

E-BOOK

# THE MAGNIFICENCE OF THE QUR'AN'S AIMS AND LEGISLATIONS

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**Part One:**

# The Magnificence of the Qur'an's Aims

## Introduction

Every book has one or more aims; for instance, one can say that the aims of a diet book are to teach people how to lose weight and to make people feel better about themselves. Without a doubt, the Noble Qur'an has aims. The aims of the Qur'an are not literally enumerated in any single part of the Qur'an, but they are clearly discussed in several of its chapters (*Soorahs*). Simply put, the aims of the Qur'an are the things it intends to achieve, realize, or bring about.

One might ask, if the Qur'an's aims are not listed anywhere in the Qur'an, how do we know them? The answer to this question is simple: We know them because, even though they are not listed in the Qur'an, they are clear to anyone who contemplates and reflects on the meanings of the Qur'an. Therefore, a good student of the Qur'an knows, for instance, that one of the aims of the Qur'an is to teach man how to achieve ultimate happiness in both this world and the Hereafter; and that another one of its aims is to establish, through its legislations and laws, justice on earth. In this section, I will focus on five important aims of the Qur'an.



## Section one: Correcting people's beliefs and outlook on life

Without a Book to guide them, people will not necessarily develop correct beliefs about their Creator or their purpose in life. The Qur'an was therefore revealed in order to correct people's false beliefs and to inform them about what their beliefs should be. In regard to beliefs, the Qur'an strove to educate people about three issues in particular:

### 1) *At-Tawheed* (Islamic Monotheism)

From its beginning until its end, the Qur'an repudiates polytheism and invites people to worship the One True God: Allah (sp). Having promoted the message of Islamic Monotheism — or True Monotheism — the Qur'an distinguishes between the final destinations of Islamic Monotheists and of polytheists, with the former going to Paradise, and the latter, to the Hellfire. The topics of Monotheism and polytheism are the dominant themes of the Qur'an; that should not be surprising, since the Qur'an considers polytheism to be the greatest crime that any human being can commit. Allah (sp) said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases.” (Qur'an 4: 48)

What polytheism truly means is a fall by man from a station of divinely appointed mastery over the world to a station of slavery and servitude to created beings — whether it be to inanimate objects, plants, animals, people, stone idols, or otherwise. Allah (sp) said:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ  
حُنْفَاءَ ۗ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ۗ



“So shun the abomination (worshipping) of idol, and shun lying speech (false statements) – *Hunafa lillah* (i.e. to worship none but Allah), not associating partners (in worship etc.) unto Him and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.” (Qur’an 22: 30, 31)

The call to *Tawheed* (Islamic Monotheism) is the most important common feature of the messages of all Prophets, peace be upon them, for every single Prophet that was sent to mankind called upon his people to:

أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

“Worship Allah! You have no other Ilah (God) but Him.” (La ilaha ill Allah: none has the right to be worshipped but Allah). (Qur’an 7:59)

The Qur’an also pointed out that the relationship between man and the One True God is direct; or in other words, every individual must invoke and pray to his Lord directly, without going through any intermediaries. Allah (sp) said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).” (Qur’an 2:186)

He (sp) also said:

وَقَالَ رَبُّكُمْ ادْعُونِي ۖ أَسْتَجِبْ لَكُمْ

“And your Lord said: ‘Invoke Me, (i.e. believe in My Oneness (Islamic Monotheism)) (and ask Me for anything) I will respond to your (invocation).’” (Qur’an 40: 60)

## 2) Correcting Beliefs about Prophethood

First, the Qur’an made it clear that human beings need Prophets and Messengers (st) in order to learn about and follow the truth:



كَانَ النَّاسُ أُمَّةً ۖ وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ  
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ

“Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.” (Qur'an 2: 213)

Second, Allah (sp) pointed out the main duties of Prophets (st):

رُسُلًا ۖ مُبَشِّرِينَ وَمُنذِرِينَ

“Messengers as bearers of good news as well as of warnings” (4: 165).

The Qur'an is clear about the role of Prophets and Messengers leaving no room for doubt about their status in the universe: They are neither gods nor the sons of gods, but are simply human beings that are the recipients of divine revelation. Allah (sp) said:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُةٌ ۖ وَاحِدٌ ۗ

“Say (O Muhammad ): I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God - i.e., Allah).” (Qur'an 18: 110)

And because they are human beings and not gods, Prophets do not have the power to guide the hearts of men; their duty is simply to convey their message, and then the power to guide or misguide is in the hands of Allah (sp) alone. Allah (sp) said:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

لَسْتَ عَلَيْهِم بِمُصَيِّرٍ

“So remind them (O Muhammad ), you are only one who reminds, You are not a dictator over them.” (Qur'an 88: 21, 22)



In regard to the misconceptions people have about Prophets (st), Allah (sp) first quoted some of the doubts that were raised by polytheists and then refuted them. For instance, Allah (sp) related that the disbelievers of past nations said:

إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا

“You are no more than human beings like us” (Qur’an 14:10) Then Allah (sp) refuted that claim by saying:

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ تَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ

“Their Messengers said to them: “We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves.” (Qur’an 14:11)

In another example, Allah (sp) related that the disbelievers said:

وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً ۗ

“Had Allah willed, He surely could have sent down angels.” (Qur’an 23:24)

Yes, if angels inhabited the earth, Allah (sp) would have sent down to them an angel as a Messenger; but because human beings inhabit the earth, it is only fitting that a human Messenger should be sent to them. Allah (sp) said:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاوَاتِ مَلَائِكَةً رِسُولًا ۗ

“Say: If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.” (Qur’an 17: 95)

### 3) Correcting Beliefs about Faith in the Hereafter

Just as they were misguided about issues that pertained to True Monotheism, almost all people who were alive when the Prophet (s) was sent to mankind had false beliefs regarding the Hereafter. The People of the Book, having distorted the books



that were revealed to their Prophets (st), had misguided notions about the Hereafter; for instance, the Jews felt that, among mankind, they alone would enter Paradise; or that, even if they would be punished for a day, they would then enter Paradise. As for the polytheists of Arabia, they did not even believe in resurrection after death.

Because of the many false notions people held about the Hereafter, the Qur'an relied on various approaches to establish in people's hearts true beliefs about what happens after we depart from this world.

Since the people of the Quraish disbelieved in resurrection after death altogether, Allah (sp) presented various proofs to establish both the possibility and the inevitability of life after death; for instance, Allah (sp) said:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ

*“And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him.” (Qur'an 30: 27)*

Allah (sp) pointed out to disbelievers that, if there would be no resurrection after death, life on earth would be futile and the creation of man would have been lacking in purpose – both of which are contrary to the infinite wisdom of Allah (sp). There is a purpose to life; evildoers and good-doers cannot be treated equally with death and no ultimate justice. Another world must exist in which every man – both the evildoer and the good-doer – will be rewarded for his actions. Allah (sp) said:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

*“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” (Qur'an 23:115) And in another Verse, Allah (sp) said:*

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۗ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۗ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ



أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ  
نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

*“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve. Then woe to those who disbelieve (in Islamic Monotheism) from the Fire! Shall We treat those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun (the pious ones) as the Fujjar (criminals, disbelievers, wicked, etc.)” (Qur’an 38: 27, 28)*

There is much discussion in the Qur’an about the Hereafter: about the Day of Resurrection and its terrors; about the book of each man, which contains in it every single one of his deeds, be it small or large; about the scale that weighs the deeds of men; about the period of accountability, during which no man shall be wronged in the least, and during which no man will be called upon to bear the evils of another man; about Paradise and its bliss; and about Hellfire and its torment.

Regarding the Hereafter, the Qur’an also corrected the false notion that the false gods of polytheists ill intercede for them, or that so called ‘saint’ will intercede for the People of the Book. Intercession will occur only by the permission of Allah (sp); it will only be on behalf of True Monotheists; and a specific instance of intercession can occur only if Allah (sp) is pleased with it.<sup>1</sup>

## Section Two: Removing Difficulties from People’s Lives

Life is a test: Human beings are called upon to perform certain religious duties, and those that perform them achieve success in both this life and the Hereafter; those who don’t perform them fail, and depending on the duty they neglect to perform, their final destination can be eternity in the Hellfire. Certain religious duties can be difficult for certain people to perform; after all, man, as Allah (sp) of course knows, is weak. Allah said:

<sup>1</sup> *Kaifa Nata’ amul Ma’al-Qur’an Al-Adheem* (pgs. 83-88), and *Al-Wahyee Al-Muhammadee* (pgs. 108-116).



## وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

“And man was created weak” (Qur'an 4: 28)

One of the main features of Islam is that, in it, Allah (sp) legislated laws that are meant to remove hardships and difficulties from people's lives. Some of those legislations might be seemingly difficult, but they take human ability into consideration to such a degree that believers love to apply them, and they do so with dedication and without becoming tired in the process.

Removing hardships was a function of every single Prophet (s). Allah (sp) said:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ ۖ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا  
مِنْ قَبْلُ ۗ

“There is no blame on the Prophet (s) in that which Allah has made legal for him. That has been Allah's way with those who have passed away of (the Prophets of) old.” (Qur'an 33: 38)

This Verse means: To make matters easy for people has been Allah's way with previous Prophets as well.

Ease and leniency are two of the most salient features of Islamic Law. Allah (sp) said:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

“Allah intends for you ease, and He does not want to make things difficult for you.” (Qur'an 2:185)

In another Verse, Allah (sp) said:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ ۗ

“Allah does not want to place you in difficulty.” (Qur'an 5: 6)

And one of the Qur'anic supplications of believers is as follows:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا ۖ إِصْرًا ۖ كَمَا حَمَلْتَهُ ۗ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا  
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ



“Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear.” (Qur'an 2: 286)

Allah (sp) has made Islam a religion that is in harmony with the innate nature of man. And man, by his very nature, likes ease, and turns away from harshness; hence the wisdom behind the leniency of Islam's laws. Allah (sp) said:

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۗ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ۝١

“Allah wishes to lighten (the burden) for you; and man was created weak.” (Qur'an 4: 28)

Allah (sp) intended Islam to be a religion whose laws can be applied by all peoples of all eras; to make that possible, it was necessary to make easy for people the application of Islam's laws. The ease and leniency of Islam's laws has a great deal to do with the spread of Islam throughout the world.

Throughout the teachings of Islam, there are many instances of laws that are explicitly made easy in order to remove hardships from Muslims. And in the Qur'an, there are two kinds of Verses that deal with the issue of removing hardships from Muslims. First, Verses that promised the legislation of laws that feature the quality of making matters easy for people; for instance, Allah (sp) said:

وَيُسِّرْكَ لَيْسَرًا

“And We shall make easy for you (O Muhammad (s)) the easy way (i.e., the doing of righteous deeds).” (Qur'an 87: 8)

In this Verse, Allah (sp) gave the Messenger of Allah (s) and his people glad tidings of a *Shariah* (set of religious laws) that is just, upright, and easy to follow.

And second, Verses that dealt with making specific legislations easier for people to follow, either by removing hardships in their entirety, or by lightening the burden of a given religious duty. An example of the former is mentioned in this Verse:



لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۗ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

“There is no blame on those who are weak or ill or who find no resources to spend in holy fighting (Jihad), if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinin (good-doers). And Allah is Oft-Forgiving, Most Merciful.” (Qur’an 9: 91)

An entire group of people, because of their circumstances, are completely absolved from the responsibility of fighting in war, as long as they are sincere to Allah (sp) and His Messenger (s). And an example of the latter is found in this Verse:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۗ

“And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you.” (Qur’an 4: 101)

If people find themselves to be in the circumstances that are described in this Verse, they are not completely absolved from the duty of performing prayer; nonetheless, prayer is lightened for them: instead of performing four units for the *Zuhr* prayer, for instance, they only have to perform two. The *Shariah* is filled with examples of legislations whose main feature is removing hardships from people: If a person is ill during the month of Ramadan, he may make up his fast at a later date; if a person is traveling during Ramadan, he too may make up his fast at a later date; if a person is on the verge of starving, he may eat food that is otherwise unlawful in Islam; if a person is ill to the degree that it is difficult for him to pray standing up, he may pray sitting down; if a person does not have the means to travel to Makkah, Hajj is not compulsory upon him; and so on from the many merciful legislations of Islam. Thus it is clear that, through His infinite Wisdom, Allah (sp) decreed laws that are in harmony with reality and that take the innately weak state of man into consideration; as such, Allah (sp) did not decree any law that man is incapable of performing. And this is from the greatness, generosity, and mercy of Allah (sp).



## Section three: Confirming the Dignity of Man and the Sanctity of Human Rights

### First: Confirming the Dignity of Man

When human beings associate partners with Allah (sp) or perpetrate evil deeds, they debase themselves, lowering themselves from their original position of honor and dignity. In the Noble Qur'an, Allah (sp) reminds mankind that He has conferred honor and dignity upon them. From the very beginning of human life, Allah (sp) has conferred honor upon human beings, creating Adam (p) with His own Hand, blowing into him with His *Rooh*, and granting him and his children a degree of authority on earth. Allah (sp) honored man to such a degree that even the angels were taken aback, not understanding why man deserved such honors or why they themselves were not the recipients of those honors. Allah (sp): said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

“And (remember) when your Lord said to the angels: Verily, I am going to place (mankind) generations after generations on earth. They said: ‘Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.’ He (Allah) said: I know that which you do not know.” (Qur'an 2:30)

In another Verse, Allah (sp) said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوُجُوهِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

“And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.” (Qur'an 17: 70)



In another Verse, Allah (sp) said:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ  
نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ

“See you not (O man) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, both) apparent (i.e., Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden (i.e., One’s Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.)” (Qur’an 31: 20)

Having completed His Graces upon mankind, and having subjected for them whatsoever is in the heavens and whatsoever is in the earth, Allah (sp) censured those human beings who were unthankful to him – and who turned the very inanimate objects that were meant to serve their needs into false deities, whom they worshipped instead of Allah (sp). Allah (sp) said:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“And from among His Signs are the night and the day, and the sun and the moon, Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.” (Qur’an 41: 37)

Man, by his very nature, is honorable and dignified. But then instead of acting with dignity by following the commands of Allah (sp), many men lower themselves – and in essence strip themselves of their dignity – by blindly following creatures who are weak like themselves. Allah (sp) said:

وَقَالُوا رَبَّنَا ۖ إِنَّا ۖ أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ۗ

“And they will say: Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.” (Qur’an 33: 67)

A specific group of human beings were conferred with special honors; they were the People of the Book, and Allah (sp) blessed them by sending them Prophets, peace



be upon all of them, and divinely revealed Books. Having been raised by Allah (sp) to a special status of honor and dignity, they lowered themselves to the basest of depths by disobeying their Prophets (st) by killing some of them – and later on by taking their rabbis and their monks to be their lords besides Allah (sp). Allah (sp) said:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ

*“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded in the Torah and the Injeel (Gospel) to worship none but One Ilah (God - Allah).” (Qur’an 9: 31)*

They even made the claim that Jesus (p) invited people to worship him, a claim that Allah (sp) refuted in this Verse:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ

*“It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: Be my worshippers rather than Allah’s.” (Qur’an 3: 79)*

### **Second: Confirming the Sanctity of Human Rights**

Today, ‘Human rights’ is a slogan that is chanted by everybody; and it is championed by countries that are the greatest violators of human rights in the world. The very human rights that are extolled today were guaranteed by Islamic law over fourteen centuries ago.

In the Noble Qur’an, Allah (sp) established the right of every human being to life, as long as one does not perpetrate a crime that warrants the punishment of death. Allah (sp) said:



وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ

“And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law).” (Qur’an 6: 151).

Allah (sp) accorded every individual the right to privacy in his home; in Islam, therefore, no one has the right to enter an individual’s home without his permission. Allah (sp) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا  
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٢٧) فَإِن لَّمْ  
تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۗ وَإِن قِيلَ لَكُمْ  
أَرْجِعُوا فَأَرْجِعُوا ۗ هُوَ أَزْكَىٰ لَكُمْ ۗ

“O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you.” (Qur’an 24: 27, 28)

Allah (sp) gave each man the right to earn lawfully derived wealth and guaranteed, through laws that protect the citizens of a Muslim country, the safety of his life and of his wealth. Allah (sp) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ  
تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ ۗ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ  
رَحِيمًا ۗ

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.” (Qur’an 4: 29)



Furthermore, Allah (sp) forbade slander and defamation; no one in Islam has the right to smear the character of another individual. And every individuals honor and dignity are deemed sacrosanct in Islam. Allah (sp) said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا  
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّقَبِ ۖ

*“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former, nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames.” (Qur’an 49:11)*

Allah (sp) also gave every individual, both male and female, the right to get married:

وَمِنْ ءَايَاتِهِ أَن خَلَقَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

*“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.” (Qur’an 30: 21)*

And Allah (sp) granted every person the right to produce offspring:

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِّنْ أَزْوَاجِكُمْ بَنِينَ  
وَحَفَدَةً ۚ

*“And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons.” (Qur’an 16: 72)*

Not only did Allah (sp) give parents the right to produce offspring, He (sp) also gave babies, even while they are in their mothers’ wombs, the right to live. It is for this reason that Allah (sp) repudiated the practice of burying one’s daughters alive, a practice that was rampant during the pre-Islamic days of ignorance. Allah (sp) said:



وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ

“Kill not your children because of poverty – We provide sustenance for you and for them.” (Qur'an 6: 151)

In another Verse, Allah (sp) said:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ  
كَانَ خَطِيئَةً كَبِيرًا

“And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.” (Qur'an 17: 31)

And in yet another Verse, Allah (sp) said:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ  
بِأَيِّ ذَنْبٍ قُتِلَتْ

“And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed?” (Qur'an 81: 8, 9)

In the Noble Qur'an, Allah (sp) gave rights to every member of society, especially to the weak and poor, to whom He (sp) allotted a portion of the wealth of the rich and prosperous:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ  
لِّلسَّائِلِ وَالْمَحْرُومِ

“And those in whose wealth there is a known right, for the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened)” (Qur'an 70: 24, 25)

In another Verse, Allah (sp) said:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً ۖ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it.” (Qur'an 9: 103)



And Allah (sp) gave the individuals of a society the right to live in an atmosphere that is free of evil and lewdness. As a result of having that right, individuals are charged with the duty of repudiating evil whenever they see it being perpetrated out in the open. Allah (sp) said:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ  
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

*“And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.”* (Qur'an 11:113)

The right to live in a society in which evil is not rampant results in a duty to eradicate evil, a duty that is binding on every individual. If the members of society do not fulfill the duty of promoting good and repudiating vice, they become like the people that are mentioned in the following Verses:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ  
مَرْيَمَ ذَٰلِكَ بِمَا عَصَوْا وَكَأَنُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَن  
مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

*“Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and ‘Issa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do”* (Qur'an 5: 78, 79)

Allah (sp) elevated human rights to the level of obligatory duties. Anyone can voluntarily give up his right to something, but no one can abandon an obligatory duty. Thus, in the Noble Qur'an, Allah (sp) raised human rights from the level of optional to that of sacrosanct.<sup>2</sup>

<sup>2</sup> *Kaifa Nata'aamal Ma'al-Qur'an Al-'Adheem* (pgs. 89-94) and *Al-Wahyee Al-Muhammadee* (pgs. 173-177).



## Section Four: Promoting Strong Family Morals, and Doing Justice to Women

### First: Promoting Strong Family Morals

One of the aims of the Qur'an is to promote the formation of righteous Muslim families; the family, after all, is the primary pillar of an upright and righteous society. Obviously, the first stage of forming a family is marriage, which Allah (sp) enumerated as being one of His signs – just as the creation of the heavens and the earth, for instance, is one of His signs. Allah (sp) said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.”* (Qur'an 30: 21)

In this Verse, Allah (sp) pointed out the three pillars of a sound marriage: finding repose in one's spouse, mutual affection, and reciprocal mercy. So strong is the bond of marriage that Allah (sp) termed the connection between husband and wife 'a firm and strong covenant':

وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

*“And they have taken from you a firm and strong covenant.”* (Qur'an 4:21)

In the Qur'an, Allah (sp) describes the level of closeness that should exist between husband and wife:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

*“They are Libas (i.e. body cover, or screen, or Sakan (i.e., you enjoy the pleasure of living with her - as in Verse 7: 189) for you and you are the same for them.”* (Qur'an 2:187)

And importantly, Allah (sp) made clear one of the main goals of marriage: producing righteous offspring. Allah (sp) said:



وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا ۖ وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ  
وَحَفَدَةً ۗ

“And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons.” (Qur’an 16: 72)

By informing Muslims about one of the supplications of His righteous slaves, Allah (sp) instills in each Muslim a sense of what his attitudes and goals should be when he goes about the business of forming a family:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ ۗ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun (pious ones).” (Qur’an 25: 74)

If husband and wife are to bond together in mutual harmony, Allah informs us, they must be of the same religion. It is for this reason that, in the Noble Qur’an, Allah (sp) forbade Muslim men from marrying disbelieving women, and Muslim women from marrying disbelieving men:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ ۚ وَالْأَمَةٌ ۖ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ ۚ  
وَلَوْ أَغَبَّتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ  
مِّنْ مُّشْرِكٍ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَاللَّهُ يَدْعُو إِلَىٰ  
إِلَىٰ الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikun (polytheists, pagans, disbelievers in the Oneness of Allah and in His Messenger (s)) till they believe (in Allah alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikun) invite you to the Fire, but Allah invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayat (proofs, evidences, Verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.” (Qur’an 2: 221)

Allah (sp) ended this Verse by explicitly stating the wisdom behind the prohibition: Disbelievers invite their spouses to the Hellfire, whereas a righteous



believing person invites his or her spouse to Paradise and to forgiveness from his Lord.

The exception to this rule involves a marriage between a Muslim man and a woman from the People of the Book – a Jew or a Christian. This kind of marriage is permissible because a woman from the People of the Book believes in a religion that was originally revealed by Allah (sp). Although her beliefs are corrupted, and although she is in fact a disbeliever, she at least, in a general way, has faith in Allah (sp) and the Hereafter. For this reason Allah revealed the Verse:

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ  
قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي  
أَخْدَانٍ

*“The food (slaughtered cattle, edible animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridle money given by the husband to his wife at the time of marriage), desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends.” (Qur’an 5: 5)*

Why then, one might ask, is a Muslim man allowed to marry a Jewish or Christian woman, while a Muslim woman is not allowed to marry a Jewish or Christian man? The answer to this question requires from us that we understand a man’s role in a marriage: a man is stronger than his wife, and he is the leader of his household. Now, in a marriage between a Muslim man and a Jewish or Christian woman, it is not feared that that woman’s rights will be violated, since her husband acknowledges the original truthfulness of her religion and of the original version of the Book she follows. A Jewish or Christian man, on the other hand, does not acknowledge the truthfulness of his Muslim wife’s religion, nor does he accept the fact that the Book she follows – the Noble Qur’an - has a divine source; furthermore, he doesn’t even accept the fact that the Prophet (s) she follows was sent by Allah (sp).



It is therefore likely that he will have little respect for her, that he will not treat her properly, that she will not be able to practice her religion in his presence – or, what is worse, that she will convert to his religion. Based on these reasons, it is prohibited in Islam for a Muslim woman to marry a disbelieving man, regardless of whether that man is an idol worshipper, an atheist, a Christian, a Jew, or otherwise.<sup>3</sup>

### **Second: Doing Justice to Women and Freeing Them from the Oppression of Pre-Islamic Ignorance**

Among the more important aims of the Qur'an was doing justice to women and freeing them from the shackles of pre-Islamic ignorance and tyranny. For prior to the advent of Islam, women were oppressed, humiliated, slave-like in the treatment they received, and treated as mere objects. This was the condition of women not just in Arab societies, but among all of the nations of the world. Even among the People of the Book, women were not treated in an honorable manner. Then, with the advent of Islam and the revelation of the Qur'an, Allah (sp) gave women all of the rights that He (sp) gave to men. The only difference between men and women was that women were given roles and duties that were in keeping with their feminine nature. And even regarding those roles and duties, the laws of Islam still taught the importance of honoring women and showing mercy and compassion towards them.<sup>4</sup> With clear-cut legislations in the Qur'an, men were no longer able to wrongfully harm, misuse, or debase women. Women were given similar rights to men not as a way of compromise, but because they are just as much human beings as men are, and human beings are innately honored and dignified. And they were further treated with honor because they are the sisters, daughters, wives, and mothers of believing men, and because they are active and important members of a prosperous and righteous Muslim society.<sup>5</sup>

### **The Qur'an does Justice to Women**

The Qur'an gave women all of their divinely decreed rights; in fact, one of the seven long chapters of the Qur'an was named "*The Women Chapter*", and in it Allah (sp) affirms many important rights for womankind, rights that a woman could not

<sup>3</sup> *Kaifa Nata'aamal Ma'al-Qur'an Al-Adheem* (pgs. 89-94).

<sup>4</sup> *Al-Wahyee Al-Muhammadee* (pg. 216).

<sup>5</sup> *Al-Wahyee Al-Muhammadee* (pg. 112).



even have dreamed of prior to the advent of Islam. Among the ways in which the Qur'an did justice to women and gave them their rights are the following:

- 1) In the pre-Islamic days of ignorance, women were deemed burdens upon a family, so whenever a daughter was born to a married couple, it was an occasion of immense sadness. It was even common for men to bury their daughters alive. After the advent of Islam, Allah (sp) revealed Verses in which He forbade the vile practiced of burying daughters alive; for instance, He (sp) said:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ  
يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهَا ۖ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي  
الْأُتْرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ

*“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.” (Qur'an 16:58, 59)*

But the Qur'an, as well as the sayings of the Prophet (s), went beyond that, instilling in Muslims not a sense of shame when a daughter is born to them, but a sense of pride and honor and happiness. In various AHadeeth, the Prophet (s) promised great rewards for those who properly raise daughters and instill in them Islamic values.

- 2) The Qur'an explicitly gave women the right to own property and, as with their male counterparts, to earn lawfully derived wealth. Allah (sp) said:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۚ  
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ

*“For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty.” (Qur'an 4:32)*



- 3) Even regarding minor injustices that were perpetrated against women during the pre-Islamic days of ignorance, the Qur'an did justice to women and gave them what was rightfully theirs. For example, prior to the advent of Islam, men would keep good quality meat exclusively for themselves, and share poor quality meat with their female relatives. Regarding this vile practice, which they falsely ascribed to Allah (sp), Allah (sp) said:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ  
أَزْوَاجِنَا ۖ وَإِن يَكُن مِّيتَةً ۖ فَهُمْ فِيهِ شُرَكَاءُ ۗ سَيَجْزِيهِمْ وَصْفَهُمْ ۗ إِنَّهُ  
حَكِيمٌ عَلِيمٌ

“And they say: ‘What is in the bellies of such and such cattle (milk or fetus) is for our males alone, and forbidden to our females (girls and women, but if it is born dead, then all have shares therein.’ He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower.” (Qur’an 6:139)

- 4) Like men, women can achieve honor with Allah (sp) when they act righteously. Allah (sp) said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqua (i.e., piety, righteousness, etc.).” (Qur’an 49:13)

- 5) Before Allah (sp), women and men are the same, in that superiority is achieved only through piety and righteousness. So whenever a woman performs a good deed for the sake of Allah (sp), she can be certain to receive a reward for it from Allah (sp). Allah (sp) said:



فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ  
بَعْضُكُمْ مِّنْ بَعْضٍ ۗ

“So their Lord accepted of them (their supplication and answered them, Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another,” (Qur'an 3: 195)

- 6) The Qur'an guarantees women the right to inherit wealth from their deceased relatives:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ  
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ۗ

“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share.” (Qur'an 4: 7)

- 7) The Qur'an guarantees women the right to take bride-money from their husbands; in fact, in the Qur'an, Allah (sp) commanded men to pay bride-money to their wives; therefore, the payment of bride-money is not optional, but compulsory:

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۗ

“And give to the women (whom you marry) their Mahr (obligatory bride-money given by the husband to his wife at the time of marriage) with a good heart.” (Qur'an 4:4)

- 8) The Qur'an forbade men from wrongfully taking wealth from their wives:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۗ

“O you who believe! You are forbidden to inherit women against their will” (Qur'an 4:19)

And in another Verse, Allah (sp) said:



وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بِهْتَنٍ ۚ وَإِثْمٍ ۚ مُّبِينٍ ۚ

“But if you intend to replace a wife by another and you have given one of them a Cantar (of gold, ie., a great amount) as Mahr, take not the least bit of it back, would you take it wrongfully without a right and (with) a manifest sin”. (Qur'an 4: 20)

- 9) The Qur'an strictly forbade men from mistreating women during periods of marital strife; a husband should either keep his wife and treat her properly or set her free in a just and merciful manner. Allah (sp) said:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا ۚ لَتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ

“And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself.” (Qur'an 2: 231)

- 10) The Qur'an exhorts men to be generous to their wives even after they become divorced; this means that he should give her a reasonable amount of money, all the while taking into consideration both his means and circumstances, and her vulnerable position as a divorced woman. Allah (sp) said:

وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ



“And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqun (the pious ones).” (Qur'an 2: 241)

And elsewhere in the Qur'an, Allah (sp) said:

فَمَتَّعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا ۝

“So give them a present, and set them free, (i.e., divorce) in a handsome manner.” (Qur'an 33:49)

- 11) The Qur'an granted pregnant divorced women spending money. Addressing husbands who divorce their wives, Allah (sp) said:

وَإِنْ كُنَّ أُولَاتٍ حَمْلًا ۖ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ

“And if they are pregnant, then spend on them till they deliver.” (Qur'an 65: 6)

- 12) Regarding a woman who breastfeeds a baby she had with her divorced husband, the Qur'an orders the husband to pay her wages for her services:

فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أَجُورَهُنَّ ۚ

“Then if they give suck to the children for you, give them their due payment.” (Qur'an 65: 6) In short, it is patently clear that no religion or religious book gives women anywhere near the quantity and quality of rights that the Qur'an gives to women. Manmade laws strip women of their dignity and either distort their nature by forcing them to assume male characteristics or turn them into mere sex objects. In the past few hundred years or so, a group of Western scholars who are known as Orientalists have dedicated their lives to studying Islamic civilization and to analyzing and passing judgment on our beliefs, practices, and ways. Without a doubt, Muslim scholars need to study, analyze, and write about Western civilization in the same way. If a group of Muslim scholars embark upon such a task, I am certain that they will



disabuse anyone who believes in Western values of the false notion that the Western system of law has given women an unprecedented level of freedom, rights, and dignity. From a sociological point of view, the statistics and findings of those scholars would truly be appalling, and would, among other things, have to do with the following: The percentage of single mothers in the West who have to struggle to raise their children on their own; the percentage of young women who, in order to make a living, have to sell their bodies in one way or another; the number of women who are raped each year; and, most importantly, the percentage of Western women who suffer from extreme levels of depression. As for the Qur'an, it does more than simply give rights to women; it provides them with a chance for ultimate happiness; it raises them to a status of true honor and dignity in society: For in Islam, women, like their male counterparts, are thinking honorable beings who are fully accountable for their actions, and who will be fully rewarded in the Hereafter for their deeds.

## Section Five: Bringing Happiness to Human Beings in Both this World and the Hereafter

One of the primary aims of the Qur'an is to guide mankind to the truth. Allah (sp) said:

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ

*“Say: Verily, the Guidance of Allah (i.e., Islamic Monotheism) that is the (only) Guidance.” (Qur'an 2: 120)*

In every unit of Prayer that a believer performs, he asks his Lord to guide him to the Straight Path:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

*“Guide us to the Straight Way.” (Qur'an 1: 6)*

The point here is that, if a person follows the guidance of the Qur'an, he does not 'fall into distress and misery':



فَمَنْ أَتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

*“Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.”* (Qur'an 20:123)

And the opposite of misery is happiness; therefore, a guided person is a happy person; and just as the Qur'an aims to guide people, it also aims to bless them with happiness – which is a concomitant of guidance – in both this world and the Hereafter. In fact, the concepts of guidance and happiness are juxtaposed in many Verses of the Qur'an; for example, Allah (sp) said:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً  
طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

*“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).”* (Qur'an 16:97)

This Verse explicitly states that, if a person believes and performs good deeds – and that occurs as a result of being guided – he will achieve happiness in this world: “We will give a good life (in this world with respect, contentment and lawful provision).” Similarly, it states he will achieve ultimate happiness in the Hereafter: “And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).”

### **Happiness in this Life**

Happiness, contrary to the false notions of most human beings, is not achieved once one gets the best things in life: the best food and drink, the most expensive clothing, an unlimited supply of cash, and beautiful wives. Happiness, it must be understood, is not equivalent to moments of fleeting pleasure; it is, rather, a sustained and long-term feeling that permeates ones soul and heart.

These days, people seek happiness in worldly possessions and pleasures. Consider, for instance, the pleasure of sexual intercourse: It is fleeting in that it goes as quickly as it comes, and, if performed in an unlawful manner, is followed by a



period of guilt and remorse. Similarly, food is a momentary pleasure that, if consumed extravagantly, is followed by heartburn and other ailments. Truth be told, Non-Muslims often seek happiness in alcohol or drugs; yes, those who consume alcohol and drug users describe moments of euphoria, but those moments are followed by long periods of misery and dejection. Every worldly pleasure and enjoyment has one thing in common: it is fleeting and momentary. Happiness, on the other hand, is sustained and long-term. It is interesting to note that two of the main pleasures that human beings enjoy – sexual relations and food – are in some cases enjoyed to a greater degree by animals.

No, worldly pleasures cannot bring happiness. And the world has witnessed empirical evidence which proves that worldly prosperity, if it is not coupled with guidance, leads to misery. That evidence is the lives of men and women in today's developed nations, nations whose citizens have more and eat more than ever before. Unparalleled levels of richness are, sadly, matched by unparalleled levels of drug use, alcohol addiction, misery, and clinically diagnosed depression. Each individual citizen is searching out for happiness, but, being far away from true guidance and looking for it in the wrong places (alcohol, illicit sex, food, cigarettes, drugs, etc.), is unable to find it. Allah (sp) informed us about their misery and warned us against becoming deluded by their ostensible prosperity:

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي  
الْحَيَاةِ الدُّنْيَا

*“So let not their wealth or their children amaze you (O Muhammad), in reality Allah's Plan is to punish them with these things in the life of this world” (Qur'an 9:55)*

The Qur'an teaches us that happiness in this life has nothing to do with physical and sensual pleasures, but with what is hidden in our hearts – a sustained feeling of peace, contentment, and happiness. That the yardstick of happiness is measured by the state of our hearts is a message that is given in more than one Verse of the Qur'an; for instance, Allah (sp) said:



هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ  
إِيمَانِهِمْ

“He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in faith along with their (present) faith.”  
(Qur'an 48: 4)

And in another Verse, Allah (sp) said:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Verily, in the remembrance of Allah do hearts find rest.” (Qur'an 13:28)

Verily, we ask Allah (sp), the Almighty, to make us among those who are blessed with happiness both in this life and in the Hereafter; and to make us among those who are described in the Saying of Allah (sp):

وَأَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ  
إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ

“And those who are blessed and made happy, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.” (Qur'an 11: 108)

The preceding was a brief discussion of five of the Qur'an's aims; in fact, there are many others. Here is a summary of some of the more important aims of the Qur'an (some I haven't mentioned yet and others are taken from the preceding discussion):

- 1) **Correcting People's Beliefs:** The Qur'an achieves this aim by guiding people to the realities of this universe, and to truths about its Creator, its beginning, its end, and much of what happens in between.
- 2) **Teaching People how to Worship Allah (sp):** This aim is achieved by teaching human beings how to purify and nourish their souls through the sincere performance of prayer, fasting, and other acts of worship.



- 3) **Promoting Good Manners:** The Qur'an accomplishes this aim by encouraging people to adopt noble characteristics and by warning them not to take on evil and base ones.
- 4) **Promoting the Development of a Righteous Society:** The Qur'an achieves this aim by instructing Muslims to do the following:
- Become united, erasing all forms of allegiance that are not based on religion, such as allegiance that is based on tribal ties or nationalism:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

*“And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.” (Qur'an 23:52)*

- Realize that all human beings are the same; they are all of the same family, sharing the same father (Adam (p)) and the same mother (Hawwaa (sh)); no race of people is better than another race; instead, superiority is achieved only through merit – ones level of piety and righteousness.
  - Treat one another equally, with the understanding that everyone is equal before Allah (sp) and therefore everyone – regardless of race, gender, age, or status – should be treated equally before the law; and there are no exceptions to this rule.
- 5) **Promote the Formation of a Just Society:** The Qur'an achieves this aim by pointing out the virtues of being just and trustworthy; by promoting mutual love and mercy in society; by discouraging people from adopting evil characteristics, such as treachery, lying, untrustworthiness, cheating, and so on.
- 6) **Establishing an Economically Prosperous Muslim Society:** The Qur'an achieves this aim by calling upon Muslims to be neither miserly nor extravagant in their spending ways, but instead moderate and reasonable. Also, the Qur'an commands Muslims to spend their wealth on noble causes and to give each person what is rightfully his.
- 7) **Guaranteeing the Well-Being of Women:** The Qur'an accomplishes this aim by conferring honor upon women and by guaranteeing all of the rights that she deserves as an individual, as a citizen, and as a Muslim.
- 8) **Making Muslims Militarily Capable of Taking on their Enemies:** The Qur'an aims to protect Muslims from external threats and to promote the spread of Islam throughout the world. These aims can be achieved only if Muslims are



militarily capable of defeating their enemies. Therefore, the Qur'an calls upon Muslims to be prepared for war as a nation, to fight for the betterment of mankind and upon Sound principles, to be merciful in war, and to honor the treaties they enact with other nations.

- 9) **Waging War against Slavery:** The Qur'an promoted an end to slavery in many ways, the most important of which was promising a great reward to those who free slaves. Allah (sp) even declared that the act of freeing a slave atones for various sins.
- 10) **Giving People the Freedom to Make Decisions for Themselves:** The Qur'an accomplishes this aim by making it forbidden to force people to believe in Islam. Allah (sp): said:

لَا إِكْرَاهَ فِي الدِّينِ ۗ

*"There is no compulsion in religion."* (Qur'an 2:256)

And elsewhere in the Qur'an, Allah (sp) said:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ  
لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

*"So remind them (O Muhammad ), you are only one who reminds, You are not a dictator over them."* (Qur'an 88: 21, 22)



## Part Two:

# The Greatness of the Qur'an's Legislations

## Introduction

The Qur'an is a rich treasure of knowledge that deals not only with beliefs, such as faith in Islamic Monotheism, or with lessons that we can learn from past nations; but also with laws and legislations that cover every aspect of human life. Such laws aim to refine the manners of individuals, implement justice among the members of society, and improve the dealings that take place among the members of society.

In the Noble Qur'an, Muslims are commanded to perform a variety of deeds, some of which have to do with basic acts of worship, such as prayer and supplication; others, with societal or economic issues; and so on. All such compulsory deeds are considered to be acts of worship and, after faith in Allah (sp), combine to form the foundation of Islam. The Qur'an consists of 6236 Verses that deal with acts of worship, beliefs, dealings among individuals, relations among nations, the rules of sound governance in a Muslim country, the principles of justice within a society, the rights of individuals within a society

– in short, everything that has to do with forming the character of a Muslim, as well as everything that pertains to forming an upright and just Muslim society. The Qur'an consists of just legislations that deal with all aspects of life. Allah (sp) said:

وَكُلَّ شَيْءٍ ۖ فَصَّلْنَاهُ تَفْصِيلاً ۝

“And We have explained everything (in detail) with full explanation.” (Qur'an and 17:12)



And elsewhere in the Qur'an, Allah (sp) said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ ۚ

“And We have sent down to you the Book (Qur'an) as an exposition of everything.” (Qur'an 16: 89)

Among the Verses that deal with economic issues is the following:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا ۖ وَارْزُقُوهُمْ فِيهَا  
وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۗ

“And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice” (Qur'an 4: 5).

One of Verses that deals with family and marriage law is the following:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ  
وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا  
وُسْعَهَا ۚ لَا تُضَارَّ رَأْسُ الْوَالِدَةِ ۖ وَلَا بَوْلُهَا وَلَا مَوْلُودٌ ۖ لَهُ بَوْلِدَةٌ ۗ وَعَلَى الْوَارِثِ  
مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ ۖ فَلَا جُنَاحَ  
عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُنَّ أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
مَاءً ۖ أَتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۚ

“The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father).



*If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do”* (Qur'an 2; 233)

The following is an example of a Verse that deals with inheritance law:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ  
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۗ

*“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.”* (Qur'an 4: 7)

The following is an example of a Verse that explains criminal law in Islam:

وَكَتَبْنَا عَلَيْهِمْ فِي هَٰذَا ۖ أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ  
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا ۗ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ ۚ  
لَهُ ۗ وَمَنْ لَّمْ يَحْكَمْ بِمَا ۖ أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*“And We ordained therein for them: ‘Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.’ But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrongdoers - of a lesser degree).”* (Qur'an 5: 45)

The following is an example of the Verses that discuss capital punishment:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ ۖ فَاجْلِدُوهُمْ ثَمَانِينَ  
جَلْدَةً ۚ وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۗ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ



“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever; they indeed are the Fasiqun (liars, rebellious, disobedient to Allah).” (Qur'an 24:4)

Two examples of Verses that deal with relations among Nations are the following:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

“But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, he is the All-Hearer, the All-Knower.” (Qur'an 8: 61)

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً ۖ فَأَنْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ  
الْخَائِبِينَ

“If you (O Muhammad (s)) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them. Certainly Allah likes not the treacherous.” (Qur'an 8:58)

The following is one of the Verses that call upon Muslims to defend their lands:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُعْتَدِينَ

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.” (Qur'an 2:190) This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (9:36).

The following are examples of Verses that discuss judicial law:

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



يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوَلِي الْأَمْرِ مِنكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

*“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer. O you who believe! Obey Allah and obey the Messenger (Muhammad (s)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” (Qur’an 4: 58, 59)*

### The Superiority of Qur’anic Legislations

It was from the divine wisdom of Allah (sp) that the Qur’an was revealed thirteen centuries after the establishment of Roman law, which, around the time of the advent of Islam, was applied in many lands. Roman law benefited from periodic revisions that were made by philosophers, scholars, and men of law. Roman law was, in short, detailed and well-developed. In this regard, Roman law resembled the Arabic language, which was also well-developed by the time the Prophet (s) was sent with the Qur’an. And just as the Qur’an, as a miracle of Arabic expression, challenged poets and language experts to produce something similar to it, it also, as a miracle of laws and legislations, issued a challenge to philosophers, men of law, and experts of all systems of codified law.

Any just and unbiased researcher will appreciate the vast difference between the superior code of law that is detailed in the Qur’an and all other inferior systems of law. Qur’anic law does not have any weak points; it is in harmony with the inherent nature of man; it is completely just; it comprehensively deals with all spheres of life; and it can just as appropriately be applied today as it was over fourteen centuries ago. It is for this reason that, for Muslims, the Qur’an is not only a book of prayers, supplications, and spiritual nourishment – although it is all of these things as well – but is also a Book of divinely revealed laws that govern every aspect of their lives. The Qur’an is a reminder of how Islam was applied by the Prophet (s) and his



Companions (rp). And if the laws of the Qur'an are not applied today, the thought of applying Qur'anic law one day in the future imbues Muslims with a profound sense of hope.<sup>6</sup>

## Section one: The Comprehensiveness of the Qur'an's Legislations

Among the more salient features of the Noble Qur'an are its comprehensiveness and its perfection. As for the latter quality, Allah (sp) said:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ  
دِينًا ۗ

*“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.”* (Qur'an 5:3)

The former quality is a natural accompaniment of the Qur'an's perfection: One of the reasons why the Qur'an is perfect is that it comprehensively serves the needs of mankind. For every occurrence – in all places and all times – there is an Islamic ruling that applies to it. The comprehensive nature of Islam's laws is specific to the message with which Prophet Muhammad (s) was sent. All previously revealed laws were, at least in some ways, specific for instance, one of the most detailed set of revealed laws was the one that was revealed to Moses and it was meant not comprehensively for all of mankind, but specifically for the Children of Israel. Furthermore, no one claimed that those set of laws possessed the qualities of perfection and comprehensiveness.

The Qur'an does not deal exclusively with man's worldly needs, nor does it deal solely with his religious duties; rather, it comprehensively takes care of both. Likewise, the Qur'an does not take the narrow and unbalanced approach of taking care of the needs of the individual while ignoring the needs of the community, or vice-versa; instead, the Qur'an strikes a perfect balance by comprehensively taking into consideration the needs of both the individual and the community. The individual is a part or a limb, while the community is the whole or the body. Also, the Qur'an does

<sup>6</sup> Diraasaat Islaamiyyah Fil'Ilaaqaat Al-Ijtima'iyah Wad-Dauliyyah by Dr. Muhammad 'Abdullah Darraaz (pg. 31).



not focus on the importance of the body to the exclusion of the soul, or vice-versa, but instead comprehensively focuses on the important role that each one of them plays. Similarly, the Qur'an does not take into consideration the mind while ignoring emotions, or vice-versa, but rather it comprehensively takes both into consideration. In short, Islamic Law is complete, perfect, comprehensive – and magnificent. In every respect, it strikes a perfect balance. The following Verse is an instance of the Qur'an striking a perfect balance between man's religious duties and his worldly needs:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ

*“But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world.” (Qur'an 28:77)*

Qataadah said, “Here is the meaning of this Verse: Do not lose out on your share of this world; instead, seek out your share of lawful enjoyment and set worldly goals for yourself.”<sup>7</sup>

In this context, it is important to note that the Shariah does not consist of a set of dry laws or an arbitrary list of dos and don'ts; to the contrary, it calls out to our minds, our hearts, and our emotions, stimulating into life faith that otherwise lies dormant deep within our souls. The Qur'an achieves this effect with the use of such phrases as, “If you are truly believers”, or, “So that perhaps you might fear (Allah (sp)),” or, “So that perhaps you might remember and take heed.” In his sayings, the Prophet (s) was similarly able to awaken dormant faith in the hearts of Muslims by using such phrases as, “Whoever believes in Allah (sp) and the Last Day...”

Manmade laws, on the other hand, are dry and, in many ways, consist of an arbitrary list of dos and don'ts. Manmade laws deal with the surface of problems, while ignoring their underlying reasons and causes; and, while ignoring faith (*Eemaan*) and the spiritual needs of man, they focus wholly on worldly benefits and harms. In short, manmade laws deal with the problems of any given community in an ineffective and shortsighted manner, whereas Allah's laws comprehensively take

<sup>7</sup> Tafseer Al-Qurtubi (13/326).



man's overall condition into consideration.<sup>8</sup> Allah's laws strike a perfect balance between achieving benefits for this world and for the Hereafter. No one knows more about what benefits human beings than their Creator, Allah (sp); it is therefore only fitting that we should follow His laws, which are meant for our benefit. Allah (sp) said:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

*“Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).”* (Qur'an 67: 14)

Manmade laws not only focus on worldly benefits to the exclusion of benefits of the Hereafter; but they also – regardless of which system of manmade laws one might refer to – strike a pathetically weak and inadequate balance between the needs of the individual and the needs of the community. A capitalist, Western society, for instance, gives the individual an inordinate amount of rights, and meanwhile ignores the rights and needs of the community; conversely, a communist society focuses too much on the rights of the community and too little on the rights of individuals. Other manmade systems of law are little better.

As I have hitherto pointed out, the Qur'an is comprehensive in more than one way; the most salient ways in which it is comprehensive are as follows:

- 1) **Comprehensive of all eras:** The Qur'an's laws and legislations have been compulsory to follow from the time the Prophet (s) was sent to mankind, and they will remain that way until the end of this world. Therefore, there will never come a time on this earth – not now and not later – when it will be permissible for human beings to follow any set of laws other than Islamic Law.
- 2) **Comprehensive of all places:** The laws of Islam are applicable not only in the desert lands of Arabia, but also in all of the plains, mountains, jungles, forests, valleys, rivers, seas, and oceans of the earth. There is not a spot on earth on which it is permissible to avoid applying Islamic Law. Allah (sp): said:

إِن كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا

<sup>8</sup> *Min Mazaayaa At-Tashree' Al-Islaamee* by Muhammad bin Naasir As-Sahyibaanee, and *Majallah Al-Jaami'ah Al-Islaamiyyah Bil-Madeenah Al-Nabawiyyah* (number 61, Muharram, 1404 H. pg. 74).



*“There is none in the heavens and earth but comes unto the Most Beneficent (Allah) as a slave.” (Qur’an 19: 93)*

- 3) **Comprehensive of all human beings:** It is obligatory for all human beings of all races and colors to follow the laws of Islam. Islamic law is meant as much for the Arabs of the Arabian Peninsula as it is for the inhabitants of Iceland, Europe, Africa, or anywhere else on earth; in fact, the message of Islam was meant not only for all human beings, but for jinns as well. Allah (sp) said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*“And I (Allah (sp)) created not the jinns and humans except they should worship Me (Alone).” (Qur’an 51:56)*

And in another Verse, Allah (sp) said:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

*“Say (O Muhammad (s)): Verily, I am sent to you all as the Messenger of Allah.” (Qur’an 7:158).*

- 4) **Comprehensive in the topics it covers:** Islamic law deals with all things, and with all aspects of life; in fact, it even deals with laws that relate to animals and to the dead. In short, for every occurrence, for every problem, and for every situation there is an appropriate ruling in Islam. Allah (sp) said:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ

*“We have neglected nothing in the Book.” (Qur’an 6:38)*

## Section Two: The Permanent and Lasting Applicability of the Qur'an's Legislations

As long as there is life on this earth, the laws of the Qur'an remain not only applicable, but completely appropriate and fitting as well. Such is the amazing nature of the Qur'an's laws that they require neither changes nor amendments.

One of the reasons why the Qur'an's laws are so timeless is that they are flexible; and yet, at the same time, their foundations are strong and firmly-established. In this



way the Qur'an resembles a tree whose roots are firmly established in the ground and whose branches move flexibly with the wind.

In both the Qur'an and Sunnah, there are many proofs that establish the timeless nature of Islam's laws. I will suffice here by mentioning only two of those proofs.

First, in Chapter *As-Saff*, Allah (sp) said:

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

*“He it is Who has sent His Messenger (Muhammad (s)) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (s)) hate (it).”* (Qur'an 61: 9)

In this Verse, Allah (sp) explained the purpose of sending Prophet Muhammad (s) to mankind, but He (sp) did not specify any time limit to the applicability of the Prophet's message, which indicates that it is a timeless message that must be followed until the Day of Resurrection.

And second, Allah (sp) said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*“Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'an) and surely, We will guard it (from corruption).”* (Qur'an 15: 9)

The Qur'an's laws and legislations are safeguarded in two ways. The first, as is indicated in the abovementioned Verse, involves direct protection from Allah (sp): Allah (sp) guaranteed to preserve the Qur'an until the end of time. The Second safeguard requires an effort on the part of Muslims, in that they can help preserve the Qur'an if they apply its teachings on a continual basis until the end of time. It is only logical, after all, that as long as a group of people continue to apply a system of law, that system will become neither lost nor forgotten.

That the Qur'an's laws are eternal can be attributed to a number of its qualities, among which are the following:



- 1) Islamic Law is based on pure and complete justice. The One Who created this world and human beings – be He exalted – best knows how to establish justice on earth; hence our dire need to follow His Shariah.
- 2) Islamic Law is not tainted by the ignorance, desires, biases, and extreme views of weak, created beings. The opposite holds true for all laws that are the handiwork of human beings. After all, human beings, by dint of their inherent weaknesses, ignorance, biases, desires, ambitions, and lusts, are incapable of creating a system of law that is truly just and fair. It matters not whether the founder of a system of law is an individual, a group of people, or generations of legal scholars: manmade laws will inevitably be inadequate, unjust, and tainted by human weaknesses; that is why every generation looks to amend previously legislated laws and sometimes to even form a completely new system of laws.
- 3) Islamic Law is in harmony with the laws of the universe since its legislator is the Creator of this universe and all that is in it. When Allah (sp) decrees a law for human beings, He does so with the knowledge that they are a part of the universe He (sp) created, and with the knowledge of what their primary role is in that universe. A follower of Islamic Law, therefore, is in harmony with nature and the universe; conversely, a person who does not follow Islamic Law is at odds with the universe around him, and is a rebel amidst a universe that is otherwise harmonious.
- 4) Islamic Law is the only system of law on earth that emancipates man from slavery to other human beings. As a follower of Islamic Law, a Muslim is a slave only to Allah (sp); followers of all other systems of law take other human beings as deities, by agreeing to obey them instead of Allah (sp). Muslims submit themselves not to the laws of men, but to the laws of the One True God, Allah (sp); as such, they abandon slavery to created beings in favor of slavery to the Lord of all created beings.
- 5) Islamic Law, since it came from Allah (sp), the Creator of the universe and of all created beings, is founded upon complete knowledge of man's needs, his inner secrets, and the secrets of the universe in which he lives. All other systems of law have been thought up by men who are no better than me or you: They have limited knowledge of the true nature of man and therefore, in their legislations, decree laws that deal with problems at a very superficial level.



- 6) Islamic Law strengthens the bonds of brotherhood between all races of men. Under the shade of Islamic Law – as opposed to all other systems of law – racial differences as well as differences in societal status vanish. A community of Muslims is like a single individual, for each of its members shares a common sense of purpose in life and a common set of goals. Allah (sp) said:

إِذْ كُنْتُمْ أَعْدَاءَ ۗءَ ۖ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ

*“For you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic faith)” (Qur’an 3: 103)*

## Section Three: The Justice of the Qur'an's Legislations

Under the shade of Islamic Law, all people are equal. Islamic Law focuses not at all on the outward, physical features of human beings, but on their insides – on their spiritual worth. As equals in society, each individual – be he white, black, or brown; rich or poor – is treated in a fair and just manner. Allah (sp) said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ

*“Verily Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice.” (Qur’an 4: 58)*

In this Verse, Allah (sp) orders us to be just not only with people of a certain complexion, nor only with the rich and prosperous members of society, but with everyone. Justice means to give each person what is rightfully his; to remove wrongful aggression and oppression from society; to remove oppression from the weak and oppressed; and, in general, to organize the affairs of society's members in a way that looks after their collective (as well as individual) needs.<sup>9</sup>

<sup>9</sup> At-Tahreer Wat-Tanweer (4/162).



To be sure, justice is one of the most salient features of Islamic Law. Allah (sp) said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Verily, Allah enjoins Al-Adl (i.e., justice and worshiping none but Allah Alone – Islamic Monotheism) and Al-Ihsan (i.e., to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet (s) in a perfect manner), and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.); and forbids Al-Fahsha (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e., all that is prohibited by Islamic law; polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed.” (Qur’an 16:90)

In his famous book of Tafseer, Al-Qurtubee wrote, “This Verse lists the most important rulings in Islam; in essence, it summarizes all of the religion and all of Islamic Law.”<sup>10</sup>

### The Noble Qur'an Exhorts Muslims to Act Justly

In more than one Verse of the Noble Qur'an, Allah (sp) declares His love for those of His slaves who are just in their dealings and judgments. For example, Allah (sp) said:

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“And if you judge, judge with justice between them. Verily, Allah loves those who act justly.” (Qur’an 5: 42) In another Verse, Allah said:

<sup>10</sup> Al-Jaam'i Li-Ahkaam Al-Qur'an (5/285).



فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.” (Qur'an 49:9)

And in yet another Verse, Allah (sp) said:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.” (Qur'an 60: 8)

In certain Verses of the Qur'an, Allah (sp) uses the word “balance” or “scale” (in English, it is interesting to note, the word scale is used in the expression, the scales of justice) as a term for justice; for instance, in Verse 7 of Chapter *Ar-Rahmaan*, Allah (sp) said:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

“And the heaven He has raised high, and He has set up the Balance.” (Qur'an 55: 7)

“Balance” means justice; in the Verses that follow, the word balance" is used twice more:

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

“In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.” (Qur'an 55: 8, 9)

The overall meaning of these Verses is as follows: Just as Allah (sp) has created the heavens and the earth by the truth and with justice, so you too should be just in all of your actions; for if you do so, all things will be based upon truth and justice (i.e.,



not just Allah's creation of the universe, but also the actions and interactions of men.<sup>11</sup>

The aforementioned Verses discuss the blessing of man's creation, the blessing of revelation, the submission of all that is in the universe to Allah (sp), and the forming of the universe upon truth and justice. Having discussed these matters, the Verses then go on to order human beings to act justly. A similar pattern can be discerned in the following sequence of Verses:

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ  
﴿٤﴾ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾  
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا  
الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

*“The Most Beneficent (Allah)! Has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech. The Sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.). And the herb (or stars) and the trees - both prostrate. And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.” (Qur'an 55: 1 – 9)*

In the Noble Qur'an, the concept of justice has a profoundly spiritual meaning. It is not merely a set of laws that are transcribed on scrolls and then stored away on shelves. Nay, indeed: justice in the Qur'an is a virtue that must be applied and that, as the preceding Verses indicate, is a salient feature of the very creation of the universe and all that is in it. The Qur'an elevated the quality of justice to the degree that, in the following Verse, it is juxtaposed with the all important belief of Islamic Monotheism (*Tawheed*). Allah (sp) said:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَابِمًا  
بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

<sup>11</sup> Tafseer Ibn Katheer (7/495).



“Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in justice. La ilaha illa Huwa (none has the right to be worshiped but He), the All-Mighty, the All-Wise.” (Qur’an 3:18)

In this Verse, we find testimony from Allah (sp), the Angels, Prophets (st) and the people of knowledge that none has the right to be worshipped but Allah (sp) and that Allah (sp) always maintains His creation with justice.<sup>12</sup>

Just as justice and Islamic Monotheism are juxtaposed in the previous Verse, oppression (or doing wrong) is juxtaposed with polytheism (Shirk) in this Verse:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.” (Qur’an 31: 13)

Nothing is more beloved to Allah (sp) than justice; conversely, nothing is more detested by Him than wrongdoing and oppression. For this reason, Allah (sp), before making it prohibited for his slaves, made wrongdoing and oppression forbidden for Himself. In a Qudsee Hadeeth, the Prophet (s) related that Allah (sp) said: “O my slaves! Verily, I have made wrongdoing and oppression forbidden upon Myself,<sup>13</sup> and I have made it forbidden upon you among yourselves, so do not wrong or oppress one another.”<sup>14</sup>

That Allah (sp) made oppression forbidden upon Himself is confirmed in this Verse:

وَمَا أَنَا بِظَلَمٍ لِّلْعَبِيدِ

“And I am not unjust (to the least) to the slaves.” (Qur’an 50: 29)

And in another Verse, Allah (sp) said:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

<sup>12</sup> Tafseer Al-Jalaalain (pg. 67).

<sup>13</sup> As for Allah’s Saying, “I have made wrongdoing and oppression forbidden upon Myself”, the people of knowledge say it means: Far above am I from oppressing (others) and doing wrong. Saheeh Muslim with the commentary of An-Nawawee (16/348).

<sup>14</sup> Related by Muslim (4/1994).



“And Allah wills no injustice to the ‘Alamin (mankind and jinns).” (Qur’an 3: 108)

In yet another Verse, Allah (sp) said:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ

“And Allah wills no injustice for (His) slaves.” (Qur’an 40: 31)

And in yet another Verse, Allah (sp) said:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا

“Truly! Allah wrongs not mankind in aught.” (Qur’an 10: 44)

And Allah (sp) also said:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

“Surely! Allah wrongs not even of the weight of an atom (or a small ant).” (Qur’an 4: 40)

Since Allah (sp) made wrongdoing forbidden upon Himself, and since Allah is not in the least unjust to His slaves, it follows that everything He (sp) legislated and decreed is nothing other than pure justice and fairness. For their part, men, if they want to achieve success for both this life and the Hereafter, are left with only one logical choice: To believe in and apply the divinely revealed laws of Allah (sp). Having made wrongdoing and oppression forbidden, Allah (sp) ordered mankind to act justly. Allah (sp) said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.” (Qur’an 57:25)

### The Different Spheres of Justice



In the Noble Qur'an, Allah (sp) ordered the Messenger of Allah (s) as well as all believers to act justly; as for the former, Allah (sp) said:

وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ

*“And I am commanded to do justice among you.”* (Qur'an 42: 15)

And in regard to the latter, Allah said:

أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ

*“Be just; that is nearer to piety.”* (Qur'an 5: 8)

Justice in Islam is not limited to certain actions; it pervades all aspects of human life. And so, in the Noble Qur'an, Allah (sp) ordered Muslims to be just always and in all of the different spheres of their lives. When they speak, they must speak in a just, upright, and fair manner:

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ

*“And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned.”* (Qur'an 6: 152)

When they act, they must act justly:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ  
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ

*“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin.”* (Qur'an 4:135)

In their family dealings they must act justly and equitably:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا ۚ مِنَ أَهْلِهِ وَحَكَمًا ۚ مِنَ أَهْلِهَا ۚ إِنْ  
يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ



*“If you fear a breach between them twain (the man and his wife), appointed (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation.” (Qur’an 4: 35)*

They must be honest and just in their financial dealings:

وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

*“Let a scribe write it down in justice between you.” (Qur’an 2: 282)*

فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ

*“Then let his guardian dictate in justice.” (Qur’an 2: 282)*

They must act justly in all matters that are of a judicial nature:

وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

*“And take for witness two just persons from among you (Muslims). And establish the witness for Allah.” (Qur’an 65: 2)*

Even in matters of worship – such as when one intentionally kills an animal that is forbidden to him because of the inviolability of the Sanctuary of Makkah - they must act justly:

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

*“And whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka’bah, of an edible animal (i.e., sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you.” (Qur’an 5: 95)*

They must act justly not only in their outward dealings, but also in the choices they make deep down in their hearts:



وَلَا يَجْرَمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوٓا۟ ۖ اَعْدِلُوٓا۟ هُوَ اَقْرَبُ  
لِلتَّقْوٰى ۗ

*“And let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety.”* (Qur'an 5: 8)

When they act as rulers or judges, they most certainly must be just and fair:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ

*“And that when you judge between men, you judge with justice.”* (Qur'an 4: 58)

Even with their enemies they are commanded to act justly:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِئْتَةً ۖ وَيَكُونَ الدِّينُ لِلَّهِ ۗ فَإِنِ اٰنْتَهُوٓا۟ فَلَا عُدُوٓا۟نَ  
إِلَّا عَلَى الظَّالِمِيْنَ

*“And fight them until there is no more Fitnah (disbelief and worshiping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrongdoers, etc.).”* (Qur'an 2:193)

And they are commanded to act justly with all of their Muslim brothers, with those among them who are noble and righteous, as well as with those among them who are evil-doers:

فَقَاتِلُوٓا۟ اَلَّتِي تَبْغِي حَتَّىٰ تَفِي ۗ اِلَىٰ ۤاَمْرِ اللّٰهِ ۗ فَإِنِ فَآءَتْ فَاصْلِحُوٓا۟  
بَيْنَهُمَا بِالْعَدْلِ وَاَقْسَطُوٓا۟ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسَطِيْنَ

*“Then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and the equitable. Verily! Allah loves those who are equitable.”* (Qur'an 49: 9).

What we have discussed hitherto underscores the importance of justice; that being the case, we should not be surprised to learn that the command to act justly is part of the Covenant that Allah (sp) made with His slaves:



وَأَوْفُوا أَلْكَئِلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ  
فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَٰلِكُمْ وَصَّيَّاكُم بِهِ  
لَعَلَّكُمْ تَذَكَّرُونَ

“And give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember.” (Qur'an 6: 152).

True justice means that each person in society is given the rights he deserves; for this reason, many texts from the Qur'an and Sunnah explain in detail the rights of every individual – such as the rights of a father, mother, son, wife, husband, leader, and each citizen of the Muslim nation. A master is not the only one who is given rights in Islam; his slave is given an ample amount of rights as well.

That each individual Muslim receives the rights he deserves is perhaps most clearly noticeable in the Islamic laws of inheritance. Every relative gets his fair share of the deceased's estate: The father has a share, the mother has a share, as do sons, daughters, brothers, and sisters; and, when warranted, even extended family members can receive a share of the deceased's estate.

As for the penal code in Islamic Law, individual criminals receive a just punishment that fits the crime. Allah (sp) said:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ

“The recompense for an evil is an evil like thereof.” (Qur'an 42: 40)

And in another Verse, Allah (sp): said:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ

“And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted.” (Qur'an 16: 126)



In summary, as long as we believe that the laws of Islam have been revealed by Allah (sp), and as long as we have faith in the fact that justice is one of Allah's attributes, we must consequently believe with certainty that the laws of Islam are perfect and just. Furthermore, we must have complete faith in the fact that justice is the dominant feature of Qur'anic legislations and laws.<sup>15</sup>

The concept of justice in the Qur'an is not limited to the goings on of this world; instead, it extends to what will happen in the Hereafter. In this world, human beings are charged with the duty of establishing justice on earth. In the Hereafter, however, Allah (sp) will take it upon Himself to be the sole distributor of justice, rewarding His obedient slaves with Paradise, and punishing His disbelieving slaves with the Hellfire. Allah (sp) said:

وَقُلْ ءَامَنْتُ بِمَا ءَنزَلَ ٱللَّهُ مِن كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۗ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۗ لَنَآ ءَعْمَلُنَا وَلَكُمْ ءَعْمَلُكُمْ ۗ

*“But say: I believe in whatsoever Allah has sent down of the Book (all the holy Books, this Qur'an and the Books of the old from the Torah, or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)) and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds.” (Qur'an 42: 15)*

In these Verses we see how justice is strongly linked to both this world and the Hereafter. In the middle of the Verse, the Prophet (s) declares his responsibility to be just in his dealings among men, particularly regarding his duty to convey the message of Islam to them as well as situations wherein he is called upon to mediate their disputes. Then, in the end of the Verse, we are reminded of the fact that justice will be meted out to human beings in the Hereafter: Each person will be rewarded or punished for his deeds, and each person will neither benefit from the good deeds of others nor be harmed by their misdeeds.

<sup>15</sup> Min Mazaayaa At-Tashree' Al-Islaamee (pg. 69, 70).



## The Differences Between Justice in Islamic Law and Other Systems of Law

Manmade laws are at best superficial attempts at implementing justice. They deal only with the surface of problems and not with their root causes. This is a natural consequence of man not being fully acquainted with his own nature, never mind the nature of the universe's laws. Furthermore, manmade laws ignore issues such as faith in Allah (sp) and the Hereafter. Islamic Law, on the other hand, comes from Allah (sp), the Lord, Creator, and Sustainer of the universe. He (sp) best knows the nature of man, what is in his best interests, and the laws of the universe; hence He (sp) alone can decree a system of laws that is truly and completely just. In Islamic Law, individual Muslims act not merely out of a fear of being punished in this life for their crimes; their motives are much more profound and nuanced. They hold themselves accountable, fearing what will happen to them in the Hereafter as a result of their actions. Furthermore, they act out of a desire to be admitted into Paradise and to be saved from the Hellfire. Hollow Manmade laws do not have anywhere the same effect on individual citizens; under a system of manmade laws, the best members of society act based on the dictates of their consciences; under any given circumstances, they, in order to satisfy their consciences, do what they think is right. Everyone else tries to get away with as much as possible, abstaining from criminal acts only out of a fear of being punished by the authorities.

In Islam, Allah (sp) orders individual citizens to be just in all aspects of their lives:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ  
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ

*“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin.” (Qur'an 4:135)*

In this Verse, Allah (sp) uses the word *Qawwaameena* instead of *Qaameenah*. Had Allah (sp) used the latter, the Verse would have meant: “Stand out firmly for justice (which is the translation mentioned above; this goes to show that translations cannot give a true and complete rendering of the original Arabic of the Qur'an. But the Verse contains the former *Qawwaameenah* – which means more than “stand out



firmly”; it means, with an added degree of emphasis, “Stand out firmly over and over again.”

In Islamic Law, Muslims must be just even when dealing with those whom they hate:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوْا ۗ

“And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.” (Qur'an 5: 8)

One of the main features of Islamic Law is the permanence and fixedness of its laws. What was the truth yesterday is the truth today, which is why the laws of Islam have been applicable from the time of the Prophet (s), and will continue to be applicable until the end of this world. Manmade laws, on the other hand, are constantly changing. Because of their arbitrary nature, manmade laws deem lawful a practice one year, and forbid it the next. One hundred years ago, for instance, the death penalty was in effect in England. In recent years, many Western countries have abolished the death penalty for many crimes, giving the excuse that the death penalty is an unjust and extreme form of punishment. What this means is that, by their own admission, they ruled over one another in the past in an unjust and oppressive manner. Such is the nature of manmade laws: Because it consists of falsehood, it always changes, whereas the foundations of the divinely revealed laws of Islam are permanent and fixed.

### Testimonies from Islam's Enemies

Even during the lifetime of the Prophet (s), some of the staunchest of Islam's enemies bore witness to the justness of Islam's laws. The Prophet (s) and his Companions (rp), it should be remembered, lived in close proximity to communities from the People of the Book. In more than one instance, disputing Jews or Christians, not being satisfied with the laws of their own religion, went to the Prophet (s), asking him to mediate their disputes based upon Islamic Law.

The justness of Islamic Law has caught the attention of many contemporary Christian thinkers and scholars. Here are just a few examples of what prominent Western figures have said about Islamic Law:



- 1) The eminent historian Gustav Laubon said, “The truth is that the Nations of this world have not seen conquerors that have been more forgiving and lenient than Arabs; nor have they encountered a religion that is more forgiving and merciful than that of the Arabs.”<sup>16</sup>
- 2) The famous scholar Robertson said, “It is only the Muslims that have managed to combine a strong level of zeal for their religion with a spirit of forgiveness and justice towards the followers of other religions. Despite their great enthusiasm for spreading their religion, they, based on their own religious leave alone those who do not desire to embrace Islam.”<sup>17</sup>
- 3) Maishod said, “The very Qur'an that has commanded its followers to perform Jihad is very forgiving towards the followers of other religions. For instance, it has exempted priests, monks, and their servants from the obligation of paying taxes. And Muhammad (s) forbade the killing of monks because of their dedication to acts of worship. And contrary to how the crusaders later slaughtered Muslims and barbarously burned Jews alive, Umar bin Al-Khattaab (r), upon entering Jerusalem, did not harm its Christian inhabitants in the least.”<sup>18</sup>
- 4) Elsewhere in his book, Gustav Laubon wrote, “Unequivocally and sincerely, Arabs believe in and apply the principle of equality (among all members of society). True, equality is a principle that is championed in Europe, but it is championed with words and not actions. Conversely, equality is a principle that is deeply ingrained (for religious reasons) in the hearts of the people of the East. There is no precedent among Muslim societies of the class disparities (and struggles) that led to major upheavals in Western societies. The same class struggles continue to be waged today. In the East, however, it is not uncommon for a servant to marry the daughter of his master, or for mere laborers to climb the ladder of success until they became prosperous and highly-respected members of society.”<sup>19</sup>
- 5) Dr. Will Durant expressed a similar degree of amazement at the degree to which the principle of equality is given importance in Qur'anic Law: “In Muslim societies, slaves were allowed to get married, and, if their children showed a basic level of intelligence, they would learn (under the tutelage of a master or teacher).

<sup>16</sup> *Hadaaratul-Arab* by Gustav Laubon, and translated by 'Aadil Zu'aitar (pg. 605).

<sup>17</sup> *Hadaaratul-Arab* by Gustav Laubon, and translated by 'Aadil Zu'aitar (pg. 127).

<sup>18</sup> *Hadaaratul-Arab* by Gustav Laubon, and translated by 'Aadil Zu'aitar (pg.127).

<sup>19</sup> *Hadaaratul-Arab* by Gustav Laubon, and translated by 'Aadil Zu'aitar (pg. 391).



One would probably be surprised upon learning of the number of children of slaves that later became eminent scholars or rulers. The most famous example of slaves becoming leaders after they embraced Islam is the history of the *Mamaaleek* of Egypt.”<sup>20</sup>

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<sup>20</sup> *Qissah Al-Hadaarah* by Dr. Durant, and translated by Zakee Najeeb Mahmood (3/112, 113); and *Al-Hukm Wat-Tahaakum Fee Khitaab Al-Wahyee* (1/415,417,419,422,423).



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