

23

**THE ISLAMIC PRINCIPLES**

---

\_\_\_\_\_

٢٥٥

***THE ISLAMIC  
PRINCIPLES***

**PRESENTED BY  
AL-BALAGH FOUNDATION**

---

---

*Title: The Islamic Principles*

*Publisher: Al-Balagh Foundation*

*Second Edition: 1415 A.H. / 1994 A.D.*

*No. of Copies: 14,000*

*Distributed free of charge seeking Allah's pleasure*

*P.O. Box 1977/19395, Tehran, I.R. of Iran*

## CONTENTS

<b>Publisher's Word</b> .....	9
<b>The Islamic Message</b> .....	11
<i>A. The Definition of Islam</i> .....	11
<i>Elements of Islam</i> .....	12
<b>1- Doctrine</b> .....	13
<i>A. The Belief in the Oneness of Allah</i> .....	14
1. <i>The Belief in the Oneness of Allah in Himself</i> .....	14
2. <i>The Belief in the Oneness of Allah in His Attributes</i> ....	15
3. <i>The Belief in the Oneness of Allah in His Actions</i> .....	17
4. <i>The Belief in the Oneness of Allah in Worship</i> .....	17
<i>Divine Justice</i> .....	19
<i>Manifestations of Allah's Justice</i> .....	20
<i>B. The Belief in Prophethood</i> .....	23
<i>C. The Belief in the Hereafter</i> .....	27
<b>2. Social Laws and Obligations</b> .....	33
1. <i>The Mubah (permitted)</i> .....	34
2. <i>The Mustahab (recommended)</i> .....	35
3. <i>The Makruh (undesirable)</i> .....	36
4. <i>The Haram (prohibited)</i> .....	37

---

<b>5. The Wajib (Obligatory)</b> .....	38
<b>Major Haram Acts in Islam</b> .....	40
<b>Ijtihad</b> .....	45
<b>Necessity of Ijtihad</b> .....	46
<b>Taqlid</b> .....	47
<b>Qualifications of the Marja'</b> .....	48
<b>Cleanliness</b> .....	48
<b>Worship and the Obligatories</b> .....	50
<b>A. Prayer</b> .....	52
<b>B. Fasting</b> .....	54
<b>C. Hajj (pilgrimage)</b> .....	55
<b>D. Zakat (poor-rate)</b> .....	56
<b>E. Khums (one-fifth of one's property given to the Islamic Treasury)</b> .....	57
<b>F. Recommended Types of Worship</b> .....	58
<b>G. Enjoining Good and Forbidding Evil</b> .....	59
<b>H. Jihad (holy struggle)</b> .....	59
<b>3- Morals and Inviting to Good</b> .....	63
<b>How does Islam Handle the Body?</b> .....	65
<b>Characteristics of Islamic Message</b> .....	73
1. Perpetuality .....	73
2. Duties which are Easy, Simple and within Man's Ability .....	77
3. Humanity .....	79

4. <i>Rationality and Respect for Intellect</i> .....	80
5. <i>Reality and Symmetry</i> .....	81
6. <i>Paying Heed to the Goal</i> .....	81
7. <i>Temperateness and Balance between this Life and     the Hereafter</i> .....	82
<b>Islamic Systems</b> .....	87
<b>1. Political System</b> .....	87
<i>Duties of the Islamic State</i> .....	89
<i>Principles of the Political System in Islam</i> .....	90
<i>Imamate in Islam</i> .....	92
<i>Leadership of Muslims in Present Time</i> .....	93
<b>2. Economic System</b> .....	94
<i>How Wealth is Distributed in Islam</i> .....	95
<i>Problems of Poverty and its Solution in Islam</i> .....	96
1. <i>Insufficient Production</i> .....	97
2. <i>Poor Consumption Habits</i> .....	98
3. <i>Weak Distribution System</i> .....	99
<b>3. Social System</b> .....	101
<i>Family</i> .....	103
<b>4. Judicial System</b> .....	109
<i>Principles of Judiciary in Islam</i> .....	110
<b>Endnotes</b> .....	111

\_\_\_\_\_



**In the Name of Allah, the Beneficent, the Merciful**

In our contemporary world, man is burdened with afflictions and troubles; fettered with difficulties and problems. Therefore, he is in a constant search for a solution to come out of the tortuous whirlpool in which he lives.

The old, and urban and materialistic thoughts, theories and beliefs could no longer ease his pains and sufferings, though they confer upon him different doctrines from the east and west while proclaiming them as bearers of absolute truth and knowledge. All these failed because of their being deviated from the path of Allah, the Almighty and His legislation which He chose for His servants.

Indeed, the Most High has created man and made him the successor of this land and established him through its abundant wealth. He made him the master of nature, with its beauty and richness, and all the great treasures surrounding him. Allah, the Almighty bestowed him with all blessings and left him not alone to wander about; knowing not where he goes nor understanding how to behave towards what Allah has granted him nor knowing how to deal with the existence around him.

Surely Allah, the Almighty created man, empowered him and chose for him the best and easy way to achieve happiness in this life and the hereafter. He is Omniscient of what

---

He created and is Benign and Cognizant of His servants.

Allah did not send prophets and messengers save as mercy for the beings. Thus, all prophets and the messengers (peace be upon them all) such as Adam, Noah, Abraham, Moses, Jesus till the Seal of the prophets and the messengers Muhammad (s.a.w.), followed each other in succession in order to guide us to the right path.

Indeed, among the hopeful signs of today is the return of most people of the world to the worship of Allah and His religion. Millions of truth-seekers search eagerly to get familiar with Islam and its principles, therefore Al-Balagh Foundation has endeavored to prepare this book to introduce our dear readers to the true religion of Allah through a brief description of the great Islamic principles, including its doctrines, Islamic behaviour and way of life. We enjoin our readers to read this book attentively and to continue their search for Islamic knowledge till they reach the right way which guarantees their redemption by beseeching Allah, the Almighty Surely He is the Guardian of successfulness: the Guide for the straight path and the most Merciful of the merciful ones.

*The Publisher*

## **THE ISLAMIC MESSAGE**

### **THE DEFINITION OF ISLAM:**

Before delving into the Islamic message, we will first refer to the meaning in Arabic, which is submission, yielding and obedience. In other words it is following the orders, both positive and negative, and its prohibitions without objection.

Allah, the Glorified, named the message Islam and He sent Prophet Muhammad (s.a.w.) to carry and preach to all mankind, because it is the method of submission, and voluntary yielding to the will of Allah, the Glorified.

***Muslim:*** The Muslim is he who bears the two witnesses (*witness that there is no god but Allāh, and that Muhammad is the Messenger of Allāh*).

Faith is higher in religious orders than Islam. Faith is belief and action. The faithful is the one in whose belief, is rooted in a deep conviction and certitude towards his Creator in obeying and worship and who sets the course of his life, behaviour and thought based on Islam.

---

## ELEMENTS OF ISLAM

Islam is composed of three key elements which are:

- 1. Doctrine ('aqidah).**
- 2. Obligations and Social Systems (legislation).**
- 3. Morals and inviting to good.**

The divine law is defined as “a divine belief from which a complete order of life emanates”. Accordingly, Islam is defined as “*the faith which was revealed by Allah to Muhammad (s.a.w.) to tackle all aspects of life*”.

## **DOCTRINE**

It is the whole body of ideas and concepts relating to the explanation of origin of the universe and life and all related precepts and "thoughts".

Concepts concerning the creation of the universe, i.e. the belief in Allah, the belief that there is an end to the universe, the belief in the Prophets, and the Messengers of Allah, the belief in the hereafter, and other off-shoot like the belief in the angels, fate, etc. constitute what is called the "divine doctrine".

Islamic doctrine is built on basic pillars, from which many branches diverge. The main pillars are:

- 1- The Belief in the Oneness of Allah.***
- 2- The Belief in Prophethood.***
- 3- The Belief in the Hereafter.***

Self-evidently, the belief in prophethood and the hereafter is separably connected to the belief in Allah, the Glorified. Whoever believes in the existence of Allah, believes, consequently in prophethood, the hereafter and

---

the punishment of the disbelievers.

Let us explain each of these three basic pillars.

#### **A- THE BELIEF IN THE ONENESS OF ALLAH**

The belief in Allah as the Creator of the great universe is the base of Islam, and the criterion of thought, education, behaviour and action of the Muslim. On this foundation, all the details of the doctrine, nature and life's philosophy, etc. are built upon.

Belief in Allah, in Islam, is based on logical evidence. Islam disapproves of imitation. In this respect, Imam Ali bin Abi-Talib (a.s.) is quoted to have said:

***“The first step of religion is to accept, understand and realize Him (Allah) a perfection of understanding lies in conviction and the true way of conviction is to sincerely believe that there is no god but He.”<sup>(1)</sup>***

Islamic doctrine is rooted in the pure belief in the Oneness of Allah, the Glorified, and that there is no one but Him, no one like Him, or opposite Him, etc. Allah is, also, above human qualities as these are characteristic of mortals. Allah is the Absolute, the Independent, and the Sufficient.

Believing in the Oneness of Allah, can according to Islamic doctrine, be understood in four distinct points:

##### **1. The Belief in the Oneness of Allah in Himself:**

Allah, the Glorified, is One, Unique in Himself, no one of His creatures is like Him.

***“...nothing like a likeness of Him; and He is the Hearing, the Seeing”.***

*Holy Qur'an (42:11)*

***“...and there is none like Him”***

*Holy Qur'an (112:4)*

It is a fact dictated by sound intellect and scientific reasoning. It is logically accepted that the self of the cause is different from the effect. The self of the carpenter is different from the chair. The self of the painter differs from that of the picture, and so the self of the Creator is quite different from that of the creatures.

It is worth mentioning that the human intellect can only perceive that which has an image which man invokes in his own mind. Allah, the Glorified, is far from being reducible to this, and that is why the mind cannot fathom His essence. How can man perceive the essence of the Divine self while he is unable to discover the truth about the material of the universe, though he can see and feel it and can describe it and know its effects. He, still, cannot know its essence, even if he can break it down into its component elements.

How could he perceive the essence of the Great Creator, while the Qur'an presents this fact:

***“...yet they dispute concerning Allah, and He is mighty in process”.***

*Holy Qur'an (13:13)*

## ***2. The Belief in the Oneness of Allah in His Attributes:***

He alone has the glorious attributes. He has complete

absoluteness, in knowledge, power, will, wisdom, independence, etc. He is above all faults, and so no one is like Him in His attributes. It is logical that the attributes follow the self, and so the qualities of the sun are different from that of the dust. Likewise, Allah's attributes are different from that of the creatures. This is the meaning of Allah's saying:

***“And Allah's are the best names, therefore call on Him thereby,...”.***

*Holy Qur'an (7:180)*

***“Praise be to Allah, the Beneficent, the Merciful...”.***

*Holy Qur'an (1:2)*

It clarifies that He, alone, possesses the praised attributes.

This is the meaning of Allah's saying:

***“Glory be to your Lord, the Lord of Honour, above what they describe”.***

*Holy Qur'an (37 180)*

That means that Allah is above any fault the polytheists attribute to Him. The belief in the Oneness of Allah in His attributes cannot be comprehended except after stating the attributes which are truly Allah's. They are called “the attributes of perfection”, like having power, knowledge, will, choice, life, eternity, perpetuity, and wisdom, etc. This entails denying whatever attributes that are not His. like that of imperfection and fault, like the need for time and space, doing evil, incarnation, movement, having members like hands and legs, etc. These are called “the attributes of greatness” or “the negative attributes.”



### ***3. The Belief in the Oneness of Allah in His Actions:***

It is axiomatic that actions are expressions of the self and the attributes. As the hand can by no means act like the mind, due to the natural difference between them both in essence and attributes, and as the wind cannot act like electrical current, so no one can act like Allah, the Glorified. The inventions of man are merely a process of making good use of the natural laws set by Allah. It is done through the mind which is granted to man by Allah. Man's role is confined to arranging the particulars according to natural laws.

Allah alone can create, provide man's provision, raise up from death, cause to die and resurrect. He can do whatever He wills, for He is the Lord Who can do everything.

None can, other than Allah, affect the creation. None can repeal Allah's will, or do what He does.

### ***4- The Belief in the Oneness of Allah in Worship:***

True belief in the Oneness of Allah is incomplete without worshipping Allah faithfully. He is the Creator, and the Owner of His creatures. He grants them His grace. He is, for such considerations, entitled to be worshipped. All the divine messages called man to submit and yield to Allah alone.

The Most Exalted says:

***"Surely I am Allah, there is no god but I, therefore worship Me and keep up prayer for My remembrance".***

*Holy Qur'an (20.14)*

---

He taught man to say:

***“You alone we worship and You alone we ask for help”.***

*Holy Qur'an (1.5)*

Worship is the gratitude shown to the source of grace and blessing, and acknowledgement of His favour, and performance of the duties ordained by Allah. Simultaneously, it leaves its perfecting impact on the human spirit, by guiding the instinct of religiosity buried in the depths of the human soul to the right direction. Thus man does not go astray, or wind up in thrall of tyrants.

Being a slave to Allah propels man, really, to break the shackles of servitude to any party save Allah. The feeling of freedom and dignity intensifies in man. Moreover, being a slave to Allah means turning one's face to Him, the source of grace and beauty and right. The soul yearns for such attributes, and seeks to attain perfection and progresses towards them. They become the sublimest objective and the highest ideal of man's thought and actions. The Muslim knows with certitude that his Creator owns the glorious attributes. He is the Just, Merciful, Wise, Oft-Returning to Mercy, Kind, Generous, Benefactor, Acknowledger of thanks, Coverer of his servants' sins, Truthful, etc

Man works to reflect the coloring of these attributes on his life, and to build human society and relations on the basis of these attributes. Consequently, he objectifies justice, love, mercy and grace...in his life.

The Prophet Muhammad (s.a.w.) drew the attention of the Muslims to this fact by saying: ***“Adopt the manners of Allah.”***

Islamic rites of worship have, moreover, educational and reformatory effects on the life of the individual and the group.

### **DIVINE JUSTICE**

***“Allah bears witness that there is no god but Him – (and so do) the angels, and possessors of knowledge – upholding justice; there is no god but Him, the All-mighty, the All-wise”.***

*Holy Qur'an (3:18)*

***“Surely Allah bids to justice and benevolence and giving to relatives;...”.***

*Holy Qur'an (16:90)*

***“...and your Lord shall not wrong anyone”.***

*Holy Qur'an (18:49)*

Another attribute of Allah, the Glorified, is justice. He does not do injustice to anyone, nor does He deny anything beneficial to His servants. Surely, inequity is something bad and an expression of faultiness. Only the weak and needy do injustice to others, seek control over them, or make them a means to their purposes. Sometimes the oppressor is not aware that such a deed is ugly and unfair. Allah, the Glorified, is contrarily Powerful, Independent and All-knowing, He does not resort to injustice because He does not need to, nor is he unaware of it. He is the Just Who created, on the basis of justice and right, the heavens and the

---

earth and life existing on it.

Allah, the Most High says:

**"...and your Lord shall not wrong anyone".**

*Holy Qur'an (18:49)*

**"...and We wronged them not but they wronged themselves".**

*Holy Qur'an (16:118)*

He does not do injustice, nor does He order it, nor does He approve of it. He does not like the oppressors. He is Just and does not do what is ugly nor does He disallow anything beneficial to His creatures. He does not coerce man to do something then punishes him for it, nor does He order man to do something above his ability. He does not leave people without rewarding or punishing them, after He had ordained duties and obligations.

When something is verified to be of great benefit to man in Allah's wisdom, He ordains it. That is why He sent the prophets and revealed the religion to save people and guide them to the right path.

***Manifestation of Allah's Justice.***

Allah's justice is manifested in everything for example:

***1. Creation:***

He does not do injustice to anyone in respect to His creation. Through justice and right does He create everything. Allah's justice is seen in the order of man's body. He creates him in a way that makes him live on earth, and rants him

hearing, sight, emotions, mind, and the ability to move and walk.

**2. *Destiny:***

Allah causes death, provision, events that befall man and everything else on the basis of justice. Allah compensates people for the pains they suffer in this life, as willed by Him, by granting them grace weighing more than the pains. He does that for the benefit of His servants even though they may not realize it.

**3. *Obligations and Laws:***

Divine obligations and laws are distinguished by being just. Allah, the Just, does not impose any duty on His servants that is above their abilities. Allah, the Glorified, says:

***“Allah does not charge a soul but according to its ability;...”***

*Holy Qur'an (2:286)*

Then, all the obligations are within man's capability. Allah never punishes anyone for something he cannot do or give up. The sick, are, on this basis, exempted from fasting. Whoever has no access to water, or fears physical harm if he performs his ablution, with water, or his time is short, can replace water with dust and perform *tayammum* (quasi-ablution with dust). There are a number of similar examples. The prominent manifestations of divine justice are the call to social equality, administration of justice between people, in every sphere of life, and fighting the oppressors, for injustice is haram (prohibited).

***“Surely Allah bids to justice, benevolence and giving to rela-***

---

*tives;...”.*

*Holy Qur'an (16:90)*

**4. Freedom of Choice:**

Allah imparts to man the ability to choose. Man can freely choose for himself. He can do good by helping the poor, respecting parents, offering prayers, and discharging justice. On the other hand, he can do evil like harming others, killing, drinking wine, stealing, backbiting and so on. Allah never forces anyone to do anything. For, if He did so, man would by no means deserve rewards or punishment. Being free to choose, man is rewarded or punished in proportion to his good or evil deeds. Those who are evil are punished, and those who do good are rewarded. The Most High says:

***“And We have shown him the two ways (of good and evil)”.***

*Holy Qur'an (90:10)*

Allah, the Almighty says concerning this point:

***“Surely We have shown him the way: he may be thankful or unthankful”.***

*Holy Qur'an (76:3)*

**5. Punishment and Reward in the Hereafter:**

The good and upright one gets what he deserves from Allah's grace, and the evil-doer is punished according to his bad deeds. Should this principle be abolished, then the doer of good and the evil-doer become equal. And this is injustice which Allah is most certainly above:

***“...and that every soul may be rewarded for what it has earned***

***and they shall not be wronged”.***

*Holy Qur'an (45:22)*

***6. Everyone is responsible for his own deeds.***

Allah never punishes anyone for something someone else has done, except when he is the one who induces the other to do it. In such case he is viewed an accomplice in doing the foul deed. The Most High says:

***“...and no bearer of burden shall bear the burden of another...”.***

*Holy Qur'an (6:164)*

**B. BELIEF IN PROPHETHOOD**

The second pillar of the Islamic doctrine is the belief in prophethood and divine revelation, represented in the call for reform and the great cultural value. The Holy Qur'an emphasizes this point:

***“Say: We believe in Allah and (in) that which has been sent down to us, and (in) that which was sent down to Ibrahim (Abraham) and Ismail (Ishmael) and Ishaq (Isaac) and Yaqoub (Jacob) and the tribes, and (in) that which was given to Musa (Moses) and Isa (Jesus), and (in) that which was given to the prophets from their Lord. We make no distinction between any of them, and to Him do we submit”.***

*Holy Qur'an (2:136)*

The Prophets are human beings ordained by Allah to carry the divine message and reform mankind, due to their psychological and intellectual perfection and their righteous

---

behaviour. The Most High says:

***“Allah chooses messengers from among the angels and from among the people; surely Allah is Hearing, Seeing”.***

*Holy Qur’an (22:75)*

All the Prophets called man to the worship of Allah. From Him they carried the messages to the people. They called to the good and reform and the best of morals. They challenged injustice, corruption and the tyrants. They brought the good news of Allah’s rewards and forewarned of His punishment. Consequently, the messages of all the Prophets converges at the belief in Allah, divine revelation, prophethood, the hereafter, and its reward and punishment.

The Islamic doctrine is leaned on the belief of the prophethood of Muhammad (s.a.w.), supported by the miracles, among them is the everlasting miracle of the Qur’an which no one could bring the like of it; in addition to numerous miracles happened during the time of the Messenger (s.a.w.).

The belief of the prophethood of Muhammad (s.a.w.) means that all previous messages are being abolished and their followers are on wrong path, thus the Holy Qur’an says:

***“Surely the (true) religion with Allah is Islam...”.***

*Holy Qur’an (3:19)*

***“And whoever chooses a religion other than Islam (submission to Allah), it shall not be accepted from him, and in the hereafter he***



***shall be of the losers.”***

*Holy Qur'an (3:85)*

The Islamic message, being complete and perfect, is able to solve all the problems of human being and which is preserved by Allah against any deviation or forging.

Indeed, Musa (Moses) and Isa (Jesus), peace be upon them both, gave good news about the coming of Muhammad (s.a.w.). His name and attributes were mentioned in the Torah and the Evangel. The Jews eagerly awaited the coming of a prophet promised by Allah to reform the land and preach Allah's messages, and that prophet will be among them. But when he (i.e. the Prophet Muhammad (s.a.w.)) was sent among the Arabs, they disbelieved and denied him as the Christians did, though they were informed by Jesus (a.s.) and the Bible of his coming.

Allah, the Almighty, says:

***“Those who follow the Apostle–Prophet the Ummi (one who neither reads nor writes), whom they find ordained for them in the Torah and the Gospel, (who) enjoins them good and forbids them evil, and makes lawful for them all good things and prohibits for them the foul; and removes from them their burden and the fetters (spiritual and social) which were upon them; so (as for) those who believe in him, honour him, help him and follow the light which has been sent down with him, these it is that are the successful.”***

*Holy Qur'an (7:157)*

***“And when Jesus, son of Mary said: O Children of Israel! Surely***

---

***I am the apostle of Allah to you, verifying that which was (revealed) before me of the Torah, and giving the good tidings of an Apostle who will come after me, whose name is Ahmad but when he came to them with clear arguments they said: This is clear magic”.***

*Holy Qur’an (61:6)*

In spite of the deviations and forgings which happened to Old and New Testaments, the following are some passages from the New testament proclaiming the coming of the Prophet Muhammad (s.a.w.) and confirming his prophethood.

***“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”***

*John (15 26–27)*

***“These things have I spoken unto you, that ye should not be offended.”***

*John (16:1)*

Jesus Christ (a.s.) said:

***“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.”***

*John (16 12–14)*

Thus, Negus, the Christian king of Abyssinia responded to the call of truth, accepting the prophethood of Muhammad (s.a.w.) after Ja'far bin Abi Talib, the chief of Muslims emigrants to Abyssinia spoke with him. After Ja'far recited some verses from the chapter of Maryam, the king addressed all those who were present in that meeting, including Christian priests and said:

*“Surely this (Qur’an) and what Jesus came with are from one niche”.<sup>(2)</sup>*

### **C. BELIEF IN THE HEREAFTER**

The belief in the hereafter and life after death is the third pillar of Islamic doctrine. The life of this world is only a stage in man's journey. The deeds of this life are not disconnected from their fruits in the hereafter.

The Qur'an has many verses which mention the Day of Judgement, the hereafter, and the reward of Allah and His punishment.

Islamic doctrine, relating to the hereafter, is composed of the following principles:

1. Man is flesh and soul. Death is the separation of the soul from the flesh. The body is only a container of the soul which is embodied in it in this life.
2. The materialistic world, with its earth, sun, moon, stars, humankind, animals, plants, etc., is edging towards complete destruction. No one and nothing will survive except Allah, the Glorified.

---

3. Allah will raise the dead from their graves as He created them, for the first time.

4. An individual's deeds, the good and the bad, are recorded, and nothing will be forgotten. Actions will be reckoned with justly and precisely. Both the doers of good and evil-doers will be rewarded or punished accordingly. There is paradise and hell. There is an eternal life after death, while this life is only a temporary stage.

Scientific and physical studies confirm that there is an inevitable end to the material universe. According to experimental science, the earth, sun, moon and our universe will end in a natural destructive catastrophe, as is repeated and vividly described in the Qur'an.

It is worth mentioning some scientific proofs related to the end of the universe and life on this earth.

Isaac Newton had proved that "*The universe is moving towards disintegration. It is coming near a point when the temperature of all its parts will be equal...*"<sup>30</sup>

The astronomers say that the sun will, on the basis of this law, lose its heat and become bigger in size. It will be colder and expand. The moon will be influenced by its gravity and so it will be swallowed. As a result, it will disintegrate. The same end will then, befall the sun, and earth. The system of the universe will change, as referred to by the Qur'an.

Other studies confirm that the duration of this universe is limited, and it will self-destruct. It is also confirmed that

the soul is indeed eternal and does not vanish upon death, but only leaves the body. Physicians have succeeded in preserving live cells after their being separated from the body. Their natural functions continued after oxygen and the needed nourishment were provided and the waste matters were withdrawn. Some of the cells of the body stay alive for a certain period of time after the death of the human being. In this case, they have a totally vegetable life so much so that it resembles a vegetable cell.

These facts demonstrate that the spirit is something other than the body and its biological functions. It is for this reason that life lingers in the body after the spirit has gone out.

The followers of Islam believe that:

1. Death is a process in which the spirit leaves the body. It remains eternally in another world.
2. After death, human beings pass through a middle stage called “the world of isthmus”, before the Day of Resurrection and Reckoning:

***“...and behind them is a barrier till the day they will be raised”.***

*Holy Qur'an (23:100)*

Then Allah, the Glorified, makes the spirits return to their bodies, and people are gathered to be reckoned with by Allah. Every one will see that every deed he performed in his life was recorded. Every one will be given what he deserves.

Allah, the Most High, says:

---

**“...says he: Who will give life to the bones when they are rotten? Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation”.**

*Holy Qur'an (36:78-79)*

**“...therein We have written down what you were doing”.**

*Holy Qur'an (45:29)*

**“When the two (two angels who write everything a human being does) receivers take account (of man's deeds), one sitting on the right, the other on the left”.**

*Holy Qur'an (50:17)*

**“And when the books (of the deeds of mankind) are spread. And when the heaven is expunged. And when the Hell is set ablaze. And when the Garden is brought near (for the righteous)”.**

*Holy Qur'an (81:10-13)*

Any action, on the part of man or any other creature, leaves, as scientific studies have proved, a sort of vibration that remains permanent in the universe.

Scientists made good use of this fact and took pictures of a vacant place, where a car had been parked one hour earlier. The pictures showed traces of the car clearly.

More surprisingly, by studying the quality of the colour of the car, the car's temperature was determined, and so was its speed.<sup>(4)</sup>

Such scientific evidences make clearer the facts mentioned in the Qur'an:

**“This is Our book that speaks against you with truth; therein We have written down what you were doing”.**

*Holy Qur'an (45:29)*

And so man, while drudging along in this world, moves inexorably towards the hereafter.

We can summarize the Islamic doctrine in these words:

***“It is the belief in Allah, His books, apostles, angels, the Last Day and submission to Allah’s will.”***

\_\_\_\_\_



## 2. SOCIAL LAWS AND OBLIGATIONS

Should we track man's daily conduct and his activities and attitudes, we will find it most difficult to count them. Everyday man produces hundreds of quotes and does hundreds of deeds. Within himself countless thoughts and feelings flow. He can, for instance, eat, drink, sleep, get married, steal, commit adultery, kill, cheat, tell lies, offer prayers, worship, monopolize, be kind to vagrants and orphans, laugh, become desperate, be optimistic, produce medicines, make tools for torture, believe in Allah, think, discover sciences and uncover knowledge, etc.

It is a list of both evil and good deeds. They are not equal in respect to their benefit and harm to the individual who does them, and the society which absorbs their effects.

Islam regards human activities, which are actions, sayings, ideas and feelings with due attention. Islam puts these activities into a variety of categories, and so every activity is precisely weighed and described in respect to its nature and impact on man himself. Islam does so to show the path before man, and put forward a criterion by which man val-

---

ues his activities, guides them, and steers himself clear from evil and crime.

Man is also urged to mobilize his energies in the domain of good and constructive works and preserve them from being dissipated and lost. These energies imparted to man by his Creator are not to become tools of destruction and sources of calamities and torture to man. The ultimate goal, is thus, attaining Allah's pleasure.

On the basis of these considerations and goals, man's deeds fall into five categories, where every activity is valued according to its positive or negative effects on man and his varied relationships.

These categories, as stated by the ulama', are:-

- 1. *Ibahah* (permission) (n.) – *Mubah* (permitted) (adj.)**
- 2. *Istihbab* (recommendation) (n.) – *Mustahab* (recommended) (adj.)**
- 3. *Karaha* (detested) (n.) – *Makruh* (undesirable) (adj.).**
- 4. *Hurmah* (prohibition) (n.) – *Muharam* (prohibited) (adj.)**
- 5. *Wujub* (obligation) (n.) – *Wajib* (obligatory) (adj.)**

**1. *The Mubah* (permitted):**

It is any act that the able-bodied and sane Muslim who has attained puberty, can freely do or leave aside. Doing it or leaving it is not urged. The Muslim is not asked or reckoned with in respect to what he does or neglects to do within the sphere of the permitted actions or attitudes.

Permitted acts are innumerable. The Muslim is, for

example, completely free to choose the work that best suits him. He is free to ponder and research over nature and life, to decide the suitable system to administer social and public offices and associations, to determine the food, clothing and residence he likes...on condition that he does not trespass the limits and exceptions set by Islam.

The sphere of the *mubah* is the widest in respect to the daily social behaviour and relationships, for all acts are, as a rule, permitted, according to the most well-known religious judgement: Everything is permitted that is not harmful.

## **2. The *Mustahab* (recommended)**

It is any act that the Muslim is urged to do, whereby he is viewed a performer of the good and so deserves divine reward and Allah's pleasure. But no punishment is set for any one who leaves it or considers it easy, because, if done, its fruits will be to his benefit, and if left or ignored no harm will result from it.

In the life of the individual and the group, *mustahab* acts are numerous. Greeting others, paying visits to friends and neighbours, giving alms, being tidy and elegant, and many rites like *dua'* (supplication), night prayers (superogatory), fasting during the holy months of *Rajab* and *Sha'ban*, reciting the Qur'an, are but a few examples of recommended acts.

The recommended deeds in Islam uplift man to a lofty spiritual position and making him do the maximum possible

---

acts of good in his life on earth to obtain Allah's pleasure in the hereafter.

The Muslim does the recommended deeds out of a sublime moral motivation, without the slightest feelings of fear or coercion. He is propelled by love and longing to walk on the path leading to perfection and continuous enrichment in this life.

### **3. The *Makruh* (undesirable):**

It is every act the Muslim, who is obliged to do the rites of worship, is urged to abandon, though not absolutely or firmly. The one who abandons it is considered good and concerned with social welfare. However, Islam does not set a punishment for the Muslim who does it, because it is not considered so *haram*. Islam stops short of making it *haram* and only urges the Muslim to abandon it, as it is likely to lead to harm or corruption.

This law is very effective in blocking the ways ending in the commission of *haram* acts.

The exhortation to abandon the *makruh* is the second factor, following the urging to accomplish the *mustahab*, that supports the key laws of *wajib* and *hurma* in uplifting man spiritually to attain higher, sublime, spiritual stages so that he can ward off harm and danger in human life. Examples of *makruh* are: urinating in stagnant water, sleeping till after sunrise, eating –by those who are unclean as a result of coitus – without performing ablutions or rinsing the mouth

with water or sniffing water, and making large-scale advertisements to sell something, etc.

#### ***4. The Haram (prohibited):***

It is any act that Islam prohibits the religiously responsible Muslim, to abandon and not on any accounts, perform it, and sets a punishment for the transgressors, while praising and rewarding the one who totally foregoes it. It is a procedure Islam takes to check the deviation that man may be led to due to perversion and the wrong expression of man's motives, desires and tendencies.

This law constitutes the pre-emptive step towards chaos and corruption. It nips dangers and crimes in the bud. Doing the *haram* distances the human soul from nearness to Allah and blocks the process of sublimity. As *haram* action contains deep psychological, bodily, spiritual and social risk, Islam regards it as off-limits to man. Moreover, it sets a punishment, both legal and social, for the transgressor, in addition to the severe punishment in store for him in the hereafter.

Islam does not leave the matter unexplained. The Qur'an makes it clear that the goal of forbidding certain acts is not disturbing man, depriving him, or making him deal dispiritedly with life. To the contrary, Islam aims at something else, as mentioned in the following verse:

***“Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and***

---

***rebellion without justice, and that you associate with Allah for which He has sent down no authority, and that you say against Allah what you know not”.***

*Holy Qur'an (7:33:)*

***“Those who follow the Apostle–Prophet, the Ummi (one who neither reads nor writes), whom they find written down with them in the Torah and the Evangel, (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honour him and help him, and follow the light which has been sent down with him, these it is that are the successful”.***

*Holy Qur'an (7:57)*

Examples of *haram* acts are premeditated killing, usury, drinking wine, taking other people's property by force, disseminating harmful ideas and distributing morally reprehensible books and publications, and so on.

##### ***5. The Wajib (obligatory):***

It is any act that Islam makes obligatory on the religiously responsible Muslim in a decisive and final way and which, under no circumstances, can he ignore. Islam sets punishment for whoever leaves it intentionally, and rewards for whoever performs it perfectly prayer, fasting, *zakat* (poor–rate), *khums* (a tax of one's fifth of superfluous property given to the Islamic treasury every year), *jihad*, ruling

justly, being kind to parents, enjoining good and forbidding evil, fighting oppression and tyranny, loving the Prophet (s.a.w.) and his Household (a.s.), being truthful, obeying the orders of the Islamic state that rules by the Qur'an, are among the unavoidably obligatory duties in Islam.

Such duties and obligations were not ordained except for the welfare of mankind, preserving life, order, and safeguarding humankind's security in this world and the hereafter.

Should we try to examine the laws of the obligations in Islam, study them analytically, trace their results and practical consequences in life, we would see that they effectively conduce to balance life, preserve the order of human nature, and nurture a systematic relationship between man and his Creator on one hand and man and society on the other.

The philosophy of the obligations in Islam is based on making the *wajib* a quantity in an equation whose other quantity is right and reward or punishment. What is *wajib* is ordained to deepen the feeling of responsibility on the part of the Muslim, emphasize the relation between right and duty, narrow the circle of egoism and to foster human conscience which opens one's eyes to the concepts of justice and equity. Man realizes, through these duties and obligations, that every human being has the right to live, and duties to perform without which social life and the ties with Allah, the Glorified, cannot be balanced.

---

The secret behind the *wajib* and divine obligations in Islam, should we try to know, lies in the fact that man, when performing such duties, adds to the chain of good, a new link which makes it more effective as it expands man's best tendencies in the depths of him, and produces a good fruit through interaction between the human self and the surrounding environment. Such results can be regarded as a criterion by which man's intentions are measured, and be the basis for his reward or punishment.

If the original law is amended by any accidental cause then the new law possesses the same legitimacy the original one had. It is an indivisible religious obligation that the responsible Muslim has to perform, or be given the choice of performing or leaving it according to the nature of the law

If fasting, for instance, is obligatory under normal circumstances, it is *haram* for the sick to fast. Then fasting is, in this case, legitimately *haram* in a decisive way. If the sick person fasts, his action is not legitimate and *haram* and ensues some consequences set and explained by Islam.

### **MAJOR HARAM ACTS IN ISLAM**

If we study the forbidden things in Islam deeply and in detail, we will find that proscribing them is a step taken by Islam to protect humanity from perverse conduct and keep it away from dangers and evils.

Through these injunctions Islam protects man's psyche, body and soul within the individual sphere, and it safeguards



other human relations and community life, within society from the risks of subversion, perversion and decadence.

Ideologically, Islam makes unbelief and distrust in Allah *haram*. Also, attributing injustice, incarnation, and the like, to Allah is *haram*.

Islam also makes *haram* superstition, charlatanism, narrow-mindedness, blind imitation and anything that enslaves the mind or checks its natural inquisitive activity, which functions so that man can secure a good understanding of life and existence. The relationship between man and Allah remains severely strong, as it is the source of human conduct and orientation, and it is the stimulus that moves it on the right path.

With regard to man's self, Islam makes *haram* anything that may lead to pollute man's inner life, kill his conscience and moral intuition, and that which may change his life to total misery and helplessness, and his conduct to an animalistic one devoid of any human signs. Thus Islam makes malevolence, hatred, despondence, mistrust, etc. *haram*, in order to uplift the human soul to the highest level of perfection and cleanliness, and to protect and purify it from unhealthy traits and crookedness of conscience.

With respect to man's body, Islam makes *haram* all the activities, practices and actions that detrimental to health. So wine-drinking, adultery, eating the flesh of swines, dogs and many other animals; the strangled animals, that which die because they have fallen from a high place, carrion, and

---

blood...are *haram*.

When Islam protects man's psyche and his body on the one hand, it pays due attention to protect the community from crime and harmful practices in the domains of sociology, politics, economy, the judiciary, education and so on.

Accordingly, Islam makes *haram*, oppression, usury, monopoly, cheating, theft, telling lies, backbiting, false witness, cursing, bribery, homicide, gambling, teaching and spreading harmful ideologies and ideas like those made popular through pornographic literature, films and pictures..

By so doing, Islam secures the health of both the individual and the society.

The *fuqaha'* (jurisprudents) have stated a number of *haram* things which they called "carnal sins", which constitute the most grave and dangerous evils that plague man and his environs.

A good look at these sins, and a deep pondering over them in the light of social experience, scientific research and sound thinking, illustrates to what degree they are dangerous to both the life of the individual and the stability of the society, and so helps one to understand the wisdom behind making these deeds *haram* in Islam.

It is of a great benefit to cite these prohibited things, which Islam warns Muslims not to commit, as painfully severe punishment is in store for them should they commit

them, for, if committed, they may endanger life and society's stability.

The following are the main *haram* things:

1. Polytheism.
2. Desperation about one's fate and the idea that Allah will never have mercy on oneself.
3. The belief that Allah will never punish oneself.
4. Undutifulness towards one's parents.
5. Homicide.
6. Falsely accusing a married woman of committing adultery.
7. Taking away the orphan's possessions and money unjustly.
8. Fleeing the battlefield of *jihad*.
9. Usury.
10. Adultery.
11. Sodomy.
12. Witchcraft.
13. Perjury.
14. Bearing false witness.
15. Concealing testimony (about something one knows and can help establishing justice by giving it).
16. Drinking wine.
17. Breaking pledges.
18. Cutting off relations with one's near of kin.
19. Emigration from the Muslim homeland to a place where one's faith becomes at risk.
20. Theft.
21. Telling lies about Allah, His Apostle, Imams and common people.
22. Cannibalism.
23. Drinking blood.
24. Eating swine-flesh.
25. Eating animals that are slaughtered without mentioning the name of Allah on them.
26. Ill-gotten money like that taken by selling wine, or gained from prostitution, dancing, money gained through bribery, and the salaries given by the oppressive regimes when one cooperates with them to prop up injustice and implement their corrupt schemes.
27. Giving short measure and weight.
28. Supporting the oppressors.
29. Pride.
30. Extravagance.
31. Squandering money.

---

32. Fighting the faithful and callers to Islam. 33. Working as dancers and musicians. 34. Backbiting. 35. False accusation. 36. Cursing the faithful and insulting and humiliating them. 37. Talebearing. 38. Pimping. 39. Cheating. 40. Sanctimoniousness. 41. Hypocrisy. 42. Neglecting one's sins and transgressions ..

Apart from these forbidden actions there are a lot more which result in corruption, harm and the ruination of life.

*Haram* acts are the plague and the greatest danger threatening the life of both the individual and society. Only by steering clear of it, humankind can not protect and preserve themselves except by avoiding and non-practicing them.

Medical, social and psychological studies have recently uncovered the grave dangers caused by the *haram*. Unbelievable figures are being produced by research institutes, about the crimes, ailments, and anomalous phenomena and cases in the communities that have dropped the concepts of *halal* and *haram* from their behaviour. Such statistics show how urgent it is and necessary to set to work in saving the human race and finding a way out of the predicament in which they wallow, after discarding the divine values and yielding to the bestial way of life. They should return to the straight path of Allah, which is the proof of Allah's kindness, mercy and generosity.

## IJTIHAD

Every science, or branch of human knowledge, like medicine, physics, mathematics, botany, and grammar, needs scholars and specialists who study it, ascertain its laws and teach it, so that human beings make use of it. What laws we read in the schools' books were, in fact, discovered by the scholars and specialists who taught them.

Similarly, the science of fiqh (jurisprudence) – which deals with the Islamic laws and regulations needs specialists and scholars who study it deeply to discover the Islamic rules and regulations, and deduce them from the reliable sources (*Qur'an and the Sunnah* (practice) of the Prophet (s.a.w.), in a similar way that the devotees of medicine and botany discover the laws of these two sciences, through studying the human body and plant life.

The Qur'an and the *Sunnah* are the main sources from which the scholars deduce Islamic laws, regulations and precepts. These scholars are called, *Fuqaha'* or *Mujtahidin*.

The process of discovering and extracting the regulations from Qur'an and the *Sunnah* is called *Ijtihad*

*Ijtihad* is then “endeavouring to discover and deduce the Islamic laws and regulations from their sources”.

The *mujtahid* or *faqih* is a scholar able to discover extrapolate Islamic rules and codes from the Qur'an and the *Sunnah*.

So that the *ulama'* can attain the level of *ijtihad*, they

---

should study Arabic and fully understand it so that they can grasp the meanings of the Qur'an and the *Sunnah*. They should know Qur'anic exegesis so that they can deduce the laws from the Qur'anic verses. They have to be able to tell the true *Sunnah* from the fabrications inserted therein in order to depend on the true traditions and discard the falsified ones. As a prerequisite, to be able to know the dependable traditionists from the false, they should study their lives.

The falsifiers who endeavoured to distort Islam and told great lies and attributed them to the Prophet (s.a.w.) were numerous. There are innumerable traditions and narratives reported by some narrators which were found to be baseless and devoid of truth. The *ulama'* studied them and uncovered the fact that they were mere lies.

#### *Necessity of Ijtihad*

Human society is a developing entity. Human actions, relationships and activities are ever-increasing and ever-expanding. Many things are invented that were non-existent before. Banks, insurance companies, radio and television are new phenomena which are to be used correctly and in line with Islamic teachings. If there are no *fuqaha'*, how could codes and regulations concerning such institutions be derived at?

Consequently there must be *fuqaha'* who are *mujtahidin*

to examine every case as to whether it is *halal* or *haram*, on the basis of the Qur'an and the *Sunnah*. Suppose there is a fasting person who needs a medicine that is to be injected into his arm by a syringe. Who could decide whether this medicine renders his fast invalid or has no such effect? This kind of medication was unknown during the time of the Prophet (s.a.w.) and so there must be judgements that are given about it. The one who arrives at this judgement is the *faqih*. He is the specialist in Islamic law and he is the one who can tell whether the medicine invalidates fasting or not. He can give the decisive answer. He can say, for instance: "The patient can have this medicine through a hypodermic syringe."

#### ***Taqlid***

It is an obligation. Every Muslim should know the relevant details concerning duties like prayer, fasting, *hajj* (pilgrimage to Makkah), *zakat*, trade, marriage, divorce, etc. to comply with the laws. As it is axiomatically clear that all of us cannot study the Islamic laws as specialist, then we should perform our duties in accordance with the views of a *faqih*. The process of accepting the religious judgements and laws from the *faqih* so as to apply them in our lives is called *taqlid*.

*Taqlid* is, then "depending on the *faqih*'s religious rulings in performing one's religious duties". It goes without saying that *taqlid* is very necessary. It is known that the patient resorts to the physician because of his medical know-

---

ledge, and any one who likes to build a house should consult an engineer because of his knowledge in this domain. In the same way, we rely on the faqih, and ask of him whatever difficulty we face in Islamic fiqh.

***Qualifications of the Marja'***

The *'alim* who is able to issue religious edicts should have the following qualifications:

1. Attaining puberty. 2. Sanity. 3. Male. 4. Legitimacy of birth. 5. Faith and piety. 6. Attaining *ijtihad*. 7. Be living.<sup>(5)</sup>

**CLEANLINESS**

Allah, the Most High, says in the Qur'an:

***"...Allah desires not to make any uneasiness on you; but He desires to purify you and to complete His blessing upon you, so that you may be thankful".***

*Holy Qur'an (5.6)*

***"...thus Allah loves the repentants, and loves those who cleanse themselves".***

*Holy Qur'an (2.222)*

And:

The Apostle of Allah (s.a.w.) is reported to have said:

***"How bad is the dirty servant of Allah".<sup>(6)</sup>***

And he is reported to have said also:

***"Allah surely abhors the dirty and dishevelled."***

Allah urges His servants to be clean and pure to fight the varying diseases and maladies, and preserve public health



on the individual and group levels. Added to this is the fact that being pure is a prerequisite to worship, like prayer, fasting, circumambulation *tawaf* around the Ka'ba and touching the Holy Qur'an.

Allah made it an obligation that Muslims should always be pure. Cleanliness is a sign of Islamic culture, which indicates the sublimeness of Islamic values, and its concern for human beings.

Purity of conscience and the self is not sufficient. The body, environment and climate should also be clean. It is a sign of the faithful that he is clean, tidy, living in a clean house and in a clean and pure society.

Purity can be summarized in the following points:

1. Greater ablution *ghusl* of *Al-Janabah* (the state of being impure because of having had sexual intercourse)<sup>(7)</sup>; of the monthly bleeding of women *haydh*; the bleeding of women after delivery *nifas*; some cases of the bleeding exceeding seven days *istihadhah*; the obligatory *ghusl* after touching a dead body<sup>(4)</sup>. All these are obligatory greater ablutions which must be done before fasting, praying, entering mosques, passing the hand on the pages of Qur'an and the names of Allah, and circumambulation [*tawaf*] around the Ka'ba as detailed in the books of fiqh.

2. Recommended greater ablutions like the *ghusl* of Friday, the night of the *Eid* (festival) and so on.

3. Ablution is obligatory for performing the prayer, cir-

---

cumambulation around the ka'ba, passing the hand over the verses of Qur'an (i.e. it is recommended for reciting Qur'an), etc.

4. If doing *ghusl* or *wudhu'* (ablution) are impossible, then one should perform dry ablution (*tayammum* with dust) One can do it as long as there is no way to use water.

5. Removing impurities from the body and garments is obligatory. Such impurities as blood, urine, excrement, wine, semen and the consequence of having handled a corpse, etc., can be removed with water. One can then perform the obligatory religious rites.

6. Islam urges Muslims to keep themselves, their clothes, homes, and environment clean.

7. In the same way, Islam calls Muslims to keep away from infectious diseases and those who are plagued with them. Such laws help man to be healthy, pure, and develop an elevated state and character.

## **WORSHIPS AND THE OBLIGATORIES**

The Apostle of Allah is reported to have said:

“Islam is built on five pillars: the witness that there is no god but Allah, the witness that Muhammad is the Messenger of Allah, performing prayers, giving the poor-rate *zakat*, fasting during the holy month of *Ramadhan*, and performing *hajj* (pilgrimage) by whoever is able to do so.”<sup>(9)</sup>

As Islam is based on faith in Allah and His angels, Books, messengers and the Last Day, and that Allah is the Creator and Provider of the human beings' needs, it is clear that man is indebted to Allah. His gratefulness should find its expression in worship. It is an actual expression of the relationship between Allah and man, for man is but a weakling before his Creator and he is only a servant to Him in this life and the hereafter:

***"...surely we belong to Allah and to Him we shall return".***

*Holy Qur'an (2:156)*

Through worship, man can willingly express his servitude to Allah. He is a tiny part of this world which is subject totally to the will of Allah. It is tied to its Creator and moves according to a wisely planned and natural system. Humankind, among all the creatures, is endowed with the graces of reason, will and the ability to choose. To guide man to the right path, Allah has provided a special method and system (religion) for him.

Religion sets man's life and conduct both individually and socially, in order. His relationship with Allah is similarly arranged. It is like a mechanical engineer who gives an order, and provides instructions as to how to maintain, run and make use of the engine he has produced so that it can be used for the benefit of man in the most efficient way. Allah, the Creator of man and life knows what makes man happy and contented:

***"Does He not know whom He created? And He is the Benign, the***

**Cognizant”.**

*Holy Qur'an (67: 14)*

It is for this reason that worship was ordained. The following is a concise look at worship in Islam:

**A. Prayer:**

It is a pillar that of Islam, and the most important of all Islamic rites. Every sane Muslim attaining puberty, is obliged to perform prayers five times a day. The number of their *rak'as* (cycles) is 17. They are the prayers of dawn two *rak'as* (two cycles), noon four *rak'as*, afternoon four *rak'as*, evening three *rak'as*, and night four *rak'as*.

Apart from these daily obligatory prayers, there are recommended ones like the night prayer, the supererogatory prayers of dawn, noon, afternoon, evening and night. Other obligatory prayers are the Friday prayers, two *Eid* prayers, prayer of special signs, prayer for the dead, and the prayer of tawaf in *hajj* at Makkah.

Prayer is the pillar of religion and the most prominent manifestation of faith:

***“...keep up the prayer (properly); surely the prayer is a timed ordinance for the believers”.***

*Holy Qur'an (4: 103)*

***“...there is no god but I, therefore worship Me and keep up prayer for My remembrance”.***

*Holy Qur'an (20: 14)*

***“Successful indeed are the believers, who are humble in their***

**prayers”.**

*Holy Qur'an (23:1-2)*

In addition to its role as a means of establishing a relationship with Allah, it has a deep psychological, moral and reformatory impacts on man. In it, man turns himself towards Allah, the Most Glorified, seeking His forgiveness, praying on behalf of His faithful worshippers. In it, the faithful's body and clothes are pure. It is performed in the mosques, and so social relationships among the members of the community are strengthened, and mutual affection and peace are spread.

The essence of the prayer is, as it is well-known, centered around surrendering to Allah alone. This fact is manifested through bending *ruku'* and prostration *sujud* and the existent, ever-continuing feeling of Allah's greatness and of the Day of Reckoning. As a result the faithful becomes imbued with the feeling of submission and modesty. His soul is purified from conceit, pride and aggressiveness. The Qur'an explains the goals of prayer and emphasizes them in the following verse:

***“...surely prayer keeps up (one) away from indecency and evil,...”.***

*Holy Qur'an (29:45)*

The Prophet (s.a.w.) likens prayer to a brook which cleanses man from impurities when he said:

***“Will you be pleased if there is a stream outside your houses? You wash yourselves with its water five times a day, so that no dirt***

---

*remains on your body'. Those who were present replied: 'Yes'. "They are the five daily prayers", the Prophet (s.a.w.) explained.<sup>(10)</sup>*

In Islam the worth of the ritual prayer is evaluated by its impact of reform and perfection on man's conscience, conduct and its scope. Imam al-Sadiq (a.s.) is reported to have said:

*"There is no good in a prayer that does not exhort the one who performs it to do good."*

#### ***B. Fasting:***

It is mentioned in several verses of the Qur'an:

*"O you who believe, fasting is prescribed for you as it was prescribed for those that were before you,..."*

*Holy Qur'an (2:183)*

*"...therefore whoever of you are present at the month, fast it; and whoever is sick or on a journey then (fast) the (same) number of other days,..."*

*Holy Qur'an (2:185)*

Fasting is abstaining from taking food, drink, having sexual relations and other things during one whole month every year, from the dawn till sunset with the intention of pleasing Allah, the Exalted

Fasting has numerous positive results on man. It uplifts man's soul, refines his behaviour, steels his will, keeps his body healthy, checks his rising, bestial, evil propensities, promotes inclinations of identification and sympathy with

the destitute and the hungry and the feeling of equity with others who also fast during the same period.

The Apostle of Allah (s.a.w.) used to place much value on the holy month of *Ramadhan*. He is reported to have said:

***“When the month of Ramadhan sets in, every captive is set free, and every needy one is given what he asks”.***<sup>(1)</sup>

And he used to advise his followers:

***“Whoever of you refines his behaviour, Allah helps him to cross the path leading to paradise while others’ feet slip on it.”***<sup>(2)</sup>

And he is reported to have said:

***“What good does fasting do to one if one does not check one’s tongue, hearing, sight, and sense.”***<sup>(3)</sup>

### ***C. Hajj (pilgrimage):***

The Most High says:

***“...it is the duty of mankind towards Allah to make the pilgrimage to the House, whoever can afford the way there. And whoever disbelieves, Allah is Self-Sufficient and above any need of the beings”.***

*Holy Qur’an (3.97)*

*Hajj* is a collection of rites, actions and sayings, done during a certain period of time and in a certain place. They converge at a point to be manifested as an act of worship and a refining act that conduces to build the Muslims’ personalities, reform them, rectify their movement towards

---

Allah and make this movement direct and constructive.

As any other rites, it has its moral, social and political impacts on man. It is a public congregation in which Muslims worship, ask Allah's forgiveness, repent and mention Allah, and as a result souls are purified from sins and transgressions, and hearts are brought closely together, opinions and viewpoints are exchanged, doctrinal and ideological arguments are thrashed out, and political positions closer to unanimity are arrived at.

The Holy Qur'an explains *hajj*'s human goals, in additions to its spiritual aims, when mentioning Allah's order to His Apostle Ibrahim (a.s.) to construct the Ka'ba:

***"And proclaim among people the pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path. That they may witness advantages for them and mention the name of Allah during stated days over what He has provide them of the beast of cattle. Then eat thereof and feed the distressed poor".***

*Holy Qur'an (22:27-28)*

All Islamic rites have a social impact and they are fruitful morally.

***D. Zakat (poor-rate):***

Allah, the Exalted says in the Qur'an:

***"And keep up prayer and pay zakat (poor-rate) and obey the Apostle, so that mercy may be shown to you".***

*Holy Qur'an (24.56)*

***"Take alms out of their property, you would cleanse them and***



***purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing***".

*Holy Qur'an (9:103)*

*Zakat* is a tax taken from the well-off and given to the needy for the benefit of all people. In order to tackle the problems of poverty, social and economic backwardness, and preserve the group's interests. Psychologically, *zakat* sweeps envy, malice, and hatred out of the hearts of the well-off and the destitute, demolishes the natural barriers and makes social equality a reality among people. It challenges, moreover, the trends of greed, egoism, and money-worship, for it is done willingly and voluntarily. In Islam, *zakat* is valued as a mean of cleaning the soul and conscience and rectifying morals. *Zakat* literally means "***purification***" and "***growth***".

***E. Khums*** (one-fifth of one's property given to the Islamic treasury).

The Most High says:

***"And know that whatever booty you take (in war), a fifth of it is for Allah and for the Messenger and for the near of kin..."***

*Holy Qur'an (8:41)*

It is another tax, apart from *zakat*, which is 20% levied against the following:

- 1- War booty.
- 2- What remains from one's yearly income after satisfying all one's needs.

---

3- Minerals.

4- Sea's treasures uncovered by divers.

5- Price of the land bought by a *thimmi* (non-Muslim living in the Islamic society) from a Muslim. The *thimmi* has to pay one-fifth of the price to the Muslims' treasury.

6- *Halal* money mixed with *haram* money, on condition that there is a factor to determine the exact amounts of both of them. One-fifth of it is taken and spent after taking the permission of the Muslim ruler and in line with the Islamic rules.

7- Treasures which are found.

The Islamic authorities collect this tax and distribute it to those who deserve it, in the public interest so as to develop society and create an economically balanced condition.

***F. Recommended Types of Worship:***

These are like supplication, asking Allah's forgiveness, mentioning Allah, glorifying Him, praising Him, recitation of the Qur'an, and making vows to Allah. All these are forms of worship that tie man to his Creator, develop the concept of servitude to Allah alone, liberate him from the slavery of tyrants and pleasures, uplift him morally to the sublime levels of perfection and cleanse him of malice, egoism, conceit, pride and bad manners. Thus man edges his way towards his Creator through spiritual growth.

### **G. Enjoining Good and Forbidding Evil:**

Allah, the Glorified, says:

***“And from among you there should be a party, inviting to good and bidding what is right and forbidding what is wrong; and those surely are the successful”.***

*Holy Qur'an (3.104)*

Calling to the doing of good and reforming society is a prime social responsibility.

In Islam it is a duty to purify society from corruption and perversion, disseminate good and virtue and to apply Islamic principles in daily life.

Enjoining good and forbidding evil are two key duties. They both constitute an invincible line of defence for the Islamic society. They are an expression of the responsibility towards others that are taken up after discarding the cocoon of the self.

Imam al-Sadiq (a.s.) is reported to have said:

***“Whoever does not concern himself with the Muslims’ affairs is certainly not a Muslim”.***<sup>(14)</sup>

Individuals should carry this responsibility for the purpose of effecting change to the betterment of society. Should they fail, however, to do so, then they should act collectively as a unified group employing modern, suitable means to spread the Islamic call and effect social change.

### **H. Jihad**

Allah, the Exalted, says:

---

***“Go forth, light and heavy and struggle in Allah’s way with your possessions and yourselves;...”***

*Holy Qur’an (9:41)*

***“Call to the path of your Lord with wisdom and good exhortation, and dispute with them in the best manner...”***

*Holy Qur’an (16:125)*

Islam is the message of the intellect, science and logic. It employs rational arguments and addressing of the mind and conscience in conveying its views and doctrine to the people. The Qur’an confirms this fact. However, when tyrants suppress freedom, and the opportunists take control of the land, and block man’s access to the word of right and logic, there remains no alternative for Islam except to resort to force to demolish the barriers of oppression and aggression in protection of the *mustadha’fin* and the oppressed worldwide.

This fact is plainly explained by the Qur’an:

***“Certainly We sent Our Messengers with clear arguments, and sent down with them the Book and the balance that people may conduct themselves with equity and We have made the iron, wherein is great violence and advantages to people;...”***

*Holy Qur’an (57:25)*

The Qur’an underscores the fact that the Prophet (s.a.w.) addressed the people with divine principles and values, and entreated them with wisdom and goodly exhortation. If they turn down the Prophets’ offers, then there

remains the resort to force, in order to annihilate the roots of perversion and corruption.

No testimony to this fact is better than the life of the Prophet (s.a.w.). Throughout thirteen years in Makkah he called with wisdom and goodly exhortation only to be troubled and tormented by his enemies. His followers were killed and tortured. He kept his fortitude in the face of such calamities, and did not resort to force. He realized, however, that the leaders of Makkah could never be held at bay, and man could never be set free from their entanglement except by force. It was then that Allah gave His Apostle permission to wage *jihad* against the enemies of good and faith:

***“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them”.***

*Holy Qur'an (22:39)*

***“Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah...”***

*Holy Qur'an (22:40)*

The Prophet (s.a.w.) advised Imam Ali (a.s.) when he sent him to Yemen in the following words:

***“O Ali! Do not declare war on any person before inviting him to Islam. If Allah guides one person through you, it will be better for you than all that over which the sun has risen or set”.***<sup>(15)</sup>

\_\_\_\_\_

### 3- MORALS AND INVITING TO GOOD

The main target of the missions of the prophets and apostles, peace and the blessings of Allah be on them all, was to guide man towards good, improve his character, develop his personality, and rectify his behaviour and conscience.

So, morals were a key program in their missions and a primary signpost of their messages. Allah, the Most High, says:

***“And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good...”***

*Holy Qur'an (21:73)*

***“And from among you there should be a party, inviting to good and bidding what is right and forbidding what is wrong; and those surely are the successful”***.

*Holy Qur'an (3:103)*

The Prophet (s.a.w.) was the paradigm of morality and uprightness. The Qur'an described him in the following words:

***“And most surely you are upon a great ethical nature”***.

*Holy Qur'an (68:4)*

How exact and expressive the following saying of the

---

Prophet (s.a.w.) about the position of ethics in the Islamic message:

***“I was raised as an apostle to bring the best of morals”,<sup>(16)</sup>***

This same meaning is implied in this verse:

***“He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His signs and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error”.***

*Holy Qur’an (62:2)*

So the Prophet (s.a.w.) endeavoured incessantly to spread truthfulness, trustworthiness, love, mercy, justice, clemency, generosity, bravery and faithfulness. He, on the other hand, worked to roll back the repugnant and evil elements in the characters of men that led to telling lies, cheating, treachery, backbiting, slandering, hypocrisy, sanctimoniousness, misery, malevolence, indiscretion, anger...as they are some of the reasons behind the breakdown of societies and the unhappiness of man. The Prophet commented on this point by saying:

***“Whoever’s manners get worse, it will be as if he tortured himself”,<sup>(17)</sup>***

The Prophet (s.a.w.) exhorted people to do good, and warned them not to do evil:

***“The one who does good is better than good itself, and the one who does evil is worse than evil itself”,<sup>(18)</sup>***

And he is reported to have said:

***“Spread good and you will be known as good and do good and***



*you will be recognized as a lover of good”.*<sup>(19)</sup>

And he is reported to have said:

***“People are all the family of Allah: The nearest to Allah among them is the kindest to his family.”***<sup>(20)</sup>

A man asked the Prophet (s.a.w.): ***“Who of the people is nearest to Allah?”***

“The Prophet (s.a.w.) replied, ***“He is the one who is the most helpful to them”.***<sup>(21)</sup>

In Islam, morals are deemed the primary foundation in forming the family, state and society. Morals are the bond that ties the law, politics, economy...etc. together. Like water in the cells of the plants, so are morals in the Islamic life. Morals breathe life, growth, blossoming and beauty into it.

### **HOW DOES ISLAM HANDLE THE BODY?**

***“And said his fellow, while he conversing with him: ‘Do you disbelieve in Him Who created you of dust, then of a sperm-drop, and then fashioned you as a man?’”***

*Holy Qur’an (18:37)*

***“...He brought you forth from the earth and settled you therein...”***

*Holy Qur’an (11:61)*

***“He made therein mountains above its surface, and He blessed therein and made therein its food, in four days (periods): alike for the seekers.”***

*Holy Qur’an (41:10)*

---

***“He it is Who made the earth smooth for you, so walk in the paths thereof and eat of His provision. And to Him will be the return (after death).”***

*Holy Qur'an (67:15)*

***“O mankind! Eat of what is lawful and good in the earth...”***

*Holy Qur'an (2:168)*

***“...eat of the provision of your Lord and give thanks to Him...”***

*Holy Qur'an (34:15)*

***“Eat of the good things which We have provided you, and transgress not in respect to them, lest My wrath comes upon you...”***

*Holy Qur'an (20:81)*

***“O children of Adam! Take your adornment at every mosque (time of worship), and eat and drink, but be not prodigal. Surely He does not love the prodigals.”***

*Holy Qur'an (7:31)*

***“Say: Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good provisions? Say: These are for those who believe, during the life of this world purely (their) on the Resurrection Day. So, We expound Our signs for people who know.”***

*Holy Qur'an (7:32)*

***“And certainly We sent messengers (to mankind) before you, and We gave them wives and offspring...”***

*Holy Qur'an (13:38)*

***“And of His signs is this: He created for you mates from yourselves that you might find rest in them...”***

*Holy Qur'an (30:21)*

***“O children of Adam! We have indeed sent down to you a garment to cover your private parts,...”***

*Holy Qur'an (7:26)*

***“And of His signs is your sleeping by night and (by) day and your seeking of His grace...”***

*Holy Qur'an (30:23)*

These wonderful Qur'anic verses mentioned above reveal a number of interesting laws and concepts. Going through their meanings, connecting them together, unifying their implications, and inferring their ideological and legislative goals, we reach the following facts:

A. Man, because of his physical structure and nature, is a part of the natural world: The earth being the origin of his creation, he is its son and its most advanced living being, in respect to his structure and different physical organs:

***“...Do you disbelieve in Him Who created you of dust...”***

*Holy Qur'an (18:37)*

***“...He brought you forth from the earth...”***

*Holy Qur'an (11:61)*

B. This body which has been created of the earth, cannot by its nature, do without the provisions of the earth such as food, drink, clothes and dwelling, etc.:

***“We did not give them bodies that would not eat food...”***

*Holy Qur'an (21:8)*

C. There is a complete coordination between man and nature. Whatever is needed by man to sustain him is plenti-

---

ful and increasing available in the world of nature:

***“...and blessed it (the earth) and measured therein its sustenance in four days, alike for the seekers.”***

*Holy Qur'an (41:10)*

***“He it is Who made the earth smooth for you...”***

*Holy Qur'an (67:15)*

So, in the expanse of the earth there are provisions for all creatures in general, and for mankind in particular—paved and prepared for everybody:

***“...alike for the seekers.”***

*Holy Qur'an (41:10)*

***“...and measured therein its sustenance...”***

*Holy Qur'an (41:10)*

Here, in the order of creation, the equation of existence is proportionally equal between the human needs and the quantity of provision offered in nature, in perfect harmony to its balance and accuracy:

***“Surely! We have created everything by measure.”***

*Holy Qur'an (54:49)*

D Whatever amenities are there on this earth are lawful, good and permitted to all mankind, without discrimination or prejudice, since Allah's wisdom and justice ordain that every being should be provided with His requirements and shares allotted to him in life:

***“O mankind! Eat of what is lawful and good in the earth...”***

*Holy Qur'an (2:168)*

E. Man, as an individual, has been created as a biological unit with complete organs and potentialities. Man is an independent world by himself, practicing his natural relations according to this creative fact connecting him to nature from every angle. So, he has to perform his personal activity and continue his efforts in harmony with his surroundings:

*“...so walk in the paths thereof...”*

*Holy Qur'an (67:15)*

He moves here and there on the earth, interacts with nature and its energies and wealths, so as to build a connecting bridge between his body and the provisions of the earth. These natural elements take their positions inside his body, playing the role of a human energy presenting humane offerings and human efforts, different from their free and natural existence outside. Thus these offerings appear in the shapes of thought, worship, arts and other different works, such as husbandry, life reformation, multiplication of species, etc.

In this way man interacts, through his physical nature, with nature itself to change its stagnant materialistic energies into a human powers that flow with good ideas and vitality, and fill the world with values and means for culture and civilization.

F. As man requires nourishments in order to live, he is also in need of other requirements which participate in keeping life going on, such as matrimonial relations, clothes, comfort, sleep, etc., which are regarded as the basic

---

necessities of life, and hence to satisfy them is part of the human creation system, ordained by Allah.

Islam, as a religion, is keen on preserving life, and responds to the needs of creation. Through its teachings and laws it covers all these needs of the human nature, and organizes them:

***“And of His signs is that: He created for you mates from yourselves that you may find rest in them..”***

*Holy Qur’an (30:21)*

***“O children of Adam! We have indeed sent down to you a garment to cover your private parts...”***

*Holy Qur’an (7:26)*

***“And of His signs is your sleeping by night and by day...”***

*Holy Qur’an (30:23)*

In this way Islam understood man’s physical requirements, legislated rules and regulations, decided on values sufficient for him, and arranged its laws and concepts revolving around three axes, each depending on the other:

1. Providing the body with its different physical needs, such as: food, drink, dwelling and clothes.
2. Preserving and protecting the human body against whatever endangers its existence.
3. Employing physical powers in their natural channels defined for them.

**CHARACTERISTICS OF  
ISLAMIC MESSAGE**

---

\_\_\_\_\_



## CHARACTERISTICS OF ISLAMIC MESSAGE

The following are the main characteristics of the Islamic Message:

### 1. PERPETUITY:

Islam's perpetuity is manifested in its spread across the centuries and the world as long as there are human beings on the earth.

Describing this point, Allah, the Glorified, says:

*"Say: 'What thing is greatest in testimony?' Say: 'Allah is witness between me and you, and this Qur'an which has been revealed to me to warn you therewith, and whomever it may reach'..."*

*Holy Qur'an (6:19)*

*"And We have not sent you but as a mercy to the worlds".*

*Holy Qur'an (21:107)*

*"And We have not sent you but to all the people..."*

*Holy Qur'an (34:28)*

Islam, by force of reason, should be perpetual. for it is the seal of the divine laws: and the consummation of the messages and the expression of Allah's mercy and kindness to His servants.

---

Man, throughout his life, in every phase of history, cannot make do without religion. He is always in dire need of a religion that guides him and a faith that saves him from ignorance, the oppression of tyrants and the perversion of regimes based on whims and lusts.

Allah, the Exalted, so willed that Islam is the religion which keeps abreast of mankind throughout the ages and accommodates new developments and consequent growth in the life of this world.

Imam al-Sadiq (a.s.) had depicted the ongoing nature of the Islamic message in these words:

***“The Qur’an is certainly alive and does not die. It moves as the night and the day, and as the sun and moon. Its teachings should be obeyed by the last man on earth as it had been obeyed by the first one”,<sup>(22)</sup>***

Imam Muhammad al-Baqir (a.s.) describes this attribute of Islam in the following words:

***“The Qur’an is certainly alive and will not die. The verses of it are certainly alive and will not die. If the verses that were revealed to the people died due to their death, the Qur’an would have died. The verses are alive and valid for the living people”,<sup>(23)</sup>***

The secret behind the continuing relevance of the Islamic message could be summarized in the following points:

**A. Broadness and Generality:** A key factor that helps the message to remain perpetual is the broadness and generality

in its doctrine, laws, systems, views, faith and notions of what is civilized...Islam is an all-encompassing general message. It tackles the questions of doctrine, worship, ethics, and varied laws which organize the affairs of the family, rule, politics, international relations, finance, economics, war, peace, land-owning and improvement, in addition to the questions relating to ideology, culture and education. Individual activities are also set in order by Islam. So there are laws concerning purification, man's clothes, food, drink, maintaining health, etc.

This point is emphasized by Imam Ja'far al-Sadiq (a.s.):

***"Never is there anything without a law concerning it or a known Sunnah".<sup>(24)</sup>***

On this truth, the *fuqaha'* stated their well-known postulate:

***"Never is there an occurrence without there being a divine judgment on it".***

In this book, we have explained concisely some aspects of these rites, regulations and sublime social teachings.

No lofty testimonies to the grandeur of Islam and its breadth of vision are better than the Qur'an and the solutions it brought to man's problems, the Prophetic practice in which explanations of Qur'anic laws are found and the books of fiqh and exegesis which contain thousands of laws and principles.

Another unmistakable proof is the great culture founded by Islam, and the state, community, education, science and

---

knowledge it brought forth and which were the prime sources of modern scientific progress and civilization.

In Madinah, the Prophet (s.a.w.) built the Islamic state, Islamic community and culture which spread to the four directions. The Prophet (s.a.w.) was merely a man who conveyed the faith and way of worship to the people. He was a leader and a statesman.

Human life with respect to man's needs is of two types:

**1. *The immutable aspect*** which covers the constant human needs related to the instinct, human nature and human physical development. Examples of this are the need for food, drink, marriage, medical attention, knowledge, security, etc.

**2. *The fluctuating aspect*** of human needs which is represented in the means and ways that man can employ to respond to his ever-existent needs and to satisfy them.

Methods of producing food and clothing, means of transportation, housing and obtaining medical cures, ways of gaining knowledge, techniques of defence, preserving security and methods of managing and directing political, social and economic activities...all of these are in expansive flux and becoming more complicated day by day, as life advances and is enriched through knowledge, experiences and human discoveries.

Islam's way of tackling these dual needs was that it established the bases and general laws to manage the constant

aspect of human needs as they are actually a stable reality in man. As for the aspects of life constantly changing Islam made it open-ended, but it moves in conformity with the basic and firm concepts that determine the path for man. Any development in this respect finds its general lawful basis, with no strings attached, except in its conformity with *shari'ah* concepts, its key principles and the public interests.

Islam, then, kept open the door of growth in human life, as long as human interests are secured.

***B. Ijtihad:*** One of the main factors that makes the *shari'ah* accommodating of any development and progress in human life and which grants the *shari'ah* perpetuity is *ijtihad*, which, as earlier defined, means deduction of judgements, laws, concepts and ideas from the Qur'an and the Prophetic *Sunnah*. It is naturally clear that any occurrence or novelty may not have a specific and known judgement, and so the judgement must be deduced from the general bases, principles and concepts. In this way, Islamic thought and laws expand. Not one question concerning the individual or the whole community, remains unanswered. The sources of all answers are the Qur'an and Prophetic practice.

## **2. DUTIES WHICH ARE EASY, SIMPLE AND WITHIN MAN'S ABILITY:**

The second characteristic of the Islamic message is that

---

its duties and laws are simple, easy and within man's ability. There is never a duty or an obligation that is beyond man's forbearance. Fasting, prayer, purification, *hajj*, *zakat*, *jihad* in the way of Allah, enjoining good and forbidding evil, expenditure on one's wife, children and parents...are all within man's ability.

Allah, the Exalted, says:

***"Allah does not charge a soul but according to its ability:..."***

*Holy Qur'an (2:286)*

***"And Allah does not charge a soul but to the extent which He has granted it; Allah brings about ease after difficulty"***

*Holy Qur'an (65:7)*

The infirm, weak old man who cannot fast is exempted from doing so. Whoever is unable to pray normally due to a sickness or any other obstacle, can perform his prayers while he sits on the ground. If he cannot sit he should, then, lie down and perform his prayers. The Muslim who may incur upon himself harm by doing his ablution (with water), has to perform *tayammum* (dry ablution). So in Islam, anyone who cannot do a certain duty is exempted from doing it.

In explanation of this fact, Allah the Glorified, says:

***"Allah desires not to make any uneasiness on you; but He desires to purify you and to complete His blessing upon you, so that you may be thankful"***

*Holy Qur'an (5:6)*

***"...but whoever is compelled, not lusting nor transgressing shall have no sin upon him..."***

*Holy Qur'an (2:173)*

***“Allah wants to lighten your burden, for man was created weak”.***

*Holy Qur’an (4:28)*

The Prophet (s.a.w.) is quoted to have said:

***“In Islam, a Muslim should never harm anybody else, nor should he be harmed by anybody else”.***<sup>(25)</sup>

He also said:

***“My ummah was relieved of nine things: mistakes, forgetfulness, what they are forced to do, what they are ignorant of, what they cannot bear, what they do out of pressing necessity, envy, regarding certain things as bad omens, thinking ill of others unless they express their thoughts in words”.***<sup>(26)</sup>

### **3. HUMANITY:**

Islam is a message to all mankind. People are, in the view of Islam, of one origin. They are humanly on the same footing. Nobody is preferred to anybody else except through being upright and kind to others.

Nobody is exalted because of his colour, race, sex, wealth or power. Outstanding merit springs from faith and conduct.

The Qur’an declares this fact:

***“O people! surely We have created you of a male and a female and made you people and tribes that you may know one another; surely the most gracious one among you with Allah is he who is god-fearing;...”***

*Holy Qur’an (49:13)*

---

Allah addresses his Prophet in these words:

***“And We have not sent you but as a mercy to the worlds”.***

*Holy Qur'an (21:107)*

#### **4. RATIONALITY AND RESPECT FOR INTELLECT:**

Islam is a message that is based on logic and rationality.

The Qur'an thus explains the critical role of intellect:

***“And (as for) these examples, We set them forth for people and none understand them but the learned”.***

*Holy Qur'an (29:43)*

***“And thereby He brings forth for you crops, and olives, and palms and vines and of all the fruit. Surely in that is a sign for a people who reflect. And he has made the night and the day and the sun and the moon subservient to you; and the stars are subservient by His command. Surely in that are signs for a people who understand”.***

*Holy Qur'an (16:11–12)*

***“Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.”***

*Holy Qur'an (8:22)*

Islam rescued the mind from illusions and set it free from the shackles of stagnation, petrification and superstition. It could, thus, build the greatest intellectual civilization and culture ever to be witnessed by mankind.

It seeks to persuade the mind through employing judgement, proof and logical evidence. And so the Qur'an's argument is continuous and open. His call and urging to man to think and contemplate is repeated.



## **5. REALITY AND SYMMETRY:**

Islam is certainly a religion of action and a system of life. It was conveyed to guide humanity so that people march in its light, and build life and culture according to its teachings.

A message of such calibre, bearing the said goals, should be practical and free from narrow-mindedness and illogical views. It is harmonious with human nature as it keeps in view man's physical, mental and psychological disposition.

As a result, there is no discordance between man's nature and Islamic principles. All Islamic laws, ethics and worship converge in one channel leading to achieve one sublime target... mankind's amelioration.

Ethics are conducive to reforming man and making him committed to the law, while worship purifies his conscience, rectifies human society and uplifts man.

About this truth the Qur'an says:

*"...and if it had been from other than Allah, they would surely have found in it much discrepancy".*

*Holy Qur'an (4:82)*

## **6. PAYING HEED TO THE GOAL:**

The key target of the Islamic message is to build man and purify him from hypocrisy, self-righteousness, cheating, etc. So, Islam places great value on the intention, making it the motive of any action.

Intention is greatly valued in Islam as the Prophet

---

(s.a.w.) had said:

***“Actions are judged by intentions. Every one gets the reward of what he intends to do.”<sup>(27)</sup>***

Accordingly, Islam regards every deed unaccepted by Allah if it is mixed with sactimoniousness or hypocrisy and devoid of the pure intention of being done for the pleasure of Allah.

## **7. TEMPERATENESS AND BALANCE BETWEEN THIS LIFE AND THE HEREAFTER:**

Allah, the Glorified, says:

***“And seek by means of what Allah has given you the future abode and do not neglect your portions of this world and do good (to others) as Allah has done good to you...”***

*Holy Qur'an (28:77)*

***“Say: Who has prohibited the embellishment of Allah which He has brought forth for his servants and the good provision? Say: These are for those who believe in the life of this world, purely (theirs) on the resurrection day; thus do We make the signs clear for a people who know”***

*Holy Qur'an (7:32)*

***“...and whatever is with Allah is better and more lasting...”***

*Holy Qur'an (28.60)*

***“Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you,...”***

*Holy Qur'an (20 81)*

***“O children of Adam! attend to your embellishments at every***

***time of prayer and eat and drink and be not extravagant; surely He does not love the extravagant”.***

*Holy Qur'an (7:31)*

***“O mankind, eat of what is lawful and good in the earth;...”.***

*Holy Qur'an (2:168)*

***“And one of His signs is that He created mates for you from yourselves that you may find rest in them and He put between you love and compassion;...”***

*Holy Qur'an (30:21)*

Islam strikes a balance between the two lives. Islam urges man to seek knowledge, produce, build, enjoy the pleasures of life, and care for his body, instincts, and moral urgings.

Islam makes maintaining the body an obligation. At the same time it endears marriage to man, and in certain cases it makes it obligatory.

Islam puts great stress on cleanliness, tidiness, beauty, sports, and maintaining health.

The Prophet (s.a.w.) is quoted to have said:

***“Your bodies have to be cared for”.***

And he said:

***“Allah is certainly beautiful and loves beauty. He likes to see the traces of His grace on His servant”.***<sup>(28)</sup>

And he said:

***“Teach your sons archery and swimming”.***<sup>(29)</sup>

On the other hand, Islam calls man to be pious and keep up his worship, think of his hereafter and what is in store for him there.

---

Islam certainly, does not keep the two worlds disconnected. What deeds one does in this world have their results in the other world.

This truth is explained by the Prophet (s.a.w.):

***“Anyone who ignores his hereafter in favour of this world is not from us. Anyone who ignores this world in favour of the hereafter is not from us.”***<sup>79,30)</sup>

The sublime paradigm of temperateness and balance between the two worlds was the Prophet’s life. The Prophet (s.a.w.) was a preacher and a caller to Islam, the message that was revealed from Allah, a *mujahid* on the battlefield, a ruler, a gregarious man, a pious and committed worshipper, a head of a family and a man who used to take care of his own clothes and appearance. He was known to be perfumed and well-groomed.

The balance between the two worlds in Islam can be summed up as follows:

1. This world is regarded only as a bridge and an introduction to the hereafter.
2. Leading oneself for the hereafter by worshipping and not placing great value on worldly affairs.
3. Satisfying the body’s needs and enjoying worldly *halal* pleasures.
4. Temperateness in everything; in food, drink, love, hatred, expenditure, worship...etc. Islam warns against extravagance, prodigality and excessiveness in everything.

Islam disapproves of monasticism and living on the margin of life, while, simultaneously, it disapproves of insisting on running after worldly possessions so much so that man becomes a beast whose concern is merely instinct and lust.

\_\_\_\_\_

## ISLAMIC SYSTEMS

Next to spiritual concerns, Islam also places great emphasis on organizing life in all its aspects. The books of *fiqh* and detailed *fiqh* research delve into tackling finance, politics, economics, social affairs, war, peace, judiciary matters, etc.

Here we look at the main touchstones of the Islamic systems:

- 1- *Political System.*
- 2- *Economic System.*
- 3- *Social System.*
- 4- *Judiciary System.*

### 1- *Political System:*

Allah, the Exalted, says:

*"Allah commands you to deliver trusts back to their owner; and when you judge between people, that you judge with justice..."*

*Holy Qur'an (4: 58)*

The word *-siyasah-* in Arabic means "to manage affairs in the best way."

Politics is esteemed as a key pillar of religion and life, because its main task is to develop man and reform his life.

In the Islamic message (the Qur'an and Prophet's *sunnah*) we can find tens of texts with respect to

---

leadership, imamate, power and politics.

The Holy Prophet (s.a.w.) was the first to found the Islamic state in Medinah and wield political power. He was an Imam, a leader of the Muslims as well as being a Prophet and a preacher sent by Allah, the Glorified.

Politics in Islam means coordinating the affairs of the *ummah* and establishing power and political activity are a duty on all Muslims. Should some of them do it, the rest are exempted from it. But, however, political activity is not confined to a certain group or social class.

The Islamic state is that which is established on Islam and from which it takes its laws and legislation, the sources of which are the Qur'an and the *sunnah* of the Prophet (s.a.w.).

The state which is not set up on the bases of the Qur'an and the *sunnah* of the Prophet (s.a.w.), even though those who are at the helm of power are Muslims, is not an Islamic state.

Allah, the Glorified, says:

***"Surely Allah bids to justice, benevolence,..."***

*Holy Qur'an (16: 90)*

***"Allah commands you to deliver trusts back to their owners; and when you judge between people, that you judge with justice..."***

*Holy Qur'an (4:58)*

***"...and whoever judges not according to what Allah has***





---

the Islamic homeland should it be the target of an external onslaught, and preserving the sovereignty and interests of the Islamic state.

6. Establishing courts of law, appointing judges to mediate between people justly and to punish criminals, fight crime and restore rights to their owners.

Should Muslims establish their state on the basis of the Qur'an and Prophetic practice, they will undoubtedly live in the shades of security, economic prosperity, freedom and equality.

*Principles of the Political System in Islam*

The system of politics and rule in Islam is based on numerous principles of which we will confine ourselves to the following:

1. Consultation among Muslims. The Qur'an states this principle and disapproves of despotism and dictatorship: *"...and their rule is to take counsel among themselves..."*.

*Holy Qur'an (42:38)*

Thus, all the members of the *ummah* take part in managing the state's affairs and consult among themselves, to define what is proper and beneficial for them.

2. Right of criticism and reckoning: Every member of the *ummah* has the right to criticize and enter into dialogue with the government over any step it takes, by means of the media, giving direct advice to the officials, consultative assemblies, submitting petitions, memoranda and so on.

The Most High says:

*"And from among you there should be a party, inviting to good and bidding what is right and forbidding what is wrong; and those surely are the successful".*

*Holy Qur'an (3:104)*

3. Any qualified and competent Muslim, man or woman, has the right to take part in politics and managing of the state's affairs. The exceptions are the posts of the presidency and judiciary head, for a woman cannot be head of state or a judge in Islam.

4. Obeying the Muslims' leader is obligatory as long as he complies with Islamic laws and establishes justice among people:

*"...and obey the Messenger and those vested in authority among you..."*

*Holy Qur'an (4:59)*

Should he rule in contradiction with the Book of Allah and the *sunnah* of His Prophet and ignore right and justice; Muslims cannot obey him. They should, on the contrary, depose him and pledge their allegiance to someone else. The Apostle of Allah (s.a.w.) is quoted to have said:

*"Never obey anyone when your obedience to him is disobedience to the Creator".<sup>(32)</sup>*

The Commander of the faithful is reported to have said:

*"He is faithless who obeys a servant of Allah while*

*disobeying the Creator*"<sup>(33)</sup>

***Imamate in Islam***

Prophet Muhammad (s.a.w.) was, during his blessed life, the *Imam* and the head of the Muslims, in addition to being the Prophet and Messenger of Allah, the Most Glorified. After his death Muslims disagreed on how to appoint the next *Imam*:

1- A group of Muslims say that the community can elect someone from to be their leader. They say that is what is meant by the holy verse:

***"And their rule is to take counsel among themselves".***

*Holy Qur'an (42:38)*

2- The second group say that the Holy Prophet (s.a.w.) appointed the *Imam* who would succeed him. They quote the following verse to confirm their view:

***"Surely your guardian is only Allah and His Messenger and those who believe, keep up prayer and pay poor-rate (zakat) while they bow down."***

*Holy Qur'an (5:55)*

The commentators of the Holy Qur'an unanimously agree that this verse was revealed in relation to Imam Ali (a.s.) and that he was master of the Muslims. At the end of the Farewell *Hajj* (the last *Hajj* performed by Prophet Muhammad (s.a.w.) before his death), the Prophet (s.a.w.) raised the arm of Imam Ali (a.s.) in the presence of tens of thousands of Muslims and asked:

*"Am I not more appropriate to rule over you than yourselves?"*

"Yes," they said.

*"Am I not more appropriate to rule over the faithful than himself?"* he asked them.

"Yes," the replied.

*"Then this man,"* he said referring to Imam Ali (a.s.), *"is the master of whom I am his master. O Allah, support whoever supports him and desert whoever deserts him."*<sup>(34)</sup>

This group also quotes the Prophet's saying:

*"I leave behind me among you two heavy things: The Book of Allah and the offspring from my family. If you cleave to them you will never go astray."*<sup>(35)</sup>

#### *Leadership of Muslims in Present Time:*

It is unanimously agreed that the Islamic *ummah* is in need of a fair Islamic government headed by a just leader, who establishes right, and preserves the *ummah's* interests. The existence of both the Islamic state and an Islamic leader, committed to Islam, are a necessity and a religious duty. All the Muslims should strive to establish the Islamic state, abiding by Islamic law and ruling according to the Prophet's *sunnah*, so that Muslims can live in security and serenity.

The Muslim leader should have the following qualifications:

1. *Be faqih who is learned in Islamic laws and teachings.*
2. *Be just, pious and committed to Islam.*
3. *Be competent and capable of managing the Muslim affairs.*

Applying Islam's laws and abiding by Islam's teachings require a broad and exact knowledge of Qur'an and the *sunnah*. This can only be found in the faqih and those learned in Islamic teachings.

Abiding by and embodying justice, as a condition, is required so that there is no chance of coming into power of a corrupt Muslim, who not only does not adhere to Islam but also wields power in a perverse and unjust way which is forbidden in Islam.

Allah, the Most High, says:

*"And lean not on those who are unjust, lest the fire touch you..."*

*Holy Qur'an (11:113)*

*"...and whoever judges not according to what Allah has sent down, they are the transgressors."*

*Holy Qur'an (5:47)*

## **2. Economic System :**

Allah, the Most Exalted, says:

*"...and those who treasure up gold and silver and spend them not in Allah's way..."*

*Holy Qur'an (9:34)*

*"And those in whose wealth there is a fixed portion. For*

*him who asks (for help) and for him who denied (good)".*

*Holy Qur'an (70:24-25)*

*"...so that it may not be a thing taken by turns among the rich of you..."*.

*Holy Qur'an (59:7)*

What is meant by the economic system is the way the Islamic state manages the financial side of life, and how it satisfies the Muslims material needs like food, drink, housing, clothing, medical services, education and so on.

It is the system that outlines for us how we can gain wealth, invest it, spend and distribute it. The ultimate goal of the economic system in Islam is to spread justice among people so that no destitute persons remain among them. *"Surely Allah enjoins the doing of justice and the doing of good (to others)..."*.

*Holy Qur'an (16:90)*

#### *How Wealth is Distributed in Islam:*

By wealth we mean money and possessions such as land, minerals, livestock, water, woodlands, crops, foodstuffs, clothes, furniture, means of transportation....which are of great benefit to the Muslims.

Allah, the Most Exalted, has created whatever man needs to lead his life on earth. Wealth is abundant and plentiful. This wealth is for all the people, and everyone has the right to have his share.

The Most High says in the Qur'an:

---

***"And the earth, He has set it for living creatures".***

*Holy Qur'an (55:10)*

Man can get his wealth through two channels:

***1. Labour:***

The Holy Qur'an says:

***"...so walk in its broad ways and eat of His provision, and to Him is the return".***

*Holy Qur'an (67:15)*

Man can work and get whatever he deserves as a reward. He can work in agriculture, industry, trade or any other domain.

***2. Need:***

The man who can no longer meet his basic requirements due to sickness, infirmity, disability, loss of the one who supports him or because his income cannot meet his needs, is supported by the Islamic government. He is given a share from the money of *zakat*, *khums* or other sources. Man's life is financially secured in Islam if he is unable to work. But if he can work and does not want to work, then, he is deprived of any financial support. Islam wants man to be an actively fruitful worker who relies on himself in securing his needs and provision.

***Problem of Poverty and its Solution in Islam:***

Imam Ja'far al-Sadiq (a.s.) is quoted to have said:

***"Allah, the Most Powerful and High, certainly made in the wealth of the rich an adequate share for the poor, if it was not***



*so He would certainly make their share greater. If they feel needy, it is because some of the rich refuse to give them their share.*"<sup>(36)</sup>

This text shows the extent of attention given to solving the problem of poverty and stemming its evil consequences. Poverty is a dangerously grave problem for society and it is one of the root causes of backwardness and decay. Poverty is often the primary cause of ignorance, crime, disease, unbelief and corruption. To solve this complicated dilemma, Islam sets laws like the tax of *zakat* which is mandatory on the rich, exhortation to work, warning against wastefulness, monopolization and so on.

In Islam's view, the main reasons behind poverty are:

1. *Insufficient Production.*
2. *Poor consumption Habits.*
3. *A Weak Distribution System.*

*1. Insufficient Production:*

One basic reason for poverty is an inadequacy in manufacturing whatever man needs like food, clothing, household goods, housing, etc. Underproduction is attributed to:

*A. Laziness and Unemployment:* Islam warns man against laziness and unemployment and orders us to work actively, diligently and patiently to gain the means to satisfy our needs. Islam regards work as something endearing to Allah.

Allah, the Glorified, says:  
***"...so walk in its broad way and eat of His provision and to Him is the return".***

*Holy Qur'an (87:15)*

The Prophet (s.a.w.) is quoted to have said:  
***"Allah certainly likes the faithful professional."***

He had labelled work and seeking provisions "the greater *jihad*."

**B. Ignorance of Technicalities:** A man who knows how to produce machines and equipment, how to develop them and make them more efficient, can multiply his production. The eventual result would be the satisfaction of people's basic needs.

Islam urges us to seek knowledge, think and devise new products through inventions and discoveries.

The Prophet (s.a.w.) is quoted to have said:  
***"Seeking knowledge is an obligation on every male and female Muslims".***<sup>(37)</sup>

## **2. Poor Consumption Habits:**

The Most High says in the Qur'an:

***"And give to the near of kin their right and the destitute and the traveller; and squander not wastefully. Surely the squanderers are Satan's brothers..."***

*Holy Qur'an (17:26-27)*

It is the second cause of poverty. Extravagance, prodigality and spending money on forbidden things like

wine, dancing, singing, corruption, producing weapons which can wipe mankind off the earth, are but some examples of the misuse of the fruits and wealth.

Such abuses of wealth lead to the depletion of means and creates poverty and destitution.

### *3. Weak Distribution System:*

Allah, the Most Glorious, says:

*"...so that it may not be a thing taken by turns among the rich of you..."*

*Holy Qur'an (59:7)*

When a group of people monopolizes a great amount of wealth, while the rest of the people can hardly make both ends meet, the community divides into two groups.

*A. The Well-Off.*

*B. The Deprived.*

This is the situation of communities subjugated to the rule of man-made ideologies today.

It is for the amelioration of all people that Islam makes it an obligation to distribute wealth fairly and equally. It makes usury and monopolization forbidden (*haram*), and sets rules of *zakat*, *khums*, atonements, vows to Allah, alms and so on. These taxes bring great amounts of money that are taken from the rich and those who are obliged to pay them, and distributes to the poor.

Furthermore, the Islamic state opens the doors of employment to all the unemployed and supports the needy

---

and the disabled, like the aged, children and the sick.

Imam Ali bin Abi-Talib (a.s.) sent a letter to Malik al-Ashtar reminding him of many points concerning the people:

*"Then I want to caution you about the poor. Fear Allah about their conditions and your attitude towards them. They have no support, no resources and no opportunities. They are poor, they are destitute and many of them are crippled and unfit for work. Some of them come out begging and some do not beg, but their conditions scream about their distress, poverty, destitution and want. Protect them and their rights. You must fix a share for them from the government treasury, and reserve a share of the crops from the government grain warehouses in every city."*

The Imam (a.s.) added:

*"Out of your hours of work, fix a time for complaints and for those who want to approach you with their grievances. During this time you should do no other work, but hear them and pay attention to their complaints and grievances. For this purpose you must arrange a public audience for them, and during this audience treat them with kindness, courtesy and respect. Do not let your army or police be in the audience hall at such times, so that those who have grievance against your government may speak to you freely, unreservedly and without fear. I have often heard the Holy Prophet (s.a.w.) saying: 'That nation cannot achieve salvation where the rights of the weak are not taken from the powerful without the slightest*

*fear.*\*(38)

In addition to that, Islam forbids usury which is the interest the creditor takes from the debtor, as practiced by banks, companies and individuals. The ruling has been instituted so that money will not be accumulated in the pockets of some people, while others remain deprived. Islam thus makes usury *haram*.

Profiteering refers to hoarding articles and badly needed goods like foodstuffs, for a period of time, then selling them at staggeringly high prices. Islam forbids this kind of monopolizing so that merchants cannot play with much needed commodities, or their prices, to amass money at the expense of the people.

### **3. Social System:**

We mean by it the human relationships that tie the members of society to each other, like the members of one's family, neighbours, relatives, the sons of the Muslim *ummah* everywhere, and the Muslims who live in the Islamic bonds that connect us with non Muslims who live in the Islamic state...

**Islamic Society:** It is the society whose members believe in Islam, apply its laws in their daily life, abide by its moral standards of love, brotherhood, equality, mercy, trust, performing religious duties and abstaining from doing what is *haram*. In the true Islamic drinking, practising usury, immodest dressing, society wine bribery,

injustice, violating others' rights are all to be avoided.

The society in which people discard Islam, and commit *haram* acts publicly, without the slightest feeling of shame, and with no power or authority to deter them, is by no means an Islamic one, even though its members are Muslims. Their life, and the system which they adopt, is what matters, not the name.

***Principles of the Social System in Islam:***

The social system in Islam is based on ties and relationships which draw Muslims close together and organize their lives. They are:

***1. Love and Loyalty among the Faithful:***

Allah, the Most Glorified, says:

***"Surely the believers are but brethren..."***.

*Holy Qur'an (49:10)*

***"And the believers, men and women, are guardians of each other..."***.

*Holy Qur'an (9:71)*

***2. Respecting the Rights of the Individual and the Group:***

Both have mutual rights and duties towards each other.

***3. Islamic Society is Built on Right, Justice and Mutual***

***Kindness:***

Allah, the Exalted, says:

***"Surely Allah bids to justice, benevolence and giving to relatives and He forbids indecency, evil and transgression. He***

*exhorts you so that you may remember".*

*Holy Qur'an (16:90)*

**4. *The Bond of Unity and Cooperation:***

Allah, the Exalted, says:

*"...and cooperate (with each other) for righteousness and cooperate not in sin and enmity..."*

*Holy Qur'an (5:2)*

In every aspect of life, the members of the Islamic society cooperate wholeheartedly with each other; for example, in building mosques and schools, helping the needy, fighting oppression, establishing economic, social and cultural associations...

**5- *Maintaining Good Morals is another Significant Principle:***

Honesty, sacrifice, mercy, sympathy, love, faithfulness, keeping ties with the nearest of kin, respecting the neighbors, and being kind and gentle to others, are factors consolidating the society and gladdening its members, who, as a consequence, are serene and free from worries and sadness.

It is our responsibility to form the Islamic society and keep it safe from subversive and corrupt elements by means of enjoining the good and forbidding the evil.

***Family:***

Islam considers man and woman two equal elements in the process of building life. The family, in the view of

---

Islam, is the basic unit of social life and the smallest building block in constructing society. It is the source of comfort, stability, love, deep emotions and caring for all its members, including relatives.

The Qur'an describes this bedrock social entity in the following words:

*"And of His signs is that He created mates for you from yourselves that you may find rest in them and He Put between you love and compassion; most surely there are signs in this for a people who reflect."*

Holy Qur'an (30: 21)

*"He it is Who created you from a single being and of the same (kind) did He make his mate, that he might incline to her..."*

Holy Qur'an (7:189)

The Prophet (s.a.w.) is reported to have said:

*"Whoever wants to follow my tradition, then marriage is of my tradition."<sup>(39)</sup>*

And he said:

*"Never was a bond established more pleasing to Allah than marriage".*

Islam places great value on the elements that preserve the family from collapse and erosion, and so it roots this social unit on firm and solid bases.

The firmest foothold of them all is worship. As a Muslim, every member of the family believes that the right allotted to the husband, wife, sons and daughters are



religious obligations that should be carried out. Otherwise, he is answerable before Allah for any neglect or ignorance of them.

Being kind to parents and obedience to Allah are simultaneously mentioned in the Qur'an:

*"...be grateful to Me and to both your parents; to Me is the eventual coming".*

*Holy Qur'an (31:14)*

Man is obliged by religion to be kind to his parents:

*"And We have enjoined on man doing of good to his parents;..."*

*Holy Qur'an (46:15)*

He is to face punishment for any neglect and also to be rewarded should he abide by the divine order.

The mutual rights of the husband and wife are an obligation that should be carried out.

Allah, the Most Glorious, says:

*"...and the (women) have rights similar to those (of men),..."*

*Holy Qur'an (2:228)*

*"...and concert with them (women) in a fair manner..."*

*Holy Qur'an (4:19)*

About the maintenance of the wife, the Qur'an says:

*"Let him who has abundance spend out of his abundance..."*

*Holy Qur'an (65:7)*

---

***"Men are guardians over women for what Allah has made you excel the others; and for what they expend of their property..."***

*Holy Qur'an (4:34)*

Islam's view of the family, being a sacred and important association in life, is two-dimensional. Legally, Islam prescribes laws which organize family affairs and outlines the rights of its members like maintenance, inheritance and various other rights. Morally, Islam makes the family stand on the solid base of good manners, healthy emotions and conscience, which creates an atmosphere of love, cooperation, obedience and respect among the members of the family.

To the father, Islam gives authority and leadership over the other members of the family. The family unit is a social organization and the happiness of its members are tied to its health. In order that affairs are managed in the best way, and to ward off chaos, Islam made only one partner the leader of this group. However, this primary position is not without limits.

Islam makes it an obligation on the wife to obey her husband and the sons and daughters to obey their father, on condition that he does not order what may harm them, make them trespass the limits of Allah, or discredit them.

The Prophet (s.a.w.) is quoted to have said:

***"He is faithless who obeys a servant of Allah while disobeying the Creator."***

On the level of humanity, Islam believes that man and woman are equals:

***"O people! We have indeed created you of a male and a female and have made you peoples and tribes that you might know one another. Surely the noblest of you with Allah is the most dutiful of you."***

*Holy Qur'an (49:13)*

The Qur'an makes love and respect between man and woman sacred:

***"And of His signs is that He created mates for you from yourselves that you may find rest in them and He put between you love and compassion..."***

*Holy Qur'an (30:21)*

The Prophet (s.a.w.) is quoted to have said:

***"One attribute of the prophets (a.s.) is their love for women".<sup>(40)</sup>***

And he said:

***"The best among you is the kindest to his family, and I am the kindest to my family among you."<sup>(41)</sup>***

Apart from love and mutual respect between husband and wife, Islam makes it a duty on the husband to maintain his wife even if she is satisfied and does not need his assistance. He should provide her with clothing, food, medication and all her social needs, within his ability, in a manner that reflects her social position.

Allah, the Most Exalted, says:

***"Let him who has abundance spend out of his***

---

***abundance...***"

*Holy Qur'an (65:7)*

Islam makes the wife the inheritor of one fourth of whatever her deceased husband leaves if he has no offspring. She inherits one eighth of the estate if he has offspring, and half of the inheritance if there is no other person entitled to inherit from her husband besides her.

The husband gets a share of the inheritance of his wife as detailed in the books of *fiqh*.

The woman is not obliged, in the view of Islam, to work in her husband's house preparing food, cleaning up the premises, washing clothes...but it is recommended for her to do that. In return, Allah will reward her in the hereafter. Moreover, the woman is not responsible to foster and suckle her child. She can ask the husband for the wages of her suckling and care for her children.

She has to obey her husband in whatever he asks her, except when he orders her to commit something haram. She is to be the source of love, beauty, passion, care and happiness in the house.

Islam sets the law of divorce in the following verse:

***"Divorce is twice; then keep (them) in a fair manner or let (them) go in kindness..."***

*Holy Qur'an (2:229)*

It is a last-ditch solution to the intricately complicated difficulties in the famul, whose partners simply cannot live harmoniously with each other. Divorce is the open door,

in such cases, for them to resume a new marital life. But, divorce remains the most hated thing in Islam. The Prophet (s.a.w.) is reported to have said:

*"Allah did not make something halal for His servants more hated to Him than divorce."<sup>(42)</sup>*

Islam exhorts man and woman to reconcile before they resort to divorce. Moreover, it regards the marital tie between them as still functioning during the iddah (a probation period for women after divorce) of revocable divorce. He can return to her without the need of making the marriage contract anew, or giving her a dowry.

#### **4. Judicial System:**

Allah, the Just, says:

*"But no, by your Lord! They will not believe until they make you a judge in what they dispute among themselves, then they will find in themselves no uneasiness touching your verdict and shall submit in full submission."*

*Holy Qur'an (4:56)*

It is natural that human societies witness problems and differences among people. Some may assault others. Someone may beat another one, steal his money, kill him, or otherwise endanger his life. A difference may arise between them over the ownership of a piece of land, a debt, or any other source of contention.

As the target set by Islam in the establishing of justice, security and stability in society, so it sets certain laws and

---

rules to punish transgressors and deter them from resorting to violence. It obliges the Muslims to take their cases before the judiciary to be examined and judged. It makes acceptance of the judgement passed by the Islamic court, a requirement of faith, as is shown by the above-cited verse.

By establishing the judiciary in Islam, society, security, stability and justice can be preserved and crimes and evils controlled. For the criminal and the transgressor, their fear of punishment tends to urge them to steer clear of crime. Had it not been for the judiciary and punishment, human societies would have been plagued by chaos.

*Principles of the Judiciary System:*

1. The judge should be a faqih and sufficiently wise with respect to Islamic laws so that he can pass judgement in their light.
2. He should be a pious man who judges justly and rightly.
3. No judgement can be given without evidence, testimony of witnesses, or the admission of the accused, and so on.
4. Every accused man is innocent until proven guilty. In that instance, he is punished or forced to restore the injured party's rights.
5. The judgement should be in accordance with the laws and rules of Islam.

## ENDNOTES

1. *Nahj al-Balaghah (Peak of Eloquence): Sermons, letters and sayings of Imam Ali bin Abi-Talib (a.s.)*.
2. *Ibn Husham, al-Sirah al-Nabawiyyah, vol.1, p. 309-360.*
3. *Allah revealed in the Scientific Era, written by a group of scientists, translated by al-Dimirdash.*
4. *AlTariq Ila Allah (The Path of Allah), Abdul-Razaq Nowfal, 3rd ed., p.119.* 5. *Certain Islamic schools of thought allow the taqlid of the dead faqih.*
6. *Al-Kulayni, al-Furu' min al-Kafi (Branches of Islamic Law), Book of Dress and Beautification.*
7. *Janabah (ritual impurity) is necessitated after having a sexual intercourse, or when semen is ejaculated by any means, during wakefulness or sleep.*
8. *Greater ritual ablution is not obligatory if one touches a dead body before it becomes cold and before being ritually washed.*
9. *Sahih al-Bukhari (al-Bukhari's Book of Tradition), al-Bukhari, vol.1, p.9.*
10. *Wasa'il al-Shi'ah (Means of Shi'ah), Book of Prayer, al-Hur al-Amili, 4th ed., vol.2, p.29.*
11. *Ibid, Book of Fasting, 4th ed., vol.4, p.22.*
12. *Ibid.*
13. *Bihar al-Anwar (Sea of Lights), Muhammad Baqir al-Majlisi, vol.96, p.295.*
14. *Mira't al-Uqul fi Sharh Akhbar Aal al-Rasul. (Mirror of Minds in Reporting News of the Household of the Apostle of Allah), Muhammad Taqi al-Majlisi, vol.9, p.3.*
15. *Bihar al-Anwar, al-Majlisi, vol.21, p.361.*
16. *Reported in al-Muwwata', Book of the Best of Manners, Chapter 8, and quoted by Ahmad in his book of traditions, 2/381.*
17. *Reported by Ahmad in his book of traditions 2/259, and al-Tirmidi*

- in his book of traditions, book of al-Ridha (a.s.), Chapter 11.*
18. *Tuhaf al-Uqul an Aal al-Rasul (Treasures of Minds about the Household of the Apostle of Allah), al-Harrani, p.40.*
  19. *Mishkat al-Anwar (Niche of Lights), al-Tubrusi, p.144.*
  20. *Wasa'il al-Shi'ah, Al-Amili, vol.6, Book of Enjoining Good.*
  21. *Ibid.*
  22. *Al-Bayan fi Tafsir al-Qur'an (Clear Explanation of Qur'anic Exegesis), Sayyid abul-Qasim al-Khui'.*
  23. *Ibid.*
  24. *Al-Usul min al-Kafi (Basics of Islamic Law), al-Kulayni, vol.1, p.59.*
  25. *Sunan Ibn Maja (Traditions of Ibn Maja), Ibn Maja, vol.2, p.784.*
  26. *Tuhaf al-Uqul, al-Harrani, p.41.*
  27. *Reported by al-Bukhari, Muslim, and Abu-Dawud, Targhib (Allure), vol.1, p.56.*
  28. *Al-Furu' min al-Kafi, Book of Dress and Beautification, vol.6, p.438.*
  29. *Ibid, vol.6, p.47.*
  30. *Kanz al-Ummal (Treasures of Worshippers), al-Mattaqi al-Hindi, vol.3, p.16.*
  31. *Sahih Muslim (Muslim's Book of Traditions), commented on by al-Nawawi, Imam Muslim, vol.3, p.1459.*
  32. *Tuhaf al-Uqul, al-Harrani.*
  33. *Ibid.*
  34. *Sunan Ibn Maja, Outstanding Merits of Imam Ali (a.s.).*
  35. *Bihar al-Anwar, al-Majlisi, vol.23, p.109.*
  36. *Al-Furu' min al-Kafi, al-Kulayni, 3rd ed., vol.3, p.497.*
  37. *Bihar al-Anwar, al-Majlisi, vol.1, p.177.*
  38. *Nahjul-Balaghah, Imam Ali (a.s.), Imam's letter to Malik al-Ashtar al-Nakhal'.*
  39. *Al-Furu' min al-Kafi, al-Kulayni, vol.5, p.328.*
  40. *Al-Furu' min al-Kafi, al-Kulayni, vol.5, p.320.*
  41. *Sunan Ibn Maja, Ibn Maja, vol.1, H:1977.*
  42. *Kanz al-Ummal, al-Hindi, H:27871.*