Islam: a Comprehensive Way of Life

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Melbourne, Australia.
To those seeking truth and light
&
To the memory of the man
Who
Dedicated his life for Islam
Sheikh Hasan Abdullah Aal-Elsheikh
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Foreword

“Those who close their eyes from light, hurt their eyes and do not hurt the light … those who close their mind and conscience against truth, hurt their mind and conscience but do not hurt truth. Light is benefit for your eyes not for the candle, and truth is benefit and good for the rightly guided nor for the guide.”

My book “Islam: A Comprehensive Way of Life” is a humble effort to introduce the religion in a direct and concentrated presentation that enables the reader to see highlights of Islam.

I would like to emphasis here the “oneness” of the Faith that we believe has been revealed from the Creator to guide humanity. The great revelation to Prophet Abraham (pbuh) and his descendants and the messages given to Prophet Mosses (pbuh), Prophet Jesses (pbuh) and concluded by the Holy Prophet Muhammad (pbuh), we believe, are all as a single message and from the same source.

This book has been published in 1987 to many mosques and Islamic Centers all over the world. It was then translated to Russian, and printed 4 times with 60,000 copies distributed. The next published translation was in Altay language. Presently we have completed the Chinese translation and are on our way to start the Japanese one, God willing.

My objective for this work is to let non Muslims, new converts and Muslims who were remote from their Religion, have a direct and fresh insight into Islam: the Faith of over

pbuh (peace be upon him)
one billion people spread over the 6 continents, living in the “core” of Earth and speaking tens if not hundreds of languages and dwelling over the most important resources.

To me, this is the best way to bring nations together, to understand each other, to live in peace and harmony rather than conflict and war. It is also a very important way to break the boundaries which have accumulated during the past centuries and which the acts of terror, violence and aggression are only increasing.

Whatever I write or say, I shall never be able to show entirely the kindness, sensitivity, tenderness, beauty, love and consideration Islam offers to this world and its care to elevate the noble feelings of mankind.

With my prayers to all my readers for happiness and success in this world and in the Hereafter. Hoping they will exchange with me love, brotherhood and respect.
**Introduction**

1.1. The Objective of the Book:

This book is meant to introduce Islam to both Muslims and non-Muslims alike. I hope that some of the essential information and answers to questions of interest to people living in (all corners of the globe, the East or the West) have been recorded here for you with the purpose of showing what I believe to be the truth.

1.2. Limitations:

In my brief presentation I shall not attempt to go into the details of historical controversies and differences but shall try to present Islam as derived from authentic sources, mainly the Holy Qur’an and the Sunnah or the life practice of the Holy Prophet Muhammad (peace be upon him), with as little of my own personal experiences and conclusions as possible.

I am quite aware of my inadequate language capabilities and my nonprofessional religious background. I am rather a layman compared to many specialists who are present in this audience.

I have no intention of offending anybody’s feelings or criticizing anyone’s belief. I have undertaken this task with the spirit of getting people to know the kindness, understanding and hope that Islam represents.

May the Almighty accept this humble effort.
2. History and Basics

2.1 Religion (s)

The Almighty has created man, and has not left him to wander on the face of this earth aimlessly. He has constantly sent Messengers and Prophets in order to guide man. These Prophets relevant to their times, spoke with the tongue of their peoples and were sent one after another until people have reached a certain point in history, when a final message would come. The message would be a comprehensive one to be followed by all people till the end of creation and would be renewed and revived by reformers or men of goodwill at the appropriate time (from time to time). The Messengers and Prophets who the Almighty sent did not contradict one another and there was a firm agreement amongst them about the basics they delivered, as they all came from the same, single source.

The Prophets that brought Books of Guidance from God to their peoples we call Messengers. We believe that the divinely inspired books are: The Torah, The Injeel (Gospel) and the Last Testament or the Holy Qur’an sent to the Holy Prophet Muhammad (pbuh), there were many other Messengers who guided people and helped show them the way of God and how to obey Him and worship Him.

These Messengers and Prophets were chosen by Allah, the Almighty, and were entrusted with the sublime duty of conveying Allah’s message to humanity. He had bestowed upon them proof and miracles in order to convince people or defeat enemies. To put this in modern terms, these miracles

Muslims believe that both the Torah and the Gospel were revealed by God in their pristine states.
were used as a mean of reforming the individual, the family, certain institutions which had been wrongly established, such as corrupt governments, as well as correcting wrongly based teachings, and habits.

We all know of the miracles of Abraham and Moses (peace be upon them) and we, as Muslims, know and believe in the miracles performed by Jesus (pbuh). Islam also had physical miracles, but the Holy Qur’an is in itself the most manifest and eternal miracle sent to us.

The Holy Qur’an illustrates the above, and I quote:

“Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the Prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We give the book [of Psalms]. And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers.
And ever is Allah Exalted in Might and Wise.” (IV, Al-Nisa / The Women: 163-165)

“Indeed, We sent down the Torah, in which was guidance and light. The Prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.” (V, Al-Maida / The Feast: 44)

This point will be explained later under "Proofs".
“And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous. And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed then it is those who are the defiantly disobedient. And We have revealed to you, [O Muhammad], the Book [i.e., the Holy Qur’an] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.“ (V, Al-Maida / The Feast: 46-48)

As for the relationship between Muslims and the people of the scripture, namely those who strive to follow the teachings of Moses and Jesus (peace be upon them), those believers who were before us or who believe in the previous messages, the Holy Qur’an directs us to base our relationship with them on the principles of peace, kindness and tolerance.

“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, “We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.” (XXIX, Al-Ankabout / The Spider: 46)

“They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.
And whatever good they do – never will it be removed from them. And Allah is Knowing of the righteous.” (III, Aal-Imran / The Family of Imran: 113-115)

The Holy Qur’an informs us that it is not up to the whims of a person or a family nor is it the superiority of a tribe or race of people, whether Jew, Christian or Muslim, but that true belief, righteousness and good deeds are what count in the scale of Allah.

“It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.” (IV, Al-Nisa / The Women: 123)

2.2. The Messenger

Much of what has been recorded about the Holy Prophet Muhammad’s life (peace be upon him), is authentic, detailed, extremely interesting and would take several volumes to fully describe. Here I would like to talk only about some major points of general interest.

The first historical fact is the Holy Prophet Muhammad’s (peace be upon him) relationship of kinship to the chosen Prophets of God. The diagram bellow illustrates this.

The Holy Qur’an describes the Wisdom of the Creator in choosing Prophets from mankind:

“Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of Imran above (all His) creatures. They were descendants one of another. Allah is Hearer, Knower.” (III, Aal-Imran / The Family of Imran: 33, 34)
(May Allah’s peace and blessings be upon all the Messengers)
The Holy Prophet had a calm, ordinary life, by the standards of his people, up to the age of about 40. He worked as a shepherd during a part of his childhood; a career common to many Prophets, being close to nature, observing and contemplating. He also joined caravan traders between Makkah and Al-Sham.

When he was 25, he married Khadijah, daughter of Khuwailid (may Allah be pleased with her), and lived a normal uninterrupted family life with her until she died.

The first message was revealed to the Holy Prophet Muhammad (peace be upon him) at the age of 40 and for 23 years the Holy Qur’an and the Sunnah were delivered, constituting a huge source of information revealed over a relatively short period of time, as the main-springs of Islam. He used to say with humility about himself, “I am like a building block in a building.” This is referring to himself in the structure, which the Prophets had built before him. The Holy Qur’an says about him:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt. Rather, it [i.e., the Holy Qur’an] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.” (XXIX, Al-Ankabout / The Spider: 48, 49)

In the desert of Makkah, for about six months every year, the temperature rises up to 45 degrees centigrade in the shade. In some areas west of Makkah the relative humidity reaches 80 to 90 percent.

Could you, dear reader, imagine yourself trying to write any book, let alone the ones containing such a wealth of information.
as the Holy Qur’an and Sunnah, constituting thousands of pages which are all valid to this day, challenging all the world’s falsehoods and injustice with comprehensive teachings, principles and laws, and shedding light on contemporary values, presenting solutions to present issues and standing as a guide for our everyday life and problems.

The Arabs of the Jahiliya (pre-Islamic era in Arabia) with their ignorance, arrogance, paganism, perverted social habits, unjust economic system, greed and aggression resisted the Holy Prophet’s message. The very fact that he was able to convince them and change their way of life was a great success in itself, worth considering and observing. If such people could believe and follow the straight path, then other nations could equally accept to follow and believe!

Consider the severity of the climate where the Holy Qur’an was revealed. Today most of us spend 24 hours a day in air-conditioned spaces. We have spent the best years of our lives learning in sophisticated educational institutes and yet we are not able to maintain regular correspondence with friends and family because of exhaustion, let alone produce a structure for an everlasting civilization.

I want you to imagine how the Holy Prophet, after reaching the age of 40 in that environment, which had no stable system of government, no schools and almost nothing of the fruits of modern civilization, could produce such an amount of diversified knowledge, including the basis and details of pure acts of worship, a moral code, regulations for domestic and family relations and the laws which govern society and the international community. This must not be the work of man, let alone a person who lived in such circumstances. What is this book, and where is it from?
2.3. The Holy Qur’an

The Holy Qur’an is what was revealed to the Holy Prophet Muhammad (peace be upon him) in word and meaning. It is different from the Sunnah, which constitutes the personal sayings, deeds and instructions of the Holy Prophet himself. The Holy Qur’an is the direct revelation of God, in a very pristine state, the way the Creator wanted it to be. It was recorded at the time of the Holy Prophet because of the lack of paper on specially prepared animal skin, bones and at times on prepared slabs of stones, but most importantly, it was fully committed to memory by a great many Muslims. Ever since the time of revelation up to this day, many Muslim scholars as well as laymen know the whole Holy Qur’an by heart.

If anybody was to bring to me, and I am an ordinary Muslim, any document, I would be able to differentiate as to whether it was from the Holy Qur’an or not. My ability to identify the Qur’anic text, without exaggeration, is 100%, while my ability to identify Hadith is less, perhaps 80%. I emphasize the fact that I am a layman, an educated Muslim, but a non-specialist in religious subjects. Due to the extraordinary nature of the Holy Book, a layman such as myself, would be able to differentiate the text of the Holy Qur’an from the text of any other document. My ability is not due to any particular advantage on my side, but to the extra ordinary nature of the Holy Book itself.

History has it that Harun Al-Rasheed, the Abbasid Caliph, had a discussion about Islam with one of his advisors who was from the People of the Scripture, and he asked him why he did not embrace Islam. He then pointed out the clarity and greatness of the Holy Qur’an and how it had been
miraculously preserved by Muslims after the Holy Prophet’s death (peace be upon him), in writing and by memory. The advisor asked Al-Rasheeed to excuse him for several months to test this fact. He took false scriptures similar to the Old and New Testaments and distributed them in the marketplace among Christians and Jews as authentic writings.

The lay people from the two faiths accepted them as holy words. Then he did the same thing with distorted verses from the Holy Qur’an. The lay Muslims were able to identify them and to his astonishment, rejected them. He went back to Harun Al-Rasheed and announced his Islam!

Today this great tradition of memorization is still going on in many Muslim countries so that the Holy Qur’an is being faithfully preserved in the hearts of the believers:

“Rather, it [i.e., the Holy Qur’an] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers” (XXIX, Al-Ankabout / The Spider: 49)

The Holy Qur’an is the only authentic Holy Book in existence and the Almighty has promised that He will preserve it and keep it from corruption, and truly He is capable of fulfilling His promise!

“Indeed, it is We who sent down the message [i.e., the Holy Qur’an], and indeed, We will be its guardian.” (XV, Al-Hijr / The Rocky Tract: 9)

2.4. The Sunnah

Sunnah is the sayings, deeds, actions of Holy Prophet Muhammad (peace be upon him) and what he approved. While Hadith is the Holy Prophet’s words or teachings only.
Hadith was recorded after the Holy Qur’an was fully recorded, then documented in books and distributed.

There is a full-fledged field of knowledge known as the Science of Hadith, which was introduced by the Muslims to authentically preserve the Holy Prophet’s words and actions, and which is now in its complete form.

It is enough to refer to a simple part of this science to show the assiduity and carefulness of Muslim scholars in recording the Holy Prophet’s words and actions. Each Hadith is critically looked into taking into account its two aspects:

A. Al-Matn: The body of the Hadith, or the saying itself.

B. Al-Sanad: The chain of people who narrated the text (Al-Matn) from one another right up to the Holy Prophet.

Referring to Al-Sanad, each of these narrator’s lives, every single one, has been studied in detail and recorded. In view of this, the Hadiths have been classified into several groups. The three most famous groups are the “Sahih”, or authentic, the “Hasan”, the sound, and or “Da’if”, or weak. Every authentic Hadith has to meet the criteria that each of those quoting it should be:

a. A person known for his good reputation and moral standing, “Aadil”.

b. A person known as a person of knowledge and a sound, and accurate memory, “Dhabit”.

If one of these two conditions is not fulfilled, then the Hadith
will slide from the category of “authentic” to a lower category. This science is a vast field of knowledge and of great interest for those who would like to go deeper into it. The Holy Qur’an says:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” (XXXIII, Al-Ahzab / The Wars: 21)

The Old and New Testaments, under the scrutiny of this science would be classified as inauthentic.
Islam
3. Islam

3.1 Meaning

Islam is the comprehensive religion and the integrated way of life revealed to the Holy Prophet Muhammad (peace be upon him) by God. It is not only a relationship between man and the unknown sources of life, commonly known in other religions as “metaphysics”, but it includes acts of worship, individual morals, family code, social law, criminal law and so on. A Muslim is an individual who sees and observes his Creator in all his deeds all through his life. This is my understanding of the word “Islam”. Its literal interpretation is SURRENDING TO GOD’S WILL. The Muslim is an individual who observes his Creator during his prayer, during his work and during his pleasures. There is no distinction between the time of worship and time for other things. All is for God, the Almighty, our Creator. The Holy Qur’an informs us about Holy Prophet Abraham (pbuh), the father of the Prophets:

Say, “Indeed, my Lord has guided me to a straight path – a correct religion – the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah. Say, Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He.

And this I have been commanded, and I am the first [among you] of the Muslims.” (VI, Al-Anaam / The Animals: 161-163)

The Holy Qur’an also informs us that the matter does not belong to a certain, family, race, nation or group of people but that it is a matter of observance of the Creators’ Will and of submission to Him in all of our deeds irrespective of who we are:
“And they say, “None will enter Paradise except one who is a Jew or a Christian.” That is [merely] their wishful thinking. Say, “Produce your proof if you should be truthful. Yes, [on the contrary] whoever submits his face [i.e., self] in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.” (II, Al-Baqara / The Cow: 111,112)

“All of this ties in with the original definition of religion, and the objective of God’s creation of man, which is stated at the beginning of the Holy Qur’an, i.e. to worship Him.

3.2. Objective

The objective of Islam is to guide the individual to worship Allah, The Creator alone, not to associate anyone with Him. By so doing, Islam aims to produce the righteous and virtuous individual, family and society; a healthy, integrated personality living in a balanced community:

“And thus We have made you a median [i.e., just] community” (II, Al-Baqara / The Cow: 143)

3.3. Proof

There are many manifestations and indications, which prove the truthfulness of Islam:

3.3.1 Language

The language of the Holy Qur’an itself is unmatched and is considered the pinnacle of linguistic beauty and grandeur.
It has its own distinctive characteristics, which do not correspond with poetry, rhyme or any other known genre of human creative writing. Those of us who know Arabic, some of whom may not be Muslim, certainly appreciate this, and we are all able to tell that in the Holy Qur’an is a clear distinction, a linguistic beauty and strength unparalleled! The Holy Qur’an has become the reference for the Arabic language scholars throughout history.

As a man who was first educated in an English elementary school and then Arabic high school and universities for the under-graduate studies, I can say that the language of the Holy Qur’an creates in one’s heart the strongest, the rarest and the most honest feelings. Feelings not felt or matched by reading any other religious scriptures or any literary work of any form.

3.3.2 Prophesizing

The Holy Qur’an has predicted certain events that actually came to take place later, such as the victory of the Romans over the Persians even though they had been defeated by them during the life of the Holy Prophet. The Romans were Christians and Muslims were sad that the pagans of Persia had defeated them, but the Holy Qur’an informed them that the matter would be reversed and then the believers would rejoice and be happy again due to the victory of the people of the scriptures. The Holy Qur’an says:

“The Byzantines have been defeated in the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command [i.e. decree before and after]. And that day the believers will rejoice.” (XXX, Al-Roum / The Romans: 2-4)

The Holy Prophet did not need to endanger his whole message by making such a prediction only (fulfilled after several years)
which led some of the pagans of Makkah to challenge his message, assuring everyone that the Romans would not be victorious again. They said that the Holy Prophet had been intelligent and sane up to that point but that predicting the unknown future was an act of insanity!

3.3.3 Scientific Proofs

It is true that the Holy Qur’an is not meant to be a book of science. Rather it is mainly a book of good moral conduct. Nevertheless, there are some clear verses which, if closely analyzed, would reveal astonishing scientific facts considering the time during which the Holy Qur’an was revealed.

3.3.3.1 The Holy Qur’an says that the earth has been created like an egg (dahwa) or is curved; a fact which was not proven until, very recently. We know that at the time of Caliph Al-Ma’mun, during the Abbasid period, over a hundred years after the Holy Prophet’s death, there were missions to determine the curvature of the surface of the earth. We also know that this fact was proven during the Renaissance. The Holy Qur’an says:

“And after that He spread the earth;.” (LXXIX, Al-Nazi’at: 30)

3.3.3.2 In Surat Al-Noor (Chapter of the Light), the Holy Qur’an describes the darkness a disbeliever in God and the Hereafter lives in:

“Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it.

"Dahwa" is the Arabic word used, meaning “an egg or egg-form”.

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And he to whom Allah has not granted light – for him there is no light.” (XXIV, Al-Noor / The Light: 40)

And yet it has never been recorded that the Holy Prophet saw the sea. The nearest place to the sea he had been to was Hudaibiya, about 50 kilometers east of the present seaport of Jeddah. But even if he had seen the sea he could only have seen the relatively calm Red Sea or the Mediterranean during the few trips he undertook in his youth to Syria. This description illustrates a very rough sea or an ocean, a thing never seen by the Holy Prophet! Lately I heard a recording from Dr. Faruque A1-Baz, a well known NASA scientist, mentioning that pictures taken by satellites of the Atlantic Ocean have let scientists discover a second layer of waves below the main, known and seen waves of the ocean! He said that the sun’s rays, passing through clouds and then through the upper waves do not penetrate the second layer of waves.

Thus, all the light is reflected, leaving the ocean bed in complete darkness. Creatures living at such depths don’t need to have eyes, while those, which do have eyes, must bear a phosphoric layer to illuminate the darkness for them. (“And he to whom Allah has not granted light – for him there is no light.”).

There are some examples of scientific facts in the Holy Qur’an which should make us stop, think and ask about their source. Could the Holy Prophet Muhammad (peace be upon him) in this part of the world, fourteen centuries ago have produced it?

Review Sheikh Abdul Majeed Zidanys Publications, tapes and videotapes about science and Islam, particularly those on Embryology.
3.3.3 The Shari’a (The Islamic Law)

This fourth proof is the most important. It is the “Shari’a” or Islamic Law, a point which will be discussed later under the fourth section of this book.

3.4. A Comprehensive Way of Life

I mentioned before that Islam aims at creating the righteous individual, the healthy family and the balanced society. The following are some highlights:

3.4.1 The Individual

In Islam, men and women are trained spiritually and otherwise. They are requested to follow God’s orders in all acts of worship, moral behavior and overall human development. One should purify and train oneself to be the best imaginable human being, spiritually, morally and physically. One should refrain from acts detrimental to him or her. At the times when purely “religious” acts, such as prayer, fasting and other spiritual deeds are not being done, one should refrain constantly from whatever harms the soul or the body. (See ‘3.7 “Morals”).

A Muslim is ordered to refrain from all harmful food, drink and habits. Consuming alcohol or similar destructive substances such as drugs should be completely refrained from in any form and in any quantity. Gambling, a main source of finance for crime today, is forbidden. A Muslim is directed to gain money by lawful means through hard work, enjoying the fruits of God’s creation in this way, not through money gained illegally without effort. Other forms of evil are also specified and forbidden.
3.4.2 The Family

The family is a sacred social unit in Islam. Sexual relationships are only permitted within the man and wife bond. All the needed legal, social and economic protection is given to the family. All encouragement and the force of obligation are given to the bringing up of children within the family.

Divorce is only to be considered as a last resort when reconciliation fails after a whole series of specified processes within the family and at the societal and legal levels. Extra marital relationships are forbidden and there is severe punishment for those who infringe on the rights of God in this matter and tamper with the innocent future generations.

Adultery is considered the key to utter corruption of the individual and society, leading to their moral, physical and overall decay.

A Muslim man is ordered to be chaste in his looking and dealings with the opposite sex, doing so with dignity and respect. The woman is looked upon as a sister and a mother and not as a source of gratification and entertainment.

Marriage is completed through a process of selection on the basis of virtue and not on the basis of beauty, wealth or family fame. The Holy Prophet said that a woman is usually married “for her money, beauty, social status or righteousness “, but directed the Muslim man to choose the “most righteous woman” to be the mother of his children. Women are to follow the same process, abide by the will of their parents, who are older, usually more experienced and can obtain more information about the prospective spouse from their own sources which might not be available to the young woman. Polygamy has never been a threat, or destructive to the family. On the contrary, it has been a safeguard even for society at
large in special cases, such as periods after wars when great numbers of men are killed, (such as World War I and World War II), or in areas where the number of women exceeds the number of men tremendously. This, in fact, is the case in many agricultural societies all over the world today, where men have migrated permanently to the city.

The Holy Qur’an recommends marrying one only wife if one can not deal justly with more, and tells us that many Prophets and the Holy Prophet (peace be upon him) have had more than one wife due to special circumstances. Marriage has been the only security for the widow, the divorced woman and the orphan in societies, which had, or still have, no system of social security, and it is still the best refuge for women desiring to lead normal lives.

3.4.3 Society

It is difficult to disassociate the individual and the laws that govern him from the society and the laws that govern it. We cannot request an individual to refrain from alcoholic beverages while filling street corners with pubs and grocery stores and supermarkets with beautifully decorated alcoholic beverages and while allowing constant advertising in the mass media for the promotion of alcohol! We cannot order our youth to hold fast to virtue and yet fill the newsstands with explicit magazines, and present movies, which arouse their physical instincts! The spirit which governs and directs the individual should be in coherence with the spirit which governs and directs the family and that which organizes the society. Islam presents a complete code of law that governs the society, totally integrated with its moral and spiritual codes, all moving in the same direction. This code is general and comprehensive so that it can last forever in all societies and at all times. (See 4. The “Shari’a” – Islamic Law).
3.4.4 The International Family

The basis of the relationship between nations is “to do good”, not to exploit one another or to start aggression for dominance.

The Holy Qur’an says:

“And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ. “(XVI, Al-Nahl / The Bees: 92)

As far as war is concerned, Muslims should not initiate aggression:

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right – only because they say, “Our Lord is Allah.” And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e., praised]. And Allah will surely support those who support Him [i.e., His cause] Indeed, Allah is Powerful and End Exalted in Might. “(XXII, Al-Hajj / The Pilgrimage: 39-40)

“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. “(II, Al-Baqara / The Cow: 190)

Today, the international family and particularly the powerful nations call for peace and justice but practice aggression, war and fierce exploitation of other nations’ resources and hard
work; a practice which Islam strongly condemns and resists, whatever form and shape it takes.

3.5 The Pillars of Islam

The pillars of a building are the main columns, which support it, not the building itself, as some Muslims and non-Muslims would like us to believe in trying to restrict Islam. However, the five most fundamental pillars of Islam are:

3.5.1 “Shahadah” - Bearing witness

This is testifying to the belief that there is no God except the Creator and that Muhammad (peace be upon him) is His Holy Prophet and Messenger.

3.5.2 “Salah” - Prayers

It is to offer five daily prayers which hardly take five to ten minutes each and are in this order: Dawn prayer, Noon prayer, Afternoon prayer, Sunset prayer and Night prayer.

3.5.3 “Zakah” - Payment of Welfare Alms

Zakah literally means purity and is a financial duty to be paid to specific charitable causes, namely, helping the poor, the needy, the wayfarers, orphans and other social programs. Zakah ranges from 2.5% per year on capital and other fixed merchandise or savings held for one full year, to up to 20% for some crops which grow by rain or without human labor. Individuals are also encouraged by God to give charity or “Sadaqah”, which is a further, voluntary way of participating in charitable causes to attain a balance between the rich and the poor.
3.5.4 “Siyam” - Fasting

Muslims must refrain from eating, drinking and intimate relationships, daily from dawn to sunset, for one month, namely, the month of Ramadhan, every year. This is an exercise in self-control and, spiritual elevation and to share the feelings of the poor. If conducted correctly, fasting has excellent results morally, spiritually and healthwise.

3.5.5 “Hajj” - Pilgrimage

Hajj is the visit to the Holy Places in and near Makkah. The Holy Prophet showed Muslim how to perform their rites in a specific manner and at specific times. Hajj must be performed once in a lifetime by all Muslims who are financially and physically able to do so.

Hajj is also in my opinion, an international conference where the peoples and representatives of all Muslim countries come together to exchange social, economic, political and religious knowledge and views, and news about all other aspects of life relevant to their present world. Muslims from every corner of the globe perform the same acts of worship while visiting the sites of the father of the prophets, Prophet Abraham, and the Final Messenger, the Holy Prophet Muhammad (peace be upon them). Hajj is a powerful force for strengthening the Muslims’ brotherly unity and for witnessing the universality of Islam.

Look at what the late Malcolm X says about the profaned effect Hajj had on his life:

• “Never have I witnessed such sincere hospitality and the overwhelming spirit of true brotherhood as is practiced by people of all colors and races has in this ancient Holy Land,
the home of Prophet Abraham, Prophet Muhammad, and all the other Prophets of the Holy Scriptures. For the past week, I have been utterly speechless and spellbound by the graciousness I see displayed all around me by people of all colors.

- “I have been blessed to visit the Holy City of Mecca on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought patterns previously held, and to toll aside some of my previous conclusions.”

- “There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blonds to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood.”

- “I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their color.

- Islam is the one religion that erases from its society the race problem.”

These five pillars compose the skeleton around which the rest of the Islamic way of life is built. Many other duties are requested from the believer in order to achieve the changing, daily objectives of life while still fulfilling the ever-present demand of God to worship Him.

As previously mentioned, some Muslims and non-Muslims think that Islam is only limited to these five pillars, which is not the case. Some would [even] like to restrict Islam to only these pillars for the advantage of their own interests, unjust systems of government, exploitation of institutions or
nations. These five pillars are only the essential foundation of a comprehensive way of life suited to this comprehensive and dynamic religion.

3.6 Acts of Worship (Al-Ibadat)

The Holy Qur’an and the Holy Prophet have explained in detail the method of all acts of worship, or to put it in other words, the wholesome relationship between man and his Creator. Muslim scholars have discussed and categorized the elements of prayer, fasting, zakah, pilgrimage and so on. All acts of worship are composed of the obligatory and the voluntary. For example, one could pray only the four obligatory “rak’ahs” (prostrations) for the Night, Isha prayer, which takes between five and ten minutes. Or as the Holy Prophet used to do, one could add up to 13 voluntary rak’ahs over and above the four obligatory ones, and thus spend most of the night praying and supplicating.

3.7 Morals (Al-Akhlaq)

The moral requirements of a Muslim are numerous. There have been many books on the morals of the ideal human. The Holy Prophet said, “Religion is dealings”. He was referring to the fact that one would severely harm his relationship with God if he did not observe decent manners in his dealings with people.
The following is a list of some of the manners of a Muslim:

- Truthfulness - “Al-Sidq”,
- Trustworthiness - “Al-Amanah”,
- Loyalty - “Al-Wafaa”,
- Faithfulness - “Al-Ikhlas”,
- Politeness, or principles of speech and discussion - “Aadab Al-Hadith”,
- Purity of heart from hate - “Salamat Al-Sadr”,
- Strength, moral and physical - “Al-Quwah”,
- Tolerance and forgiveness - “Al-Hilm” and “Al-Safh”,
- Humility or modesty - “Al-Hayaa”,
- Right choice of friends - “Ikhtiyar Al-Asdiqa”,
- Dignity and self-respect - “Al-Izzah”,
- Seeking knowledge and wisdom, care for scientific and mental development - “Al-Ilm”,
- Utilizing time (life) in constructive deeds - “Al-Hirs Ala Al-Waqt”,
- Generosity - “Al-Joud wal Karam”,
- Patience - “Al-Sabr”,
- Wise management of resources - “Al-Iqtisad”,
- Associating with people, being good to them - “Al-Ta’aruf”,
- Cleanliness and beautification - “Al-Nadafah wal Tajammul”,
- Avoiding evil and sinfulness - “Tajannub Al-Atham wal Shubuhat”.

Islam: A Comprehensive Way of Life
Each of the previous headings has been described in the Holy Qur’an and in the Sunnah either explicitly through examples, or stories of the prophets, and would take volumes to describe in detail. The Muslim in his regular prayer and recitation of the Holy Qur’an is constantly reminded of all of this so that he will lead a life of virtue when dealing with others, living with his family or when he is on his own. An example from the Holy Qur’an is:

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the Prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. “(II, Al-Baqara / The Cow: 177)

3.8 Social Interactions (“Al-Mu’amalat”)

The formal relationship or dealing among individuals and groups have been organized and are described as the “Shari’a” or the Laws of Islam (literally meaning “the general way”). But Shari’a has a more comprehensive meaning than the word “law”. Shari’a means the Law of God, in terms of prescribing all the basic Islamic acts, spiritual as well as material, and confirming the meaning of the word Islam as guidance for life at large.

In the next section, I try to present examples that illustrate the greatness of the Shari’a from the social interactions or Al-Mu’amalat point of view.
The Sharia (The Islamic Law)
The Shari’a (The Islamic Law)

It should be noted that man-made laws in any society are the product of that society, reflecting its circumstances, background, habits and traditions. Such laws are always changing to try and meet the ever-changing demands and desires of a given community. We could say that such man-made laws are in line with the community today but have to be changed tomorrow due to the changes of that community.

The Shari’a, in contrast, is not a product of the habits and needs of an Arab nation during an ancient period of Jahiliya (ignorance). It was not born as a child who then developed over hundreds of years like other existing legal systems, but was revealed as a complete legal and moral system over a period of 23 years during the life time of the Holy Prophet Muhammad (peace be upon him). We believe that the Almighty has introduced it to be the final code for all peoples in all places and at all times.

By examining it, we find that it is general and flexible; of the highest imaginable level of perfection. It doesn’t need to be amended or altered. I will go through the following verses briefly to illustrate this:

The Holy Qur’an says: “And those who have responded to their Lord and established Prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend,” (XLII, Al-Shoura / Consultation: 38)

This refers to the eternal fact that social, political and family affairs should be based upon what is known today as democracy or consultation (Shoura) and not dictatorship (Istibdad). The Holy Prophet said: “No harm or injustice in Islam.” This covers harm from one individual to another, the society to the individual or from the individual to the society; whether one party benefits or not.
From these two statements we see that the society should be based upon what is called in Islam “Shoura” or consultation, while at the same time not inflicting harm on anyone. We also notice that these two principles are general, flexible and simple.

The Holy Qur’an says: “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided” (XIV, Al-Nahl / The Bees: 125)

This reference is very general, flexible and it shows us the highest level of calling to the way of God.

The Holy Qur’an says: “And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination” (XXXV, Al-Fatir / The Creator: 18)

This is the basis for justice. No person, family or group should be punished or held responsible for another person’s deeds or crimes.

The Holy Qur’an says: “Allah does not charge a soul except [with that within] its capacity.” (II, Al-Baqara / The Cow: 286). We should not overburden people to do things beyond their capabilities and if they cannot meet requests beyond their physical or mental reach, they should not be penalized.
The Holy Qur’an also says: “Indeed, Allah 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.” (XVI, Al-Nahl / The Bees: 90)

The Holy Qur’an says: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing” (IV, Al-Nisa / The Women: 58)

The Holy Qur’an says: “O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.” (V, Al-Maida / The Feast: 8)

All the above verses are very general, flexible in nature and offer the highest level of achievement in relation to the direction or request presented.

Finally, it should be mentioned that the Law is applied in order to serve and organize the community. These days, we find that some nations direct their laws to build a society of a certain character, oriented towards a certain ideology and colored in a special way in order to achieve certain higher goals. For example, the legal systems in socialist and capitalist countries pass laws to try to achieve their philosophies and envisioned ways of life. The Shari’a has had from the beginning the noble goal of making the righteous and healthy “truly human” individual, the healthy family, the ideal society and ultimately the just and happy world. In other words, you could say that modern civil laws are trying to emulate, though in a limited way, in the 20th century, what the Shari’a started and perfected fourteen centuries ago!
In what follows, I shall explain, in some detail, two principles highlighting the basic advantages of the *Shari'a* over man-made laws:

I. That it is perfect, “Al-Kamal”,
II. That it is of the highest level possible, “Al-Sumou”,
III. That it is eternal, “Al-Dawam”.

4.1 Principle of Equality

The Holy Qur’an says: “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted”. (XLIX, Al-Hujurat / The Chambers: 13)

So, all people are equal, since what truly lies in the hearts of people is something known only to The Creator!

The Holy Prophet (peace be upon him) said: “People are equal like the teeth of the comb, no advantage is given to an Arab over a non-Arab except by righteousness.” And he said: “God has eliminated through Islam the arrogance of “Jahiliya” and their (untrue) pride in their forefathers (tribes), because people have descended from Adam and Adam has been created from earth. So the best one of them in the sight of God is the most righteous.”

This principle was revealed to people whose ethos in life was pride in their ancestry, giving themselves special social status, a feeling of superiority and advantages over others.

If *Shari'a* were man-made, it would be in accordance with this unjust attitude, i.e. reflecting that particular tribal system. But
we find that it was clearly against it. The reason was the justice and correctness inherent in God’s making of a Complete and Perfect Religion, not one to meet only the direct needs or prevailing social belief of a particular community at any particular time.

Again, the above quotations are very general and flexible, and again, are the highest possible level of relevance to equality. They are also permanent. Man-made laws did not begin to conform to principles of equality until the 18th century, and those man-made laws, still as of today, are not complete and are lacking in many respects.

4.2 Principle of Freedom

The Shari’a has declared freedom in the following basic human aspects:

Freedom of thought, freedom of belief and freedom of speech.

4.2.1 Freedom of Thought

The Shari’a has been revealed to free the human mind of all superstitions, rejecting whatever is contrary to the clear human nature “Fitra” shirks upon; disapproving anything which one’s simple analysis and thinking can not accept. Here we find the Holy Qur’an depends on wisdom and logic to prove the existence of God, to clarify the truthfulness of Islam and to prove all the points and details of Shari’a.

The Holy Qur’an asks each person to think about the creation of heaven and earth and about what he hears and sees:

"Fitra" is the clear, pure nature and form in which the Almighty has created humans.
“Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.” (II: Al-Baqara / The Cow: 164)

The Holy Qur’an does not condone refers with scorn to those who do not utilize their minds and think with freedom, or who hold on to the unjust social or family habits which they have inherited from their parents:

“And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow that which we found our fathers doing.” Even though their fathers understood nothing, nor were they guided?” (II, Al-Baqara I The Cow: 170)

“So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts. “. (XXII, Al-Hajj / The Pilgrimage: 46)

People are free to think in whatever direction they want without limitations, but are recommended and guided to think of sincere, virtuous matters. If a man’s thoughts slip to evil, the Shari’a does not ask for his punishment except if those thoughts are manifested in their deeds.

4.2.2 Freedom of Belief

The Shari’a is the first legal system which declared and allowed freedom of belief and ensured its protection. Non-Muslims have the right to choose their belief and practice it the way their religion orders them. Islam should be called for with
conversation not coercion. Two main requests are made to protect this kind of freedom.

A). The society should respect individuals’ rights to believe in what they feel is correct and allow them to practice in accordance with their beliefs without compulsion to embrace Islam. There should be discussion and dialogue with kindness and respect.

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut (false gods) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (II, Al-Baqara / The Cow: 256)

“And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?” (X, Yunus / Jonah: 99)

“And if you [people] deny [the message] – already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification.” (XXIX, Al-Ankabout / The Spider: 18)

B. The believer who is persecuted should protect his beliefs and if he is not able to do so, he should migrate to where his religion is respected.

“Indeed, those whom the angels take [in death] while wronging themselves – [the angles] will say, “In what [condition] were you?” They will say: “We were oppressed in the land.” They [the angles] will say: “Was not the earth of Allah spacious [enough] for you to emigrate therein?” For those, their refuge is Hell – and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way” (IV, Al-Nisa / The Women: 97-98)
During the course of the past fourteen centuries, believers in other religions have lived peacefully within Muslims communities. Non-Muslim people all over the Middle East, Asia and Africa have enjoyed this freedom right up till the present day. The churches and synagogues, convents and monasteries are not touched, and if it had been the nature of Islam to prevent freedom of religion, entire religious minorities would have been simply wiped out during the past fourteen centuries. However, none of this was ever reported. The Holy Prophet never started aggression. He and the early followers were severely persecuted and socially boycotted by the pagan society of Makkah. He did not carry arms except after being challenged by arms and being driven out with his family and many other believers from their homes.

The evil political institutions and unjust socioeconomic systems and their ardent, deep-rooted traditions, which inflicted evil and corruption and imposed injustice over the masses, had to be challenged. The decaying Roman and Persian empires, the two leading world powers of the time, were approached peacefully. The Holy Prophet sent each a messenger demanding that they should open their hearts to the message of Islam or, otherwise allow for freedom of religion. One messenger was killed and the other was sent back without an answer. Subsequently, the Romans and the Persians were the first to start aggression and to assemble their armies against Islam.

In spite of this bright history, we have got to admit that there have been injustices at the hands of some Muslim rulers, and these injustices need to be studied and analyzed. The truth about them should be known and revealed. But they, by no means, represent the spirit of justice and tolerance Islam promotes and infuses in the hearts of the believers.
4.2.3 Freedom of Speech

The Shari’a has declared freedom of speech and made it a right and a duty when a matter becomes detrimental to religion or the general welfare of the society:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.” (III, AaI-Imran / The Family of Imran: 104)

“[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome off [all] matters.” (XXII, Al-Hajj / The Pilgrimage: 41)

The Holy Prophet said: “Whoever of you sees an evil, let him change it by his hand; if he cannot, then let him change it by word, and if he cannot, then let him change it by his heart; and this is the weakest of belief.” He also said: “The best struggle in the way of God is a word of truth in front of an unjust ruler.”

This freedom of speech is not absolute. It is bound by the following precepts:

Speech (writing, media and mass communications today) should not be geared towards insulting others, nor to hurt, or to spread lies and falsehood within the nation or among nations.

The Shari’a asked for the control of speech right from the beginning and the Holy Prophet, (peace be upon him) who was mentioned by The Creator in the Holy Qur’an as being:

“And indeed, you are of a great moral character.” (LIVIII, Al-Qalam / The Pen: 4)
was the first to limit his speech and direct it towards wisdom, good advice and discussion with politeness. He was commanded not to insult others or use offensive words against them, even those who worshipped other than God or those who insulted him. This limitation was prescribed in order to avoid arousing hatred of others and to prevent instigating ethnic, tribal or religious rivalry.

Presently, we have two systems or main schools of thought regarding this issue. The first is to allow freedom of communication without any limitations (except that which affect the general order of the society), without care or attention to the moral basis of what is being said, considering it wholly a personal matter. This leads to hatred and accusations and results in the splitting of the society and corruption. The second school of thought declares that freedom of speech should be given only to those who accept the political status quo and the existing political leadership along with its views and theories. This leads to oppression, the cancellation of free thought, goodwill and advice, and then dictatorship, social imbalance, injustice and evil.

The Shari’a has combined the advantages of both these systems and avoided their disadvantages. It allows freedom but prevents aggression and insults, and orders us to declare good, avoid evil and be objective at all times.

The principle of “freedom”, with its three aspects, as declared by the Shari’a, was revealed where the pagan society had no freedom at all. Only the leaders and the rich had freedom to do what they desired. Nobody was allowed to preach or worship except within the existing religion. No one had any freedom to speak out. The early believers found a great deal of difficulty and persecution. They were not able to perform their religious duties or worship The Creator because the disbelievers prevented them from praying in public or in
private. They did not allow them to meet and even resorted to social isolation and torture.

We can easily conclude from this that the freedom of speech contained in the Shari’a was not revealed in accordance with the existing norms of society, nor was it a product of the development of the society, but that these laws were revealed in the spirit of a new challenging religion to complete the Shari’a. Again, notice that all the above quotations and declarations are general and flexible. They are applicable to all societies at all times, in a word, eternal.

Man-made laws did not start to adopt these theories of freedom until the end of the 18th century, and it is a great falsehood which claims that Europe or the French Revolution were the first to call for freedom. It is only our lack of knowledge about the Islamic Shari’a which lets us believe this, despite the fact that it manifestly brought these freedoms to humanity fourteen centuries ago. Many Muslim societies have applied them and Muslims and non-Muslims alike have enjoyed these freedoms throughout these past fourteen centuries.
5. Islam Today

Today, the world is tormented with aggression and filled with injustice and corruption. It is very unfortunate that the everlasting battle between influence and interests act against the application of Islam as a comprehensive way of life. This battle has been going on from the dawn of Islam and continues until this very day.

Throughout history, the followers of Islam have carried the flag of Justice and brotherhood wherever they migrated. This Justice, brotherhood was attained whenever Islam was applied comprehensively. Scientific Institutions were encouraged, social and economic life was enriched, resources and wealth were fairly distributed among the masses, thus happiness prevailed.

It is very important for us to note today, that some of the large and strong nations have caused server harm to developing and weaker ones, either through military intervention, or fierce economic exploitation, making it extremely difficult for them to develop socially and economically to rise to the level of comfort and dignity to a level aimed at all religions at all times and in particular for humanity in the 21st century.

I should like to conclude by saying that as long as people of similar values do not unite their sincere efforts to promote, not only brotherhood, love for humanity and its service, mutual respect and freedom, but also: political, economic and social justice and the rights of weaker nations to develop; these nations whether Muslim, Christian or others will have little chance to survive and could sink further into chaos and misery.
I believe it is our duty to join hands, declare the truth towards helping humanity at large, thus avoiding more pain, injustice, death and threat to world peace.

Ahmed Farid Moustapha
Madinah; Dhu Al-Qaeda, 1426 / November 2005
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<td>Kotb, Syed</td>
<td>Social Justice in Islam</td>
<td>English</td>
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<td>Mawdoudi, A.</td>
<td>The Four Idioms in Qur’an</td>
<td>Arabic</td>
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<td>Moore, Keith L.</td>
<td>The Developing Human</td>
<td>English</td>
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<td>Oudah, A.</td>
<td>Islamic Criminal Code Vs. Western Laws</td>
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<td>Saudi Embassy</td>
<td>Understanding Islam &amp; Muslims</td>
<td>English</td>
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<td>Zindani, A.</td>
<td>Book of the Faith</td>
<td>Arabic</td>
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For Further Reading on Islam

The True Religion, By Bilal Philips.

The Qur’an and Modern Science, by Dr. Maurice Bucaille, edited by Dr. A. A. B. Philips

Towards Understanding Islam, by Abul A’la Al-Mawdudi

Islam in Focus, by Hammudah Abdalatif, the new revised edition published by International Islamic Publishing House in 1993

Life After Death (pamphlet), by World Assembly of Muslim Youth

Interpretation of the Meanings of The Noble Quran in the English Language, by Dr. Muhammad Al-Hilali and Dr. Muhammad Khan

The Muslim’s Belief, by Muhammad Al-Uthaimin, translated by Dr. Maneh Al-Johani

For a copy of any of these books or pamphlets, please contact one of the organizations listed on pages 53-54.

For More Information on Islam

1) www.isna.net
2) www.islam-brief-guide.org
Author’s Profile

Dr. Ahmed Farid Moustapha is the founding chairman of the first Department of Architecture, King Saud University (KSU), Riyadh, Saudi Arabia, and the founding dean of the first College of Architecture and Planning, King Faisal University (KFU), Dammam, in Saudi Arabia. He has also been an Architectural Consultant on large scale projects in Saudi Arabia for many years. At present he is the School Director of Manarat Al-Madinah Schools in Madinah, Saudi Arabia.

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