Qur'anic Evidences Supporting The Inclusion of Beneficial Contemporary Sciences and Practices Within The Framework of The Religion of Islam

Authored by Imam Abdur Rahman Bin Nasir As-Sadi -may Allah have mercy upon him

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Review:

In The Name of Allāh, The Most Merciful, The Bestower of Mercy

We express our heartfelt gratitude to Allah for guiding us to the noble Salafi Methodology and acquainting us with both the present and earlier distinguished scholars of the Ummah. Several years ago, we came across this illuminating treatise in Arabic. Upon delving into its contents, we understood its profound importance as an essential reminder, especially in our roles as educators in primary and secondary education. This holds particular significance for educators in the realms of physical, natural, and social sciences, as it aids in maintaining a sharp focus on the Islamic methodology concerning worldly knowledge for both ourselves and our students. It is crucial that we engage with these disciplines with a clear intention that harmonises our religious objectives with the worldly ambitions that are pleasing to our Creator. Recognising that Islam offers a well-defined framework for evaluating the advantages and disadvantages of worldly sciences, rooted in the tenets of divine revelation, is of utmost importance. Therefore, we dedicate this treatise to our fellow educators in primary and secondary schools, serving as a source of reflection and motivation for both ourselves and them.

The author, recognised as a prominent and noble scholar of his time, tackled some issues with precision in this valuable treatise, which also reflected several developments from his era.

In this treatise, he initially laid out a solid foundation asserting that the words, judgments, and decrees of the Creator are beyond question. He subsequently illustrated how modern scientific knowledge aligns with the principles of Islam, supporting his arguments with evidence from divine revelation and referencing key principles to reinforce his discussion. Additionally, he warned against the dangers of ignorance that could result in unreasonable claims and proposals on this topic. He continued the conversation, providing evidence about the remarkable characteristics of the universe, asserting that everything the Creator has revealed is the absolute truth. This includes the significant signs found within the universe and its creatures, all of which highlight the Creator's perfection in His Names and Attributes. The imam demonstrated this by encouraging reflections on creation, drawing from everyday experiences such as food and drink, the digestive system, and human intellect. He demonstrated that these observations encourage believers to contemplate, unlike materialists who misinterpret these wonders.

Furthermore, he expanded by discussing the stages of fetal development, the characteristics of living beings, and their inherent guidance towards fulfilling their purposes. All these phenomena are intended to inspire humanity to acknowledge their Creator and to utilise the creations within the universe for their own advantage.

The Iman then discussed the foundation of guidance, which lies in the Quran and the Sunnah, along with the proofs provided to the Messengers. These elements collectively offer reliable direction for both religious and worldly affairs, with Islam representing the final path. Without following this path, true success in both this life and the hereafter is unattainable.

The conversation then transitioned to the topics of contemplation and consultation. After considering the guidance, the vast universe, and the remarkable advantages bestowed by the Creator for the benefit of creation, individuals either seek out these benefits when they are clearly recognized or engage in consultation when they are unsure about the potential benefits and harms. This approach aims to ensure sound welfare in both religious and worldly, as instructed by Allah and His Messenger.

The Imam subsequently speaks about the materialists and atheists whose views on the universe diverge from the teachings of the Messengers. Their rejection of the Creator, His blessings, and the purpose of creation inevitably leads to destruction, chaos, and challenges in this world, along with suffering in the afterlife. After addressing this concern and effectively illustrating the misguided beliefs of materialists, the Imam shifts focus to the importance of righteousness and reform, which serve as the foundation for positive human interactions, as clearly outlined in divine law. The basis, the loftiest and purpose of this righteousness is found in pure Islamic Monotheism and adherence to the Messenger, which serves as the foundation for true welfare and social harmony. Additionally, he referenced verses from the Qur'an to highlight both the broad and specific aspects of welfare, encompassing both religious and worldly concerns, demonstrating that the Religion has thoroughly addressed all matters that contribute to human welfare.

Thus, at this point, the discussion required a clear distinction between those who oppose this divine path and the believers. Consequently, the Imam criticised individuals who attempt to undermine the religion by labeling it as regressive. He highlighted various social issues, including the rule of law, punishments, and the social order as outlined by divine revelation, contrasting them with the detrimental consequences of straying from these principles. Additionally, he explored topics such as freedom of thought and the potential consequences that arise when it is not guided by divine wisdom from the Creator, who alone knows what is beneficial and harmful for humanity in all areas of life.

As the treatise neared its conclusion, the Imam highlighted a harmful view of the materialists, which is their denial of Al-Qadaa Wal-Qadar, and seeking to disconnect cause and effect from the Will and decree of the Al-Mighty Creator. By revisiting the beginning of the treatise, one can see how the Imam established that everything articulated by the Creator represents absolute reality, truth, and perfect guidance. Furthermore, the Imam also clearly demonstrated the Creator's all-encompassing Will, perfect knowledge, wisdom, and ability in that which He has created. So, this may clarify why the Imam, in the final section, discusses the concept of Al Qadaa Wal-Qadar since the denial of this reality by the materialists equates to a denial of the Creator, His Actions, His Messengers, His signs, His blessings, and His guidance. In this context, the Imam addresses both the detrimental effects of rejecting Al-Qadaa Wal-Qadar and the misunderstandings held by materialists regarding this matter.

Finally, as the materialists take pride in their advancements in worldly affairs that stem from a rejection of the Creator, His Messengers, and His blessings, the Imam emphasized the true nature of genuine progress, proper reform, and intellectual growth. He differentiated between those who should be regarded as role models and those who should not, while also highlighting the significant danger of knowledge linked to individuals who have dismissed the Creator's guidance, captivated by their worldly successes, ridiculing this guidance, and obstructing humanity from the path of Allah. It is indeed challenging to fully encapsulate this analysis; rather, it is up to the reader to form their own conclusions as they engage with this treatise and reflect upon its content. We beseech Allah to bestow upon us awakened hearts that yearn for goodness and to enhance this desire throughout our lives. Amin.

Regarding the author, Imam As-Sadi, may Allah's mercy be upon him, his biography is widely recognized and readily available, thus it is unnecessary to delve into it further in this review. Lastly, to aid the reader, we have included titles in the translation to clearly delineate the various topics discussed by the Imam. The Arabic text, even without headings or subtitles, is inherently clear to the reader.

And Allah knows best

Abu Abi Bakr/ Abu Mu'awiyah [Abdullah Jallow]

Author's Introduction

All praise and thanks belong to Allāh. We praise Him, ask for His assistance and forgiveness, and turn to Him in repentance. We seek refuge with Allah from the evils within ourselves and the evil consequences of our actions. Whoever Allāh guides cannot be led astray, and those whom He allows to stray cannot be guided by anyone else. I testify that there is no god worthy of worship except Allāh, who has no partners, and I testify that Muhammad is His servant and Messenger.

This treatise presents clear evidence that the Islamic faith, along with its teachings, practices, and guidelines, encompasses all that is good, compassionate, righteous, and upright- addressing every circumstance. It also shows that valuable modern sciences and professions align with the principles of the religion. Contrary to the claims of the uninformed and materialists, the activities of the religion do not dismiss these beneficial contemporary fields. Additionally, those who mistakenly believe that modern professions lack innovation are wrong; what is truly beneficial for both religion and worldly matters, for groups and individuals, falls within the scope of Islam. The religion has certainly provided guidance on these matters and continues to do so until the Day of Judgment. And a clarification that if modern professions are not pursued with the goals of the religion in mind, their negative impact will outweigh their benefits. This principle involves two key aspects:

The first principle involves understanding both the general and specific teachings of the Quran and the Sunnah. The second principle requires awareness of existing matters and the sound realities acknowledged by rational individuals. When an individual comprehends these two aspects, they will recognise that Islamic disciplines, along with their functions and specific topics, fundamentally embrace all that is good and virtuous. Consequently, a person who is well-versed in these principles uses them as a foundation for further arguments and understands that shortcomings arise from a lack of knowledge of either or both. Upon grasping the 'General Fundamental Principles' related to the subject matter, one can appropriately connect the 'Issues related to the Main Subject Matter' to these principles. However, if a speaker discusses these 'Issues' without first understanding the General Fundamental Principles, significant errors may occur, leading to misconceptions that are only perplexing to the uninformed or obstinate adversaries.

<u>All that Allāh has declared is both true and beneficial</u>

Allāh said:

وَٱللَّهُ يَقُولُ ٱلۡحَقَّ وَهُوَ يَهۡدِى ٱلسَّبِيلَ

Allah says the truth, and He guides the (Right) Way. [Al-Ahzab. 4]

This noble verse clearly articulates that Allah, The Exalted, speaks the truth, embodying truthfulness and certainty in His reports, as well as perfect justice and wisdom in His commands and prohibitions. All that He has said is absolute truth, aligning with true reality and beneficial for His servants to rectify their beliefs, conduct, religious practices, and worldly matters. Everything He has commanded is righteous, good, and benevolence, a perfect benefit and blessing. (Conversely), everything He has prohibited is so because it is evil, harmful and corrupt, applicable to both religious and worldly matters. The entirety of Islamic legislation serves as a comprehensive elucidation of this fundamental principle articulated by Allah in this verse and others.

Then Allāh said:

وَهُوَ يَهۡدِى ٱلسَّبِيلَ

And He [Allāh] guides to the (Right) Way.

It is the path that guides one to the truth, as mentioned by Him [Allah], and serves as the basis for His judgments. Thus, Allah has committed to elucidating and clarifying this comprehensive truth through clear intellectual and textual evidence, as stated in another verse:

سَنُرِيهِمۡ ءَايَٰتِنَا فِى ٱلۡأَفَاقِ وَفِىٓ أَنفُسِهِمۡ حَتَّىٰ يَتَبَيَّنَ لَهُمۡ أَنَّهُ ٱلۡحَقُّۗ

We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur’an) is the truth. [Fussilat. 53]

Some Signs and Proofs Within the Universe That Clearly Illustrate the Oneness of Allāh

When Allah informed us about His Oneness and that He is the sole embodiment of Perfection in every regard, He commanded us to worship Him alone, without associating any partners with Him, stated that our religious practice should be undertaken solely for His sake, declared that His Speech, promises, and warnings, along with His Messenger and His Book, are all true. Furthermore, He stated that He would provide signs to both humans and Jinns, manifesting within themselves and in the universe, to illustrate that He is The Truth and that all other things worshiped alongside Him are false. The signs present in the cosmos and within our own beings serve to reinforce these fundamental truths, confirming that Allah is indeed The Truth, and that His Words, His Book, and the Religion He has ordained are all truth.

Regarding the signs in the universe, this is evident in His statement:

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding". [Surah Aal Imraan. Aayah 190]

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding. [Al-Baqarah 164]

There are many verses in which Allah speaks about the workings of the universe, and that they are signs and evidence of His Oneness, His truthfulness, and the truthfulness of His Messengers. Thus, the One who has brought these magnificent creations into existence, characterised by their extraordinary features and governed by a remarkable system, is the sole Lord and the only deity deserving of worship. He alone is the One with vast mercy and all-encompassing wisdom, possesses complete Knowledge of all things. Therefore, such a Being rightfully deserves to be worshiped alone, without any partners, and to be thanked and remembered for His all-encompassing benevolence and the blessings He has granted.

The magnificent creations present in the universe exemplify the perfection of His ability and the greatness of His authority. The remarkably beautiful organisation within it, along with the comprehensive nature of creation, reflects His unique and all-encompassing perfect wisdom, affirming that He alone deserves all praise. The diverse elements found within the universe demonstrate the manifestation of His all-encompassing perfect will and intent. Furthermore, the multitude of benefits and welfare available to His servants within the universe —too numerous to count and varied in nature—serve as evidence of His immense mercy, grace, kindness, generosity, and benevolence. All of this underscores the obligation of worshiping Him alone and performing deeds sincerely for His sake; and that the one who brought all these magnificent creations into existence is able to resurrect the dead and is capable of all things.

As for the signs within themselves, Allāh said:

وفي أنفسكم أفلا تبصرون

And also in your own selves. Will you not then see? [Adh-Dhariyat. 21]

أولم ير الإنسان أنا خلقناه من نطفة فإذا هو خصيم مبين

Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent. [Yaa Seen. 77]

فلينظر الإنسان مم خلق خلق من ماء دافق

So let man see from what he is created! He is created from a water gushing forth. [Al-Tariq 5-6]

And similar verses to these in which Allah encourages the human being to reflect on the origins of their creation, the various stages of their development, and the transformation from a mere drop of water to a fully formed human being, both physically and mentally; and how Allah has perfected this creation, arranging it in a remarkable order where each limb is positioned appropriately, serving a specific purpose that is beneficial to the individual, with each part fitting perfectly in its designated place.

Food and Drink

Next, let the individual reflect on their sustenance and the profound urge that Allāh has instilled within them to consume food and drink, along with the outcomes of this need. Consider the specific organs designed to facilitate the processes of eating and drinking, as well as the significant heat within that aids in the digestion of both heavy and light foods. This nourishment is then distributed throughout the body, ensuring that every limb and organ receives its necessary share; without this vital intake, a person would face destruction. Furthermore, Allāh has created a place for the settlement of the indigestible remnants and a pathway for their removal, so that it does not remain in the body and cause it harm or ruin.

Intellect

Let the individual reflect on the intellect that Allāh has endowed within him, a trait that sets him apart from all other creations (on earth). Through this intellect, Allāh guided him towards avenues of guidance in both religious and worldly matters, the specifics of which are beyond enumeration. Furthermore, Allāh has enabled them to harness natural resources, minerals, innovations (in worldly matters), skills, and industries that are in a constant state of progression. Indeed, Allāh has revealed that He has made all that exists in the heavens and the earth subservient to us, allowing us to appreciate its signs, extract its benefits and treasures, and express our gratitude for this guidance, blessing and the ability to control these resources, which we could not have attained without His Grace and Generosity.

One of Allah's signs in the universe and within humanity is the way He has made everything in the heavens and the earth subservient to them, including the minerals and elements of the world. Allah has stated that He brought humans into the world from their mothers' wombs while they knew nothing; endowed them with hearing, sight, a heart and the tools for acquiring knowledge, and taught them what they did not know. Thus, this allows them to harness the resources around them and gain expertise in various fields, leading to remarkable inventions that are witnessed and well-known, through which emerged industries, expanded inventions, diverse benefits, and connecting distant regions and facilitating communication between the peoples of the East and West (through the modern means of transportation and communication).

Allāh continues to reveal various signs both in the universe and within people, allowing those who seek the truth to benefit from and pursue it, while the perfect proofs and arguments are established against the stubborn and arrogant adversaries. As a result, their knowledge turns detrimental, as they become prideful, ensnared by deception and falsehood. Allāh is the Creator of humanity, who has made available every avenue through which individuals can gain diverse beneficial knowledge, encompassing both religious and worldly disciplines. Furthermore, Allāh has interconnected the physical sciences with religion, instructing that religious practices be upheld and that worldly resources be utilised to support both religious and worldly needs. Allāh stated:

يا أيها الرسل كلوا من الطيبات واعملوا صالحا

O (you) Messengers! Eat of the Tayyibaat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds]. [Al-Muminun. 51]

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

يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا لله إن كنتم إياه تعبدون

O you who believe (in the Oneness of Allah – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship. [Al-Baqarah 172]

And Allāh said:

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

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

A fundamental difference between believers and materialists in how they perceive and utilise blessings

Believers are endowed with blessings both in this life and the Hereafter. They make use of good and permissible resources, along with countless beneficial things, to assist in their worship of Allāh and adherence to His commands. Their engagement with these advantageous resources, which contribute to the improvement of both their religious and worldly matters, transforms into an act of worship and a means of drawing nearer to Allāh.

In contrast, the materialists, the misguided and heedless remain focused solely on the superficial aspects of worldly life, while being heedless of the Hereafter. They busy themselves with the worldly life at the expense of the religion, thus, they forget Allah [become disobedient to Him] and He left them to stray [due to the stubbornness in their hearts]. They indulge in life as cattle do, ultimately losing both this world and the Hereafter, resulting in a clear and significant loss. They sever the means and causes from the One (Allah) who brought them into existence, and sever their relationship with Allah as arrogance takes root in their hearts, as Allah has stated regarding them:

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

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

Therefore, seek Allāh's refuge against this pride that comes between a human being and his true wellbeing. Allāh said:

فلما جاءتهم رسلهم بالبينات فرحوا بما عندهم من العلم وحاق بهم ما كانوا به يستهزئون

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

Beneficial Reflection

Let the person reflect on how nourishment, including food and drink, enters through a single opening [the mouth] and is contained within one area [the stomach]. Allah has endowed this place [stomach] with heat and other mechanisms that facilitate digestion, allowing it to extract valuable, pure, and beneficial components. These nutrients are then distributed throughout the body to provide nourishment and strength. Meanwhile, the heavier, indigestible residues are designated a pathway for elimination, preventing them from lingering and causing harm or even death. This remarkable process, by the Will of Allah, continuously performs its essential role without interruption. Thus, is this phenomenon simply occurring by chance, as materialists propose, or the Divine Will of the All-Mighty and All-Knowing, who has created everything with precision and purpose. He initiated the creation of humanity from clay (specifically Adam), subsequently forming his descendants from semen (the male and female reproductive fluid). He then shaped them in due proportion, placed souls in them and endowed them with the faculties of hearing, sight, and understanding. Blessed be Allah, the Best of creators.

The Different Stages of Development In The Womb and The Revival of The Earth After Its Death As a Reminder of The Resurrection On The Day of Judgement

Allāh said:

يَـٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِى رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَـٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ مِن مُّضۡغَةٖ مُّخَلَّقَةٖ وَغَيۡرِ مُخَلَّقَةٖ لِّنُبَيِّنَ لَكُمۡۚ وَنُقِرُّ فِى ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمًّى ثُمَّ نُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۢ بَعۡدِ عِلۡمٖ شَيۡـٔٗاۚ وَتَرَى ٱلۡأَرۡضَ هَامِدَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡ وَأَنۢبَتَتۡ مِن كُلِّ زَوۡجِۭ بَهِيجٖ

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّهُۥ يُحۡيِ ٱلۡمَوۡتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ

وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٞ لَّا رَيۡبَ فِيهَا وَأَنَّ ٱللَّهَ يَبۡعَثُ مَن فِى ٱلۡقُبُورِ

O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will, to remain in the wombs, for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known.

And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves". [Al-Hajj. 5-7]

وما بكم من نعمة فمن الله ثم إذا مسكم الضر فإليه تجأرون

And whatever blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help. [Al-Nahl. 53]

Allāh – in His Book - enumerated various kinds and different types of blessings for His servants. Allāh said:

يعرفون نعمة الله ثم ينكرونها وأكثرهم الكافرون

They recognise the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad). [An-Nahl. 83]

All visible and invisible blessings originate from Allāh, independent of any human influence. While individuals may acquire these blessings through the means that have been facilitated, it is Allāh who has brought these means and pathways into existence, encompassing both religious and material blessings. Thus, the various disciplines and professions in the worldly realm are also manifestations of His blessings and support. Allāh has imparted knowledge to humanity, enabling them to achieve what they could not have accomplished on their own. Consequently, it is obligated to individuals to express gratitude to Allāh; part of this gratitude involves recognising that these blessings stem from Him and His facilitation, and subsequently utilizing them to fulfill the purpose for which the human being was created.

Allāh Gave Each Thing Its Form And Nature

Allāh said:

قَالَ رَبُّنَا ٱلَّذِىٓ أَعۡطَىٰ كُلَّ شَىۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ

[Musa] said: "Our Lord is He Who gave to each thing its form and nature, then guided it. [Taa Haa. 50]

Allāh has endowed each creature with a nature that is appropriate for its circumstances and has directed it towards the purpose of its existence. Every species, apart from

humans, is instinctively led to what is necessary for its survival, enabling it to gain specific advantages and avoid harm. In contrast, humans have been uniquely guided by Allāh with additional forms of guidance that allow them to enhance both their religious and worldly lives, provided they are applied correctly. However, if they choose to use this guidance for purposes other than those for which it was granted, they have preferred and chosen blindness over guidance, as Allāh stated.

وأما ثمود فهديناهم فاستحبوا العمى على الهدى

And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance]. [Fussilat. 17]

Through this unique guidance provided to humanity, every worldly knowledge and discipline he is able to obtain becomes accessible. This encompasses both a comprehensive and specific direction in the sciences of divine law and its obligations, as well as worldly knowledge and its applications. Thus, Allāh imparted the principles of divine revelation, guided him to know and act; taught him the sciences of everyday life, facilitating its paths and he pursued them.

From Allah's Perfect Wisdom is that when a person recognises beneficial matters and is determined to pursue them, adheres to the truth, and seeks Allāh's assistance in utilising these benefits, Allāh will facilitate their journey and provide a means for them to attain what is suitable for their situation, abilities, and strengths. This aligns with the words of the Prophet, peace and blessings of Allāh be upon him, who said: "Be eager for what benefits you, seek help from Allāh, and do not feel helpless". [Sahih Muslim 2664]

The Messenger's statement, "Be eager for what benefits you," encompasses both religious and worldly matters. Consequently, those who are enthusiastic about pursuing these benefits, who diligently work towards them, adhere to the righteous paths that lead to success, and seek assistance from Allah, will achieve their desires, by Allah's Will. Conversely, individuals who lack the motivation to pursue beneficial endeavours or fail to seek Allah's support in their efforts will face regret and miss out on success.

The Basis of Guidance -Divine Revelation

Allāh informs us in a number of verses that the Quran is a guidance for humankind and that it guides to the truth, guides to the straight path and to that which is most just. Every matter that contains good, rectification and benefit, the Quran guides the people to it and to the right course. Allāh said:

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

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

Allāh stated that He sent down the Qur'an to His Messenger Muhammad, peace and blessings be upon him, during a period marked by heightened ignorance, injustice, darkness, and various forms of wrongdoing to lift the people from such profound darkness, impart knowledge they lacked, strengthen their determination, and inspire their passion for goodness. It served to guide them towards faith in Him and His Messengers, as well as to foster obedience to Him and His Messenger. Consequently, their understanding was enhanced, their paths were clarified, their conduct became righteous, and through these transformations, they achieved numerous positive outcomes while warding off evil and harm.

Whoever receives this book, which is the greatest blessing, with a clear understanding and full acceptance, along with complete submission to its directives and guidance—addressing various aspects of both religious and worldly well-being—has indeed been set upon the straight path. Conversely, those who reject or oppose it are disbelievers whose circumstances are in disarray, and they face severe consequences. Their disbelief arises not from any ambiguity or concealment of the truth, but rather from a desire for indulgence and a (vain) love for worldly pleasures, which obstructs their path to guidance and truth. They prioritise the transient nature of this life over the eternal Hereafter, placing them far from the right path. What greater misguidance exists than that of individuals who choose their desires over guidance, misery over joy, and evil over righteousness? Allah stated:

إن في ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو شهيد

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful]. [Qaaf. 37]

The intellect, by itself, is insufficient for the independent acquisition of knowledge and awareness of Allāh. It cannot discern how to worship Allāh, nor grasp the specifics of worship or the intricacies of the Hereafter without the guidance provided by the revelation sent to His Messenger. Only through this divine light can the heart develop sound thoughts, perceptions, intentions, and aspirations that motivate an individual to select beneficial actions over harmful ones, to prefer good over evil, to embrace guidance rather than misguidance, and to adopt virtuous behaviour instead of its contrary. When an upright heart reflects on the revelation and ponders the truths conveyed by the Messengers concerning creed, morals, and actions, it will find nothing more valuable. It will recognise that beyond the truth lies only falsehood. Perceptions and sciences alone are not sufficient without a heart that comprehends goodness and truth; in fact, the absence of (sound) faith and proper guidance will definitely lead to numerous detrimental consequences. And Concerning the arrogance of those who currently hold such knowledge (i.e. worldly science), Allah stated regarding those who were similar to them:

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

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

Their deliberate rejection of Allāh's signs and revelations, coupled with their arrogant dismissal, mockery, and contempt for the believers, led to the forfeiture of their ability to hear, see, and understand. This behaviour persisted until the point where punishment became warranted. Consequently, examine the nature of their knowledge, which lacked a foundation of true faith; instead, it was corrupted and distorted due to their resistance to the Messengers, their unwavering disbelief, and their denial of the truth. We seek refuge in Allah from knowledge that is of no benefit.

Upright guidance in both religious and worldly affairs - [Verse 25 Surah Al-Hadid]

Allāh said:

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

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

Allāh informed us that He sent Messengers to guide humanity and the Jinn, providing them with clear evidence that reveals the truths of their messages, affirms the authenticity of the Messengers, and clarifies the essence of their teachings. Alongside them, He revealed Scriptures that contain guidance and mercy, as well as the Balance, which represents justice and serves as the foundation for upholding it. This enables humanity to uphold justice in their beliefs, conduct, actions, and all aspects of life. Consequently, when individuals adhere to the principles outlined in the Scriptures and the Balance, their lives and circumstances will be rooted in righteousness and steadfastness.

And Allāh informed us that He sent down iron, which possesses great strength, particularly in warfare, along with numerous advantages for humanity. He initially highlighted its significance in military contexts before extending its relevance to various other aspects of life. The purpose of iron's creation is to serve these essential and beneficial needs that contribute to overall excellence, both in specific instances and in broader applications. Almost everything requires iron, with only a few exceptions. Allāh has referenced iron among the blessings He has granted to His servants, indicating that these benefits should be harnessed in every possible manner.

This also implies the necessity for education in military skills and warfare, the production of weapons and their components, as well as advancements in maritime and land transport, aviation, and other areas that serve the needs of individuals in both their religious and worldly matters, as Allah said:

وأعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy. [Al-Anfaal. 60]

Allāh said:

وخذوا حذركم

Take every precaution for yourselves. [Al-Nisa 102]

This text addresses the comprehensive preparation for power in various dimensions—mental, political, material, and religious—while taking all necessary precautions against adversaries through every available means. It encompasses both small and large industries, innovations, and defensive measures. Consequently, this Islamic faith advocates for robust progress and strength in all areas, countering the false narratives propagated by its adversaries that depict it as weak, negligent, and outdated. These opponents are aware of their fabrications and slanders, yet their arrogance and self-importance lead them to persist in their deceit. In their ignorance, they believe they have obscured their statements to the point that discerning individuals will not grasp their true meaning. However, it is evident to any reasonable person that their claims are false; only the uninformed and misguided, who lack knowledge of Islam, fall prey to their misrepresentations. These adversaries aim to distort the image of Islam to enhance their own falsehoods.

Those who possess a thorough understanding of Islam recognise that both the religious and worldly matters of humanity cannot be properly established without it. Its profound teachings serve as the most compelling evidence of its divine origin from the All-Wise, who is deserving of all praise (Allāh); the Knower of both the unseen and the seen, and Merciful to His servants. Consequently, He has prescribed this religion for them, as He stated:

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

Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error. [Aal Imran. 64]

Allāh said:

اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion]. [Surah Al-Maa'idah. Aayah 3]

Allāh said:

إن الدين عند الله الإسلام

Truly, the religion with Allah is Islam]. [Aal Imran. 19]

Allāh said:

ومن يبتغ غير الإسلام دينا فلن يقبل منه

And whoever seeks a religion other than Islam, it will never be accepted of him. [Aal Imran. 85]

Allāh said:

ومن أحسن من الله حكما لقوم يوقنون

And who is better in judgement than Allah for a people who have firm Faith. [Al-Ma'idah. 50]

Allāh described His Prophet and the religion he brought:

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

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16) , – he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al- Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabaa'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful . [Al-A'raf. 157]

The Religion Guides to Virtue and the Positive Outcomes of Righteousness

Allāh informed us that every good recognised by a sound and untainted intellect, as well as through divine revelation, is something He has commanded. Conversely, there is no evil that He has not prohibited, nor any beneficial and lawful matter that He has not permitted, nor any unlawful and harmful act that He has not forbidden. Furthermore, He has made matters easier and has alleviated the burdens imposed on people, lifting the constraints and various hardships they face. Those who follow the path of the Messenger, believe in Him, and adhere to the guidance of the Qur'ān revealed to him will find success in both their religious and worldly matters. True success encompasses achieving all that is sought and desired while being safeguarded from all that is destructive and fearful. Indeed, the Qur'ān directs one towards the most just principles in conduct, actions, and righteousness in all aspects of life. Allah said:

وقل جاء الحق وزهق الباطل إن الباطل كان زهوقا

And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is always bound to vanish." [Al-Israa. 81]

The essence of truth is what the Messenger, peace and blessings of Allah be upon him, conveyed regarding the core principles of religion, its various aspects, and issues related to both religious and worldly matters. Conversely, falsehood is defined as anything that contradicts and seeks to undermine this truth. Consequently, any belief or practice that stands in opposition to Islam is deemed false and cannot hold validity in the presence of Islamic teachings. Such falsehood may only gain traction in the absence of knowledge among those unfamiliar with Islam. However, when the teachings of Islam are properly understood, individuals of sound intellect and discernment will neither seek alternatives nor prefer anything else, as Islam promotes well-being in both this life and the Hereafter, thereby encompassing both forms of happiness. These individuals are those who say: "Our Lord! Grant us goodness in this world and goodness in the Hereafter, and protect us from the punishment of the Fire!"

Allāh said:

من عمل صالحا من ذكر أو أنثى وهو مؤمن فلنحيينه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون

Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).[Al-Nahl. 97]

Allāh said:

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

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

When they firmly established sound faith and engaged in righteous actions, fulfilling all the religious obligations, they received the promised rewards of leadership, authority, respect, and success in their endeavors. However, when they faltered, they faced punishment through defeat at the hands of their adversaries. This honour attained through the practice of their faith, contrasted with the humiliation that befalls them when they neglect it, serves as compelling evidence that their religion is the ultimate truth and the key to happiness and success in both this life and the Hereafter. Indeed, the suffering and abandonment they experience stem from their failure to uphold their religious duties. In contrast, the power that their enemies possess is fleeting and ultimately leads to their gradual downfall, as Allah stated regarding them.

لا يغرنك تقلب الذين كفروا في البلاد متاع قليل ثم مأواهم جهنم وبئس المهاد

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

Allāh said:

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

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

Sound Reflection and Consultation

Indeed, Allāh commanded us to think deeply and ponder over the heavens and the earth, and all things He has created- urged us to reflect on the signs He has created and His divine revelation. Allāh said:

قل انظروا ماذا في السماوات والأرض

Say: “Behold all that is in the heavens and the earth". [Yunus. 101]

Allāh said:

قل سيروا في الأرض فانظروا كيف كان عاقبة الذين من قبل

Say (O Muhammad): “Travel in the land and see what was the end of those before (you)!” [Al-Rum. 42]

Allāh said:

كتاب أنزلناه إليك مبارك ليدبروا آياته وليتذكر أولو الألباب

(This is) a Book (the Qur’an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember]. [Saad. 29]

Indeed, Allāh has commanded a person to employ sound reasoning and deep contemplation to reflect on the signs He has created, as well as on His revealed proofs, verses, lessons, and revelations. This reflection enables the person, through their sound intellect, to comprehend the benefits and signs present in creation. Subsequently, they can understand, utilise, and derive benefits from these insights according to their circumstances. Allāh has made it clear that these signs are meant for those who believe, those who understand, and those who possess unwavering faith. The believers, endowed with sound intellect and certainty, contemplate Allāh’s signs, gaining benefits that elevate their status in both this life and the Hereafter. Allāh said:

وما تغني الآيات والنذر عن قوم لا يؤمنون

But neither Ayat (proofs, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. [Hud. 101]

The one who does not benefit from Allah's signs fall into one of two categories: they are either individuals steeped in profound ignorance and misguidance, lacking the gift of sound intellect and comprehension, or they are proud and obstinate individuals who, misled by their own reasoning and intelligence, have arrogantly chosen to disregard the signs of Allah.

Thus, whenever the sensible individual – the blessed one – contemplates the universe, comprehends its underlying basis and the wisdom behind it, their heart is imbued with faith and certainty, leading them to proclaim, "Exalted is Allāh, and He is free from all imperfections that would allow Him to create anything without purpose or in a state of negligence! Glorified be He, and He is free from all imperfections that would render His magnificent and awe-inspiring deeds lacking in wisdom and commendable objectives! Glory be to the One who created this amazing universe, the One who has flawlessly arranged its structure and harmony; the (evident) interconnectedness of the earth, sky, humans, animals, and plants!"

Thus, the person knows that its Creator and the One who governs and sustains it is a singular Lord and Deity. Consequently, they turn to Him with faith, acknowledgement, gratitude, and obedience; humble himself to His Wisdom, Greatness, and Authority, and does not become like many of those who detach creation from its Creator, and sever the means and causes from the one who brought them into existence. Neither do they apply in their knowledge the fact that the means are facilitated by the One [Allah] who brought them into existence, nor do they acknowledge the creation as the work of the Creator [Allāh]. This is particularly evident among the most prominent materialists, who are deficient in both knowledge and intellect. A sensible person expresses gratitude to Allāh for granting them safety from this incurable disease that has ruined many people.

Allāh said:

وشاورهم في الأمر فإذا عزمت فتوكل على الله

And consult them in the affairs. Then when you have made a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)]. [Surah Aal Imraan. Aayah 159]

Allāh stated about the believers:

وأمرهم شورى بينهم

And who (conduct) their affairs by mutual consultation. [Al-Shura 38]

This affair, which Allāh commanded His Prophet to address, and which He described as a characteristic of the believers, encompasses all aspects of both religious and worldly affairs that pertain to them and others. Therefore, this suggests that issues with evident means of well-being and benefit should be highlighted for action, while those with clear harmful consequences should be avoided. In cases of uncertainty, they seek assistance through consultation, thoughtful consideration, and dialogue until clarity is achieved regarding the appropriate course of action and the potential benefits or harms are revealed.

No sensible person would harbour doubt that this great fundamental, which Allāh has commanded and praised—namely, the establishment of consultation—is the path for the rectification of all matters. This principle applies not only to the sciences and responsibilities outlined in Islamic law but also to various aspects of worldly knowledge, as well as to the affairs of both individuals and groups. The advantages of thorough and effective consultation are countless, and it is widely recognised that numerous issues rely on it, as well as every matter regarding which consultation is established by those who possess expertise and ability in it. Allah said:

وإنك لتدعوهم إلى صراط مستقيم

وإن الذين لا يؤمنون بالآخرة عن الصراط لناكبون

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

The upright path advocated by the Messenger Muhammad and the mighty Qur'an is one of (perfect) integrity and harmony, ensuring perseverance in faith, morals, and actions that promote well-being in both religious and worldly matters, for individuals and the Muslim Ummah as a whole. This path serves as a protector of the sciences and responsibilities outlined in Islamic law, as well as worldly disciplines, since true righteousness can only be attained through it. Relying solely on material things will yield nothing, and its harm would be greater than its good outcomes, which is why Allah stated:

وإن الذين لا يؤمنون بالآخرة عن الصراط لناكبون

And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism). [Al-Muminun 73]

The Basis of The Misguidance of The Materialists

To understand the misguidance of materialistic atheists who assert that "the creation and phenomena of the universe arose by mere chance, without a Creator to bring them into existence, and that nothing existed before their emergence," one must recognize their evident delusion and folly, which are only obscured to those lacking sound reasoning and perceptive faculties. If you seek to grasp this perspective, while acknowledging that all things exist due to Allah's Perfect Decree and Plan, consider the grandeur of this universe—its sun, moon, earth, and the phenomena contained within them.

Reflect with both your vision and insight, and you will discover that everything embodies the utmost beauty and perfection, structured upon a remarkable system that unmistakably indicates the existence of a singular Creator—unique in every aspect, in His essence, attributes, and divinity. He is the Perfect Lord and Master upon Whom all of creation depends; The Lord and Master Whose control is complete, Upon Whom the whole of creation depends for its needs, because of His Perfection in His Self, His Names, His Attributes and His Actions, The One Who remains and never passes away; The One Who neither eats nor drinks, Free of all needs. The All-Wise, The One Who is completely Wise in everything He decrees, and completely Wise in His Sayings, and in His Actions. There is no shortcoming in anything He decrees, articulates, or does. He is the All-Knowing, Who possesses complete awareness of all that exists in the seven heavens and the seven earths, as well as everything in between, beneath the surface of the ground, and within the depths of the oceans. Nothing is concealed from Him, and He has the power to accomplish all things. The intellects and sound reasoning often find themselves perplexed when contemplating His Wisdom and Amazing Plan in some of His creations, let alone in all of them. Thus, Blessed is the One Who has perfected all that He has created and has measured each aspect with precise accuracy.

Observe the sun and the moon, as well as their distance from the Earth. If they were positioned any closer, significant harm would likely occur to living organisms, vegetation, and everything else on it. Consider the effects of their movements on the four seasons, which are essential for humans, animals, and plants alike. The light they provide is crucial for plant growth, maturation, and other benefits. Examine yourself and the profound lessons you embody—notice how each limb is positioned perfectly! If they were arranged differently, the overall form would be chaotic, and their usefulness would be significantly reduced. This principle applies to all living creatures as well. Thus, can one truly believe that such order arose by mere chance, and that neither a creator created nor brought them into existence from a state of non-being?

Indeed, the harmonious arrangement of life's elements, along with their precise measurements and proportions—any alteration of which could jeopardise existence—serves as the most compelling evidence of the Oneness of Al-Bari [The One Who - by His Power - originated and created and fashioned the created beings upon their separate forms without any prior example to follow, and Who created and fashioned the souls in the wombs]. This reality refutes the materialist perspective and affirms that the One who gave life to all living beings and the outcomes He placed in them is able to do anything. Anyone who observes both large and small animals, noting how Allah has instilled in them the ability to obtain their necessities, provided them with means for their well-being, and endowed them with discernment and intelligence, as well as remarkable abilities beyond human capacity, will come to understand that this could only have arisen from the inspiration of the One who created everything with its inherent nature and guided it.

Piety and Sound Rectification

Allāh said:

إنا لا نضيع أجر المصلحين

We shall never waste the reward of those who do righteous deeds]. [Al-A'raf 170]

فمن آمن وأصلح فلا خوف عليهم ولا هم يحزنون

So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve]. [Al-An'am 48]

إن أريد إلا الإصلاح ما استطعت

I only desire reform so far as I am able, to the best of my power. [Hud. 88]

Numerous are the verses that command and extol righteousness and sound rectification, as well as the prohibition of corruption and dispraising those who initiate it, and its perpetrators in the earth, (particularly) after the earth has been established in order.

Rectification encompasses both religious and worldly matters. All that pertains to righteousness and the process of rectification, or contributes to it, is thus encompassed within these texts. Similarly, corruption is addressed in the texts that prohibit wrongdoing, corruption, and harm in both religious and worldly contexts, as well as in all other actions. The divine texts regarding this matter is the statement of Allah:

إن هذا القرآن يهدي للتي هي أقوم

Verily, this Qur’an guides to that which is most just and right. [Al-Israa. 9]

Allāh said:

وقل رب زدني علما

And say, “My Lord, increase me in knowledge. [Taa Haa 114]

قل هل يستوي الذين يعلمون والذين لا يعلمون

Are those who know equal to those who know not? [Al-Zumar 9]

There are other verses other than these ones that have been cited.

When discussing knowledge, it encompasses the Islamic legislation as its foundation and the nobler form of knowledge, and it also includes the worldly sciences. Allāh stated regarding the elevated nature of Islamic rulings, highlighting their goodness, justice, and mercy:

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

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

Allāh said:

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْۖ أَلَّا تُشْرِكُواْ بِهِۦ شَيْـًٔاۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًاۖ وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْۖ وَلَا تَقْرَبُواْ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَۖ وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ

وَلَا تَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥۖ وَأَوْفُواْ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَاۖ وَإِذَا قُلْتُمْ فَٱعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَىٰۖ وَبِعَهْدِ ٱللَّهِ أَوْفُواْۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ

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

Allāh said:

قل أمر ربي بالقسط وأقيموا وجوهكم عند كل مسجد وادعوه مخلصين له الدين

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

Allāh said:

واعبدوا الله ولا تشركوا به شيئا وبالوالدين إحسانا

Worship Allah and join none with Him in worship, and do good to parents]. [Al-Nisa.36]

Allāh said:

إن الله لا يحب من كان خوانا أثيما

Verily, Allah does not like anyone who is a betrayer of his trust, and indulges in crime]. [Al-Nisaa 107]

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَـٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَٱلْمَلَـٰٓئِكَةِ وَٱلْكِتَـٰبِ وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَـٰهَدُوا۟ ۖ وَٱلصَّـٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَـٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُتَّقُونَ

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

There are other verses that outline the rulings of Islamic law—encompassing both commands and prohibitions, and the declaration that Allāh has only commanded actions that are beneficial, which include all that is good, blessed, and merciful. Conversely, He has prohibited only those things that are impure and harmful, devoid of any benefit. A careful and thoughtful examination of the commands found in the Qur'an and the Sunnah, along with a contemplation of their rulings and inherent beauty, serves as one of the strongest evidences that Islam is the true and sound religion. This is because it advocates for what is good, effective, beneficial, pure, and lawful.

يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا واذكروا الله كثيرا لعلكم تفلحون وأطيعوا الله ورسوله ولا تنازعوا فتفشلوا وتذهب ريحكم واصبروا إن الله مع الصابرين

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

وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين

And eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance). [Al-A'raaf. 31]

والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). [Al-Furqan. 67]

General Matters of Welfare In Society and The Universe

Allah said:

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

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

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

Allah said:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُواْ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْ ۚ وَلَا تَسْـَٔمُوٓاْ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَـٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ ۖ إِلَّآ أَن تَكُونَ تِجَـٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓاْ إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُواْ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُواْ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

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

Allāh said:

الله الذي يرسل الرياح فتثير سحابا

Allah is He Who sends the winds, so they raise clouds. [Al-Rum. 48]

سبحان الذي خلق الأزواج كلها مما تنبت الأرض ومن أنفسهم ومما لا يعلمون

Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not]. [Yaa Seen. 36]

وأرسلنا الرياح لواقح فأنزلنا من السماء ماء فأسقيناكموه وما أنتم له بخازنين

And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like. [Al-Hijr. 22]

هو الذي خلق لكم ما في الأرض جميعا

It is He Who created for you all that is on earth. [Al-Baqarah. 29]

ألم تروا أن الله سخر لكم ما في السماوات وما في الأرض وأسبغ عليكم نعمه ظاهرة وباطنة

See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? [Luqman. 20]

الله الذي سخر لكم البحر لتجري الفلك فيه بأمره

It is Allah Who has subjected to you the sea, that ships may sail through it by His Command. [Al-Jathiyah. 12]

والخيل والبغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون

And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge. [Al-Nahl 8]

If an individual reflects on these noble verses and others of a similar nature, understands their implications and the Islamic and worldly sciences they encompass,

understands the Prophetic path and how it elucidates the Qur'an (and how the Qur'an elucidates it), and considers the Prophet's guidance in all aspects of his life, he will realise that Islam does not exclude any matter related to well-being, benefit, goodness, or lawful customary practices.

The Qur'an serves as a comprehensive explanation of all matters, providing guidance and mercy to those who have faith. When issues are clarified, their resolution is achieved; conversely, any matter left unexplained will inevitably lead to corruption and inadequacy. The true nature of circumstances supports this assertion. A sound and untainted intellect aligns with the pure divine laws and attests to their validity. Those who oppose divine legislation do so with flawed reasoning; in reality, they act out of ignorance and misdirection. This is reflected in Allah's declaration regarding those He has deemed inhabitants of the eternal fire—those who consciously reject divine guidance—who will say:

لو كنا نسمع أو نعقل ما كنا في أصحاب السعير

Had we listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Then they will confess their sin. So, away with the dwellers of the blazing Fire. [Al-Mulk. 10-11]

Allāh informed us that they were deprived of (sound) hearing and intellect. How can one claim to possess true intellect while associating a created being—deficient in every aspect—as a partner with Allāh, the Creator, who governs and oversees all matters of the Universe and possessor of every attribute of perfection? What kind of intelligence does a person possess when the Creator has provided ample evidence, which even if one were to doubt everything that is observable and comprehensible by reason, it would still be impossible for their intellect to doubt Allāh. This is why the Messengers said to their people:

أفي الله شك فاطر السماوات والأرض

What! Can there be a doubt about Allah, the Creator of the heavens and the earth? [Ibrahim 10]

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

The Intellect and Divine Revelation

Concerning the assertion made by some of them that "when reason and divine revelation conflict, we prioritise reason," it is essential to recognise that such a claim reflects a significant misunderstanding. True intellect, as demonstrated by those who possess sound intelligence, aligns with divine revelation and supports its truths. Would a rational individual believe that the All-Wise, who issues flawless commands and prohibitions devoid of any faults or deficiencies, would provide guidance that contradicts sound reasoning? It is inconceivable that He would convey information that opposes the actual state of affairs. This notion is a grave misrepresentation. Consequently, Allah has made clear to sound intellects and untainted natural dispositions the critical tenets of Islamic Monotheism, Prophethood, and the Hereafter. Allah stated:

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

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

Allāh has made it clear to those with sound reasoning about a truth they acknowledge and do not refute: that all things worshipped besides Him do not possess any dominion or any share of it; neither power to assist or intercede. Thus, when these four aspects are negated, the falsity of worshipping others besides Him is firmly established.

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

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

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

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

Also, Allāh informed us that He alone is the One Who created and that there is no Lord besides Him, the One without partner, co-equal, associates and resemblance, and He is free from all imperfections, shortcomings, weaknesses. He said:

أم خلقوا من غير شيء أم هم الخالقون أم خلقوا

السماوات والأرض بل لا يوقنون

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

Allāh demonstrated to us the resurrection through the initial act of creation, as well as through the creation of the heavens and the earth, which surpasses the creation of humanity, as well as the revival of the earth after its death. Furthermore, He has proven the truthfulness of the Messenger and the Qur'an by challenging both humans and Jinn to produce something comparable, whether it be ten chapters or even a single chapter. In addition, He has established evidence against creation through the perfection of the truthful news and equitable rulings conveyed by the Messenger. Indeed, the Word of your Lord has been fulfilled with both truth and justice.

If you find yourself uncertain, take the time to (truthfully) examine every account that Allah has conveyed in His Book or that has been reported by His Messenger, Muhammad, peace and blessings of Allah be upon him. You will discover that these accounts possess the utmost truthfulness and provide the greatest benefits to humanity. Indeed, accepting and believing in the one who has conveyed these messages is the most profound source of religious nourishment. Consider this again: Is there anything in the statements of Allah and His Messenger that contradicts what is evident through sound perception, genuine reality, and sound intellect? Or do you not find that these matters serve as the strongest (truthful) testimonies for the words of Allah and His Messenger?

Consider once more! Do you discover anything in the rulings of Allāh and the rulings of His Messenger—whether commands or prohibitions—that undermines the genuine well-being of individuals? Or do you see that these rulings enhance the completeness of their lives, elevate their status, cultivate beautiful character, and liberate them from evil manners? It is these things that elevates those who possess this character to the highest standards of excellence, while shortcomings and harm arise only from a lack of adherence to them or due to partial compliance.

Islamic Law

One of the supporters of the materialists acknowledged this fact and subsequently cast doubt on those unfamiliar with the true essence of Islam, particularly in relation to some of its subsidiary issues of the religion. However, his fabrications and defamation became evident, revealing the well-being that Islamic teachings provide, along with numerous benefits highlighted by this divine legislation. This law, established by the Most Just Judge, encompasses knowledge of both the seen and the unseen. He is fully aware of the means to achieve well-being for His servants, even those they may not comprehend, and has ordained provisions that ensure complete well-being in all times and places, both in religious and worldly matters. He is the All-Wise, the All-Knowing, and the Most Generous Bestower of Special Mercy upon the Believers.

A sound intellect affirms the Oneness of Allāh, acknowledging that He is the sole Creator, Provider, and the One who governs all matters of creation. It also validates the truthfulness of Allāh's Messenger and the integrity of his teachings. Anyone who asserts that any intellectual evidence presented by those with sound reasoning contradicts the message brought by Muhammad is deceived. Let him attempt to provide even a single example because he will not be able to do so. He may present theories and fantasies; however, when sound reasoning is applied, one will uncover ignorance and significant misdirection akin to the assertions made by many materialists.

They claim that "the punishments and prescribed Islamic laws established by Islam to address criminal behaviour are neither appropriate nor suitable as legal frameworks. In their opinion, the preferable alternatives are imprisonment and fines. This perspective reflects a misguided conclusion and a sense of arrogance in confronting the true nature of reality. In fact, the laws established by materialists to address crime, along with those who uncritically adhere to them, offer no real benefits, and their substantial shortcomings have become evident, revealing considerable failures.

Indeed, it does not effectively deter criminals, and the only reliable method to prevent criminal behaviour is through the implementation of Islamic legal injunctions and the prescribed religious penalties. Such measures ensure deterrence against offenders, as they encompass penalties, exemplary punishments, and warnings. When these are enforced consistently within a community, it leads to a reduction in criminal activity, particularly concerning offenses related to murder, property, and honour. This approach is rooted in legislation from the All-Wise, who understands the complexities of human behaviour and provides guidance to rectify societal issues and safeguard individuals from harm.

Freedom of Thought

Similarly, many materialists (atheists) and their uncritical followers assert that "there should be (unrestricted) freedom of thought, and everyone should be entitled to hold their own opinions and make proposals in any situation. However, this perspective has proven to be quite detrimental. In fact, the notion of (unrestricted) freedom of thought—allowing individuals to act according to their desires—has emerged as a fundamental cause of anarchy. This is because when individuals are granted the liberty to engage in actions that undermine their morals and sound beliefs, their behaviour can become so disordered that even animals appear to exhibit superior conduct.

This reality is evident in every nation where freedom is allowed to flourish without the constraints of divinely ordained regulations that align with sound reasoning. Human nature tends to lean towards malevolence, arrogance, and the pursuit of desires, regardless of whether these desires inflict harm on individuals or groups. Just as unrestricted freedom of action cannot be sustained—since if individuals were permitted to act freely to the extent of committing murder, causing injury, stealing from others, or violating their dignity, society would descend into corruption, anarchy, and chaos—so too has the unbridled freedom of thought led to significant evils and horrific acts. Among the negative consequences of this freedom is the disregard for religion and the teachings of the Messengers, peace and blessings be upon them,, as well as the rejection of principles that sound reasoning dictates, such as the necessity of self-restraint and protection against harmful beliefs, morals, and actions.

One of the ramifications of (unrestricted) freedom of thought include the statements of atheistic and vile newspapers, which disturb the minds of rational individuals and have significantly undermined beliefs and ethical standards. This detrimental impact extends to governments, groups, and individuals alike. In contrast, Islamic legislation, by the grace of Allāh, serves to awaken intellects and encourages thoughtful consideration of matters that are truly worthy of reflection, such as the signs of Allāh in creation as well as His divine revelations. It promotes sound reasoning and thorough examination, thereby reinforcing beneficial knowledge and truthful insights. Furthermore, it advocates for virtuous character while cautioning against immoral behaviour, establishing necessary boundaries on ideas. When these boundaries are disregarded, they lead to destructive outcomes and various forms of misguidance. And without the guidance of sound intellect and religion—provided by Allāh for the betterment of His servants—chaos, error, misguidance, suffering, folly, and insanity ensues.

Belief In Al-Qada Wal-Qadar

Similarly, is that which many enemies of Islam and the hypocrites have fabricated that belief in Al-Qadaa Wal Qadar brings about apathy and submission without action. This claim of theirs is a clear slander and an outright lie, for indeed the religion of Islam commanded with two mighty fundamentals and all affairs cannot be accomplished except by gathering them together. The first affair is belief in Allāh's Al-Qadaa Wal Qadar, and that all affairs and their means are tied to Al-Qadaa Wal Qadar, and that what Allāh wills occurs and what He does not will cannot occur.

The second principle is the command to perform beneficial deeds in the religion and worldly matters, and to distance from the causes of harm. Each of these fundamentals supports the other, because belief in Al-Qadaa Wal Qadar aids the performers of righteous deeds, makes them active and enjoins on them to seek a breakthrough in difficult matters, whilst relying on Allāh and seeking help from His Might and Power; removes fear of the creation from their hearts, who neither own the power to benefit nor cause harm. This is an affair related to Allah's Qadaa Wal Qadar, for indeed Allah informed us that He makes things come into existence through their means and causes. And due to this, Allāh mentioned these two fundamentals together in many places in His Book, such as His statement:

لمن شاء منكم أن يستقيم وما تشاءون إلا أن يشاء الله رب العالمين

To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allah wills, the Lord of the ‘Alamin (mankind, jinns and all that exists)]. [Al-Takweer. 28-29]

كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ

فَمَن شَآءَ ذَكَرَهُۥ

وَمَا يَذۡكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ

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

فأما من أعطى واتقى وصدق بالحسنى فسنيسره لليسرى وأما من بخل واستغنى وكذب بالحسنى فسنيسره للعسرى

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

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

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

فأما من أعطى واتقى وصدق بالحسنى

As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna]". [Al-Layl 5-6]

This is why - in Islam - the one who abandons deeds and relies on Qadr is considered insane and an idiot. Islam disapproved of those polytheists who utilised Allah's Divine Decree and Will as a justification for abandoning the beneficial things, and He informed us that doing so - as an excuse - was a practice of the tyrannical nations that were punished with different types of exemplary punishments.

There is no beneficial deed - big or small - and the means to it, except that the Lawgiver [Allāh] has urged towards, and that which leads to its perfection (or accomplishment). And there is no harmful deed, laziness and (unpraiseworthy) retreat, except that He has warned against it severely. The texts of the Islamic legislation regarding this fundamental can neither be counted nor enumerated, and whoever rejects it is a haughty individual, confounded and the most misguided of people.

Progress

One of the methods by which atheists enhance their falsehoods and promote sciences that contradict the religion is by embellishing their language. They use terms such as revival, progress, and advancement to mislead those lacking discernment. In contrast, the truth conveyed by the Messenger is labeled by them as rigid, narrow-minded, chary, and regressive, as Allah has described their forebears.

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

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

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

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

Allāh informed us that throughout history, the adversaries of the Messengers have consistently engaged in a practice of embellishing their falsehoods while distorting the truth conveyed by the Messengers. They collaborate in this endeavour, concocting lies about Allāh and misleading those who lack knowledge, understanding, and faith. These individuals blindly accept the words of their forebears—those who denied the revelation—and further distort the matter. Countless individuals with limited understanding have fallen victim to their deceptions.

The message delivered by the Messenger is neither unbelievable nor regressive; instead, it embodies truth and illumination (genuine guidance), serving as a pathway to a virtuous life and direction. Without this guidance, there can be no integrity for the hearts or for worldly existence. True light can only be derived from this source of illumination. It inspires determination and commitment to strive for every commendable trait, meaningful progress, and advantageous development.

One of the core principles of Islamic legislation is the necessity of employing beneficial means, along with their objectives and pathways. This principle encourages engagement in righteous actions and endeavours that promote well-being, while also seeking assistance from Allah to achieve these goals and making a concerted effort.

It is widely recognized that an individual who adheres to these two essential principles, diligently works on every beneficial matter, and seeks help from the One who alone deserves worship—Allah—will undoubtedly continue to make significant progress in both religious and worldly affairs that support religious practices. This aligns with the saying of the Prophet, peace and blessings of Allah be upon him, "Be eager for what benefits you and seek Allah's Aid."

There are many verses in the Book of Allāh and (reports in) the Sunnah of Messenger that commands one to perform every beneficial deed and urges for sound beneficial progress for individuals, groups, society and governments. As for the material sciences that are devoid of the essence of the religion and its mercy, then indeed it is an advancement towards destruction and ruin- an advancement for the destruction of every beautiful trait and ascription to every evil trait. What is observed and distinctly recognized serves as the most compelling evidence for this assertion. In fact, genuine advancement cannot be achieved without a foundation of sound religion, which is inherently linked to truth. Falsehood, on the other hand, inevitably leads to downfall and deterioration, ultimately resulting in loss and devastation, regardless of any semblance of authority it may possess.

Revival

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

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Modern Culture (or Intellectual Advancement)

The misguided ones embellish their falsehoods with a forceful rhetoric concerning modern culture (or intellectual advancement), asserting that refinement of manners and liberation from oppression and tyranny can only be achieved through these means. They excessively laud modern culture and its proponents while disparaging and mocking those who do not subscribe to it. Their interpretations are varied and often misguided, leading to a chaotic understanding of sciences, which in turn influences the behaviour of its adherents. There is a lack of consensus among them regarding their views and opinions, and ultimately, all their assertions aim to undermine religion and moral values.

Certainly, the religion of Islam brought intellectual growth and positive refinement. It purified beliefs by eliminating polytheism and the veneration of idols, refined moral character by removing negative traits, and enhanced actions and etiquette, leading to a state of rectitude. This transformation harmonised religious and worldly matters, fostering a beneficial moral framework alongside the material sciences that underpin them.

What we observe serves as evidence for our previous statements. Indeed, modern sciences and innovations, despite their extensive reach and development, have failed to improve moral conduct, foster genuine virtues, and eliminate wrongdoing, primarily because they lack a solid religious foundation. In contrast, Islam is the key to achieving this necessary reform, promoting beneficial practices, guiding individuals towards goodness, and preventing evil. It addresses both the visible actions and the inner workings of the soul in both religious and worldly matters. A thorough examination of its core principles, subsidiary issues, and what it prevents will reveal the truth of what we have stated. Ultimately, it is Allah who grants success above all else.

The Exemplary Role Models

Avoid considering those who claim to be Muslims, while disregarding its moral principles. Such individuals serve as a negative example that can be used to criticize Islam and its followers due to their dishonorable behaviour, moral decay, and poor etiquette. Indeed, Islam is not responsible for the actions of those who behave in this manner.

Even if one identifies as a Muslim, they may only embody a semblance of the faith. The essence of Islam is one of elevation and genuine progress, with its teachings, principles, ethics, and actions exemplifying the highest standards of excellence and

organization in both its pathways and objectives. This guidance leads individuals toward goodness, righteousness, and reform for those who genuinely adhere to it. The historical context of the early generations of the Islamic Ummah illustrates this truth; they were the ones who truly established the faith and filled the world with (authentic) justice, compassion, righteousness, and reform in all circumstances, serving as a model for the ideal of humanity. Thus, anyone seeking to understand the impact of religion should observe these individuals.

In contrast, those who seek pride and deceit hold a different perspective. Many assert, "This is the age of knowledge, understanding, awareness, and progress," yet their true aim is to distance themselves from the virtuous past and the teachings of religion. They have indeed spoken truthfully in some respects while being deceptive in others. They have spoken the truth that we are in an era where the sciences associated with crafts, (industries, and skilled trades etc), along with inventions have advanced, as well as the material things and natural sciences. However, they have uttered one of the biggest lies by confining knowledge solely to these domains. They fail to recognise that the most valuable and beneficial knowledge is that which is found in the Book and the Sunnah, which serve as the foundation for all that is good in matters of faith, worldly life, and the Hereafter. The beneficial knowledge derived from the sciences associated with crafts (industries, skilled trades) and inventions enters into this matter; however, it is the foundation of sound religious knowledge that will guide the natural sciences and beneficial crafts towards truly advantageous outcomes. This knowledge will ensure that these fields are directed towards serving humanity and will help avert any potential for harmful recklessness.

And due to this, we assert that they have also lied from another perspective, as they failed to apply these sciences—of which they boast—toward beneficial guidance. Instead, they have employed them in ways that cause harm, devastation, and destruction. What should have been one of the greatest blessings has, due to their misuse, turned into one of the most significant afflictions and evils. It is widely acknowledged, without any doubt, that anything lacking the guidance of sound religion will inevitably deviate from its intended path, resulting in greater harm than benefit. While it is true that we are living in a time of material advancement, it is misleading to label this as progress in an unrestricted sense. This misconception leads one to believe that it signifies progress in all areas; in reality, it pertains solely to advancements in crafts (industries) and inventions, rather than improvements in virtuous conduct and religious matters.

Material advancement holds no true value if it discards the essential virtues that govern all aspects of life—those very principles that ensure integrity in our dealings. Without these virtues, integrity cannot exist, as is evident. Thus, what kind of progress is it that transforms individuals into ruthless beings, where oppression, destruction, colonisation of vulnerable nations, and the denial of their rights become the norm? Genuine progress, rooted in sound principles such as religion, justice, compassion, and the fulfillment of obligations—encouraging good and discouraging evil—is the kind of advancement that remains foreign to them. How can they grasp this concept when their hearts are consumed by anxiety, insatiable greed, pride, deceit, and other malevolent traits?

And they have indeed misrepresented the truth by asserting that they are the originators of modern beneficial sciences and specialised trades, claiming that Islamic legislation neither contributed to nor provided a foundation for these fields. This assertion is a grave misrepresentation and an act of arrogance, easily recognised by anyone with a basic understanding of the religion of Islam. How can this be true when Islam has established significant and beneficial principles that have guided individuals in their worldly matters, as well as in their religious practices? We have previously cited various texts from the Qur'an and the Sunnah that support this fundamental.

Indeed, if only it were acknowledged that the people of this era have gained from religious principles and teachings, which have enabled them to cultivate crafts (industries and skilled professions), innovate new inventions, and explore avenues of economic activity. However, this progress has occurred in a manner that is disconnected from submission to Allah and the divine religion prescribed by Him. Consequently, while it has yielded benefits in terms of worldly gains for individuals and has aided those who utilise it to support the faith and engage in good deeds, it has also resulted in harm. This disconnection has led its advocates towards savagery and barbarism, culminating in destruction, ruin, and unparalleled evils.

As previously stated, it has also inflicted damage by fostering vanity, deception, and arrogance among its supporters, leading to the subjugation of the vulnerable, oppression, infringement of rights, and various forms of wrongdoing. Had these worldly innovations been aligned with religion as their guiding principle, their benefits would have been significantly greater than what is currently observed; their detrimental effects and evils would have been mitigated, and they would have been founded on goodness and integrity. The results would have been positive, serving as a means of improvement in both religious and worldly matters. However, Allah has His own plans for His creations, governed by His Decree, which is based on Perfect Knowledge, Wisdom, and Justice.

One of The Greatest Causes of Misguidance Related to Worldly Sciences

The greatest evils of knowledge and inconsistencies occur as a result of acquainting oneself with the creation without its Creator, acquaintance with effects without the One who created those effects, acquaintance with causes without the one who created those causes and acquaintance with the paths without its sound goals. The deficiency in this type of acquaintance is numerous and its harm is great, for indeed many of the atheists and those deceived by them are skilled in the natural sciences, but they confine themselves to it and are blind regarding its association with its Creator and Causer.

And with regards to that which is placed in these natural sciences of wonders and secrets, they see themselves as those who know the wonders of the natural sciences - which none knows besides them - and the secrets which Allāh has placed in nature, so it gives them higher status over others and thus they become afflicted with vanity and self-deception. They confine themselves to it, consider it as the final outcome, the purpose and the goal, thus causing great deviation, deficiency in knowledge and intellect.

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

فلما جاءتهم رسلهم بالبينات فرحوا بما عندهم من العلم وحاق بهم ما كانوا به يستهزئون

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

Allāh said:

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

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

This is the greatest evil consequence of self-amazement and arrogance without exception, and the most perilous path through which many people become beguiled and deceived; therefore we ask Allāh to blessed us with sound knowledge that is supported by sound intellect, divine text and sound natural disposition - the beneficial knowledge which the servant knows in all its aspects, and the knowledge which links the subsidiary affairs to its (sound) fundamental principles, and its means, causes, effects and outcomes are ascribed to the One Who originated and created them.

It is the knowledge whose possessor does not disassociate the creation from its Creator- neither disassociates its effects from the One Who made them effective, nor disassociates the wisdom, the secrets and the amazing orderly systems in the creation from the One Who Created and Perfected them, organised them in perfect order and brought them into existence prior to their non-existence. This is the knowledge that bears the fruits of certainty and through which tranquility is obtained, and through which happiness and success is attained. It bears the fruits of beautiful manners and righteous deeds, beneficial to the religious and worldly affairs.

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

Mockery and Hindering Humankind From The Path of Allah

One of the indicators of those who deviate from true religion and sound reasoning is their self-deception, driven by misguided opinions and flawed intellects. They often ridicule the wisdom of the most distinguished individuals, including the Prophets, their followers, and those who guide others. This behaviour reveals their arrogance, characterised by excessive refusal to accept undeniable truths. They deliberately deny the merits of those who preceded them by rejecting the truth. Furthermore, they obstruct the servants of Allah from adhering to the religion and path prescribed by Him, misrepresenting the realities conveyed by the Messengers.

And they say:, "This is an ancient intellect (or mind); an outdated opinion, the tales of the ancients", as the Messengers were opposed by their enemies with these filthy and nefarious statements. Indeed, many of the children and the youth who neither possess insight nor mature intellects have been deceived by them. Do they not know that the intellect can neither be complete nor purified except by divine revelation and the Qur'an, and cannot be beneficial intellect until it is nourished with the guidance and certainty which the Messenger conveyed?!

Allāh said:

إن في ذلك لآيات لأولي النهى

Verily, in this are proofs and signs for men of understanding. [Taa Haa 54]

لآيات لأولي الألباب

There are indeed signs for men of understanding. [Aal Imran. 190]

They are individuals of decent intellect, possessing well-guided perspectives and refined conduct. Is it possible to find intellects that approach the unparalleled and flawless intellect of the Prophet, peace and blessings of Allah be upon him? Without his intellect, other minds and viewpoints cannot achieve true illumination. The excellence of intellect is determined by the extent to which they draw from his wisdom, adhere to his judgments, and follow his error-free guidance. Thus, they enrich themselves with the light, direction, and the ideal path he provides.

Allāh said:

والنجم إذا هوى ما ضل صاحبكم وما غوى وما ينطق عن الهوى إن هو إلا وحي يوحى

By the star when it goes down, (or vanishes). Your companion (Muhammad) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only Inspiration that is inspired. [Al-Najm 1-4]

This is a description of the Prophet, (emphasising) his perfect knowledge and guidance, as well as the righteous path that directs followers toward an ideal course and safeguards them from mistakes in both his words and actions. And due to this, it becomes evident that any divergence from his guidance, his righteous path, and the direction toward that ideal course equates to misguidance, deviation, folly, and ruin. Indeed, the current circumstances serve as the most compelling evidence of this truth.

Has anyone attained even the smallest measure of goodness—both internally and externally—and reaped the significant benefits that arise from it, except through him and his teachings? Has anyone found true guidance without adhering to his commands and avoiding what he has prohibited? In matters of both religion and worldly affairs, has anything been established in a pure and uncorrupted manner, except by following the principles he has imparted and emulating him in both the core and peripheral aspects of the faith, as well as its pathways and objectives? There is no goodness, guidance, mercy, righteousness, or improvement of both external actions and internal states that he has not directed humanity towards, along with the proper etiquette associated with them, and there is no wrongdoing that he has not cautioned against. Allah said:

اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. [Al-Maa'idah. 3]

One aspect of its perfection is that it guides individuals towards the most just and upright path in matters of belief, behaviour, and actions. Through this guidance, beliefs, behaviours, and actions are refined, free from any shortcomings. Additionally, its perfection lies in its unwavering uprightness and its adaptability to all times and places, effectively addressing both social and personal problems. Furthermore, it encompasses concrete intellectual truths and experiences that are genuinely observed, ensuring their protection and preservation.

Another aspect of its perfection is that it has clarified and elucidated the correct stance amidst the diverse opinions and conflicting statements that people may hold. It differentiates between what is righteous and what is corrupt, what is just and what is unjust, as well as what constitutes truth versus falsehood. Additionally, its perfection is evident in the way it enhances intellect, illuminates perspectives, and provides guidance that rectifies both religious and worldly matters. Every form of goodness, whether hidden or visible, related to religion and worldly affairs, stems from its beneficial outcomes. This serves as a completed favour to the believers and brings forth various forms of goodness for all of creation.

All praise and gratitude are due to Allāh, who has blessed His servants through it, making it a source of guidance and mercy for their well-being in this life and the Hereafter.

The End