Isra 17:65)

In another place in the Qur'an, He informs us that Satan said:

[قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَجْمَعِينَ. إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ]

“(Iblîs (Satan)) said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them.” (Al-Hijr 15:39-40)

[إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ. وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ]

“Indeed, My servants – no authority will you have over them, except those who follow you of the deviators. And surely, Hell is the promised place for them all.” (Al-Hijr 15:42-43)

As for the light – which is absolutely good – it is one of the attributes of Allah. The Qur'an says:

[اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ]

“Allâh is the Light of the heavens and the earth.” (An-Nur 24:35)

We also find it as attribute of truth, goodness and guidance. The Qur'an says:

[اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ]

“Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light.” (Al-Baqarah 2:257)

[فَأَمُّوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا]

“Therefore, believe in Allâh and His Messenger (Muhammad (peace be upon him)) and in the Light which We have sent down.” (At-Taghabun 64:8)

[وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ]

“And thus We have sent to you (O Muhammad (peace be upon him)) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’ân) a light wherewith We guide,” (Ash-Shura 42:52)

The Qur’an also describes the moon that gives light and guides as light; and the sun that illuminates and provides warmth – not harm and destruction – as light and lamp, and not as fire, in relation to its effect on man’s life. This is because; illumination and light are a condition for energy that gives and benefits and does not destroy. Lamp is an illuminating fire that gives nothing but light. This is in contrary to the ruinous fire that only destroys; and even when it benefits, it does so in a destructive way.

The Qur’an says:

[هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا]

“It is He Who made the sun a shining thing and the moon as a light.” (Yunus 10:5)

[وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا]

“And (He) has made the moon a light therein, and made the sun a lamp.” (Nuh 71:16)

[كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ. وَمَا أَدْرَاكَ مَا الْحُطَمَةُ. نَارُ اللَّهِ الْمَوْقِدَةُ]

“Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The fire of Allâh, kindled.” (Al-Humazah 104:4-6)

[كَلَّا إِنَّهَا لَظَى. نَزَّاعَةً لِّلشَّوَى]

“By no means! Verily, it will be the Fire of Hell, taking away (burning completely) the head skin!” (Al-Ma’arij 70:15-16)

As for spirit, it is from Allah and of His Command and Light. It represents loftiness, perfection and goodness in man, and is attributed to Allah, High and Exalted. Allah says in the glorious Qur’an:

[ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ]

“Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person).” (As-Sajdah 32:9)

He also informs us that He addressed His angels:

[فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي فَقَعُوا لَهُ سَاجِدِينَ]

“So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.” (Al-Hijr 15:29)

In other places in the Qur’an, He tells us more about the spirit:

[وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا]

“And they ask you (O Muhammad (peace be upon him)) concerning the Rûh (the Spirit); Say: “The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (Al-Israa 17:85)

[قُلْ نَزَّلَهُ رُوْحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ]

“Say, [O Muhammad], “The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.” (An-Nahl 16:102)

It is clear that we are now in front of a being composed of three elements: the light; – and the spirit in man is from the light that emanates from Allah –, the fire and the clay.

- The light from Allah is the source of guidance and benefit for man; it is from it that soul is breathed into man.
- The razing and destructive fire from which Satan and the jinn were created.
- The stagnant, still and base clay from which the body of man and that of animals were created.

Allah, the Creator and the Provider of guidance is the Light of the heavens and the earth. Satan, the accursed devil is created from ruinous fire. Animals are soulless living creatures; they were created from clay of altered mud. And man is the only being created from the combined light of the lofty soul and base and still clay of altered mud.

Man as a Product of Light and Clay: Everlasting Life

The crux of our discussion here is the body of man and that of other animals of the earth created from dust, and what we observed in the nature of these animals such as necessity of preying on the other in order to keep existing.

If we look at man, we will realize that he is the only being into whom spirit is breathed. With this, he is the only creature, in which spirit of divine light meets with the heavy and base clay substance. He is also the only being among the creatures unto which light of revelation of divine laws were addressed in order to guide his life, as opposed to the law of the jungle that governs the nature of the spiritless animals that are only living and are only distinguished from inanimate things by mere breathing. It is this kind of life that man shares in common with other animals. It is the one referred to in the following statement of Allah:

[كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ]

“Everyone shall taste death.” (Al-‘Ankabut 29:57)

However, man is distinguished from animal and Satan by the spirit.

[فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ]

“So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.” (Al-Hijr 15:29)

Animal, is like a man in living. It is a body of clay with a breath in it; and this breath continues to function as long as it is alive. For, this breath must come to an end and the body must die.

However, animal has neither spirit nor understanding or conscience. It is governed by the law of the jungle and controlled by the base clay. The principle of its world is ‘might is right’, as opposed to the situation of man, who is governed by the law of light and spirit, and whose world is characterized by the principle of ‘right is might’. That is why Allah says about the animal life that is inherent in man:

[إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ]

“Verily, the (human) self is inclined to evil.” (Yusuf 12:53)

And He describes the essence of human in both spirit and clay:

[وَهَدَيْنَاهُ النَّجْدَيْنِ. فَلَا اقْتَحَمَ الْعَقَبَةَ]

“And shown him the two ways (good and evil)? But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).” (Al-Balad 90:10-11)

[إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا]

“Verily, We showed him the way, whether he be grateful or ungrateful.” (Al-Insan 76:3)

[وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ]

“But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.” (An-Nazi ‘at 79:40-41)

Therefore, the only thing that animal has in common with man is life, and not spirit. That is why the human double pleasures have a nature, goal and law that are completely different from the nature, goal and law of the animal – though they may have something in common thereof.

When we look at man, we find in him understanding, conscience and sublimity that the spirit and law of light necessitate. At the same time, we find in him lusts and imperfections that drag man into clayish nature and law of the jungle which his body and its material needs demand. Human life is a combination of two elements: element of luminous spirit and element of clayish and bodily life that represents earthly needs, inclinations and lusts. This is what Allah refers to in the Qur’an when He says:

[زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ]

“Beautiful for men is the love of things they covet.” (Aal ‘Imran 3:14)

Therefore, it is incumbent upon the soul-bearing man to control and guide his animalistic tendency.

[وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ]

“But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.” (An-Nazi ‘at 79:40-41)

In reality, if we keenly look at the life of man and the goals of his life, we would realize that they always have to do with a clash between aspirations and longings of the soul such as values and concepts and desires of the body and its lusts and squalidness so long as values of the truth, justice and splendor have not elevated him.

Allah, High and Exalted, tells us in many verses of His glorious Book the nature of this clash and goals, values and regulations that control it. He says:

[الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ]

“(Allah is the One) Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.” (Al-Mulk 67:2)

[يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ]

“O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (the results of your deeds which you did).” (Al-Inshiqaq 84:6)

[وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا]

“By the soul and He Who perfected it in proportion. Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his own self (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).” (Ash-Shams 91:7-10)

[إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا. إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا. إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا]

“Verily, We showed him the way, whether he be grateful or ungrateful. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. Verily, the Abrâr (the pious and righteous), shall drink a cup (of wine) mixed with (water from a spring in Paradise called) Kâfûr.” (Al-Insan 76:3-5)

[فِي جَنَّاتٍ يَنْسَاءُلُونَ. عَنِ الْمُجْرِمِينَ. مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ. وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ. وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ. وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ. حَتَّىٰ أَتَانَا الْيَقِينُ]

“In Gardens (Paradise) they will ask one another, About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them): “What has caused you to enter Hell?” They will say: “We were not of those who used to offer their Salât (prayers) “Nor we used to feed Al-Miskin (the poor); “And we used to talk falsehood (all that which Allâh hated) with vain talkers. “And we used to belie the Day of Recompense, “Until there came to us (the death) that is certain.” (Al-Muddath-thir 74:40-47)

[يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ]

“O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?” (Al-Ma'idah 5:90-91)

[وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ. وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ. وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ. وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ. أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ]

“And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives and the (women slaves) whom their right hands possess - for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers. And those who keep their trusts and covenants. And those who stand firm in their testimonies. And those who guard their Salât (prayers) well. Such shall dwell in the Gardens (i.e. Paradise) honored.” (Al-Ma‘arij 70:29-35)

[يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ]

“O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.” (Al-Munafiqun 63:9)

[اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ. سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ]

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers - evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.” (Al-Hadid 57:20-21)

[زِينٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرَثِ ذَلِكَ مَتَاعُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَآبِ. قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ]

“Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allâh has with Him the best return. Say, “Shall I inform you of [something] better than that? For those who fear Allâh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allâh. And Allâh is Seeing of [His] servants.” (Al Imran 3:14-15)

[مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَ تَهُم رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِن كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ]

“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely.” (Al-Ma’idah 5:32)

[وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا]

“And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.” (Al-Furqan 25:68)

[كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ. إِلَّا أَصْحَابَ الْيَمِينِ. فِي جَنَّاتٍ يَتَسَاءَلُونَ. عَنِ الْمُجْرِمِينَ. مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ. وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ. وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ. وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ. حَتَّى أَتَانَا الْيَقِينُ]

“Every soul, for what it has earned, will be retained. Except the companions of the right, [Who will be] in gardens, questioning each other about the criminals. [And asking them], “What put you into Saqar? They will say, “We were not of those who prayed. Nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it]. And we used to deny the Day of Recompense; until there came to us the certainty.” (Al-Muddaththir 74:38-47)

[أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ. فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ. وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ. فَوَيْلٌ لِلْمُصَلِّينَ. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ. الَّذِينَ هُمْ يُرَاؤُونَ. وَيَمْنَعُونَ الْمَاعُونَ]

“Have you seen the one who denies the Recompense? For that is the one who drives away the orphan and does not encourage the feeding of the poor. So woe to those who pray [But] who are heedless of their prayer –Those who make show [of their deeds] And withhold [simple] assistance.” (Al-Ma ‘un 107:1-7)

[مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ. أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ]

“Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.” (Hud 11:15-16)

[مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ]

“Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.” (Fussilat 41:46)

[فَأَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً. فَادْخُلِي فِي عِبَادِي. وَأَدْخُلِي جَنَّتِي]

“And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allāh is the [final] destination.” (Fatir 35:18)

[وَمَا أُبْرِيءُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ]

“And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.” (Yusuf 12:53)

This is how the Qur’an, the Law of Light, explains that human life in this world is a clash between soul, concepts, meanings and values – on one side; and material, desire and lusts – on the other. The two opposing factions meet in man’s being – during his life – in a unique meeting. And this meeting results into either loftiness, purity, Paradise and eternal life of delight or degeneration, injustice, falsehood, corruption, frustration, loss, torment, hell, and eternal misery. Allah says:

[إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ. وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ]

“Indeed, the righteous will be in pleasure, and indeed, the wicked will be in Hellfire.” (Al-Infitar 82:13-14)

[يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً. فَادْخُلِي فِي عِبَادِي. وَأَدْخُلِي جَنَّتِي]

“[To the righteous it will be said], “O reassured soul. Return to your Lord, well-pleased and pleasing [to Him]. And enter among My [righteous] servants. And enter My Paradise.”” (Al-Fajr 89:27-30)

In the light of this picture and this struggle between the spirit and loftiness on one hand, and material, clay, degeneration and lusts on the other, a keen observer will realise the meaning of material clash and the essence of life, and manifestations of degenerating nature of clay it represents. He will understand the injustice and aggression that the clash embodies; and the earthly, oppressive, aggressive and vile laws of the jungle that the clash breeds, where truth is subdued by might in the lives of animals and misguided man. This is one of the tendencies of material existence; it is the nature of this base life. It stands for what this life is characterised with of the struggle within man, between his light-inspired spirit and his clayish, animalistic and materialistic body; and between loftiness and error that made him adhere to the worldly pleasures. This is as opposed to longings of the spirit and the law of the light that elevate man to heights of truth and goodness.

Furthermore, the existential decadence in the nature of some substance – in some ways – shows us the symbolic essence of Islamic physical and spiritual cleanliness and their prerequisites in an individual’s life, and in his practices and worships such as purification, ablution, bath, cleansing, clothing, wearing ornaments, mentioning of Allah’s Name before eating, glorifying the Creator’ Name while slaughtering, abstaining from needless killing of animals, rearing animals and treating them kindly and necessity of maintaining environmental healthiness. Perhaps, it also – in some ways – illustrates the undesirability or even forbiddance

of eating wild predatory animals to man. These animals are of clayish origin like man and are armed with fangs and claws that are their predatory tools. Eating of such animals will apparently make man predisposed to a complex predatory nature thereby bringing him to the arena of animalistic power struggles, far from mere responding to his living needs. Also, man's eating of animals that prey on other animals that share the muddy origin with man and with which he continues to live and exist in the same muddy environment could have impact on his human behaviour and nature. This is, perhaps, what is meant by an adage that says: "Tell me what you eat, I will tell you who you are!"¹

¹ The attention of a deep observer of linguistic aspects of Arabic language which Allah has chosen for revelation of the Qur'an, the final divine message and which the linguists might want to carry out a keen study on and on its meanings is the names of the attributes of the sides that are connected to man's existence. Names of the attributes of all of them ends with 'alif' and 'nun' as can be observed in the following:

Allah, the Creator.....Ar-Rahman
 Satan, the devil.....Ash-Shaytan
 Worlds of the unseen and hidden ones in the universe.....Al-Jan (the Jinn)
 Life animals.....Hayawan
 The heedless and forgetful man.....Insan

It would be noticed here that the angels who are not – directly or indirectly – a part in this connection and are only tools for executing Allah's will "they do not disobey Allāh in what He commands them but do what they are commanded". So they are not described with an attribute that ends with 'alif' and 'nun' unlike the others mentioned above.

We can go back to the Qur'an and find out what is mentioned about the Divine Being and how the attribute of mercy is the first of Allah's attributes mentioned in the first verse of the first Surah of the Qur'an:

[بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ]

In the Name of Allah, Most Gracious, Most Merciful.

Other examples are:

[وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ]

"And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful." (Al-Baqarah 2:163)

[قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوا فَلَهُ الْاَسْمَاءُ الْحُسْنٰی]

"Say, "Call upon Allāh or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names."" (Al-Isra 17:110)

Mentioning is also made of Satan and his offspring, and the world of jinn, animal and man clearly in many of the verses of the Qur'an.

About Satan, the Qur'an says:

[فَاِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِیْمِ]

"So when you recite the Qur'an, [first] seek refuge in Allāh from Satan, the expelled [from His mercy]." (An-Nahl 16:98)

[وَمَنْ يَّبْتَغِ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهُ يَأْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ]

"And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing." (An-Nur 24:21)

[اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا]

"Indeed, Satan is an enemy to you; so take him as an enemy." (Fatir 35:6)

The Qur'an says the following about animals:

[وَمَا مِنْ دَابَّةٍ فِي الْاَرْضِ وَلَا طَائِرٍ يَطِيْرُ بِجَنَاحَيْهِ اِلَّا اُمَّةٌ مِّمَّا لَكُمْ]

"And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you." (Al-An'am 6:38)

This is in addition to the harms that eating the meat of carnivorous animals can cause, according to some scientific studies.

Materialism is the law of the jungle, oppression and injustice

This concept clearly exposes the falsity of the Darwinian social philosophy which, in its essence, is an atheistic and materialistic philosophy built upon naive, primitive, silly, childish and haphazard hypothesis that sees nothing in man but animal or clay, created purposelessly and that his evolution was haphazard like that of other animals. In the light of this faulty philosophy, there is no regard for Allah's divine wisdom in His creation of man or in the spiritual dimension of that creation; neither does it have any respect for man's spirituality – a quality that distinguishes him from other creatures of the earth and that confers on him understanding, soul and conscience. This flawed theory overlooked the noble purpose in the creation of man and in his life activities; it fails to notice that the purpose of life in this world is this meeting between soul and clay and the struggle between the soul and the material, between good and evil, between truth and falsehood, and between light and darkness that such a meeting represents.¹

[لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ]

“They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.” (Al-A‘raf 7:179)

[وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ]

“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.” (An-Nahl 16:5)

[وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ]

“And among people and moving creatures and grazing livestock are various colors similarly.” (Fatir 35:28)
Here, it will be noticed that it is only the useful animals that are mentioned; and as far as attributes of the animals are concerned, it is the most significant attributes that are mentioned, such as living on the earth and flying in the sky.

As for man, the Qur'an describes him and his forgetfulness:

[اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ]

“Satan has overcome them and made them forget the remembrance of Allāh.” (Al-Mujadilah 58:19)

[وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا]

“And We had already taken a promise from Adam before, but he forgot.” (Ta Ha 20:115)

[أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ]

“Do you order righteousness of the people and forget yourselves while you recite the Scripture?” (Al-Baqarah 2:44)

¹ Indeed, the falsity of Darwin's atheistic and haphazard social theory does not necessarily mean that we deny that man was materially created in phases, changing from one phase to another since that was how Allah wanted him to be until He proportioned him and breathed soul into him. Rather, the Qur'an mentions this development and explains that man, in his creation, underwent transformation from one phase to another until he was made into a well-proportioned human. Allah says:

The Darwinian social philosophy is the one upon which the contemporary Western thought is based after it has renounced – albeit with some excuse – the adulterated Christianity. Its look at man, life and existence and its philosophy is embodied in worshiping of material, power, subjugation and predation. This is in addition to the theory's overlooking of the spiritual aspect of man and neglecting of the aspects of truth, justice and human responsibility. This has led to man's being thrown back into this muddy animalistic nature, represented by law of the jungle and predation where truth means predomination and might means right. This is an established ideology in the West and the adopted ideology of those who toe the line of the Westerners.

In reality, humanitarian ideals, compassion, and human solidarity and loftiness are inspired by racialism and nationalism, according to the adherents of the jungle law. That is why these qualities disappear – in different forms – in their policies and principles when they deal with others. In their imperialistic and colonial dealing with others, these ideals give way to barbarity and cruelty; and the most heinous kinds of racial and hostile tendencies become the

[الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ. ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ. ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ]

“Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.” (As-Sajdah 32:7-9)

It is clear – in the light of the explicit meaning of this verse and indications of excavations and scientific researches – that Allah created man in three phases. Two of these were life and animalistic phases without soul. They are phases of beginning his creation and then the elevated phase of reproductive and animalistic life. The third and the last phase is the one in which Allah well-proportioned the creation of our father Adam as a complete human being. As far as we are concerned, there is no connection between what the Qur'an clearly states here and the primitive and arbitrary Darwinian claim. For, the Qur'an says:

[إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ. فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ]

“His command is only when He intends a thing that He says to it, “Be,” and it is. So exalted is He in whose hand is the realm of all things, and to Him you will be returned.” (Ya Sin 36:82-83)

These verses mean: whenever Allah wants something to occur, it occurs according to how He wants it. This means His wish is inevitably executed. It follows then that man is not a mere animal. He is rather a creature distinguished from other creatures by the spirit that spurs him, along with other qualities he is endowed with such as reason, intelligence and conscience, to look for the light of truth – as opposed to the oppressive law of the jungle. A believer accepted any form in which Allah has created man, regardless of whatever the scientific research may decide about that. For, in a believer's estimation, that is how Allah willed it. It is, therefore, incumbent upon a Muslim to seek knowledge that cannot – in the long run – contradict the revealed message from the Creator. The Qur'an says:

[سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ]

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.” (Fussilat 41:53)

[قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ]

“Say, [O Muhammad], “Travel through the land and observe how He began creation.” (Al-'Ankabut 29:20)

order of the day in these Westerners' dealings with other peoples whom they subject to various kinds of injustice and suppression.

Another manifestation of this theory and this philosophy is the emergence of nationalism in modern European political ideology that is so cruel and so racial that it sometimes leads to barbaric genocide as it happened in North and South America, Africa, Australia and the Far East. The same crimes are being committed today in Palestine at the hands of Western Zionists.

The jungle law is the wicked law, the predatory law, the unjust law, the racial law and the aggressive law. As for the law of the light, as brought by the divine messages in Islam and in the remnants of the uncorrupted and unaltered messages of the past Prophets; it is the law of the truth, the law of justice, the law of responsibility, the law of brotherhood, mutual compassion and human solidarity, the law of piety and preservation of lives and the law of fulfilling trusts and rendering justice to the wronged. It is a law that frowns at wastefulness and corruption that has regard only for the overall interests of the entire humanity and does not serve particular person, nation or race. In this law, the right is might as opposed to 'might is right' philosophy of the jungle law. Jungle law, in its international relations, has no regard for truth and justice, as they are. Rather, rights – or precisely put – gains, under the mantra of national interests and political necessities, are distributed on the bases of domination and political conflict settlements that are based upon the coercive power of domination.

Equally, what happened to nations at the hand of the colonialists, especially in Africa and America, and what continues to happen at the hand of the wicked Zionists to the Palestinian people whose land was stolen and whose citizens are continuously murdered and expelled from most part of their land for more than a century, are with the full support of the colonial West and its weapons and policies. These occurrences remain – in spite of lies, political falsifications and propagandas and psychological wars – a practical witness to despicable Western law of the jungle and its concepts that are based upon injustice, aggression and disproportionate force that had brought – and still bring – upon mankind sufferings, woes and wars. Not only that, dangerous missiles and weapons of mass destruction the Western colonialists have developed also pose a great threat to world peace.

All this is in contrary to the ideals of truth, justice, compassion and solidarity promoted by the law of light and its values and fundamentals brought about by the divine messages.

The lesson learnt from these reflections is that spirit and conscience meet in man as decadence caused by lusts, desires and vile also meet in him. The soul drives him towards truth and justice while his clayish animalism drives him towards lusts, desires, injustice and aggression. And each of these two poles has its law. The pole that represents the law of spiritual and divine light gives might to the truth and encourages goodness and justice while the pole that represents the law of the jungle promotes aggression and the policy of 'might is right'. A man who is an adherent of the degraded jungle justice is naturally inclined to domination, aggression, oppression and injustice.

Might is right is the law of materialistic, racial and colonial West

That is we find the West, after it has deviated from the law of light and distorted and denied the same, inclined to earthly nature and wallowed in intellectual darkness and error. By that, it denied aspect of the soul and its values and goals, adopted vile animalism, reneged into the

darkness of ignorance and adopted as its constitution, the animalistic, racist and colonialist jungle law that unjustly confers rightness to might. It is as a result of these animalistic precepts that its societies declined in morals – with the exception of some remnants of spiritual aspects, laws of light, some traditions and customs which they inherited from Christianity or learned from their interactions with Muslim societies and civilizations in medieval times.

As a result of this law of the jungle, violence and racism become widespread in Western societies, immoralities become the order of the day and, consequently, most family values declined. The family ceased to be a cradle for childbearing, affection and compassion to become a mere avenue for fun and rowdy sexual gratifications; family responsibilities became a burden fathers try to escape from, rights were lost; and sufferings of mothers and children reached alarming rates.

On international arena, there was no more respect for truth and justice in Western interactions with other nations. Instead, consideration is given to force and not but force that imposes realities on the ground, most of the times, through rude distortions and ugly falsifications. Actions of the Westerners were based, not on truth, but on force, under the guise of diplomacy, middle-of-the-way solutions and the so-called ‘realities on the ground’. In Western estimation, perpetration of injustice is called diplomacy and skilfulness; and moral degeneration and decline are termed freedom, progress and modernity. In their ideology and philosophy, there is actually nothing like truth and justice. For, the guide and the purpose of jungle law is force, national interests and selfish desires.

The glorious Qur’an aptly describes the barbaric people of the age of ignorance, who were the then followers of jungle law. The inhuman colonisation of Asian, African and South American countries being perpetrated today by the Western countries is the equivalent of the crimes committed by the past nations that the Qur’an makes mention of. This is exactly what we witness today of Western policies and perpetrations against these peoples, especially what has been happening for the past three-quarters of a century such as barbaric and bestial settlement activities of the racial Jewish Zionists with the full support of the Western Zionist Christians against the Palestinian people, and whose cruel, animalistic and fascist goal is to exterminate these people. As a result, hundreds of thousands of innocent Palestinians were killed, millions of them were expelled from their land and four-fifths of their land were forcibly seized and usurped and whatever remained of their possessions were damaged – and are still being damaged. Up till now, these Zionists continue to kill – in an unprecedentedly cruel manner – those who chose to stay on their land despite all odds among the Palestinians; they keep on destroying their lives, expelling them from their land and homes using various gory means, without least consideration for any human value, agreements or international resolutions. Neither do they respect any of the human rights that have now become a mere slogan used only to serve the interests of the Zionist Western colonial politics. However, it is clear to us is that these so called human rights are not really used except in the interest of the Western race, its Zionist tools and citizens of their countries. These so-called rights are only meant to serve their oppressive, barbaric and colonial goals.

Allah describes the people of the age of ignorance, the followers of the jungle law who lived during the time of the Messenger (peace and blessings of Allah be upon him) – and by extension – those who follow their way and tread their path in the following noble words:

[كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ]

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.”
(At-Tawbah 9:8)

In spite of this, it should not be forgotten that this appraisal is of the general culture, the ideology, the predominant mentality, and general direction of the West in this modern age – a West that drafts its policies, defines its imperialistic and racial inclinations that justify injustices and shamelessly encourage and condone the same and that use disproportionate power. It is not an appraisal of individuals or groups whose inclinations might be different and multifarious and whose convictions might also be diverse and – possibly – contradictory in one way or the other to the animalistic, imperialistic and Zionist idea that is prevalent in their society.

Though there are a number of these positive individuals and groups, it is unfortunate that their size and influence cannot make any change in the general predominant direction of their society and in the policies of its institutions. However, some of these individuals and groups still uphold some of the values of light and inclinations of the spirit that can – in the future, by the Grace of Allah – serve as seeds of reform and guidance for their society. Therefore, they need to be supported and cooperated with for the benefit of their countries and humanity in general.

It is impossible to understand the modern western mentality and their opportunistic policies through which it imposes itself upon weak nations which it deals with in disproportionate ways. It is impossible to understand the reason for the prevalence of the idea of nationalism which is the other face of the racial animalistic solidarity that emanates from the mentality of force, domination and preying on others, especially in this time in the history of the West, whereby nationalism is one of its prominent ideological landmarks. It is impossible to understand the predominance of the ideology of power politics and colonial domination in which principles are attached to usurped properties of others – otherwise referred to as interests – and known in modern international predatory arena as national interests. It is impossible to understand the West’s passionate craving for amassing and developing weapons of mass destruction, imposing their oppressive policies and interests on others, impeding the growth of other nations, destroying the developing ones, displacing people from their homes and lands with the intention of stealing the same and milking their resources dry, and obstructing their economic and cultural freedom.

It is impossible to understand any of these phenomena without understanding the reason for the West’s abandonment of the heavenly laws of light that had already been altered and that, in its pristine and unaltered form, gives power to the truth and attached interests and earnings to principles, as opposed to the jungle law in which truth is subjected to might and principles are based upon earnings and interests, thereby leading to the prevalence of the decayed clay and its inclinations over light and longings of the spirit.

In order to grasp things that are difficult to comprehend in the West's ideology and conduct, as well as in Muslims' ideology and conduct, we need to first understand the laws that each of these two groups follows and understand its beliefs and fundamentals.

The West's sinking in materialism and greediness and its regarding material as the goal whose acquisition and pleasure it ravenously pursues, and its drowning in the seemingly insatiable consumerism cannot be understood through the Christian religious outlook. It can only be understood from the muddy animalistic outlook. That is when we remember that the West had already renounced the spiritual aspect of its life for reasons, some of which could be traced back to what the original Judeo-Christian messages have been afflicted with of distortions and corruptions. That is why the West, in general, got itself involved in the jungle law and the vile animalistic nature that regards material and animalistic life as the goal of all efforts and the purpose of existence beside which there is no other goal or effort is meaningful. As a result, the law of light disappeared from the West, the morals declined, the values decayed, sinful acts become the order of the day, flames of lusts were kindled and attainment of animalistic needs became the only goal. After the West had renounced laws of light and sees man as mere animal, the natural consequence of this is that material and worldly possessions become the purpose of man's existence besides which there is no other goal. The glorious Qur'an explains to us the nature, the goals and the ends of such people:

[إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ
وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ]

“Certainly! Allâh will admit those who believe (in the Oneness of Allâh - - Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.” (Muhammad 47:12)

Cruelty of Colonialism, Fascism and Zionism:

Satan's meeting with animal

The most horrible thing is the meeting of fire and clay, in other words, the meeting of Satan and the animal in man. This unholy alliance embodies nothing but evil and corruption in the most atrocious form. The decay, injustice and aggression are then aggravated so much so that these evil minds – whose animalistic nature has already been recruited for the service of Satan and his destructive devilish enterprises – commit heinous crimes, violence, cruelty, vileness, injustice and aggression against innocent and weak ones, the extent of which people of sound and healthy minds would find imaginable.

Indeed, this meeting between fire and clay – rather between Satan and animalism in some people or some nations – explains to us, the reality we are witnessing today and events that had happened in the past, the criminal and destructive tendencies in individuals such as Neuron, Jinhiz Khan, Ivan the terror, Hitler and Stalin; and in nations such the Romans, the Moguls, the Medieval Spaniards in Andalusia and the European colonizers in Asia, Australia and Americas. All of them committed murder and bloodshed, wrongfully and aggressively against nations, peoples and civilizations, to the point of genocide in some cases. We still remember the heinous crimes of Hitler, Stalin, Mussolini and Truman in Europe, Asia and Africa.

The worst part of this phenomenon is that, as we sadly recall these crimes, we are still witnessing and hearing about the same being committed against the Palestinian people with the Western weapons, money, support and protection at the hands of the Western Zionists and its new warriors in order to forcefully seize the Palestinian land and country and to annihilate or turn its people to refugees scattered all over the world. These crimes are being committed, with the use of arrogant and brute force and modern colonial domination while the entire world looks on with utter nonchalance.

This meeting between fire and base mud and between Satan and animal (in man) shows us in this materialistic civilization, the extent of the West's avarice. It shows us the extent it could go in acquiring war machines and weapons of mass destruction that it produced and hoarded, and that it commercially promotes and use without any mercy – even against the wronged, the seekers of justice and freedom, men of resistance and advocates of liberation from suppression, manipulation and colonization.

Let us listen to the Qur'an:

[وَاثُلْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ. وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ. سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا بِظُلْمُونَ. مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ]

“And recite to them, [O Mu‘ammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought. How evil an example [is that of] the people who denied Our signs and used to wrong themselves. Whoever Allāh guides – he is the [rightly] guided; and whoever He sends astray – it is those who are the losers.” (Al-A‘raf 7:175-178)

[أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَقَانَتْ تَكُونُ عَلَيْهِ وَكَيْلًا. أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا]

“Have you (O Muhammad (peace be upon him)) seen him who has taken as his ilāh (god) his own desire? Would you then be a Wakīl (a disposer of his affairs or a watcher) over him Or do you think that most of them hear or understand? They are only like cattle- nay, they are even farther astray from the Path. (i.e. even worst than cattle).” (Al-Furqan 25:43-44)

[إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ. وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ قَلًا نَّاصِرًا لَهُمْ. أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ]

“Certainly! Allāh will admit those who believe (in the Oneness of Allāh - - Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise),

while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. And many a town, stronger than your town (Makkah) (O Muhammad (peace be upon him)) which has driven you out We have destroyed. And there was none to help them. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?” (Muhammad 47:12-14)

[بَلْ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّن نَّاصِرِينَ. فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ]

“But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allāh has sent astray? And for them there are no helpers. So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh. That is the correct religion, but most of the people do not know.” (Ar-Rum 30:29-30)

[يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ. أُولَئِكَ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ. أُولَئِكَ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ. ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أُسَاءُوا السُّوْأَى أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ. اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ. وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ]

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware. Do they not contemplate within themselves? Allāh has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers. Have they not traveled through the earth and observed how the end of those before them was? They were greater than them in power, and they ploughed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allāh would not ever have wronged them, but they were wronging themselves. Then the end of those who did evil was the worst [consequence] because they denied the signs of Allāh and used to ridicule them. Allāh begins creation; then He will repeat it; then to Him you will be returned. And the Day the Hour appears the criminals will be in despair.” (Ar-Rum 30:7-12)

[مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ]

“Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.” (Ash-Shura 42:20)

[وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيُزَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ]

“And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.” (Al ‘Imran 3:178)

[وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْثِقًا. وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا]

“And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. And these towns (population, - 'Ad, Thamûd) We destroyed when they did wrong. And We appointed a fixed time for their destruction.” (Al-Kahf 18:58-59)

[قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا]

“Say (O Muhammad (peace be upon him)) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.” (Maryam 19:75)

[وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ. نُمَعِّهُم قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ]

“And whoever disbelieved, let not his disbelief grieve you (O Muhammad (peace be upon him)) To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.” (Luqman 31:23-24)

[قَالَ فِيمَا أُغْوَيْتَنِي لأفْعَدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ. ثُمَّ لَأَنبِيَهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ. قَالَ أَخْرَجْ مِنْهَا مَذْجُورًا لِّمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ. وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ. فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ. وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ. فَذَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ. قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ. قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ. يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ. يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ. وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ]

“[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]." [Allāh] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them – I will surely fill Hell with you, all together." And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers." But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal." And he swore [by Allāh] to them, "Indeed, I am to you from among the sincere advisors." So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?" They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." [Allāh] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time." He said, "Therein you will live, and therein you will die, and from it you will be brought forth." O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allāh that perhaps they will remember. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe. And when they commit an immorality, they say, "We found our fathers doing it, and Allāh has ordered us to do it." Say, "Indeed, Allāh does not order immorality. Do you say about Allāh that which you do not know?"” (Al-A‘raf 7:16-28)

[يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ]

“O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing.” (An-Nur 24:21)

[وَلَا ضِلَّيْلَهُمْ وَلَا مَنِّبَيْهَهُمْ وَلَا مَرْتَبَهُمْ فَلْيُبْتِئَنَّ آذَانَ الْأَنْعَامِ وَلَا مَرْتَبَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا. يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا. أُولَئِكَ مَاوَأَهُمْ جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا]

“And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allāh.” And whoever takes Satan as an ally instead of Allāh has certainly sustained a clear loss. Satan promises them and arouses desire in them. But Satan does not promise them except delusion. The refuge of those will be Hell, and they will not find from it an escape.” (An-Nisa 4:119-121)

[فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ. فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ]

“Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing. So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.” (Al-An ‘am 6:43-44)

[وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا]

“And [also] those who spend of their wealth to be seen by the people and believe not in Allāh nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion.” (An-Nisa 4:38)

[اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ]

“Satan has overtaken them. So he has made them forget the remembrance of Allāh. They are the party of Satan. Verily, it is the party of Satan that will be the losers!” (Al-Mujadilah 58:19)

[يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ]

“O you who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (Al-Baqarah 2:208)

The Law of the Spirit is Law of Light and Justice:

There are Muslims who still maintain their allegiance to the law of light and the message of Islam that the Qur’an preserved, and that remained firmly established in their hearts. There are also others who long to have such light in their hearts. Hearts of such people are divided between two things:

One: noble values and concepts that are settled in their hearts and consciences, and that regard the material as just a means of attaining a greater goal, represented in pursuing truth and justice and applying the same in reality of life, and employing material aspects of life as a means of attaining ideals, values and goals of light and its higher spiritual purposes. This elevates man, and elevates with him, the material side of his being. In this situation, the material has become a noble illuminating means.

Two: Inclinations of baser self – in the context of Western ideology and concepts – such as desire to acquire abundant material means of life, spurred by the needs of the body and its animalistic leanings and its enjoyment and relaxation. As a result of their weak vision concerning their concepts and goals of their laws as far as material is concerned, could their efforts be regarded a means or a goal? That is why they are failed students in their learning from the West without neither strong will nor firm resolve, as opposed to the situation of other nations like the Japanese. Therefore, Muslims’ efforts – up till today – to achieve material advancement continue to be inundated with failure while their peoples continue not to respond to the fact that strong resolve and energy are indispensable. They need to be aware

that they must have a clear vision about material from the Islamic perspective. According to Islamic perspective, material is a necessary tool for achieving higher spiritual goals.

If we really understood our beings, our perspectives, and the structure of our conscience, and we understood the concepts that control our sentiments, we would realize that a Muslim's conscience cannot accept materialism and mere mortal needs as his goal. That is why we find a Muslim, in spite of his ideological and creedal weakness, and in spite of his fondness of emulating the West in his pursuance of material and taking his worldly needs as a goal, not convinced – deep inside – that material is really his goal. It is impossible for the Muslim nation to regard material – any day – as its goal of life, though it is inevitable for earthly needs. The reason for this is that material has never been the real thing in a Muslim's belief, in his conscience or in the essence of his existence. In the light of this, the Muslim has ever been half-hearted and hesitant – and shall continue to be so – in his emulating Western ways.

It is this lack of clarity of vision that has made the Muslim fail – and will continue to make him fail – in his revival efforts and his seriousness in productivity and creativity. For, there will neither be any strength nor any resolution without a clear vision and a defined goal.

Therefore, it is obvious that if a Muslim really desires revival and actually want to bear the message, he should be more serious in his dealing with material and make use of the necessary means in order to achieve values and goals of goodness. He needs to personify the same in his journey of life; for without material, these goals cannot be achieved and these purposes and values cannot be exemplified. It is when material represents meanings of goodness, truth, splendor and law of light that it is elevated and becomes a blessing, advancement and progress. But if it is taken as a goal in itself and it becomes an embodiment of the goals of the jungle law, oppression, injustice, racialism, polytheism and atheism then it becomes real darkness, evil and corruption on the earth. It then becomes perfidy, mirage, lust and desires. Allah says:

[وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيٰهَا فَاَسْتَبِيْهُوا الْخَيْرَاتِ]

“For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.” (Al-Baqarah 2:148)

[وَلَوْ اَنْهَمُ فَعَلُوْا مَا يُوعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ]

“But if they had done what they were told, it would have been better for them.” (An-Nisa 4:66)

[اَعْمَلُوا اٰلَ دَاوُدَ شٰكِرًا وَّقَلِيْلٌ مِّنْ عِبَادِي الشَّاكِرِيْنَ]

“Work you, O family of Dâwûd (David), with thanks!” But few of My slaves are grateful.” (Saba 34:13)

[كَبِيْرٌ مَّقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ]

“Most hateful it is with Allâh that you say that which you do not do.” (As-Saff 61:3)

Allah also says:

[وَأَبْتَغِ فِيهَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ]

“But seek, through that which Allāh has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allāh has done good to you. And desire not corruption in the land. Indeed, Allāh does not like corrupters.” (Al-Qasas 28:77)

[وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا]

“And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward.” (Al-Muzzammil 73:20)

[وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ]

“And whatever you do of good deeds, truly, Allāh knows it well.” (Al-Baqarah 2:215)

[يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا]

“On the Day when every person will be confronted with all the good he has done.” (Al-Imran 3:30)

[وَزَنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ]

“And weigh with a balance that is straight. That is good.” (Al-Isra 17:35)

Allah also says:

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ]

“O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.” (Al-Baqarah 2:172)

[فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ]

“So eat of the lawful and good food which Allāh has provided for you. And be grateful for the Favor of Allāh, if it is He Whom you worship.” (Al-Baqarah 16:114)

[قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ. قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ]

“Say, “Who has forbidden the adornment of Allāh which He has produced for His servants and the good [lawful] things of provision?” Say, “They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection.” Thus do We detail the verses for a people who know. Say, “My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know.”” (Al-A‘raf 7:32-33)

[أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا. وَالجِبَالَ أَرْسَاهَا. مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ]

“And (He) brought forth therefrom its water and its pasture. And the mountains, He has fixed firmly. (To be) a provision and benefit for you and your cattle.” (An-Nazi ‘at 79:31-33)

[اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ. وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ]

“Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.” (Ibrahim 14:32-33)

[أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ]

“See you not (O men) that Allāh 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 and hidden?” (Luqman 31:20)

[وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ]

“He (Allah) strengthened you with His Help, and provided you with good things so that you might be grateful.” (Al-Anfal 8:26)

[يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ]

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.” (Al-A‘raf 7:31)

Therefore, if a Muslim wants to succeed in international civilizational race, he needs to clearly and unambiguously understand his creedal precepts and deal with material and his worldly needs as a means of attaining his greater eternal spiritual goal of building the civilization of truth that exemplifies a society in which cooperation, justice, virtues and true human solidarity are distinct features. If not, he can never be serious with life; neither can he ever be able to play the role of successive authority and reformer. Not only that, he can never succeed in his efforts in this international competition and he can never be successful in building civilization of truth and establishment of the law of light or attain a pious, competent and noble life.

Clarity of vision is the serious path and the life buoy

When the intellectuals and thinkers who are the leaders of a nation do not understand their own essence and are not sure of the reality of their direction and law then their situation will be like someone who got lost in the wilderness and does not know any particular direction to take energetically and resolutely. For, having one and decisive direction in the desert – in most circumstances – represents the only hope that a straying person in the wilderness has. Most of those who perish in the wilderness are those who cannot take decisions or determine a direction for themselves. They are confused and hesitant, and as a result, they keep changing their directions until they eventually stray into perdition and oblivion.

Indeed, lack of clarity of the Ummah's vision and its educated elites' being dazzled by and imitating the West without understanding what they are imitating, and without critically distinguishing the good of the West from its bad and its pleasant from its rot, in addition to their confusion and hesitation between knowledgeably holding on to the good things they have and selecting what is suitable of the good things that others have¹ on one hand, and being dazzled by and blindly following what others have, are regarded one of the causes of their failure and backwardness. This is because; they do not take life seriously and resolutely neither are they serious and resolute in the path they tread in living this life. This is regarded as one of the greatest obstructions to the Ummah's resurgence and the greatest hindrance to its reform movement. For, it prevents the upsurge of its energies, undermines its capabilities and forms a stumbling block in its way to convey the noble message it is carrying to the humanity.

The divine message of Islam remains undoubtedly intact and preserved without any alteration whatsoever, as promised by Allah in the glorious Qur'an and by His Messenger, (peace and blessings of Allah be upon him) in the authentic Sunnah. The humanity remains in dire need of the guidance of this message. Rather, the humanity– in its present destructive animalistic situation – has never been in a greater need of this guidance as it does today. This places on the Ummah's shoulder a responsibility that is greater than mere self-reforming and re-representing the message of Islam. This greater responsibility is that of reforming human

¹ Many values and precepts become faulty and destructive to humans and civilizations if they are constrained into a nationalistic, racist and selfish scope. For instance, cooperation and solidarity are positive and constructive civilizational values if they are brought out into human scope. That is the Islamic concept that actualizes brotherhood, mutual compassion, love and human security. It is equally pertinent for Islamic civilization and thought to show interest in the aspect of mechanisms and means, especially in building institutions such as parliamentary institution and its mechanisms; and separation of power and elections. This is in addition to these institutions' dire need for evolution and development in a way that could minimize the negative effect of money and personal interests. Others are international institutions and organizations concerned with world peace and security.

civilization and rescuing human races from the fangs of the jungle law and what they lead to of more dangerous and more horrible dimensions of corruption and destruction that could inevitably lead mankind, through animalistic, racist and aggressive spirit to destruction and perdition, if it is left without review or reform.

Wars and injustices with which the West and the Zionists opened the twentieth century, and the consequences of the same on the Muslims in particular and humanity in general are a warning of great dangers that the wise men of the Ummah, in particular and wise men of other nations, in general should not ignore. They should rather confront head-on before it is too late.

A Muslim's clear appreciation of his human nature, his realisation of the struggle between soul and clay, light and darkness, truth and falsehood, justice and injustice and Satan's laying in waiting for him; and his consciousness of his responsibility to be upright and spread uprightness in the earth is very essential for self-reform and facing challenges of Western civilization and injustices of the jungle law. This will enable him impact and deal positively with this civilization. It will also allow him to attain technological and scientific power that is the weapon of Western civilization. Not only that, he will be able to work in cooperation with all elements of goodness, peace and human security from all over the world to establish an international community in which the law of light, justice and truth prevails, as opposed to the jungle law of unjust racialism that has plunged the world into unwarranted and vicious international, regional and local wars.

The Muslim and the followers of the heavenly revealed laws of light should realise that, with the spirit's transparency and illumination in fighting the jungle law and its animalistic darkness, they are taking part in a struggle between light and darkness, truth and falsehood, justice and injustice. They should also realise that light and the spirit need some power to prevent injustices and aggression and to raise the banner of truth and justice. They should also seek power as followers of the dark jungle law always do. The later seek the brute force in order to impose their idea and culture on other nations. In their quest to attain their parochial and vicious desires, they coercively and oppressively subdued weak nations.

As a result of this, followers of the law of light should – first of all – reform themselves in order to be able to gain liberation. And this cannot be without knowing how to bring up a Muslim, right from his childhood, into becoming a scientific, creative and competent human being who is willing to exert efforts, work with perfection and acquire means of power and excellence. It is only after the Ummah has liberated itself that it can become a force to be reckoned with and a model that capable of bearing the noble message and rescuing the entire humanity and human civilization.

Power is the denominating factor between law of light, which is the law of spirit, and law of justice; and the jungle law, which, in its filthiness, lustfulness, aggressions and injustices, is the stagnant and vile law that goes against law of spirit and all its longings, ideals, values and loftiness. Therefore, followers of the law of light should possess power; for power is a necessary means for human defence purposes. However, the purpose of attaining power is different from the law of light and the law of jungle. The law of lights uses power to enforce truth and justice while the law of jungle uses power to oppress and commit injustice.

The humanity needs to be rescued from law of the jungle. It is causing on humanity with its claws and tearing its flesh apart with its brutish forces of colonial domination. This has given

birth to violent reactions as a result of the affliction that this jungle law has caused the Islamic Ummah and other weak nations. Violent reactions are results of lack of implementation of justice; they are consequences of suppression, subjugation and injustice that the people are made to suffer as a result of the animalistic racialism that is prevalent in the policies of Western nations, the most heinous example of which is what we are witnessing today in the holy land of Palestine and in many Muslim lands and other weak countries. All this suffering would not have occurred if the contemporary mankind, in its excessive materialism, had not sunk into the deepest abyss of animalism.

For mankind and human civilization to be aware of the dangers and darkness of the jungle law, to be able to work assiduously in order to reclaim its lost spirit and values and goals of this soul, to be able to replace the law of darkness and corruption in the earth with the law of light, justice and truth; to be able to liberate itself from the grip of this law and these practices before they destroy it in their bloody materialistic and animalistic clashes through the fangs of weapons of mass destruction sprouted by these civilization and this law; there is dire need for establishment of a real international human organisation that will approve the Islamic philosophy of peace and security, and of human values of truth and justice as the basis for unity of humanity. This will be on the mutual foundation of righteousness, cooperation and solidarity; and not on the basis of nationalism, racialism and law of the jungle that have turned human societies into animals and herds of warring beasts.¹

We should remember that Western people's abandonment of the illuminating divine messages was as a result of alterations that have historically afflicted these messages and corruption that have wreaked havoc on their institutions. Therefore, most of the Westerners do not have genuine knowledge about reality of Islam and the divine messages. As a result of this, most of them – with the exception of the decision and policy makers among them who, and whose political systems have been seized by a group of opinionated individuals and people of vested interests – are regarded as misled nations and peoples. The callers to the truth, especially from among the Muslims who are their compatriots should exert utmost efforts to provide them with awareness and show them the illuminating and just divine law, made for the welfare and guidance of humanity. All this reemphasises the Muslims' responsibility to understand their own religion and law, to practice the same, to reform their own situation and to facilitate the means of conveying the message of Islam to the entire humanity. It also makes it more mandatory for them to adjust the course of their civilisation and to keep it away from woes of corruption that only gradually but steadily lead to the abyss of perdition.

Allah says:

[اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ]

“Allâh is the Light of the heavens and the earth.” (An-Nur 24:35)

[قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ]

¹ See: “An-Nazariyyah Al-Islamiyyah lil-‘Alaaqaat Ad-Duwaliyyah – Ittijaahaat Jadidah lil-Fikr wal-Manhajiyah”, by Dr. Abdul-Hamid Ahmad Abu Sulayman

“Indeed, there has come to you from Allāh a light and a plain Book (this Qur’ān).” (Al-Ma’idah 5:15)

[الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ]

“[This is] a Book which We have revealed to you, [O Mu’ammad], that you might bring mankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy.” (Ibrahim 14:1)

[وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ]

“And We created not the heavens and the earth and all that is between them except with truth.” (Al-Hijr 15:85)

[إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا]

“Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.” (Al-Ahzab 33:72)

[هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ]

“It is He Who has sent His Messenger with guidance and the religion of truth (Islām), to make it superior over all religions even though the polytheists hate (it).” (At-Tawbah 9:33)

[فَلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ]

“Say, “My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know.”” (Al-A’raf 7:33)

[وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ]

“And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!” (Al-Mu’minun 23:71)

[وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَّذِينَ ظَلَمْتُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ]

“Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).” (Al-Ahqaf 46:20)

[إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا]

“Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.” (An-Nisa 4:58)

[إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ]

“Indeed, Allâh orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl 16:90)

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ]

“O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.” (Al-Ma'idah 5:8)

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَآلِلُهُ أُولَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا]

“O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.” (An-Nisa 4:135)

[وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْسُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا. وَالَّذِينَ يَبِينُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا. وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا. وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا. وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا. يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا. إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا]

“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace. And those who spend [part of] the night to their Lord prostrating and standing [in prayer]. And those who say, “Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering. Indeed, it is evil as a settlement and residence.” And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate. And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated – Except for those who repent, believe and do righteous work. For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful.” (Al-Furqan 25:63-70)

[مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا]

“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely.” (Al-Ma'idah 5:32)

Allah also says:

[وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَاسَادَ. وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ]

“And of mankind there is he whose speech may please you (O Muhammad) in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. And when he turns away (from you, O Muhammad), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!” (Al-Baqarah 2:204-206)

[وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ]

“And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).” (Ar-Ra'd 13:25)

[أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ. وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ. فَوَيْلٌ لِّلْمُصَلِّينَ. الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ. الَّذِينَ هُمْ يُرَاؤُونَ. وَيَمْنَعُونَ الْمَاعُونَ]

“Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), and urges not on the feeding of Al-Miskîn (the poor). So woe unto those performers of prayers (hypocrites), those who delay their prayer (from their stated fixed times). Those who do good deeds only to be seen (of men), and prevent Al-Mâ’ûn (small kindnesses like salt, sugar, water).” (Al-Ma’un 107:1-7)

[مَا سَأَلَكُمْ فِي سَفَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ. وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ. وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ. وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ]

“They will be asked: What put you into Saqar? They will say, “We were not of those who prayed. Nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it]. And we used to deny the Day of Recompense.” (Al-Muddaththir 74:42-46)

[فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ. أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ]

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.” (Muhammad 47:22-23)

[لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا]

“Allâh does not like that the evil should be uttered in public except by him who has been wronged.” (An-Nisa 4:148)

[الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ]

“Satan threatens you with poverty and orders you to immorality.” (Al-Baqarah 2:268)

[قُلْ إِنْ اللَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ]

Say, “Indeed, Allâh does not order immorality. Do you say about Allâh that which you do not know?”” (Al-A’raf 7:28)

[إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ]

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment.” (An-Nur 24:19)

[وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ]

“And do not approach immoralities – what is apparent of them and what is concealed.” (Al-An’am 6:151)

[وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ]

“And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors.” (Al-Baqarah 2:190)

[وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنَ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنَ لَدُنْكَ نَصِيرًا]

“And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."” (An-Nisa 4:75)

[يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا]

“Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.” (Al-Mumtahanah 60:8)

[يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ. وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ. أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ]

“O Dâwûd (David)! Verily! We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allâh. Verily, Those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! Shall We treat those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the pious as criminals?” (Sad 38:26-28)

[وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ]

“On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).” (Al-Ahqaf 46:20)

[يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ]

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who is most pious. Verily, Allâh is All-Knowing, All-Aware.” (Al-Hujurat 49:13)

[الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ]

“They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.” (Al-An‘am 6:82)

[وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ. وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ]

“And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing. And if you obey most of those upon the earth, they will mislead you from the way of Allâh. They follow not except assumption, and they are not but falsifying.” (Al-An‘am 6:115-116)

[ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ]

“Then they His servants are returned to Allâh, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.” (Al-An‘am 6:62)

[إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَفْصَحُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ]

“The decision is only for Allâh, He declares the truth, and He is the Best of judges.” (Al-An‘am 6:57)

Key to relating with others: Methodical knowledge and centers and departments of Western studies:

The West established oriental studies¹ with the aim of understanding other peoples. However, this aim is implemented with the spirit of law of the jungle and in order to drain these peoples of their resources. That is why such studies are understood as a project aimed at preying on some nations and colonizing others and subduing their peoples for Western desires.

¹ It is strange that the spies and the saboteurs from among the Israeli Zionist Jews who study Arabic language and culture and called Arabists. No, they are neither Arabists nor do they have any affinity or link to Arabism! They are enemy infiltrators. They are disguised enemies, planted among the ranks of the weak Arabs to engage in secret schemes.

Perhaps, the Muslim nations and their thinkers and educated elites will stop being negligent, weak and complacent. In their countries, they should establish – as part of their reform and reawakening programs – centers for scientific studies, departments, programs and academic degrees whose efforts will be dedicated to the study of the West and Western thinking, study of the West’s nature and understanding of its concepts. This will enable the Muslims understand the West, deal with it competently and work towards guiding its civilization in the noble direction in the interest of the entire humanity, especially that aspect of its civilization and ideology in which tendencies of animalism, aggression and racism are prevalent – not to talk of different kinds of media deceit and fraud being perpetrated for the purpose of misleading the populace, and facilitating acts of subjugation, suppression, dominance and theft being committed by major organizations and racist nationalistic unions that are holding the entire world to ransom and dominating the wealth of Islamic and African worlds and tearing them apart. Examples of this are the so-called European Union, American Union and the Russian-Indian-Chinese union. These alliances have turned the Islamic and African worlds into dismembered and straying entities that wage wars against one another, thereby becoming an easy prey for the greedy West and its associates and Zionist hunting dog. This dog is actually a wild dog. Rather, it is a vicious and treacherous fox that has his own special motives. It brings upon its owner troubles and woes; it takes a bite from the caught prey even before its owner could do so and does not hesitate to even bite its owner!¹

Since a hunter must have something to prey on, the Islamic world and the Southern Hemisphere have been turned into suitable targets! The hunter will never accept the prey to play the role of a hunting dog. This is what many people wrongly believe as a result of their hopelessly weak situation. They are hoping to convince the West –innocently citing the spirit of truth and justice – to adopt just and balanced policies towards them and to put an end to aggressions and injustices that are being perpetrated against them and to stop the Zionists’ from committing more crimes against them. But the reality is – in view of the jungle law that is prevalent in the West –: these people are just daydreaming. Any positive impact that this effort makes and any consideration it is given by the Western diplomatic and propaganda machinery is just an exception, limited and temporary that is not accorded any regard in modern international relations.

Under the auspices of the schemes and sanctioned policies, it is realized that the only method through which an impact can be made on policies of these countries through peaceful means in this contemporary time, and within the context of internal political games in Western countries is political efforts of the Muslim citizens of these countries and their supporters from among non-Muslim compatriots who believe in the remnants of the light of the heavenly messages, as well as the oppressed and those with living consciences.

What occurred between the two wars that took place in Germany and America is just a lesson about crimes Zionism could make the West and the sufferings it could make it cause the Muslim world and countries of the Southern Hemisphere. The West seems to have forgotten or chooses to ignore these crimes or the ones that preceded them such as its plundering, its conspiracies and its perpetration of injustice and corruption on the earth since the Roman era – and even before then – till today.

¹ The wild Zionist dog does not hesitate to bite its owner, “the West”. For example, the Zionists bombed King David Hotel, sank the America ship ‘Liberty’ and conspired to murder the American ambassador in Cairo; not to talk of a scandal involving the American Zionist Jewish spy, Bollard. There are many other exposed spying scandals involving this “dog’s” selling of the secrets of its master, mentor and protector to the enemies. Perhaps, what remains concealed of these perpetrations might be greater!

When the Muslims are able to identify their pathway and they make sincere efforts for reform and their resolution to call unto the way of Allah in the West is honest, perhaps what remains in the hearts of the characteristics of the spirit and sound natural drives will empower the law of the light there and help to bring nations back to the path of light and justice. And that is not difficult for Allah to do.

There is no way out of bondage for Islamic and African worlds in the future, and they cannot reclaim their rights and honors and participate in enriching the human civilization without standing on their feet, ably and competently and shoulder to shoulder with forces of goodness and reform.

For the past few years, the International Islamic University of Malaysia has started taking the first step in this direction. That is by establishing a minor specialization in Western studies, with the ultimate goal of setting up a department and major specialization in Western studies so that the West and its thoughts and concepts could be accurately studied and understood, and ways of dealing with it and influencing it positively could be made clear. With this, there will be a noble cooperation and just human alliance that are built upon foundations of truth, justice and constructive and excellent human solidarity from the concept of the law of light and not that of the jungle. That is why I am urging the university to carry on the march and complete the step by establishing a university department, centers and postgraduate programs in the field of Occidental Studies.

It is hoped that the university's work plan will be accomplished so that other universities in Muslim countries and the third world countries will follow the footsteps of International Islamic University and establish programs, and academic research centers for Occidental studies. With the establishment of such institutions, a solid, sound and effective foundation is built for civilizational dialogues and cooperation; instead of clash of civilizations and mutual perpetration of injustice among them.

The Qur'an has the following to say in this regard:

[لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ]

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.” (Al-Baqarah 2:256)

[دَعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ]

“Invite (mankind, O Muhammad (peace be upon him)) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.” (An-Nahl 16:125)

[لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ . إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ]

“Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the wrong-doers (those who disobey Allâh).” (Al-Mumtahanah 60:8-9)

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ]

“O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.” (Al-Ma’idah 5:8)

[وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ]

“And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors.” (Al-Baqarah 2:190)

Back to the Beginning: Light of Faith, Path of Shura and Power of Brotherliness

Muslims should realize that they are weakened by the absence values of freedom, Shura (mutual consultation), tolerance, Islamic brotherhood, human brotherliness and values of freedom of religion, conscience and opinion among them. As a result, human rights and honor are lost, only to be replaced by traits of tyranny, injustice, racism, tribalism, nationalism and sectarianism that plunged the Ummah into abysses of disintegration, infighting, mutual perpetration of injustice and backwardness. Thus, the Ummah's culture was polluted; its scholarly mentality destroyed and was overwhelmed by superstition and charlatanism. Feelings of fear and cowardice became entrenched in its psyche and it was afflicted with the disease of slave mentality – out of fear, terror, submission and weakness.

Therefore, the Ummah should rise up and restructure itself; taking guidance from the principles of Tawhid and from the Ummah's being the successive authority, within the framework of justice and human unity. That is by reviving the values of freedom, Shura, tolerance, and brotherliness; and qualities of courage, initiative taking, truthfulness and honesty, so that it can reclaim its strength, unity and stability and play its role as the guide unto and leaders in goodness and peace through good example, wisdom, gentle admonition and calling unto the way of light, security and peace in the best manner. This should be supported by the power and strength to defend the land, actualize the truth and defend the weak.

Not every question has an answer:

There are pertinent questions: Why did the world of spirit and the world of material meet in man, and what is the meaning of this struggle between both, through which some people – as a result of their righteous actions – got elevated unto the secure world of spiritual purity and eternal delight while others – as a result of their sins – descended into the abyss of misery and eternal torment? What is the essence of this struggle in which souls toil in their fight with desires and lusts? How can a creature – who is not but only a creature – have a free and responsible will?

It is not easy to provide answers for all these questions. However, we know that the minds exploit their own essences and find guidance, through the light, to the truth. We equally know in our minds that man – a created being and a small part of the larger creation that has only a limited intelligence – is unable, independently, to cross the hurdles of life, and understand its greater goals, without an illuminating divine guidance that shows man how to carry out his responsibilities and actualize his goals. All these are things that a man feels deep inside himself.

Therefore, it is incumbent upon man to endeavor – with all the wisdom and intelligence he is endowed with – to find the illuminating divine guidance and to follow its law so that he can carry out his noble responsibilities in life and call unto the same upon a foundation of ideals of truth, justice and mutual compassion.

Essence of Man's Worldly Life:

Embodiment of values of light and elevation of the materialism of clay

All the questions mentioned above inevitably come to man's mind consciously or unconsciously. Though things like this seem to be far beyond our human comprehension, we can still get some tangible meanings about them in some areas such as meeting of spirit and light with material and clay in man and the purpose of that meeting. This is what makes man an arena of conflict between light and darkness, between guidance and error, between good and evil, between obedience and defiance, between spirit and material, between purity and impurity, between world of angels and world of animals, between the Merciful Lord and Satan.

In the course of this clash and this confrontation, we see how light, truth and justice are embodied in earthly matter, thereby turning the concepts and meanings into physical realities for man to see. We see how the clay exemplifies meanings of goodness, truth and splendor and practically demonstrate them in clayish physical forms that enrapture the hearts. The meanings thus cast on the material manifestations of cleanliness, creativity and beauty; and we see, through this meeting, how concepts of light, truth, justice and mercy are brought into physical realities. That is how the material and the clay turned into noble values and forms, having mingled with concepts of light, truth, justice and splendor that have now become a sensed reality in people's lives and in their actions.

With this meeting between light and soul on one hand, and the clay on the other, forms of goodness and beauty becomes physically felt. It is from these wonderful forms – that are pleasant to human minds – that pictures of beauty in human life as embodied in clay and matter emanate. As a result of this, the base and despicable clay turned into colors of beauty, bodies, shapes, colors, flowers, birds, gardens and parks, and a well- proportioned man – all as a part of the most wonderful pictures of beauty that emanate from a divine illuminating breath.

If we look keenly at the most beautiful bodies, most beautiful features and most beautiful gardens, we would not find them, in their very substance, but meanings, lines and indications that only materialized when they became embodied in base material. It is then that the beauty and its yearnings and meanings enrapture the senses.

If we look keenly at and ponder deeply over these beautiful pictures, bodies and gardens, we would realize that they are only lines and meanings that we could not have been able to fathom were they not embodied in material and clay that appeared, in its reality, despicable especially when these bodies and shapes disintegrate and melt away and turn into loathsome dust and carcasses of an altered black mud, and when the lines of splendor disappear away from it to change it into a stinking mud, refuse and dust.

How wonderful the clay is, when it meets with light and embodies the light's ideals of goodness, truth and beauty! How superb the light is, when it appears and is embodied through material and clay! It is then that the truth prevails, the splendor evinces and the light shines. Then the animal in man rises beyond its negative tendencies and the clay part of him becomes purified.

“And of knowledge, you (mankind) have been given only a little.”

As for the greatest secret and most far-reaching indication of this meeting between soul and material, what is the purpose of that? What is the loftiest meaning for the clash that goes on between them inside man and in his will? What is actually the result of this embodiment in

which the souls return to their Creator and in which they – according to their capacity – subject their beings, and refined their clayish animalistic desires and inclinations? There is no doubt that all this – as far as our limited knowledge could show us – is among matters of the Unseen and among the secrets of creation that man cannot understand in this worldly life.

Allah says:

[فَلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ]

“Say: “Travel in the land and see how (Allâh) originated creation.” (Al-‘Ankabut 29:20)

[وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا]

“And they ask you (O Muhammad (peace be upon him)) concerning the Rûh (the Spirit); Say: “The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”” (Al-Isra 17:85)

[وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ. مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ]

“And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.” (Ad-Dukhan 44:38-39)

[وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ. مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيعُونِ. إِنَّ اللَّهَ هُوَ الرَّزَّاقُ
دُو الْقُوَّةِ الْمَتِينُ]

“And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.” (Adh-Dhariyat 51:56-58)

[وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ. لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ]

“We created not the heavens and the earth and all that is between them for a (mere) play. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).” (Al-Anbiya 21:16-17)

[لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ]

“Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.” (Al-Baqarah 2:286)

[قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ]

“They (angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise.” (Al-Baqarah 2:32)

[لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ]

“(It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!”” (Qaf 50:22)

These reflections on the meanings and goals of creation and purposes of its relationships are not – as far as I am concerned – a futile activity as is the case with speculative philosophy that uses assumptions to delve into a world that is beyond material without any proof or a guide but out of intellectual arrogance and lack of realization of limitedness of man’s intellect. This is what the Ummah has suffered from, and is still suffering from, in some of its speculative wildernesses. It is also what the humanity has suffered from – and is still suffering from – in some of its speculative philosophies. This is perhaps what Imam Abu Hamid Al-Ghazali meant by his work, “*Tahafutul-Falasifah*” (Philosophers’ Tumbling Over One Another). And what we observe of straying of the erroneous, drifting away of the atheists and superciliousness of the ignorant ones are just a manifestation of the same.

The disciplined reflection through acknowledgment of limits of human intelligence and logic is, in my view, a manifestation of serious religiosity and a way of consolidating one’s faith. Perhaps, this is what Imam Ibn Rushd meant by his work, “*Tahafut at-Tahafut*”, in which he underscored the importance of making use of the intellect for thinking and reflection so that the faith can be strengthened, the message of Islam can be understood and the horizons of knowledge can be widened and deepened.

In any case, the revealed Book of Light and the successive related authentic Sunnah are the source of decisive knowledge concerning the world of the Unseen. Both are the reference and the last word and the source of these reflections whose goal is to play a role in providing guidance to the Muslim and setting him on the right course:

[قَالَ أَوْلَمْ تُؤْمِنُوا قَالَ بَلَىٰ وَلَكِنَّ لَيْطُمُنُّنًا قُلُوبِي]

“(Allah) said: ‘Do you not believe?’ He (Ibrâhim) said: ‘Yes (I believe), but to be stronger in Faith.’” (Al-Baqarah 2:260)

I hope this treatise has succeeded – to some extent – in explaining the nature of the Ummah, and the nature of its goals, direction and law; the importance of its reform efforts, and the necessity of working towards Islamization of knowledge and ensuring its revelation, intellectual and universal unity and that the Ummah always follow the principles of the law of light which is an objective reality in the existence and that is based upon the foundation of Tawhid and unity of mankind and that gives power to the truth.

I equally hope that it has– to some degree – facilitated for humanity in general and the Muslim in particular, the understanding of the West and its modern thought, perception, mentality, goals, politics and actions that are all based upon the animalistic jungle law in its general dealing with others such as the people of Asia, Africa and Latin America and particularly with the Muslim world. It is a dealing that is based upon law of the jungle under

which racial segregation is practiced, right is might and the earthly desires and lusts of the clay are succumbed to.

The West's relationship with others is determined by greed; and in attaining its goals and interests with others, it relies as much as possible on perpetrating injustice and aggression which, sometimes, subside under the demands of human spiritual nature such as truth, justice and compassion. However, the real evil and calamity is when Satan and animal tendency in man meet and all the effects of the nature of man's spirit are smothered. The horrible and barbarous example of this is what we are witnessing today of the Zionists' perpetrations against the Palestinian people, where the most heinous forms of evil, injustice, cruelty and destruction are being demonstrated. It is a situation like this that kills essences of light and spirit as that exemplify in goodness, justice and mercy in human life. There are also examples of this in actions of nations in different forms, regardless of their values and concepts.

The Ummah Has a Role to Play

The purpose of this treatise, at this particularly difficult time, is an attempt at presenting a working guide and a vision for the thinkers of this Ummah on whose shoulders the major role of leading the Ummah and guiding its courses fall. This treatise will help them to understand the essence of the Ummah's existence and to act upon that understanding in order to bring back the Ummah's sound vision and its resolute energy and to identify for it its way and direction. It is then that it can take up its own affairs strongly and determinedly, just like anyone that knows his way and identifies his goal.

It is also hoped that this treatise – in the long run – will assist the others, from among followers of the jungle law, especially the West to understand itself, to return from its erroneous way and put a stop – in compassion with itself and the humanity – to its hostilities and aggressions thereby saving itself and humanity the agony of injustices and sufferings that are generated by prevalence of law of the jungle. The law of light will then prevail and ideals of justice, harmony and peace will spread among the entire humanity.

Allah is the Giver of success and guidance; Excellent is He as the Protector and Excellent is He as the Helper.

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