How Islam Shaped The Modern World

SAYYID RAMI AL RIFAI
Introduction

When the question is asked what are Islam’s contributions to civilization, often the focus is on scientific development, to the ancient world this is by far the most misleading standard for advancement and development. While Islam was certainly the most advanced civilization of the ancient world it’s social and moral development is what set it apart from the rest of the world.

Social and moral development in the ancient world had a far more significant impact on a society than scientific development, although still important in many ways, this is because ideology changed how the entire community behaved and lived their lives. Social development establishes how people are treated in a society and how that society views and treats those different from them, moral development drives social development because it defines the framework for how that society should live and spend it’s time and energy, this is very important when the backdrop in the ancient world was either living as hunter gatherers or a nomadic life.

As the world at large moved away from this Islam was instrumental in shaping the development of the entire world, it was a trade empire whose borders stretched from west Africa and southern Europe to China, it’s scientific advancements which surpassed the rest of the world where a direct result of changing communities and societies around the world and encouraging them to study nature and the world, this global effort would spread around the world from Europe to Asia to the Americas.

This book looks at what it is in Islam that encouraged this change in so many communities, some where among the most primitive people on earth but in a short period of time they would set up large empires spanning multiple continents, this processes was seen numerous times in Islam’s history in different regions of the earth. From the Ummayids who first invaded Europe, to the African Mali Empire whose most famous ruler was the richest person in History, to the Ottomans who
had one of the largest Empires on earth and one of the longest lasting family dynasties, all had simple beginnings but one thing in common that changed their societies in a short period of time.

The book is based of the work i have published at my site www.Ghayb.com and at times refers to it, your welcome to visit the site and download any of the books i have available.

Sayyid Rami al Rifai.
CHAPTER 1

The Prophet's Mission and The Significance Of Knowledge

سُمِّي اللَّهُ الرَّحْمَـٰنِ الرَّحِيمِ

“[O MEN!] We have now bestowed upon you from on high a divine writ containing all that you ought to bear in mind will you not, then, use your reason?” [Qur'an 21:10]

"And Our Commandment is but one, as the twinkling of an eye." [Qur'an 54:50]

“In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth. [Still,] is it not enough [for them to know] that thy Sustainer is witness unto every thing?” [Qur'an 41:53]

“They know but the outer surface of this world's life, whereas of the ultimate things they are utterly unaware[ The term al-akhirah circumscribes, in this context, both the inner reality of this world's life and the ultimate reality of the hereafter. (Asad)].” [Qur’an 30:7]

The Messenger of Allah (peace be upon him) said: “Every other Prophet was sent only to his people, whereas I have been sent to all mankind.” (Sahih al-Bukhari)
The Messenger of Allah (saws) said “I did not see any evil but I warned you about it, and I did not see any good but I guided you to it” it was the prophets (saws) role to see and discover the evil present in creation and in the actions of man, and Jinn, then to warn his Ummah (people) about them, and it was his role to see and discover the good present in creation and the actions of man, and Jinn, then to guide His Ummah to it, it was also his role to be conscious of Allah so He could see His signs in the Heavens and the Earth for us, He (saws) earned His (saws) rank with Allah before our creation so His (saws) life was for Allah and Allah sent him for our sake. In this way because the prophet gave up His (saws) self for Allah, He was the one who solely looked after the needs of the Ummah because His character was capable of fulfilling this role fully, Allah almost making it impermissible for us to have tawakul (reliance) on anything other than His prophet (saws).

We see the extent of this responsibility in the special rules that only the prophets were commanded to follow, because of this Allah honoured them by calling them His Rahma (mercy) for mankind, a state of existence that only a prophet is capable of living.

“It is not conceivable that a human being unto whom Allah had granted revelation, and sound judgment, and prophethood, should thereafter have said unto people, "Worship me beside Allah"; but rather [did he exhort them], "Become men of God by spreading the knowledge of the divine revelation, and by your own deep study [thereof].”(3:79)

Creation is a metaphor for Allah’s attributes, and an expression of His Will, “and in all that Allah has created in the heavens and the earth, are signs for those who are conscious (of him). ” (Al Qur'an 10:6-7), This metaphor for his attributes includes the Angels, Jinns and Humans, along with the rest of His creatures, man is capable of seeing Allah through that metaphor by understanding creation and what is in it, “And to Allah are the Highest similitudes”(16:60).

The prophet (saws) said human perfection lies in man’s ability to worship Allah as if we are seeing him, and if we can’t see him (see His qualities) then know that he sees you.
He is the creator of the Universe and through His creation everything we know occurs, but He created the Universe to represent His judgments so by understanding why things have occurred man can perceive Allah in creation, because both good and evil befall his creatures through what they have earned from their own actions man can put together this picture from his own experiences in life, “Wherever you may be, death will overtake you - even though you be in towers raised high. Yet, when a good thing happens to them, some [people] say, This is from Allah, whereas when evil befalls them, they say, This is from thee [O fellowman]! Say: All is from Allah. What, then, is amiss with these people that they are in no wise near to grasping the truth of what they are told?” (4:78).

Allah gives man good in life but evil comes into our life through our own actions, “Whatever good happens to thee is from Allah; and whatever evil befalls thee is from thyself (not your fellow man). AND WE have sent thee [O Muhammad] as an apostle unto all mankind: and none can bear witness [to it, the responsibility and task] as Allah does.” (4:79)

When Allah gave the prophet (saws) his mission He revealed to Mankind through Him knowledge about all areas of life and creation to help the Prophet (saws) in his work. Allah then said about what He granted His Messenger (saws), “We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude”(18:54), this is so the Ummah of Muhammad (saws) can contemplate and draw knowledge by way of analogy to life from the similitude's in the Quran about creation Allah had revealed, these examples are intended to help us in Life until the day of judgment.

The Messenger of Allah (peace be upon him) said: “I was informed by the heavenly hosts of angels that the most dignified among my followers are people who rejoice in public when they ponder the vastness of Allah’s all-encompassing mercy and compassion, and they weep privately when they contemplate rigorous punishment He reserved for the sinners and the deniers of the truth. They sit in His blessed mosques morning and evening worshipping Him and celebrating His praises inwardly, and they implore Him with their tongues outwardly with reverence and awe. They pray to Him with their hands raised as well as lowered, and
they yearn for Him unceasingly. They take little from people, and yet, it bears heavily on their hearts.

They walk barefooted, humble, unpretentious, and unnoticed, just like ants, without finery; and they are free of self-adulation. They walk with dignity and serenity, and they rise to the nearness of their Lord through their link to His messenger (saws). They wear the garment of good conduct and follow the clear proof. They read the Qur’an regularly, take their daily guidance from it, and they happily make the necessary personal sacrifices to meet its requirements. Almighty Allah has surrounded them with distinguished witnessing angels, and faithful guardians, and He has illumined their faces with effulgence as a sign of His blessings upon them and as a demonstration of His satisfaction with them. When they look at His servants, they anticipate promising signs. They often contemplate the vastness of Allah’s creation.

Their bodies dwell on earth, and their eyes are anchored upon the heavens. Their feet stand on earth, and their hearts dwell in the heavens. They breath on earth, and yet, their spirits are connected to the divine Throne. Their souls live in this world, and their thoughts are focused on the hereafter. They only worry about what may come. Their graves are in this world, and their ranks are exalted in Allah’s sight.” God’s messenger (saws) then recited: “Such is the reward of one who reveres My Majesty, and fears My warning.” (Qur’an, 14:14) (Hilyat-ul Awliya Wa Tabaqat al-Asfiya By Imam Abu Na’im al-Asfahani)

If the Qur'an is read, studied, understood and perceived we would find in it, beside guidance, knowledge about the laws of science such as physics, mathematics, chemistry, biology and geology, there are almost 750 verses in the Qur'an encouraging and guiding people to contemplate Allah’s creation, pointing to specific aspects of science so we can study the universe.

“Say: "Roam the earth and observe how the creation was initiated.” (29:20)

“behold, there are messages indeed for people who think!” (30:21)

“behold, there are messages indeed for all who are possessed of [innate] knowledge!” (30:22)
“behold, there are messages indeed for people who [are willing to] listen!” (30:23)

“behold, there are messages indeed for people who use their reason!” (30:24)

The word signs and messages, usually translated from the Arabic word Ayat, means there is information to be learnt by looking at these things, the context of the verse tells us how this information is gained and what is meant by the word Ayat in this specific case, because at times it refers to science at other times it means to gain wisdom from something, and at other times it means spiritual signs we perceive inwardly.

If the verse is referring to the creation of man then Allah is asking man to study the world and discover that knowledge through scientific means, but as Allah sent revelation to the prophets and they learnt about all his different Ayat (signs) through Maarifa (gnosis) Allah often asks man to gain that knowledge through these means, which is the meaning behind the story of al Khidr (as) and Musa (as) in the Quran mentioned in surah al kahf (18), Musa (as) received revelations from Allah while al Khidr (as) received knowledge through Maarifa (gnosis), yet He (ra) was considered more knowledgable than the prophet (as) because it takes an immense amount of knowledge to see and understand the universe through this manner, this is because al Khidr was capable of putting together the metaphors and smilies Allah had placed in the Universe for us from his knowledge of life and understand them, these are Allah’s Ayat (signs) in life, while Musa (Moses) Allah was still teaching, and so He sent him to al Khidr (ra) to learn this from him.

In regards to science the Prophet (saws) said, “The scholars are the inheritors of the Prophets” (Ahmad, Abu Dawwud, Tirmidhi and others).

The nature of many verses in the Quran encourage us to understand their depths, in relation to our own understanding of life and Allah’s creation, this is the conversation Allah is having with each person to help them develop and complete the picture of life He is teaching them, the Messenger of Allah, upon him be peace, said, 'one who travels a path seeking sacred knowledge, Allah will make easy for him the path to the Garden’, meaning to perform the actions of it’s people, this is it’s path in life.
And he, upon him be peace, said, 'the angels lower their wings for the seeker of sacred knowledge, pleased with what he is doing.' And he, upon him be peace, said, 'attending the gatherings of sacred knowledge is greater than the performance of a thousand prayer cycles, visiting a thousand sick people, and attending a thousand funerals’, this it’s magnitude, And he, upon him be peace, said, ‘Allah undertakes responsibility for the sustenance of the seeker of knowledge. This responsibility is a special responsibility beyond His general responsibility for all creatures on the earth as expressed in His words “There is not a creature on the earth but that Allah bears its sustenance”’(11:6).

‘Its meaning is 'increase in ease and removal of hardships in the seeking and acquiring provision’. In a long Hadith, the Messenger, upon him be peace, said, ‘it, that is, sacred knowledge, is inspired in the felicitous and prevented from the wretched’.

“The scholars that embody their knowledge, are the medium between the Messenger of Allah (saws) and the Muslims. Allah said in reference to the excellence of the scholars: “Allah bears witness that there is no god but Him, as do the angels and the people of knowledge, upholding justice”. (3:18) Allah associated them with His angels in bearing witness to His Oneness and maintaining His justice on earth.

Allah, Exalted be He, said: “are they the same - those who know and those who do not know?”(39:9)

“They are not equal either in this world nor the Hereafter, rather Allah has preferred the people of knowledge over those who do not know by many degrees, as He, Exalted be He, has said: “Allah will raise in rank those of you who believe and those that have been given knowledge”.(58:11) What is meant here is that those who have knowledge will be raised above those who believe (but do not have knowledge). The Messenger of Allah, upon him be peace, said, 'the preference of the scholar over the worshipper (abid) is like my preference over the lowest of my companions'. In another version, it has been said 'like the moon on the night when it is full over the rest of the planets’ (which look like normal stars).
“The scholar who does not act upon his knowledge is stripped of this status. He should not be misled by what has been mentioned by Allah and his Messenger, upon him be peace, regarding the excellence of knowledge and delude himself into thinking that he is included in that solely by knowledge without action. The Messenger of Allah, upon him be peace, said, 'learn what you will, for, by Allah, it will not be accepted from you until you act upon it.' And he, upon him be peace, said, 'one who increases in knowledge and does not increase in guidance increases in nothing but distance from Allah.' Knowledge only gains that high rank with Allah when it benefits the servants of Allah. When a scholar does not derive benefit from his knowledge, how can others derive benefit from it? So recognise the loss of excellence that will befall one who has knowledge but does not act upon it.

The Messenger, upon him be peace, said, 'the person most severely punished on the Day of Judgement will be the scholar whom Allah did not benefit by his knowledge.' For that reason, the Messenger of Allah, upon him be peace, used to seek refuge from knowledge that does not benefit and from a heart that does not feel humility. The scholar that does not act upon his knowledge has nothing but the empty shell and mere image of knowledge, devoid of its true meaning and reality. Some of the righteous predecessors may Allah's mercy be upon them, said, 'knowledge invites to action. Either he answers or it leaves, meaning 'its spirit, light and blessing goes and only the outer form remains (empty words). This does not go, but rather stays as evidence against the blameworthy scholar.'

If the scholar teaches his knowledge to people and they derive benefit from him, then he is like a burning candle that illuminates for the people. Allah, Exalted be He, has said: “Do you order people to devoutness and forget yourselves when you recite the Book, will you not use your intellects?” (2:44)

Ibn ‘Abbas (ra) reported, that the Messenger of Allah (saws) advised a group of his companions: “When you pass by the meadows of Paradise indulge freely in it!” They said: “O Messenger of Allah! What are the meadows of Paradise?” He said: “The circles of ‘Ilm (knowledge)” (At-Tabarani). This similitude the prophet (saws) employed is real, and not an empty metaphor, because He (saws) said the Angels lower their wings for any person seeking knowledge, the effect of this can be perceived from the atmosphere in gatherings where knowledge is sought and learned,
they are unlike any other place, so the prophet (saws) was revealing to us the reality that exists in the unseen part of our world that brings about this atmosphere we perceive when learning.
Islam methodically encouraged people to think about creation and its creator, Allah mentions all the laws of creation, which He has encouraged us to think about in the Qur'an;

"And He imparted unto Adam the names of all things; then He brought them within the ken of the angels and said: "Declare unto Me the names of these [things], if what you say is true."

They replied: "Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art all-knowing, truly wise."

Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [Allah] said: "Did I not say unto you, 'Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal?'"(2:31-33)

“And He taught Adam the names, that is, the names of things named, all of them, by placing knowledge of them into his heart; then He presented them…the majority of which concerned intellectual beings, to the angels and said, to them in reproach, ‘Now tell Me, inform Me, the names of these, things named, if you speak truly’, in your claim that I would not create anything more knowledgeable than you (Angels), or that you are more deserving of this vicegerency (responsibility); the response to the conditional sentence is intimated by what precedes it.” (Tafsir al Jalalayn)
Allah says to his Angels who live in the Unseen part of our world and see what is veiled to us, “Did I not say unto you, ‘Verily, I alone know the hidden reality’, Ghayb al Samawati wal Ard, “of the Heavens and the Earth”, in other words how the heavens and the earth work and the laws they run by, Allah was referring to a type of Ghayb (Unseen reality) the Angels did not see which was the Laws of the Heavens and the Earth.

At that time, in response the Angels referred to their understanding of Mans nature when Allah mentioned He would make Man His Khalifah (vicegerent) on earth, but in reply to them Allah referred to the Nature of the Universe when He Answered them regarding Man, saying to them there is a connection between mans physiology, his body, that you are objecting about and the nature of the Universe, which you haven’t learnt yet, what this connection is lies in what Allah had granted Adam at that time, the names of all things, and had just shown the Angels.

"AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth (a Khalifah) one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [Allah] answered: "Verily, I know that which you do not know."(2:30) Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [Allah] said: "Did I not say unto you, ‘Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal’?"(2:31-33)

The Angels understood they where a perfect creation, this was their reality as flawless beings, because they where perfect they thought they were complete, they could not perceive how a creation more exalted than them could be created, so they came to believe they where the Highest of Allah's creations and took this as a given, having seen none of his other creatures surpass them. In response to this Allah said to them I have created Man and in regards to him, you do not know the Hidden realities of the Heavens and the Earth, implying Mans connection to the hidden Laws of the universe, which through them He would surpass the Angels in worth, but not strength and ability.
This same shortsightedness Iblis (satan) suffered from in regards to man, when He objected to Adam surpassing him, Allah asked him why He objected, He replied he was stronger than him, fire being able to burn clay, but the example Allah had just set was regarding knowledge not strength, Adam would become more knowledgable than him while satan was limited in what he was capable of understanding, He was a lessor creation, so He replied in terms of strength while the point Allah was making to the Angels and Jinn was regarding knowledge. Adam had a higher rank than the Angels because of knowledge, the one with more knowledge is better capable of knowing Allah, and that is the reason why Allah created the Universe, to know him.

This entire affair is reading man’s body in relation to the Angels and Jinn’s bodies, Allah makes this clear in the Quran, “It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis (satan); He refused to be of those who bow down. (Allah) said: “What prevented thee from bowing down when I commanded thee?” He said: “I am better than he: Thou didst create me from fire, and him from clay.” (Allah) said: “Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures).” (7: 11–13)

In another verse Allah mentions the command (laws) in His creation, “VERILY, your Sustainer is Allah, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness. He covers the day with the night in swift pursuit, with the sun and the moon and the stars subservient to His command (Laws): oh, verily, His is all creation and all command (they are mentioned separately). Hallowed is Allah, the Sustainer of all the worlds! (In the Universe)” (7:54)

When Allah mentioned “all creation” along with “all command” the rules of tafsir say the matters relate to each other, so in fact Allah is referring to the Laws of creation which are his command in creation.
Islam's Spread Of Knowledge and The Significance of Purity In History

Abu Huraira related that Allah's Apostle said referring to the Quran, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with ru'b (awe and fear, cast into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Apostle has left the world and now you, people, are bringing out those treasures. (Bukhari)

If intellectual strength was solely what gave mankind the ability to judge truth from falsehood, then uneducated people would be incapable of judging the truth and knowing right from wrong, yet the Qur'an is for all mankind not just the intelligent. The truth and essence of any matter is felt in a person's heart and it is what guides all mankind towards their actions. This is why Rasul Allah (saws) said “I have been sent with the shortest expressions bearing the widest meanings”, the simple minded can understand the expressions and the essence of what they mean through the descriptive imagery they employ, and the knowledgable people can derive knowledge from them as they understand their depths, in this way all society benefited from the Quran’s guidance.

Over the last 1400 years of Islam, Muslim Scholars took from the Qur'an, which was revealed in stages over 23 years, between 609 AD and 632 AD, knowledge that helped shape the Islamic and Modern world.

Until the mid 19th century When the last Islamic Khalifah, the Ottomans, began to decline and Europe began referring to it as a sick man, in anticipation of one day finally surpassing it technologically having spent centuries in its shadow,
Islam had advanced the entire world in all areas of knowledge lifting it from the dark ages much of it was in.

By only the 9th century muslim scientist’s had discovered the world was round and in comparison to Europe, the masses embraced the notion and took it for granted, Ibn Hazm said its proof was “that the Sun is always vertical to a particular spot on Earth”, meaning if you where to follow the sun to where you perceived it to be setting, you would always find it vertical (up in the sky) to that location even though from your original location it may appear to be setting, that notion dawned on Galileo 500 years later.

“The debate in those days, was about, exactly how large was the earth. In the early 800s, the Abbasid Caliph al-Ma’mun assembled the brightest minds of the day (including al-Khawarizmi) in Baghdad who calculated the earth’s circumference and were off by only 4% of it’s actual size.”

Muslim scientist measured its circumference at 40,253.4 Km, less than 200 Km from the exact figure in accuracy, many scientific advances in the Islamic world occurred because of this, and hence over the years one scientific discovery built upon another scientific discovery, for almost 1300 years.

Many verses in the Quran point to the nature of things in the Universe, “He it is who has made the sun a [source of] radiant light and the moon a light [reflected], and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has Allah created without [an inner] truth. Clearly does He spell out these messages unto people of [innate] knowledge.”(10:5)

Other translations read “He it is Who made the sun a shining brightness and the moon a light” the significance of the moon and sun is in their specific description, the sun is mentioned as a source of light, an object that gives out light while the moon is mentioned as simply a light without using the description that it shines or radiates even though light does that naturally. If one looks at the moon at night and thinks about these words it becomes clear that the moon is serving its function as a light at night which is different than the suns function, to create the Day itself by it’s radiating Light. Allah made a deliberate distinction and emphasis on the
suns role in being the producer of light but did not do so for the moon, to teach man there is a difference between the two.

“Indeed, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are Signs for a God-fearing people.” (Al Qur'an 10:5-6)

Allah says a God Fearing people would see His signs in creation and advance scientifically as they come to know them. Allah mentions this for a God fearing people because of the qualities they embody and the acts they perform. Our world by comparison Arabia 1400 years ago is entirely focused on scientific endeavours, but in the old Islamic world from 609 AD onwards it was precisely the God fearing people who studied creation and science because they were not preoccupied with wealth and the material world, most scientists up to the modern age where in fact religious and devout people who had mastery over multiple disciplines.

So it was religious people who laying the scientific foundations of the modern world, the world would not have reached up to this point without them as no one else was capable of doing this work because of their lifestyles and the conditions they lived under in a pre-modern world.

The basic act of worship in Islam begins with and requires wudu, washing, this act cleanses the body and mind and allows man to focus on finer details in life, better so than a person who does not wash on a regular basis, keeping in mind the state of the world at the time, and in Islam wudu (washing the body) is performed at least five times a day.

We only need to imagine what we would feel like if we didn’t wash more than one day a week, could we work with the same productivity and have the same clarity in our self.

By comparison to the Islamic world washing on a regular basis was not common in Europe or Arabia before the lifetime of the Prophet (d.632), Allah bless him and grant him peace. When the muslims began to pray regularly it changed the Arab world entirely from that point, in fact soap was a muslim invention, and the benefits of washing regularly did not spread to Europe until after the crusades
in 1095 AD when they began to take back with them all the advances of the Islamic world.

If people only washed once a week and society as a whole was in that state, people who are born into a world in which they did not know what it felt like to be clean, then the psychological impact of introducing regular washing on that society would be significant and dramatic.

It was only after this point in time that Europe began to pull itself out of the Dark Ages it was in for the past few hundred years and began to catch up scientifically, once washing spread through out society and the world, it was a key factor in uplifting the European mentality, the change began and so they started struggling to change their old belief’s, but it would take them another few hundred years to rid themselves of the archaic institutions that dominated the landscape and their old ways of thinking.

Since washing now became a fundamental aspect of life that allowed them to focus on the finer realities of the world around them and make advances in knowledge, the European renaissance began in the 12th century and was vastly different than any that had come before it.

Even though cleanliness helped change Europe the extent of it’s importance was still not realized among the mass’s because by the 14th century when the Black Death wiped out an estimated 200 million people, a lack of Cleanliness in society not just personnel life was responsible for the spread of the disease, the cleaner and generally more rat-free environment of Islamic communities, in which medicine and health were far more advanced than in the West at that time, forestalled the spread of Plague eastward and it took relatively few victims there.

Because of the Islamic societies focus on purity, this allowed them to see it’s significance in other ares of life and develop on it. By comparison to Europe and the rest of the world, the first hospital in the world was founded by Khaliph Al-Walid I, an Ummayad Khaliph (705-715 AD), in Jundishapur, a Persian city. But the first true Islamic hospital which set the standard for later hospitals around the world was built during the reign of Khaliph Harun-ul-Rashid (786-809 AD) in Baghdad.
A well-known physician, Jibrail Bakhtishu, was invited to head the new bimartistan, it achieved great fame and so other hospitals were built in Baghdad.

The great Islamic physician Al-Razi selected the site for the Audidi hospital by having pieces of meat hung in various quarters of the city and watched how much and how quickly they putrefied. He then advised the Caliph to locate the hospital where the putrefaction was the slowest and the least! This showed the inception of the concept of germs carried through the air. When the hospital opened, it had 24 physicians on staff including specialists categorized as physiologists, oculists, surgeons and bonesetters.

There was a guiding text called the Waqf document which set the standard of care for all Hospitals well into our own time, and is part of the oath taken by modern physicians, which stated: "The hospital shall keep all patients, men and women, until they are completely recovered. All costs are to be borne by the hospital whether the people come from afar or near, whether they are residents or foreigners, strong or weak, rich or poor, employed or unemployed, blind or sighted, physically or mentally ill, learned or illiterate. There are no conditions of consideration and payment; none is objected to or even indirectly hinted at for non-payment. The entire service is through the magnificence of Allah, the generous one."

“One of the largest hospitals ever built was the Mansuri Hospital in Cairo, completed in 1248 AD under the rule of the Mameluke ruler of Egypt, Mansur Qalaun. The hospital garnered many endowments for its functioning. Men and women were admitted to different wards, and no attention was paid to religion, race or creed. Following the tenets of the Waqf document, no one was turned away and there was no limit to how long patients could stay.”

“There were different wards for different conditions, such as those requiring surgical procedures, fevers and eye diseases. The Mansuri Hospital had its own pharmacy, library and lecture halls. There was also a mosque for Muslim patients, as well as a chapel for Christian patients.”
“The physical conditions of many of these hospitals were actually lavish, especially those established by princes, rulers and viziers. Some were even converted from palaces.”

“The invention of the hospital was one of the greatest achievements of Islamic medicine. Probably the most impressive aspect of this invention was its mission, the treatment of all people who came to it, regardless of their status.”

If we contrast this to the Black death that almost wiped out Europe then the significance of Purity can be clearly understood, not just for these obvious reasons but to uplift man so he can reach the higher aspects of life and work to make them a reality, Islamic prayer began with purity and as a result it became the foundation of It’s Empire.
"The part played by Muslims in the development of the social sciences has been very important. A remarkable characteristic of Muslim science is the rapidity of its development. The Qur’an was the first book ever written in the Arabic language. Scarcely two hundred years later, this language of the illiterate Bedouins developed into one of the richest in the world, later to become not only the richest of all languages of the time, but also an international language for all sorts of sciences."

"The first Muslims were almost all Arabs, yet with the exception of their language, which was the repository of the Word of Allah and of His Prophet, they effaced their own personality, under the influence of Islam, in order to receive in Islam all races on the basis of absolute equality. Therefore it is that all races have participated in the progress of the “Islamic” sciences: Arabs, Iranians, Greeks, Turks, Abyssinians, Berbers, Indians, and others, who have embraced Islam. Their religious tolerance was so great, and the patronage of learning so perfect, that Christians, Jews, Magians, Buddhists and others collaborated with a view to enrich the Muslim sciences, not only in the domain of their respective religious literature, but also in other branches of learning. Arabic had spread more widely than any other language of the world, since it was the official language of the Muslim State whose territory extended from China to Spain.”

As man progressed through time He began to notice aspects about creation which caused him to investigate them further, in the current time we live in, an age where everything is investigated for the sake of exploitation the wonderment that existed in previous ages has ceased to be, and the age in which man needed guid-
ance on what part of creation to study, has since passed, the major discoveries regarding the old beliefs of the world have already been made. So the verses of the Quran encouraging man to investigate the world, should be understood in that light, they were a cause for initially directing man to what he should investigate in creation. The world was seen in a general sense before the revelation of the Qur'an, a tree was a tree and water was water, but these verses made specific mention of dimensions not commonly considered before and the impact on society this had would be world changing.

How these great minds of the Islamic Ummah contemplated Allah’s signs in creation, an old manner of seeing the science behind the Universe can’t be illustrated better than in the works of Imam al Ghazali (died 1111) who combined many fields of knowledge to understand Allah and His creation.

Imam al Ghazali wrote about the possibility of an afterlife using Fluid Dynamics, he said, “It is not necessary that every preceding revolution of the heavenly bodies should resemble the one following it…If we throw a stone in water, a circular wave is produced, if we throw another stone immediately after the first one, it is not necessary that the same form of the wave would follow, since we threw the first stone in the standing water, and the second in the moving water. Decidedly the second form (the way the water now looks) would be different from the first. In this case, the cause is the same (a thrown stone), but the effect is different, because some of the properties of the standing water mixed with those of the moving water.

Therefore, it can be safely inferred that a time may come which is different from all other times which have passed. So we can easily comprehend what Resurrection really means. Religion teaches us to believe in it which will be accompanied by the resurrection of life. You should, therefore, believe in the resurrection of the dead and the Day of Judgment, both of which have been mentioned in the traditions. They are real and belief in them is obligatory, because, according to reason, they are possible. They signify restoration to life after death, which, like the first act of creation, is within the power of Allah.” (Taken from Mysteries of the Human Soul).
The Imam illustrated that it isn’t necessary that creation has no end since change is always occurring and the consequences of similar actions will result in different effects because the environment they occur in is always changing.

Because the Qur'an caused Muslim Scholars to contemplate these signs and all the Phenomena of nature, sciences like astronomy and mathematics became important throughout the Islamic World in a manner never seen before on Earth. The Qur'an made a connection between Mathematics and astronomy about which Allah revealed;

“We made the night and the day as two signs, then darkened the night and made the daylight for seeing, for you to seek your Lord’s bounty and to know how to count the years and calculate. We have explained everything in detail.” (Al Qur'an 17:12)

“He is the Rabb (Lord) of Ash-Shera (the mighty star, Sirius),53:49.

“The sun and the moon run their courses according to a fixed reckoning and calculation.” (Al Qur'an 55:6)

The Arabic word used in this verse is “Bi Hisabun” the word for mathematics in Arabic has the same root as this word.

Islamic scholars took ideas from the Qur'an and investigated them, they then developed and discovered areas of knowledge never considered before.

An example of scientific development under Islam can be seen from the life of Muhammad Ibn Al Khwarzimi (d.840) one of Islam’s and the Worlds Greatest Mathematicians and Scientist, He was the founder of several branches and basic concepts of mathematics, he is also famous as an astronomer and geographer, He developed Algebra (derived from the word al Jabr) in his book Hisab al-jabr w’al-muqabala to solve problems posed by the Islamic laws of Inheritance. Al-Khwarizmi influenced mathematical thought around the world to a greater extent than any other medieval writer. He is recognized as the founder of Algebra, as he not only initiated the subject in a systematic form but also developed it to the extent of giving analytical solutions of linear and quadratic equations.
Algebra is one of the foundations of Modern Mathematics which almost all calculations use in order to develop and design anything from Computers and software to Buildings, Planes and Cars it is used extensively in all fields of Engineering whose role in the modern world is to invent, design and create most things we use. He developed in detail trigonometric tables containing the sine functions, which were later extrapolated to tangent functions. Al-Khwarizmi also developed the calculus of two errors, which led him to the concept of differentiation, and He also refined the geometric representation of conic sections.

The influence of Al-Khwarizmi on the growth of mathematics, astronomy and geography is well established in history as his work was widely adopted throughout the world. His approach was systematic and logical, and not only did he bring together the then prevailing knowledge on various branches of science but also enriched it through his original contributions. He adopted the use of zero, a numeral of fundamental importance, leading up to the so-called arithmetic of positions and the decimal system, prior to this Zero was not known around the world and decimal numbers did not exist limiting man's understanding of what Mathematics can do.

His pioneering work on the system of numerals is well known as "Algorithm," or "Algorizm." In addition to introducing the Arabic numerals, he developed several arithmetical procedures, including operations on fractions.

The foundation of modern computers is software which uses computer language to instruct the computer on how the software should behave, people who write this software use a method for this known as algorithms without which no complex software in the world today can exist, Al-Khwarizmi wrote a treatise on Hindu-Arabic numerals, the Arabic text is lost but a Latin translation, Algoritmi de numero Indorum (in English Al-Khwarizmi on the Hindu Art of Reckoning) gave rise to the word algorithm derived from his name.

“In addition to an important treatise on Astronomy, Al-Khwarizmi wrote a book on astronomical tables. Several of his books were translated into Latin in the early 12th century. The treatises on Arithmetic, Kitab al-Jam'a wal-Tafreeq bil Hisab al-Hindi, and the one on Algebra, Al-Maqala fi Hisab-al Jabr wa-al-
Muqabilah, are known only from Latin translations. It was this later translation which introduced the new science to the West "unknown till then" and who were stuck with roman numerals for a long time, which hindered even basic accounting. This book was used until the sixteenth century as the principal mathematical text book of European universities. His astronomical tables were also translated into European languages and, later, into Chinese.”

“The contribution of Al-Khwarizmi to geography is also outstanding. He not only revised Ptolemy's views on geography, but also corrected them in detail. Seventy geographers worked under Khwarizmi's leadership and they produced the first map of the globe (known world) in 830 C.E. He is also reported to have collaborated in the degree measurements, ordered by the Khalif Mamun al-Rashid, they were aimed at measuring the volume and circumference of the earth. His geography book entitled "Kitab Surat-al-Ard," including maps, was also translated into other languages around the world from which many latter maps of the world would rely on.
Columbus Follows Islamic Travelers Into The New World

Columbus is viewed as the discoverer of the New World, the Americas in 1492. On his voyage he brought with him a copy of Al-Idrissi's works that mentioned the discovery of a new continent by eight Muslim explorers.

“Christopher Columbus embarked on four journeys to the New World, between 1492 and 1502. This was the period between the fall of the Islamic Andalus city of Granada and the final expulsion of Muslims from Spain between 1492 and 1609. During this period there where an estimated 500,000 Muslims and Moriscos, that is, Muslims who had been forcibly converted to Christianity under the Spanish inquisition to purge Spain of Islam. It is not surprising that quite a few found their way to the New World who had Knowledge of earlier Islamic Maps.”

“On his first voyage he had two captains of Muslim origin in charge of ships traveling with him, Martin Alonso Pinzon, the captain of the Pinta, and his brother Vicente Pinzon the captain of the Nina. The Pinzon family were related to Abuzayan Muhammad III, the Moroccan Sultan of the Marinid Dynasty (1196 - 1465). Francisco Pinzon was the third of the Pinzon brothers to sail with Columbus in 1492, Francisco served as the pilot of the Pinta”

“Rodrigo de Trana also known as Rodrigo de Lepe after a town in Al Andalus sailed with Columbus on his first voyage. He was recorded as being the first on the ship to sight land. Rodrigo was born a Christian, but on his return to Spain in 1493 he converted to Islam, and this was against the backdrop of the Spanish Inquisition and the persecution of Moriscos and Muslims.”
Al-Idrisi whose full name was Abu Abd Allah Muhammad al-Idrisi was born in Ceuta Spain in 1099. He received his education in Cordoba, then flourished at the Norman court in Palermo (Italy). He combined his own findings with the available knowledge of his time and became famous for his comprehensive knowledge of all parts of the world.

“Al-Idrisi constructed a circular world map of pure silver that weighed approximately 400 kilograms and precisely recorded on it the seven continents with trade routes, lakes and rivers, major cities, plains and mountains.” Christopher Columbus used Al-Idrisi’s work and relied on Muslim knowledge of the Globe on his voyage.

“The great Muslim historian and geographer, Abu al-Hasan al-Masudi wrote in 956 of a voyage in 889 from al-Andalus (Muslim Spain). The voyage left from the port of Delba (the same place Columbus’s voyage would begin) and sailed for months westward. They eventually found a large landmass across the ocean where they traded with the natives, and then returned to Europe. Al-Masudi records this land across the ocean in his famous map and refers to it as “the unknown land”.”

Through history two more voyages from Muslim Spain to the Americas are recorded. One was in 999 and was led by Ibn Farrukh, from Granada. The other is recorded by al-Idrisi. He wrote of a group of Muslims who sailed west from Lisbon for 31 days and landed on an island in the Caribbean. They were taken prisoner by the Native Americans on that island for a few days. Eventually, they were freed when a translator who lived among the natives, that spoke Arabic, arranged for their release. They eventually sailed back to al-Andalus and told their tale. The important part of this account is the existence of an Arabic speaker among the natives, indicating that there must have been more unrecorded contact between the Arab world and the Americas.”

“There is another part of the Muslim world that had contact with the Americas before Columbus. In West Africa in the 1300s, a powerful and incredibly wealthy empire called Mali existed. The most famous leader of this empire was Mansa (king) Musa, and the most memorable event of his reign was his epic hajj journey in 1324.”
“Mansa Musa had passed through Cairo making his pilgrimage to Mecca with thousands of slaves and soldiers, wives and officials. One hundred camels each carried one hundred pounds of gold. Mansa Musa performed many acts of charity and "flooded Cairo with his kindness." So much gold was spent in the markets of Cairo that it actually upset the gold market around the world well into the next century. Mali's gold was important all over the world, in the later Medieval period, West Africa may have been producing almost two-thirds of the world's supply of gold!” which gave rise to legends such as king solomon’s mines.

“The caravan of over 60,000 people made an impression everywhere they went, including Egypt, where Mansa Musa told the story of how he came to power. His brother, Abu Bakr was the Mansa before he was. During his reign, Abu Bakr sent a fleet of 400 ships to explore the Atlantic Ocean. Only 1 ship returned, but reported that they found a land across the ocean. Mansa Abu Bakr then outfitted a fleet of 2000 ships, which he sailed with personally, they sailed west into the ocean, and were never heard from again, this may have been the origins of the africans now found in the Caribbean.”

“While there is no record in Mali of the result of that voyage, there is evidence of their arrival in the Americas. There are numerous archaeological sites in North and South America that attest to that Malian presence. Early Spanish explorers and pirates recorded abandoned cities in Brazil that had inscriptions identical to the language of the Mandinka (the people of Mali). More inscriptions in the Mandinka language were found in the United States as well.”

“Once he got to the Americas, Columbus records numerous examples of Muslims already present. He commented on the gold that the natives had, which was made the same way, in the same alloy, as the Muslims of West Africa. Furthermore, Columbus records that the native word in that area for gold is guanin, which is very similar to the Mandinka word for gold, ghanin, and probably comes from the Arabic word for wealth, ghina’.”

“In 1498, Columbus recorded seeing a ship loaded with goods, heading towards America, filled with Africans who were probably on their way to trade with Native Americans. Columbus also records in his own personal journal that Native
Americans told him of black Africans who came regularly to trade with them. Columbus knew that he was not the first to cross the Atlantic Ocean” and the Idea of being first was not his priority, it was to enrich his country and the rule of his Queen.

In 1929, a discovery was made in Istanbul, Turkey, of a map drawn in the year 1513 by the Ottoman cartographer Ahmed Muhiddin Piri (d.1553). “Piri wrote that his map was based on earlier sources, including ancient Greek and Arabic maps, including maps by Christopher Columbus, who had sailed only 21 years earlier. What is remarkable about this map is the level of detail of the map, which forced historians to re-evaluate the Columbus theory of exploration.”

“The map clearly shows the eastern coast of South America, which is in the correct position with regards to Africa. The coast of Brazil is shown in incredible detail, with many rivers accurately placed on the map. Although Piri used Columbus’s maps as a source, Columbus never went to South America, so Piri must have gotten that from earlier Muslim maps that he used as sources. Furthermore, Piri’s map includes the Andes Mountains, which were not even explored by Europeans until the 1520s, a full decade after the drawing of Piri’s map!”
There have been many great Islamic travellers in history, but Ibn Battuta was History's greatest explorer, his travels began when he was 20 years old in 1325. His main reason for traveling was to go on Hajj, or Pilgrimage to Makkah, but his traveling went on for almost 29 years and he covered around 75,000 miles visiting the equivalent of 44 modern countries all of which were under the governments of the various Muslim Khalifs, or "Dar al-Islam", His travels took him from one end of the Islamic world near China to the other in west Africa visiting the Kingdom of Mali.

Near the end of Ibn Battuta's own life, the Sultan of Morocco insisted that He dictate the story of his travels to a scholar, that work came to be called "Rihla - My Travels.", It is known today as “The Travels of Ibn Batuta.”

Another of histories major explorers was Zheng He, who was Chinas greatest Explorer. He was born in 1371 in the southern China region of Yunnan to a Hui family (a Muslim Chinese ethnic group). “His birth name was Ma He. In China, the family name is said first, followed by the given name. “Ma” is known in China as short for “Muhammad”, Both his father and his grandfather were able to travel all the way to Makkah and complete the Hajj, so Zheng He came from a devout Muslim family.”

“In 1405, when his childhood friend Zhu Di became emperor he decided to send out a giant fleet of ships to explore and trade with the rest of the world, he chose Zheng He to lead the expedition (Zheng was an honorific title given to him by the Emperor). This expedition was massive. In all, almost 30,000 sailors were in each voyage (undertaken). Between 1405 and 1433, Zheng He led 7 expeditions
that sailed to present day Malaysia, Indonesia, Thailand, India, Sri Lanka, Iran, Oman, Yemen, Saudi Arabia, Somalia, Kenya, and many other countries. It is probable that during one of his journeys, Zheng He was even able to go to Mak- 
kah to complete the Hajj.”

“Zheng He was not the only Muslim on these expeditions. Many of his advis-
sors were also Chinese Muslims, such as Ma Huan, a translator who spoke Arabic and was able to converse with the Muslim peoples they encountered on their jour-
neys. The ships Zheng He commanded were up to 400 feet long, (Dwarfing) many times the size of Columbus’s ships that sailed across the Atlantic.”

“Zheng He and his Muslim advisors regularly promoted Islam wherever they 
traveled. In the Indonesian islands of Java, Sumatra, Borneo and others, Zheng 
He found small communities of Muslims already there. Islam had started to spread in Southeast Asia a few hundred years before through trade from Arabia and India. Zheng He actively supported the continued growth of Islam in these ar-
eas.”

“Zheng He established Chinese Muslim communities in Palembang, and along Java, the Malay Peninsula, and the Philippines. These communities preached Is-
lam to the local people and were very important to the spread of Islam in the area. The fleet built masjids and provided other social services the local Muslim community would need.”

“Even after the death of Zheng He in 1433, other Chinese Muslims continued his work in Southeast Asia, spreading Islam. Chinese Muslim traders in Southeast Asia were encouraged to intermarry and assimilate with the local people on the islands and Malay Peninsula. This brought more people to Islam in Southeast Asia, as well as strengthened and diversified the growing Muslim community.” He is seen as one of the greatest figures in spreading Islam in Southeast Asia, which is now one of the largest centres of Islam on earth.
From The Scientific Method To The Prophetic Method

It is easy to understand an idea or concept that is explained and taught to us but it is extremely difficult and rare to be the person who first discovered and conceptualised that idea, it requires that you understand the nature of the components of that science, and then to innovate and produce something new from that knowledge, it is even more difficult to combine knowledge from many different fields to produce something entirely new, but this was common in the Islamic world as they first looked at the fundamentals of science, which by now we ourselves have built upon, so it has become less common in our time that a scientist is qualified in more than one area of knowledge, which was not the case in the past.

“When learning about the Muslim scholars of the past, it is easy to be amazed by their brilliance, accomplishments, and contributions to the modern world. Each provided a lasting legacy that changed the world in their time and today. One scientist’s contribution in particular stands out, Ibn al-Haytham, the great polymath who lived from 965 to 1040. The Greeks believed that scientific fact can be discovered through reason, or simply attributed to the actions of the gods. Ibn al-Haytham was the first scientist in history to insist that everything be proven through a given method for discovering new information, the scientific method.”

This is what famous western thinkers like Roger Bacon, Galileo Galilei, and Isaac Newton built their understanding upon.

“Ibn al haytham’s research in optics offered a framework for shaping the scientific method, which consisted of combining geometry with physics in the context of experimental demonstration, verification, and controlled testing, including the design and use of scientific instruments and installations like his camera obscura”,
which was something akin to the first television that projected the outside world as it moved onto a wall in a darkened room, he made many other contributions to science such as his mathematisation of physics, and he wrote over 200 books before his death.

The scientific method is the method that today all scientists use to make discoveries and outlines the basic principles by which to conduct experiments to find new discoveries.

All Muslim scientists followed the Sunnah of the Prophet (saws), they followed his footsteps and his way of life to achieve what He achieved in his character, and were inspired to understand the world they lived in just as He (saws) was instructed to see all the signs in creation.

A balanced and sound judgment is important to the scientific method, the Prophet (saws) understood all the delusions that the self can fool a person into believing, so He (saws) used to make Dua (prayer) to Allah saying, “Allah I seek refuge in you from the mischief (Shari) of my hearing, and from the mischief of my perception (basry/vision) and from the mischief of my tongue and from the mischief of my heart”, He (saws) always protected his understanding from self delusions and was wary of any falsehoods that the mind or self may conjure.

Aisha (r.a) related “The commencement of the divine inspiration to Allah's apostle was in the form of good dreams which came like bright daylight (i.e. true) and then the love of seclusion was bestowed upon him. He used to go in seclusion in the Cave of Hira', where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him food for the stay and then come back to (his wife) Khadija to take his food likewise again, till suddenly the truth descended upon him while he was in the Cave of Hira'. The angel came to him and asked him to read. The Prophet replied 'I do not know how to read'. The Prophet added, 'The angel caught me (forcibly) and pressed me so hard (against his chest) that I could not bear it any more. He then released me and again asked me to read and I replied, "I do not know how to read". Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read, but again I replied, "I do not
know how to read" (or what shall I read?). Thereupon he caught me for the third time and pressed me, and then released me and said:

قُرْ [ۚ قُرِّاءٗ ٓبِۡاَنۡسَمُ رَبِّكَ ٱلَّذِى خََلَقَ أَوۡاَنۡسَمُ مِنَ ۚ عَلۡقٖ (٢) وَرَبِّكَ ٱلْأَكۡرُمُ (٣)]

"Read! In the Name of your Lord, Who has created (all that exists), has created man from something that clings. Read! And your Lord is the Most Generous (96: 1-3)

The First word of Revelation was “Iqra” (Read) to a man (saws) who could not read and Allah did not grant Him (saws) the ability to read afterwards because of it either. The word was an instruction that was repeated a number of times by Jibril (Gabriel), affirming and establishing that “read” was an instruction to do something at that moment in time, then Jibril in order to aid the prophet with the ability to carry out this command squeezed him after each instruction to “Iqra”, the Angel pressed his chest, being and heart against that of the prophets (saws) until the prophet (saws) could not take it.

In the instruction to Iqra (read) and the response by Jibril, to what the prophet (saws) said, is the answer to what kind of reading was intended, since this was the first word and command of revelation Rasul Allah (saws) was being commanded to read the signs in creation, to open his mind, self and heart and observe them and the world around Him.

Allah instructed man to read the same signs elsewhere in the Qur'an in the same manner, “We detail Our signs for people who know” (6:97), “On the earth are Signs for those with certainty in Faith”(51:20), “That is, [signs] for the arifun (Awliya) by which they find evidence for their ma’rifa (gnosis)”(51:20, Tafsir al Tus-tari)

Allah's first instruction to his prophet (saws) was to read the signs and He was given the ability to do so by Jibril (as), the Ullumah (scholars) have said that the Qur'an explains the Qur'an, at times the obvious assumption is not the correct one especially when we know the Prophet (saws) never learned to read or write and we know the word "sign" appears more than 351 times in the Qur'an instructing people to read various kinds of signs that Allah created for us, we also know what oc-
curred to previous peoples who ignored the signs of Allah and failed to read them, and so because Jibril did not bring with him a book to read we know the instruction to Iqra (read) was to open the heart and senses and read all the signs in the Universe and not the pages of a book.

It was reported that once, Gabriel and Michael visited the Prophet Muhammad, Peace be upon him. The latter had a toothstick in hand which he immediately handed to Gabriel, the angel who constantly brought him Revelation. Gabriel said: "O Muhammad! give it to the elder angel." The Prophet gave it to Michael.

The Prophet said: “Allah gave me two celestial assistants to help me deliver my Message: Gabriel and Michael."

The prophet used to always send for Gabriel and Michael concerning matters important to human beings. The caller to prayer (muezzin) in the heavens is Gabriel and the prayer-leader (imam) is Michael. Allah created the Angels in ranks one after the other and the Angel in charge of earth, Michael (Mika’il), was created before the Angel in charge of revelation, Gabriel (Jibril). Mans Ability to read the signs relates to his connection with the world around him, which Mika’il is responsible for, and what he can sense from it with his heart. So Mika’il is responsible for guiding man to Allah as man sees these signs around him, and the Angels are messengers responsible for Allah’s signs, “Allah selects messengers from both angels and from mankind; Allah is all hearing and all seeing” (22:75), “ALL PRAISE is due to Allah, Originator of the heavens and the earth, who causes the angels to be (His) message-bearers, endowed with wings, two, or three, or four. [Unceasingly] He adds to His creation whatever He wills: for, verily, Allah has the power to will anything.” (35:1).

Revelation only descends through Jibril (as), hence message-bearers refers to all aspects of creation and so here it means Angels who are responsible for making all of Allah’s signs and messages to mankind clear for them to understand, the Angels are the beings who guide all creation to see Allah’s signs in creation, and in this context the signs of science and knowledge that Allah placed in the universe, it is one thing to look at something in front of us to try to learn from it but how the per-
son is inspired with the knowledge that is in front of him is entirely a matter of the self.

Allah created Michael, who is higher in rank than the Angel of revelation, and put him in charge of nature itself, the rain, snow, thunder, lightning, wind, clouds etc. Allah appointed a complete creation of angels to assist him and placed them under his command. These angels are countless like the size of the Universe is unimaginable, and no-one other than Allah knows their number because it was said by the prophet (saws) that their isn’t a span of four fingers in space that doesn't have an angel in it, responsible for what is occurring under his care.

Mika’il and Jibril were the first angels to obey Allah’s order to prostrate to Adam, and they are the two Angels who purified the heart of Rasul Allah (saws) for his night Journey, al Isra wal Miraj.

The ability to read the signs in nature is related to our Fitrah (instinct) as we rely on our senses in life, while revelation itself is related to our higher human functions, as we contemplate Allah’s deep words. Allah placed our ability to be true to our fitrah (instinct) with our ability to worship only him, because of an Oath mankind took on the day of Oaths, “And remember when your Lord took from the Children of Adam, from their loins, their seeds, and made them testify about themselves” (7:172-3), Allah took an oath from every soul that would be born, that they would worship only Him in life, this translated to man’s instinct of believing in a creator.

While Jibril is responsible for revelations, Mika’il is responsible for the signs mankind and Jinn perceive in everyday life.

When Allah asks mankind to read the signs in creation He points to the things in creation the Angels are responsible for governing so in this way they are the messengers for them, informing mankind about them.

The scholars said, Jibril (ra) helped the messenger Allah to read the signs by hugging and squeezing him, this was like imprinting on the prophet Jibril’s personality, self and qualities, so the Messenger of Allah (saws) could feel what Jibril sensed, what it was like to be a being who constantly sees and reads the signs of Allah in creation.
Hugging a person is a very personal thing that brings us closer to that person, it gives us a sense and feeling of who they are as people, in that moment we forget our own self and only see them hence we learn from what we see about them, it is more intimate than a handshake or a kiss on the cheek, especially when both people care for each other, you drink of that person's essence as you feel them and that hug stays with you, this all relates to our instincts and ability to sense, so Jibril in squeezing the prophet was opening up the prophet's instincts and ability to sense something more.
Scientific Discoveries Are The Signs Of Allah and What It Means To Read Them

“We gave Jesus the son of Mary Clear (Signs).” (2:87)

“There came to you Moses with Clear (Signs).” (2:92)

“This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause.” (2:61)

“Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments... seek what Allah Hath ordained for you... Those are Limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.” (2:87)

From the first days of man Allah has been sending prophets with knowledge, clear scientific proof and miracles to show man that the world he knows is much more than hunting and gathering, wisdom is the result of religion and science is the foundation of wisdom, “Thus doth Allah make clear His Signs to men”.

The signs that Allah placed in creation and mentioned extensively in the Qur'an are not just limited to people in the physical world seeing what is occurring in the spiritual world, or the connection between the spiritual world and the physical world, they mean every kind of sign in creation, we are asked to read, investigate and discover all His commands in creation, the way Allah decreed His creation to be governed, and all of this relates to the laws found in Physics, Chemistry, Biology and Physiology etc.

This fact is clear from the Quran, at times Allah instructs man to read his spiritual signs in creation, “Therein lie portents for those who read the signs” (al-mutawassimin) (15:75), at other times He asks man to read his scientific signs in
creation, “Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean (buoyancy) for the profit of mankind; in the rain which Allah Sends down from the skies (behaviour of weather), and the life which He gives therewith to an earth that is dead (soil health); in the beasts of all kinds that He scatters through the earth (zoology); in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth (atmospheric pressure);- (Here) indeed are Signs (scientific knowledge) for a people that are wise (those interested in more than just eating and procreation).”(2:164)

While there are signs for people who are Muhsinoon, those pure and can understand the spiritual world, the kind of signs mentioned in 2:164 are for people who are wise and know science.

“Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs (in the Universe) to them and instruct them in scripture (spiritual life) and wisdom (how to understand the world), and sanctify (purify) them (from what harms them in life): For Thou art the Exalted in Might, the Wise.”(2:192)

It was the prophets role to teach people about all aspects of creation including science, “A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs (all the different kinds), and purifying you, and instructing you in Scripture and Wisdom, and in new knowledge.”(2:151)

The second instruction Allah revealed after the very first revelation to “Iqra” (Read), was, read the signs in the name of your Lord who is the Creator, and the first sign Allah taught His messenger (saws) was regarding human Physiology, that man had been created from “allaq” (a clot or germ cell or something that clings, this is the Quran’s descriptive imagery).

If we take the words in the verse “Bismi Rabika” (in the name of your Lord) it is the same as saying Bismi-llah (in the name of Allah) with the difference being the emphasis on Allah being our Rabb (Lord).

“The term bismillah, is a combination of three words”
1. “The particle “bi” which can mean “by”, “for”, “with the aid of”, “through” or “by means of” and points toward that which happens next”.

2. The next word in this phrase is “ism” (name), based on it’s root s-m-w or a-s-m, which indicates the manner by which something is distinguished, whether by use of an identifying mark, or by being raised up high so that it may be distinguished, and would include a name, reputation, even a light or vibration, and points toward the very essence of the thing, the inherent qualities and signs of it’s existence and it’s underlying reality.

3. “The ending of the term is the word Allah, which is the Arabic name of the One. The Semitic roots of the word Allah extend back several thousand years to the Canaanite Elat, Hebrew El and Elohim, and Aramaic Alaha. These roots point toward unity, oneness, the eternal power which includes all of existence and of non-existence. In modern English this would generally be translated as God (which is old English, likely based on the Sanskrit word hu, meaning that which is worshipped, honored or adored)”.

Using these basic roots, the term “bismillah” in the Name of Allah may be translated as:

- By means of the very essence of God
- For the glory of our Creator
- With the light of the One
- With the guidance of The Divine
- As an instrument of the One
- In harmony with Divine Presence

The central idea is that whatever we do, every action that we take, every breath that we breathe, is done for, because of, and through the essence of the One who has created us, the idea of pronouncing the bismillah is to focus the self on Allah before we take any action, and so we are mindful of Him throughout it and ultimately our life. This is also spiritually true because the heart of man finds comfort
in the remembrance of the creator, and the heart of man shapes his mind and perception of the world so pronouncing the bismillah benefits man psychologically.

The instruction to, “Read the Signs in the name of your Lord who has Created you”, means to read the signs By means of the very essence of Allah who is the creator, since creation itself is a metaphor for Allah's qualities.

In pronouncing the “bismillah” before any action we take in life it also means we are now doing that action in the path of Allah and through His protection and guidance, this is what it means to invoke the name of Allah over something, you ask Him to watch over you from the unseen harms in the Universe.

We must do what ever we need to, to perceive His signs by any means, Allah commanded this asked from mankind because it will bring us closer to him.

Allah says in the Quran;

َيَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لِتَقَلِّبُوا أَنفُكُمْ تُتْلِيَّهُنَّ

“You who have iman! (Faith) have taqwa (awareness) of Allah and seek the means of drawing near to Him (al Wasila), and do jihad (struggle to come closer by purifying your selves) in His Way, so that hopefully you will be successful”(5:35).

The word Jihad means to struggle for something and Here Allah is telling us to do Jihad an nafs (Jihad of the self) and struggle to discover the way and means to approach him in life, He is instructing us to explore, discover, learn and establish the ways of Approach to Him in creation.

The Ummah (muslim nation) did exactly this at the beginning of Islam by outlining and defining the science of Ihsan, Human Perfection through tasaawwuf (sufism), and the steps needed to achieve this. Islamic Arab society began with the backdrop of an ancient savage world it had now become a society that focused on perfecting the self and could work to understand the mysteries of the Universe, a society that is depraved and in chaos can not appreciate the need to study nature and the universe, and so this is what Abu Huraira (ra) meant when he said “Allah's Apostle has left the world and now you, people, are bringing out those treasures” the treasures are science and knowledge.
The first step is to focus the self on the creator, “seek the means of drawing near to Him”, so it is done by the acts that draw you closer to Him, Ibadah (worship), opening our perception of Him will make us ponder over His creation. Today we are bombarded with science but for most of mankind’s time on earth this was not the case, Allah sent us these instructions 1400 years so we could reach the point in time we are now in, a time when we know most things in His Universe.

Imam Ibn Kathir wrote in his Tafsir regarding this verse, Ibn `Abbas said that the word “Wasilah” means ‘the means of approach’. Mujahid, Abu Wa’il, Al-Hasan, Qatadah, ‘Abdullah bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for Wasilah.

Qatadah said that the Ayah means, "Seek the means of approach to Him by obeying Him and performing the acts (in life) that please Him" (not simply worship alone).

وَلَنَّكَ أَلَّمِنَ يَدْعُونَ يَدْعُونَ إِلَى رَبِّهِمْ الوَسِيلَةَ

“Those whom they call upon (themselves) seek a means of access to their Lord (Allah).” (17:57) “Some humans used to worship the Jinn (devils), then those Jinn themselves became Muslim and (sought a Wasilah to Allah), but the humans adhered to their religion (of worshipping the Jinn).”

“Wasilah is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise (which tells us the significance of finding a wasilah to Allah), and it is also the grade of the Messenger of Allah, his residence and the nearest grade in Paradise to Allah's Throne.” (Tafsir Ibn Kathir, 5:35, 17:57)

The Rank of the prophet (saws) is called al Maqam al Mahmood, it is the messengers (saws) grade as the wasillah (connection) to Allah for us, and only one Human being can be given that rank, the one who would achieve the most nearness to Allah in life.

Allah was telling His prophet (saws) and us that the signs in creation can be read if we draw closer to him by acts of Ibadah (worship) and other acts that please him in life like seeking knowledge.
An Idiom is an expression that can't be understood from the meanings of its different words, but has a separate meaning of its own when those words are combined, “The phrase “In the name of” is an idiom having the connotation of “with the blessings of”, “under the governance of”, “as an instrument of”, “in devotion to”, “in adoration of”, “on behalf of”, “with the support of”, “or for the glory of”. In each of these cases, the idiom “In the name of” indicates that one is submitting to, honouring or glorifying that thing which is being referred to”.

So to “Read (Iqra) in the Name of your Lord” is an instruction on how to find a Wasila (means) to read the signs of the Creator, this is through our coming closer to him by worshiping him because worship opens and directs the senses to Allah and His creation.

The first sign that Allah intended for us to learn about was Physiology, the human body and how it was created, He then intended for us to discover and learn about the different systems of the human body, and to learn about all the signs in creation through both physical and spiritual means. The proof of this is in the fact Allah taught this lesson to His messenger by spiritual means but then instructed Him to look for the physical (scientific) signs in the universe.

Rasul Allah (saws) found His wasila (means) to Allah in the cave of hira, after his meditation and contemplation Allah looked at Him and said “And, indeed, in time will thy Sustainer grant thee [what thy heart desires], and thou shalt be well-pleased. Has He not found thee an orphan, and given thee shelter? And found thee lost on thy way, and guided thee? And found thee in want, and given thee sufficiency?”(93:5-8).

“He found you without knowledge of your own worth, so He made you aware of your great worth. He found you erring away from [understanding] the implications (maʿānī) of [Allah’s] affection (mahḍ mawadda) for you, so He gave you to drink of the draught of His affection in the cup of His love. Then He guided you to gnosis (maʿrīfa) of Him and invested you with the robe of His prophethood and His messengership, that He might guide [you] by them to proximity (qurb) with Him, and to His unicity (waḥdāniyya).(Tafsir al Tustari, 93:7)
Once the prophet (saws) reached a level of nearness to Allah in his self it is reported that the Prophet (saws) said: "I was given the keys to (the knowledge of) everything, except the five". (Ahmad)

“A man from Banu Amir, after asking the Prophet certain questions, said: "Is there any knowledge left which you do not know?" whereupon the Prophet said: "Allah knows better than that, and there is a kind of Unseen knowledge which Allah alone knows: With Him is knowledge of the Hour. He sends down the rain, He knows what is in the wombs, no soul knows what it will earn tomorrow, and no soul knows in what land it will die (31:34)." (Ahmad narrated it and Ibn Kathir mentions it in his Tafsir for Sura Luqman.)

What he wasn’t given knowledge of related to when Allah will decree something to occur, for example before deciding the fate of an entire people Allah will look at the case of every person in that society and allow them to act “On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns”(2:286) and only Allah knows when that process will finish in relation to what ever it is He is judging that person upon.

The other matter it related to are the variables that exist in fate, in the environment and death, these are matters that have variables meaning situations in them can change, which Allah allowed for in the Laws of the Universe. What is left for the prophet and people to know are things that can be known through the laws that govern the universe and creation and what will occur because of them, they themselves are constant and the pen was allowed to record them.
If we consider all the different types of knowledge contained in the Qur'an, speaking about the many fields of knowledge such as law, astronomy, mathematics, nature and creation we can understand how Rasul Allah (saws) was given the keys to all the kinds of knowledge. Those Keys were placed in his heart just as Allah placed the names of Allah things in the heart of Adam and mankind benefited from that, the keys to all knowledge were a part of the prophet’s (saws) personality, they were then passed on to his companions as He spoke and taught them and they followed his Sunnah in every regard, Sunnah doesn’t simply mean to copy something it means to embody it completely.

This is just as Abu Hurrah (ra) said the prophet (saws) has passed on and the companions began to dig out those treasures, which is something Allah mentioned in the Quran “They (the Kufar) want to extinguish the light of Allah with their mouths (slander), but Allah will perfect His light (spread that knowledge), although the disbelievers dislike it” (61:8), the light of Allah in this verse is the Quran and the knowledge Allah placed in it, this verse is a reference to what would occur after the prophets death.

The verses in the Qur'an that where revealed to Him, opened the way for knowledge itself to be spread on earth in an unprecedented manner in history that changed this world. Since the Miracle of the Prophet (saws) was the Qur'an and it’s affect on societies and the world through out history, while the miracle of previous Prophets where more immediate in nature, like raising the Dead, Healing the Sick, and parting the Sea, this was something deliberate that Allah (Azza wa Jall) gave to mankind because we would not receive another messenger after the prophet (saws) so Allah’s last revelation and opening to us had to relate to what was left of creation that we did not know.

Ibn Mas`ud narrates: "He has received the keys to everything except the Five (which Allah alone knows).” (Ahmad)

The Prophet (saws) mentioned a type of knowledge which he did not know then gave examples of this kind of Knowledge. Having the Keys to all knowledge does not mean you perceive and know all knowledge at once, a person who holds multiple qualifications does not see all that knowledge at once. He (saws) was given
the understanding of all types of Knowledge and the door to open that up to the rest of mankind. This is understood from the term key, to be given the key to something, or the key to open something means the path to gain that treasure, this capacity was placed in His chest and heart, “Which the True Spirit hath brought down, Upon thy heart, that thou mayst be (one) of the warners” (26:193-194), to warn people about what Allah revealed to him.

This means all the kinds of Knowledge mentioned in the Qur'an we know of today, He had to first have the key to understanding it to receive it.

The Messenger of Allah (saws) understood on a deeper level the meaning of every verse in the Qur'an, it is only now that we have a better idea the extent of that knowledge because as science advanced we also know more about the verses in the Qur'an that speak about almost every kind of science.

Adam (as) was given the names of everything, to know the name of something is the beginning of knowing it and the knowledge of it is the end of that process. This is because Adam (as) began man's Journey in the Universe and the prophet Muhammad (saws) would end it, between the point in time of each prophet lived on earth is everything that Allah wished to give to mankind.

We can see that the work man initially did on earth from the time of Adam was to know (mostly) the spiritual world and those things in it, Allah tests to this in the Quran in surah al Shams (the sun, 91) Allah talks about how the tribe of Thamud understood the spiritual influence of the sun, moon and earths atmosphere had on the soul and shaped it “TO [THIS] TRUTH (that Allah had just explained) gave the lie, in their overweening arrogance, [the tribe of] Thamud”(91:11), none of which required modern science to understand while in comparison we fail to grasp even the simplest of spiritual truths behind how the Universe works.

This is what Allah gave to the prophets after Adam (as) and the Awliya (saintly men) as well, knowledge about creation and the spiritual turns behind it.

“And it is not Allah’s will to give you insight into that which is beyond the reach of human perception: but [to that end] Allah elects whomsoever He wills from among His apostles. Believe, then, in Allah and His apostles; for if you believe and are conscious of Him, a magnificent requital awaits you.”(3:179)
This is because not all men have the same intelligence, moral character and capacity to carry out what they are responsible for; many men are corrupt and unjust, the prophets are those from mankind who could carry out the responsibility they were given.

“He [alone] knows that which is beyond the reach of a created being's perception, and to none does He disclose aught of the mysteries of His Own unfathomable knowledge, unless it be to an apostle whom He has been pleased to elect: and then He sends forth [the forces of heaven] to watch over him in whatever lies open before him and in what is beyond his ken (ability to perceive) so as to make manifest that it is indeed their Sustainer's messages that these [apostles] deliver: for it is He who encompasses [with His knowledge] all that they have [to say], just as He takes count, one by one, of everything [that exists]”.(72:26-28)

"Allah Most High has told the Prophet (may Allah bless him and grant him peace) to thank Him as He has informed the Prophet of what has already happened and what will happen in the future and this is a bestowal of great grace”(Tafsir Tabari, Sura an-Nisa, under verse 113)

The "Prophet Muhammad (may Allah bless him and grant him peace) stood up in one meeting and he started to tell us about events from the beginning of this world to the end and he told us about Heaven and Hell and about the people who were going to Hell and who were going to Heaven and what will be their places in Heaven and Hell. Some people remembered what he told us and some people have forgotten"[Bukhari, chapter on 'Bada al-Khalq]

When the last prophet (saws) to mankind was given the keys to everything, it meant that the understanding of both the spiritual world and the physical world where opened up for Him like no else before, our role on earth after Him (saws) and the work we were tasked with, was to discover the knowledge behind them in order to know Allah completely.

Allah as the prophet (saws) stated hired mankind to do this work, this is seen in the fact that Allah gave Adam (as) the names to everything but to the prophet Muhammad (saws) and His Ummah he gave the keys to knowing all these things.
The Prophet (peace and blessing be upon him) said: "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another group after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first group.' So, they worked till the time of `Asr (afternoon) prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another group to work for the rest of the day and they worked for the rest of the day till sunset, and they received the wages of the two former groups. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly. (Sahih al-Bukhari, Book 37, Hadith 11)

The work mankind is doing is understanding and knowing Allah and His creation, but this work is not just for ourselves but Allah’s other creations as well like the Jinn who share this earth with us and the Angels who learn from what Allah decrees for us and grants us, Allah said to them that He alone knows the hidden realities of the Heavens and the Earth and as He reveals it for mankind they to learn from it as well, this why they were asked to prostrate to Adam it mean to follow his lead and take from Him as Allah gave Him in this life.

When Adam was taken out of Jannah and we descended from the highest of the High to the lowest of the low our sphere of investigation similarly changed over that time from the highest of the high, the spiritual world of Jannah (Heaven), to the lowest of the low which is the physical material world, both these designations are in relation to the state of matter, since physical objects are the end destination of all the sub atomic particles in the universe which the spiritual world is made from.
Eventually the complete knowledge of both spheres will be known when Isa (as) returns, He (saws) will continue the work of understanding both making everything clear for us and increasing our understanding of Allah and His Universe.

“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment” (9:111).

It was said in front of Imam Ali “On that day tidings will be darkened for them,” whereby `Ali said: “Nothing was darkened for your Prophet except five matters from the secrets of the Unseen.” (cited in the chapter of Sura Luqman in Kanz al-`ummal, as a commentary for the verse 28:66).

The Prophet (saws) said “My Lord came to me in the best form” - the narrator said: "I think he said: `in my sleep'" - "and asked me over what did the Highest Assembly (al-mala'u al-a`la) vie [i.e. "the angels brought near" according to Ibn al-Athir in al-Nihaya and others]; I said I did not know, so He put His hand between my shoulders, and I felt its coolness in my innermost, and knowledge of all things between the East and the West came to me.”(Sahih, Tirmidhi)

Ibn Abbas said regarding this narration “the knowledge of all things in the heaven and the earth”, al-Razi and, before him, al-Bayhaqi, interpreted the placing of the Hand of Allah Most High as His extreme consideration and attention to the Prophet (Allah bless and greet him), or as His immense favor to him, while its specific placing between his shoulders refers to the pouring of divine kindness and mercy into his heart, and the coolness refers to the completion and perfection of his knowledge as shown by his words I knew all things between the East and the West. (Al-Razi, Asas al-Taqdis, as quoted by al-Kawthari in Daf Shubah al-Tashbih (p. 32-33 n.). Cf. al-Bayhaqi, al-Asma wa al-Sifat (p. 300-301).)

Ibn al-Humam said regarding the Form Allah took, “This is but the veil of form (hijb al-sra)”. It may also be, as is usually the case, Allah had sent an Angel to
act with his Authority, when the Qur'an is revealed the prophet (saws) says, Allah has said such and such, not Jibril (as) has said, wallahu allam.
CHAPTER 10

The Miracle Allah Gave The Prophet (saws) Was Science

“A People once came before the Prophet Muhammad (saws) and asked him for proof that he was a Prophet of Allah. They said that Musa, one of Allah’s prophets, He (as) had come before the world with the miracles of the Staff and the White Hand, clear proof of his being a prophet. Isa (saws), they added, was given the Ability to make the blind see and heal the lepers, proving that he was a prophet of Allah. Other prophets, too, had been given the power to perform miracles, and they displayed this ability as proof of their prophethood. "Tell us," they said, "what miracle have you brought as proof of your prophethood?"

The Prophet (saws) listened in silence to what they had to say, then he read out the verses of the third chapter of the Qur'an:

“In the creation of the heavens and the earth, and in the alternation of night and day, there are signs for men of sense; those that remember Allah when standing, sitting and lying down, and reflect on the creation of the heavens and the earth (saying): 'Lord, You have not created these in vain (to be never understood). Glory be to You! Save us from the torment of the Fire. Lord, those whom You will cast into hell shall be put to eternal shame: none will help the evil-doers. Lord we have heard a preacher call men to the true faith, saying: 'Believe in your Lord,' and we believed. Lord, forgive us our sins and remove from us our evil deeds and make us die with the righteous” (3:193).

The Prophet pointed towards the creations of Allah that man took for granted and said there are signs in them for men of sense, and those that remember Allah and reflect on the creation of the heavens and the earth (saying) Our Lord has not created these things in vain and we will never understand what they truly are. He
told them knowing what these things were was the miracle Allah was giving man, in comparison to the miracles Allah gave Musa (as) and Isa (as).

He asked the questioners to consider why these things are created, what purpose did they serve and to study them, these verses gave Muslims one of the reasons and intentions behind the revelation of the Qur'an, the muslim Ummah was instructed to look towards science to explain creation and the function everything had, the Qur'an effectively inspired man to know what Allah created.

This intention of Allah is clearly mentioned in the Qur'an along with the point in time mankind would excel in understanding the deeper scientific aspects of the universe.

Allah promised that “In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth. [Still,] is it not enough [for them to know] that thy Sustainer is witness unto everything?”[Qur'an 41:53]

“Man is a creature of haste; [but in time] I shall make obvious to you [the truth of] My messages (in arabic the word used is Ayat or signs): do not, then, ask Me to hasten [it]!”(21:37)

Here Allah addressing the non muslims is saying in time He will show them and all mankind the truth of His Ayat (signs or messages) in the Universe, what everything means, Allah then says don’t ask him to Hasten it, which means it would be a burden on mankind and it would be revealed only after a point in time mankind could no longer be patient and seek it out eagerly, as Allah asks for patience of mankind.

This kind of knowledge would a burden on man because it would lead to exploitation, Abu Bakr (ra) said “The more knowledge you have, the greater will be your fear of Allah. Without knowledge action is useless and knowledge without action is futile. Knowledge is the life of the mind. When a noble man learns knowledge he becomes humble, [whereas] when an ignoble person gains knowledge, he [becomes] conceited. When knowledge is limited – it leads to folly. [But] when knowledge exceeds a certain limit, it leads to exploitation.”
Because Allah is addressing the non muslims with the statement “In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves,” it should be easy to understand how they would be the ones who would receive this knowledge when the time came, and the following verses (21:37-40) specifically mention that towards the end of time is when mankind would know and understand the secrets of the utmost horizon of the universe, because the verses mention a time after creation ends, “And they say: When will this promise (be fulfilled), if ye are truthful? If they but knew - they who are bent on denying the truth - [that there will come] a time when they will not be able to ward off the fire from their faces, nor from their backs, and will not find any succour! (21:37-39)

Then the topic changes back to just before the hour when it comes upon them, “Nay, but [the Last Hour] will come upon them of a sudden, and will stupefy them: and they will be unable to avert it, and neither wilt they be allowed any respite.”(21:40), in other words man will make great scientific discoveries towards the end of time, our time.
The End Of The Old World Of Oracles and The Beginning Of The Scientific Age

It wasn’t long after Prophethood was given to Rasul Allah (saws) that Allah stopped all the devils from acquiring news of the future from the heavens, this point in time was unique because it marked the end of the old world of Soothsayers and Oracles, and began the world of knowledge and Science.

‘Abd-Allaah ibn ‘Abbaas said: “The Prophet (saws) went out with a group of his Companions heading for the marketplace of ‘Ukaaz. This was when the shayaateen (devils) were prevented from getting any news from heaven, and shooting stars had been sent against them. The shayaateen went back to their people, who said, “What is the matter with you?” They said, “We cannot get news from heaven, and shooting stars were sent against us.” Their people said, “Nothing is stopping you from hearing news from heaven except some new event that must have happened. Go and look in the east and the west of the earth, and see if you can find out what it is that is stopping you from hearing news from heaven.” Those who went out in the direction of Tihaamah came upon the Prophet (peace and blessings of Allaah be upon him) in Nakhlah, when he was on his way to ‘Ukaaz, and found him leading his Companions in Fajr (morning) prayer. When they heard the Qur’aan, they listened to it and said, “By Allaah, this is what is stopping us from hearing news from heaven.” When they went back to their people, they said, “O our people, we have heard a wonderful Recital (the Qur’aan). It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah). [al-Jinn 72:2]. Then Allaah revealed to His Prophet peace and blessings of Allaah be upon him) the words: “Say (O Muhammed): “It has been revealed to me that a group of jinns listened (to this
Qur’aan’” [al-Jinn 72:1], and Allaah revealed to him what the jinn had said.” (re-ported by al-Bukhaari, 731)

In the old world soothsayers where more common and more accurate in what they predicted, this is why people around the world followed them and looked to them spiritually, they invented hedonistic and pagan religions of all kinds because of it, but when the Prophet was granted Prophethood man was forced to turn away from that because the Jinn could no longer give accurate information to the soothsayers, so people lost faith in them.

This occurred because of what Allah wanted for mankind and the nature of the final message, Allah wanted mankind to look towards more physical explanations in creation to understand why things occurred because the hedonistic and pagan religions were far from having the right answers.

Allah asked us to gain wisdom and then use it to see the connection between the physical world and Him, this is why when the prophet was asked, what was his miracle? He responded by saying the understanding of the Universe, He instructed people to look towards things such as the sun, moon, stars and space because in them are signs of Allah for people who think, He referred to science as the miracle that would allow man to understand Allah.

“The apostle of Allah asked some men of Medina what had been said there about the falling stars and was told: 'We said, "A king has died or has begun to reign; a child has been born, or has died." ' The apostle of Allah replied: 'It was not so. When Allah reaches any decision concerning His people He is heard by the bearers of His throne, who praise Him; and this praise is taken up by the angels below them, and by others still further below; and the praise continues to descend until it reaches the sky of this world, where other angels also praise. Then these ask each other why they praise, and the question ascends gradually till it reaches the bearers of the throne. They then, tell of the decree of Allah concerning His people, and the news travels down by degrees until it reaches the heaven of this world, where the angels discuss it. But the evil Jinns (devils), who used to listen to such discussions by stealth, sometimes misheard, and what they retold to soothsayers on earth was sometimes true and sometimes false. The soothsayers also conversed
about these matters, some giving true and some false accounts. So, when the coming of the apostle was being discussed by the angels, Allah foiled the evil Jinns by hurling meteors (at them), and from that time onwards an end was made to sooth-sayers”. (Seerah ibn Ishaq)

The only news the Jinn now have is what the Angels deliberately tell them as the Qur'an states, which they then speak among themselves and to humans. If we where to paraphrase mankind’s story from the time of Adam (as) to our time it would read something similar to this;

Allah intends to create a vicegerent (someone who will represent Him) on earth, when the Angels perceive that his nature would cause him to do harm in that place Allah says to them I know what you the creatures in charge of creation don’t know and that is the hidden realities and laws of the Heavens and the earth.

"AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth (a Khalifah) one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [Allah] answered: "Verily, I know that which you do not know."(2:30) Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [Allah] said: "Did I not say unto you, `Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal"?(2:31-33)

Allah then prepared Adam (as) for his vice-regency on earth,

"And He imparted unto Adam the names of all things; then He brought them within the ken (presence) of the angels and said: "Declare unto Me the names of these [things], if what you say is true."

"They replied: "Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art all-knowing, truly wise."

Then throughout history Allah, in phases, revealed to his messengers and mankind the secrets of these realities which the Angels did not know at that time, each
prophet was given according to what He earned and asked for; the prophet su-
laiman (as) for example was given a kingdom that held sway over the Jinn and con-
trolled them, so there must be a means in creation for man to achieve this but the
prophet (as) also asked Allah that no person should have the like of his kingdom af-
ter him, each prophets gifts and knowledge were unique.

“He [alone] knows that which is beyond the reach of a created being's percep-
tion, and to none does He disclose aught of the mysteries of His Own unfathom-
able knowledge, unless it be to an apostle whom He has been pleased to elect
[there for]”.(72:26-27)

When the last of his messengers was sent Allah stopped the ways of the old
world and asked man to look at how the universe worked for evidence of his exis-
tence,

“In the creation of the heavens and the earth, and in the alternation of night
and day, there are signs for men of sense” (3:193)

Because no more prophets would come which would be taught the Hidden re-
alities of the Heavens and the Earth, Allah opened for man all areas of knowledge
and tasked man with using the physical world around Him and to combine that
with what the last messenger revealed about the spiritual world. He then promised
that He would reveal what his signs meant to the latter generations of Mankind
completely, “In time We shall make them fully understand Our messages” (41:53).

He also promised to send Isa (as) to be the last of his messengers to carry out
that work, but not before testing Humanity with the Dajjaal (Allah’s curse be
upon) who would combine knowledge from both spheres (the spiritual or quantum
universe and Physical) to fool mankind into thinking he is something that he is not.

“There is not one of the People of the Scripture but will believe in him (Jesus)
before his death, and on the Day of Resurrection he will be a witness against
them.”(4:159)

The Qur'an is the miracle of the Prophet (saws) “Say: if the whole of mankind
and the jinn gathered in order to produce the like of this Qur'an, they could not
produce the like of it, even if they assisted each other.” [Al-Qur'an 17:88], this is
because in its eloquence the Qur'an describes the reality of the things it speaks of, its eloquence can not be reproduced because the person being challenged has no understanding of these realities to describe them in truth, while at the same time matching its beauty in language, the verse of light (25:35) for example is the most eloquent and beautiful simile for the Universe and how quantum particles come into existence.

The Quran gives man a clear picture in his mind of what is being said and the specific aspect of it that is being mentioned, in a precise and eloquent manner which even the uneducated can understand.

To begin the task of reproducing the Quran a person would have to be a Scientist, Astronomer, Mathematician, Theologian, Lawyer, Judge, Grammarius and Linguist at the same time just to approach the work and match the Qur'an's Scope, this list is not conclusive in any manner as a person could add they would also need experience in the things they wish to speak of just to know what to describe from experience, this would entail matters such as being a Sailor, Farmer, Warrior, Sage, Aesthetic, Leader, Mediator, Traveler, Merchant, Blacksmith, in fact the Qur'an has 114 chapters, 6236 verses and each one deals with a specific subject from any one or combination of topics because of the type of language it uses, and imagery it employs.

Knowledge is built upon knowledge and it is also derived and advanced from previous knowledge, If we consider that the Qur'an is the prophets (saws) miracle and the Prophet (saws) was given the keys to all Knowledge except for the five kinds He mentioned, we can understand what the Qur'an was sent to do because it was the last revelation for mankind and why in the history of man, after Islam, knowledge had spread around the world in a manner and to an extent unheard of Before.

Many of the tools were there before but they never came together like they did under Islam's way of life. The modern world would not be where it is today if Islam did not advance the fundamental knowledge we have with us, create an international community like it did and lift the nations from the Dark Ages and isolated pockets they were in.
If we consider that the Dajjaal (Allah’s curse be upon him) will come in a technological age and perform what will seem like miracles to us, The Prophet said about this, ‘I know more about the powers which the Dajjaal will have than he will know himself.’ (Muslim) this gives us an understanding, to some degree, of the extent of His knowledge in reference to where we are in the world today, He would know more than the Dajjaal (Allah’s curse be upon him) would know and He is the one using these technologies.

We our self haven’t advanced yet to the time in which the Dajjaal (Allah’s curse be upon him) will come, that time will carry with it new discoveries we still don’t know yet.

Looking at the muslim world today and it’s failing to advance man scientifically as it once did, it was our prophet (saws) who said we would reach a time in the future when we would falter, the Islamic civilization would be in decline, before picking up that work again in the time of the Mahdi.

The Prophet (may Allah bless him) said “When my Community keeps on the right, it is going to enjoy an age of one day, and when it does not keep on the right, it will have an age of half a day”. (Jami al-Bayan by al-Tabari, Tafsir of Surat al-‘Asr. This is possibly also in reference to the Ahadith in Bukhari which mention the Asr Prayer quoted earlier)

In another version the Prophet (pbuh) said, “If my Community keeps on the right, it is going to enjoy an age of one day, and if it becomes corrupt, it will have an age of half a day.” (Shaykh al-Islam al-Munawi cites it in Fayd al-Qadîr from Shaykh Muhyi al-Din Ibn ‘Arabi.)

Allah said in the Holy Qur’an: And one day according to Allah’s estimation is 1,000 years according to yours. (Quran, 22:47)

A Scholar said regarding these Ahadith: “Thus the Islamic community of the right way would flourish for one thousand years and the community in decline would last for another five hundred years. For the first millennium of Islamic civilization, the Muslims were favoured by Allah with an advancement unparalleled before or after. Muslims were at the forefront of not only religious development but also were the world’s leading researchers, physicians, chemists, astronomers, bota-
nists, philosophers, and architects. Muslims were the shining lights that illuminated Europe and touched off the Renaissance. After its first millennium a gradual yet definite decline began within the Ummah which has continued until our present time.
The foundations of Islamic Society, which would shape the Islamic world for the next 1400 years, were laid down in the field of Law developed by Muslim’s called Maqasid al Shariah, or the Objectives of Shariah. To appreciate the significance of this we have to picture the world as it was in the year 800AD when this occurred, societies were mostly tribal, pagan and the world empires ruled through force. Europe as we know it was almost non existent and America would not be discovered for another 600 years.

The foundation of society are it’s Laws they not only state how the people of that society will be treated but they also indicate the intellectual state of that society because law shows what that society was capable of understanding about humanity and upholding as values.

For example Europe was in the Dark Ages almost entirely because of it’s Laws, which ordained things like innocence or guilt is decided through superstition and torture, this was famously known as it’s trial by ordeal system, their laws stopped science and development altogether branding them as witchcraft spiralling the entire region into an Abyss it could not take itself out from, contrast this with what the Quran almost commanded about investigating nature and the Universe.

People back then were not in a state to see the world as we do today because they were not capable of perceiving liberty, freedom and human rights as we do, Islam changed all that for the entire world and very literally was responsible for shaping the world into what we see it today because of the developments it made to Law. Islamic scholars discovered, outlined and developed the very ideas of liberty and freedom we often quote, what allowed them to even perceive these ideas
in the backdrop that existed around world was the islamic communities striving to achieve Ihsan, Human perfection, as muslims began to study the self and understand it more intricately this impacted on other areas of life such as Law and hence ideas of human perfection led to developments in Law that would help man create a society that could achieve this.

The “Objectives Of Shariah” gave Islamic society direction and something to achieve with it’s system of Law, hence the wisdom behind rulings were investigated and outlined under this legal science.

Scholars began to ask what were the objectives of Islamic Law, some Muslim scholars of jurisprudence, said that Allah revealed such a legislative system or Shari‘ah in order to achieve Justice. Other jurists said it is for the purpose of achieving happiness and some others such as Imam al- Ghazali, said it is only for the achievement and realization of man’s benefit on earth.

In the field of Law which governed the Islamic Khalifah, Muslim scholars from the first days of Islam (700AD) developed entire sciences and tools to help the Muslim Ummah govern it’s people, in fact the modern Dictionary was largely invented to help preserve the Arabic language of the Qur’an, it was then adopted by other nations around the world for the task of preserving their languages.

Dictionaries hold the definition of a word at the time it was written and spoken, since language changes over time it becomes important to know what previous generations understood by the words they used in order to understand texts over a 1000 years old, prior to Islam this was not a practice among other civilisations, the preservation and understanding of language is important to the intellectual life of any society.

“Biographical dictionaries are also a characteristic feature of Muslim historical literature. The dictionaries were compiled according to professions, towns or regions, centuries or epochs, etc. Equally great importance was given to genealogical tables, particularly amongst the Arabs; and the relationship of hundreds of thousands of persons of some importance, thus learnt, facilitates the task of the researcher who should desire to penetrate the underlying causes of events”.

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“The written-constitution of the State is also an innovation of the Muslims. In fact, Prophet Muhammad (saws) was its author. When he established a City-State at Madinah, he endowed it with a written constitution, which document has come down to us, thanks to Ibn Hisham and Abu ‘Ubaid, and its contents could be divided into 52 clauses. It mentions in precise terms the rights and obligations of the head of the State, of constituent units (within society), and of subjects respectively, in matters of administration, legislation, justice, defence, etc. It dates from the year 622 AD.”

“In its comprehensive character, legal science developed among Muslims very early. They were the first in the world to entertain the thought of an abstract science of law (discussing the theories of Law), distinct from the codes of the general laws of the country. The ancients had their laws, more or less developed and even codified, yet a science which should treat the philosophy and sources of law, and the method of legislation, interpretation, application, etc., of the law was wanting, and this never struck the minds of the jurists before Islam. Since the second century of the Hijrah (800 C.E.) there began to be produced Islamic works of this kind, called Usul al-Fiqh (Principles of Law)”.

We take many things for granted today, by comparison European law prior to 1600 CE considered that a person was guilty when accused of a crime until they could prove their own innocence, later when this law was changed and they adopted a more Islamic approach their entire society changed with it. The modern legal maxim that “a person is Innocent until proven guilty” also known as the presumption of innocence, was derived from verses in the Qur'an (623AD) like;

"Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.”(24:13)

“If any of your women are guilty of lewdness (al-fahishata), Take the evidence of four (Reliable) witnesses from amongst you against them (4:15-16).

These verses set a standard for establishing guilt and asked that anyone accused of a crime, his accuser should prove his guilt first, with reliable witnesses before punishment, in European law until nearly the modern age any man or women
who was accused of a crime had to prove their own innocence to be acquitted of the crime.

Because the burden to prove innocence was placed on the person being accused and not the person making the accusation this lead to a lot of corruption and false testimony, and almost the total dysfunction of that society until the enlightenment, the period when they adopted everything Islamic, although it should be noted they did not like to reveal the sources of their inspiration because Europe had declared multiple crusades against Muslims, most often translators of Islamic books would latinise the names of scholars so they were not recognisable.

Allah changed who the burden of proof was upon, when he said “But as they have not brought witnesses they are liars before Allah”. This single point was considered the foundation and basis of modern society and the very thing that allowed Justice to prevail.

The Presumption of innocence can be found in Roman law and indirectly the bible, but Europe did not embrace them from these sources because they did no work to develop upon them, the bible was revealed in Roman times but it was not stated in terms they understood as a legal injunctions. Europe did not look at its sacred text in the same abstract manner as Islamic scholars did, developing and searching for legal theories or Maxims (principles).

The Qur'an on the other hand was carefully studied and analysed in every aspect for well over a thousand years, this way of thinking developed in the islamic world not long after the death of the Prophet (saws), and within 300 years Islam had Four schools of legal thought that governed muslim life in all Islamic Lands, many other minor schools around the world existed but did not survive to our time.

“In the days of antiquity, International Law was neither international nor law. It formed a part of politics and depended on the discretion and mercy of statesmen. Moreover, its rules applied only to a limited number of States inhabited by peoples of the same race, who followed the same religion and spoke the same language. The Muslims were the first to accord it a place in the legal system, creating both rights and obligations. This may be observed in the rules of international law
that formed part of a special chapter in the codes and treatises of the Muslim law ever since the earliest times. In fact the most ancient treatise which we possess is the Majmu’ of Zaid ibn ‘Ali, who died in 120 H/737 C.E. That work also contains the chapter in question. Further, the Muslims developed this branch of study as an independent science, and monographs on the subject, under the generic title of Siyar, were found existing even before the middle of the second century of the Hijrah. In his Tawali at-Ta ‘sis, Ibn Hajar relates that the first monograph of the kind hailed from the pen of Abu Hanifah, the contemporary of the above-mentioned Zaid Ibn ‘Ali. The characteristic feature of this international law is, that it makes no discrimination among foreigners. It does not concern inter-Muslim relations, but deals solely with the non-Muslim States of the entire world. Islam in principle forms one single unit and one single organic community.”

The Prophet once made a dua, "O Allah! Guide Quraysh, for the science of the scholar that will come from them will encompass the earth. O Allah! You have let the first of them taste bitterness, so let the latter of them taste reward.”, the Scholars agreed that this was referring to Imam al Shafi`i whose work al Risala first defined the legal science of Usul al Fiqh (Principles of Jurisprudence), which today is at the heart of all law on earth, the entire Ummah utilised and benefited from the work which systemised Law itself for the other schools of thought that emulated it’s structure.

The Prophet also said: "Truly, Allah shall send forth for this Community, at the onset of every hundred years, someone who will renew their Religion for them." The scholars agreed, among them Abu Qilaba (d. 276) and Imam Ahmad, that the first narration above signified al-Shafi`i, and the second signified `Umar ibn `Abd al-`Aziz as the first person Allah sent for the Ummah and then Imam al-Shafi`i after him as the second.

Imam Abu Hanifa (d.150) the founder of the Hanafi Madhhab (legal school) which today over 40% of muslims follow, was the first in Islam to organize fiqh under sub-headings categorizing, organizing and embracing the whole of the Law, beginning with purity (tahara) followed by prayer (sala), an order which was retained by all subsequent scholars such as Imam Malik, Shafi`i, Abu Dawud, Bukhari, Muslim, Tirmidhi, and others.
Abu Hurairah (ra) narrated Allah's Messenger (saw) as saying: "If the Religion were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would surely have found it." Abu Hurairah (ra) also narrates: "We were sitting in the company of Allah's Apostle (saw) when Surat al-Jum'a was revealed to him and when he recited amongst them, (those who were sitting with the prophet) said `Allah's Messenger?' but Allah's Apostle (saw) made no reply, until he was questioned once, twice or thrice, and there was amongst us Salman the Persian. Allah's Apostle (saw) placed his hand on Salman and then said: "Even if faith were near the Pleiades, a man from amongst these would surely find it."

Imam as-Suyuti remarked: "It has been communicated unanimously that this hadith refers to Imam Abu Hanifah (who was a Persian)."

Al-Hafiz al-Kabir Abu Bakr Ahmad al-Harizmi wrote in his book "Musnad": "Saif al-Aimma' reports that when Imam Abu Hanifah derived a matter from the Qur'an and Hadith, he would not give the answer to the inquirer unless all of them [his students] confirmed it. One thousand of Abu Hanifah's disciples attended all his classes when he taught in the Mosque of Kufa (in Iraq). Forty of them were mujtahids (The Highest category of Scholar in Islam). When he would find an answer for a matter, he would suggest it to his students who would study it together, and when they reached an agreement of it being consistent with the Qur'an and Hadith, and with the words of the Sahabah (ra), he would be delighted and say, "Al-hamdu li'llah wallahu Akbar;" and all those who were present would repeat his words. Then he would tell them to write it down."

This consultation (Shurah) set the standard of investigation for latter scholars, the Imam ensured he had specialists in each field of knowledge present when deciding upon a ruling so a wide number of views could be heard from different perspectives. The Imams madhhab spread around the Muslim world in his own lifetime and He was considered among the most knowledgeable people on Earth.

The Prophet said: "Very soon will people beat the flanks of camels in search of knowledge, and they shall find no-one more knowledgeable than the knowledgeable scholar of Madina." Al-Tirmidhi, al-Qadi `Iyad, Dhahabi and others relate
from Sufyan ibn `Uyayna, `Abd al-Razzaq, Ibn Mahdi, Ibn Ma`in, Dhu`ayb ibn `Imama, Ibn al-Madini, and others that they considered that scholar to be Imam Malik ibn Anas.

Imam Malik, the founder of another of Islam’s schools of law (Madhab), was responsible for preserving the Sunnah of Madina (life style of the prophet (saws) and the society he founded) for latter generations, this was the way of life of the people of Madina shortly after the prophets (saws) death, it gave the clearest picture of life in those times we have today and the Imam and his madhhab are famous for taking the actions of the people of Madina as a source of legislation in Islamic law because it was the prophet (saws) himself who established that community.

Each of the founders of Islam’s schools of Law was mentioned in Ahadith, and each had a significant impact on Islamic society throughout history.
The Objectives Of The Qur'an and Sunnah Are Codified Into Law

“Three hundred people were in a boat sailing on the sea. They realized that their safety was at risk, and the lives of the majority could only be saved by throwing 10 people overboard. Would it be morally right to kill 10 people in order to save 290?”

This case was presented by Imam al-Ghazali (450-505 A.H./1058-1111 A.D.) in his book on the principles of Islamic Jurisprudence called “al-Mustasfa Min ‘Im al-Usul.” (On Legal Theory Of Muslim Jurisprudence).

Unlike Europe at the time, were trial by ordeal was how Justice was established, in Islamic society the justification of moral and legal actions is not based on personal reflection, or personal desire or personal benefits one may derive. Contrast the example of the ship to what America considers a moral dilemma, that is, would you torture one person to save the lives of many, and we can see that Imam al Ghazali solved this matter nearly 1000 years ago.

The majority of Ullema (scholars) hold that the ahkam (Laws) of the Shari’ah contemplate certain objectives, and when they can be identified for a place or situation, it is our duty to pursue them and make an effort to implement them in order to fulfil the general objectives of the Lawgiver, Allah.

“Generally the Shari`ah is predicated on the benefits of the individual and that of the community, and its laws are designed so as to protect these benefits and facilitate improvement and perfection of the conditions of human life on earth. The Qur’an is expressive of this when it singles out the most important purpose of the Prophethood of Muhammad (peace be on him) in such terms as: "We have not
sent you but as a mercy to the world" (21: 107). This can also be seen when the Qur’an characterises itself as “a healing to the ailment of the hearts, guidance and mercy for the believers” (10: 57).

“The two uppermost objectives of compassion (rahmah) and guidance (huda) in the foregoing verses are then substantiated by other provisions, in the Qur’an and the Sunnah that seek to establish justice, eliminate prejudice, and alleviate hardship.”

By setting up a just society man can then achieve what Allah ultimately wants, Ihsan, human perfection in order to know him better, to this end Allah revealed the Quran.

“The laws of the Qur’an and the Sunnah also seek to promote cooperation and mutual support within the family and the society at large. Justice itself is a manifestation of Allah’s mercy as well as an objective of the Shari’ah in its own right. Compassion (rahmah) is manifested in the realisation of benefit (maslahah) which the ‘Ulama’ have generally considered to be the all-pervasive value and objective of the Shari’ah and is to all intents and purposes synonymous with rahmah (mercy).”

Islamic society would then be the umbrella underneath which man could have the peace in life, necessary to achieve the Objectives of Allah.

“Educating the individual (tahdhib al-fard) is another important objective of the Shari’ah so much so that it comes, in order of priority, even before justice and maslahah (peoples interests). For these are both socially-oriented values which acquire much of their meaning in the context of social relations, whereas tahdhib al-fard seeks to make every individual a trustworthy agent and carrier of the values of the Shari’ah, and it is through educating the individual that the Shari’ah seeks to realise most of its social objectives. The overall purpose of a great deal of laws and values of Shari’ah, especially in the spheres of ibadat (devotional matters) and moral teaching, is to train an individual who is mindful of the virtues of taqwa (mindful of Allah in his life) and becomes an agent of benefit to others”.

“The Qur’an is expressive, in numerous places and a variety of contexts, of the rationale, purpose and benefit of its laws so much so that its text becomes charac-
characteristically goal-oriented. This feature of the Qur’anic language is common to its laws on civil transactions (mu’amalat) as well as devotional matters (‘ibadat). Thus when the text expounds the rituals of wudu (ablution for prayer) it follows on to declare that "God does not intend to inflict hardship on you. He intends cleanliness for you and to accomplish his favour upon you" (5: 6). Then with regard to the prayer itself, it is declared that "truly salah obstructs promiscuity and evil" (29: 45).

“With reference to jihad (fighting in this context) the Qur’an similarly proclaims its purpose in such terms that "permission is granted to those who fight because they have been wronged" (22: 39). The purpose, in other words, of legalizing jihad is to fight injustice (zulm) and the purpose of salah is to attain spiritual purity and excellence, which is accomplished together with physical cleanliness through ablution before prayer. With reference to the law of just retaliation (qisas), the text similarly declares that “in Qisas there is life for you, o people of understanding” (2:179) (These Laws facilitate the continuation of Life after a murder or similar crime stunts it); and with regard to charity (zakah), the Qur’an validates it "so that wealth does not circulate only among the wealthy" (57:7). According to another text, the believers are under duty to lower their gaze in their encounter with members of the opposite sex, "for this will help you to attain greater purity" (24: 30)."
Looking at how the Objectives (Maqasid) of Shariah developed from the first days of Islam is important because they are the single most clear indicator of what Islamic society was and is meant to be, because this is what they achieved not what they wished to achieve.

It was these same objectives that were adopted by the fathers of the European enlightenment and eventually the founders of American society, seen clearly in it’s declaration of Independence, which is something the world holds today as a standard of social development that did not exist in history before their time.

Maqaid al-shariah (Objectives of the Shariah) explain the ‘wisdoms behind rulings,’ such as ‘enhancing social cohesion,’ which is one of the wisdoms behind charity, and looking after one’s neighbours, or greeting people with the wish for peace (Asalamu Alaikum). The wisdom behind rulings also include ‘developing consciousness of God,’ which is one of the rationales behind regular prayers (sa-lat), fasting (swam), and supplications (dua), being aware of Allah helps man focus on building society and contributing to it rather than unwittingly being part of it’s destruction, which is the result of many people in a society not having a moral compass.

A community that is secure in it’s identity can be generous in regards to who can freely live within it’s borders, this is why the Muslim Khalifah’s often invited Jews and Christians being persecuted in Europe to live within Islamic lands, not only setting up new communities in these lands but being allowed to govern them according to their own tenants of faith, this was the result of the work muslims did
to be aware of Allah as a society, it shaped how they viewed others and accepted them.

The Maqasid of Shariah aims to achieve the greater good by opening, or blocking, certain means that lead to Harm or move people away from it. Thus, the maqasid (objectives) for ‘preserving people’s mind and soul’ explain the total and strict Islamic ban on alcohol and intoxicants, and the maqasid for ‘protecting people’s property and honour’ explain the Qur'an’s mention of a ‘death penalty’ as a possible punishment for rape or armed robbery.

“Maqasid al Shariah” are also the group of divine intents and moral concepts upon which Islamic law is based, such as, justice, human dignity, free will, magnanimity, facilitation, and social cooperation.

Because Islamic Law outlined peoples rights and defined their best interests so clearly it shouldn’t be a surprise that the fathers or Europe's enlightenment took from it, largely by the 16th century Europe was translating almost any Islamic texts they could find, not simply Law but Medicine, Art, Mathematics, Accounting, Philosophy, History, Sociology, Geography Topography, Astronomy, Mineralogy, Mechanics, Zoology, Chemistry, Physics, etc.

To them it was a stark contrast to the dark times Europe was in which even at the height of the Black Death outwardly refused Islamic treatment for it, which mitigated it’s spread.

Islamic society was itself pulled out of what the prophet (saws) termed the Jahaliya (days of ignorance) because the principles of Islamic Law protected peoples rights and allowed all areas of science to develop in an atmosphere of toleration this began what was later termed by historians as Islam’s Golden Age of science and discovery.

For a number of Islamic Scholars, maqasid are an alternative expression for masalih (people’s interests). For example, Imam Abdul-Malik al-Juwaini (d.478 AH/1185 CE), one of the earliest contributors to al-maqasid theory as we know it today used al-maqasid and public interests (al-masalih al-ammah) interchangeably. Abu Hamid al-Ghazali (d.505 AH/1111 CE) elaborated on a classification of maqasid, which he placed entirely under what he called ‘unrestricted interests’ (al-
maslaha al-mursalah). Fakhruddin al-Razi (d.606 AH/1209 CE) and al-Amidi (d.631 AH/1234 CE) followed Imam al-Ghazali in his terminology. Imam Najmuddin al-Tufi (d.716 AH/1316 CE), defined maslaha as, ‘what fulfils the purpose of the Legislator.’ Al-Qarafi (d.1285 AH/1868 CE) linked maslaha and maqasid by a ‘fundamental rule’ that stated: ‘A purpose (maqasid) is not valid unless it leads to the fulfilment of some good (marsalah) or the avoidance of some mischief (mafsadah).’ Therefore, a maqasid, purpose, objective, intent, goal, end, or principle in Islamic law is there for the ‘interest of humanity.’

“Any attempt to implement the law should take into account not only the externalities of the law but also the rationale and the intent behind it. Thus when a man utters the credo of Islam to achieve worldly gain or to attain social prestige, his confession is not valid. The reason is that the true purpose of confession to the faith is the exaltation and worship of God, and if this is violated, a formal confession is of no value. Similarly, if a man says a prayer for the sake of display and self-commendation, it is not valid. The real purpose and value of the law is therefore of primary importance, and indeed it is necessary that the mujtahid identifies it so as to be able to implement the law in accordance with its purpose”.

After the era of the companions, the identification and classification of maqasid (Objectives) began.

During the first three centuries, the idea of purposes/causes (Arabic: Hikam, ilal, munasabat, or ma’anî) appeared in the works of the Imams of the schools of Islamic law, these became tools for deriving Law from Islam’s primary sources the Quran and sunnah.

Tools such as legal reasoning by analogy (qiyaṣ), juridical preference (istiḥsān), and interest (masalah). Purposes themselves, however, were not subjects of separate monographs or special attention until the end of the third Islamic century. Then, this work was further developed and elaborated into ‘levels of necessity’ by Imam al-Juwaini (d.478 AH/1085 CE).

1. Al-Tirmidhi al-Hakeem (d.296 AH/908 CE) wrote one of the first known volumes dedicated to the topic of maqasid, in which the term ‘maqasid’ was used in the book’s title, al-Salah wa Maqasiduha (Prayers and their Purposes or Objec-
The book is a survey of the wisdoms and spiritual ‘realities’ behind each of the acts of prayer, with an emphasis on the science of Ihsan (Human perfection) as mentioned in the famous Hadith of Jibril. Examples are ‘confirming humbleness’ as the maqasid (Objective) behind glorifying Allah with every move during prayers, ‘achieving consciousness’ of Allah as the objective behind praising God, ‘focusing on one’s prayer’ as the maqasid (Objective) behind facing the direction of the Kabah, and so on.

Imam Al-Tirmidhi also wrote a similar book on pilgrimage, which he entitled, al-Hajj wa Asraruh, Pilgrimage and its Secrets, or inner reality, the word secrets here should be understood by its scientific connotation because that is what it meant to peer into the secrets of the universe, the title therefore alludes to the physiology of the human body and the systems Allah created and placed in it and how pilgrimage affects man’s heart and inner self, so the secrets or rather science of prayer for example refers to how prayer effects the physiology of the body and self, and so similarly with the secrets/science of Hajj.

Modern scientific terminology was only used in our era, the ancient world had its own scientific language we need to translate hence the word secret to an ancient scholar means science in todays terminology because to understand science was to understand the secrets of creation.

2. Abu Zaid al-Balkhi (d.322 AH/933 CE). Wrote one of the first books on the maqasid of dealings (mu’amarat), al-Ibanah an ilal al-Diyanah (Revealing Purposes in Religious Practices), in which he surveys the various purposes behind Islamic rulings. Al-Balkhi also wrote a book dedicated to maslahah (public interest), which he entitled, Masalih al-Abdan wal-Anfus (Benefits for Bodies and Souls), in which he explained how Islamic practices and rulings contribute to health, physically and mentally.

It was another early work on the Physiology of the human body, specifically the connection between the practices of religion and it’s effects on the Body. Our nature and body is key to understanding the wisdom behind the Prophet’s and companions words, this is why the first thing Allah taught the prophet was about the human body and when he made a promise in the Quran to reveal the secrets of
the universe to mankind he connected it to understanding what is in our own bod-
ies “In time We shall make them fully understand Our messages [through what
they perceive] in the utmost horizons [of the universe] and within
themselves” (41:53).

These kind of works are at the heart of the Islamic science of Tasawwuf,
sufism, which is the science of perfecting the self.

3. Al-Qaffal al-Shashi al-Kabeer (d. 365 AH/975 CE). One of the oldest manu-
script in the Egyptian Dar al-Kutub on the topic of al-maqsid is al-Qaffal’s Ma-
hasin al-Sharia (The Beauties of the Law). The work is divided into the familiar
chapters of traditional books of fiqh (starting with purification, and then ablution
and prayers, etc). He mentions each ruling briefly and elaborates on the purposes
and wisdoms behind it.

The manuscript is fairly clear and contains around 400 pages. The last page
mentions the date of the book’s completion, which is the 11th of Rabi’ul- Awwal
358 H (7th of February, 969 CE). The coverage of the rulings of fiqh is extensive,
addressing individual rulings but without introducing any general theory for the
purposes.

The following is a translation of an excerpt from the introduction:

... I decided to write this book to illustrate the beauties of the revealed Law, its
magnanimous and moral content, and its compatibility with sound reason. I will
include in it answers for those who are asking questions about the true reasons and
wisdoms behind its rulings. These questions could only come from one of two per-
sons. The first person attributes the creation of the world to its Creator and be-
lieves in the truth of prophethood, since the wisdom behind the Law is attributed
to the Wise Almighty King, who prescribes to His servants what is best for them ...
The second person is trying to argue against prophethood and the concept of the
creation of the world, or maybe is in agreement over the creation of the world
while in rejection of prophethood. The logical line that this person is trying to fol-
low is to use the invalidity of the Law as proof for the invalidity of the concept of
a Law-Giver ...
4. Al-Amiri al-Failasuf (d. 381 AH/991 CE) introduced one of the earliest known direct theoretical classification of purposes in his ‘al-I’lam bi-Manaqib al-Islam’ (Awareness of the Traits in Islam). Al-Amiri’s classification was solely based on ‘criminal punishments’ in Islamic law (Hudud).

The fifth Islamic century witnessed the birth of the next phase of Islamic Legal theory, methods and tools for legal theory that were developed, by the fifth century, such as Qiyas (analogy), Ijtihad, (independent Reasoning), Istihsan (Equality of Islamic Law), become part of the greater whole as Islamic civilization became increasingly complex and it became increasingly difficult to apply them to the greater situation the Ummah found itself in, as the world changed.

These tools helped in the understanding of how to Apply the Qur'an and Sunnah (way of the prophet) to the “overall picture” of the Ummah (Muslim nation), this was done by identifying the overall objectives of the Qur'an and Sunnah and then looking at law in an abstract manner. The theory of ‘unrestricted interest’ (al-maslaha al-mursalah) was developed as a method that covers ‘the what was not mentioned in the scripture literally. This theory filled a gap in the literal methodologies and, later, developed into the theory of maqasid in Islamic law.

The jurists who made the most significant contributions to the conceptualizations of maqasid, between the fifth and eighth Islamic centuries, are: Abu al-Maali al-Juwaini, Abu Hamid al-Ghazali, al-Izz Ibn Abdul-Salam, Shihabuddin al-Qarafi, and, most significantly, Abu Ishaq Al-Shatibi.

5. Imam Abu al-Maali al-Juwaini (d.478 AH/1085 CE) wrote ‘al-Burhān fi Usul al-Fiqh’ (The Proof in the Fundamentals of Law), which was the first juridical treatise to introduce a theory of ‘levels of necessity’ for life in a way that is similar to today’s familiar theory. He suggested five levels of maqasid, namely, necessities (al-Duraat), public needs (al-hajah al-amah), moral behaviour (al-makrumat), recommendations (al-mandubat), and ‘what cannot be attributed to a specific reason.’ He proposed that the purpose of Islamic law is the protection or inviolability (al-ismah) of people’s ‘faith, souls, minds, private parts (purity), and money.’

He ordered the ‘necessities’ of life that al-Juwaini had suggested in a clear arrangement, as follows: (1) faith, (2) soul, (3) mind, (4) offspring, and (5) wealth. Al-Ghazali also suggested the term of ‘preservation’ (al-Hifz) of these necessities.

Imam al-Ghazali stated that Maqasid (Objectives) and Masalih (peoples interest) did not have independent juridical legitimacy (Hujjiyah) from the Quran and Sunnah, you can not derive new Laws from them independent from Islams primary sources, and called them ‘the illusionary interests’ (al-masalih al-mawhumah) because they themselves are derived from the sources (Quran and Sunnah) rather than being implied literally, as other ‘clear’ Islamic rulings are. Al-Ghazali also suggested a ‘fundamental rule,’ based on the order of necessities of life, he suggested, that the higher-order of necessity should have priority over a lower-order necessity, if they are at odds with each other in practical cases.

7. Imam Al-Izz Ibn Abdul-Salam (d.660 AH/1209 CE) wrote two small books about al-maqasid, the ‘wisdoms-behind-rulings’, namely, Maqasid al-Salah (Purposes of Prayers) and Maqasid al-Sawm (Purposes of Fasting). However, his significant contribution to the development of the theory of al-maqasid was his book on (public) interests (masalih), which he called, Qawaid al-Ahkam fi Masalih al-Anam (Basic Rules Concerning People’s Interests). Beside his extensive investigation of the concepts of interest and mischief (harm), Imam al-Izz linked the validity of rulings to their purposes and the wisdoms behind them. For example, he wrote: ‘Every action that misses its purpose is void,’ and, ‘when you study how the purposes of the law brings good and prevents mischief, you realize that it is unlawful to overlook any common good or support any act of mischief in any situation, even if you have no specific evidence from the sources (Qur’an and Sunnah), consensus (Ijmaa), or analogy (Qiyas).’

Since the primary sources did not speak about every situation man could find himself in explicitly, they had to be categorized underneath what Allah did mention and from this their specific ruling could be derived, this is because Allah in the Quran said “We have explained in detail in this Quran, for the benefit of Mankind, every kind of similitude: but man is, in most things, contentious.”(18:54), and “Indeed we have set forth for mankind, in this Quran every kind of parable. But if
you bring to them any sign or proof, the disbelievers are sure to say: “You follow nothing but falsehood”.(30:58)

8. Imam Shihabuddin al-Qarafi (d.684 AH/1285 CE) contributed to the theory of maqasid, as we know it today, by differentiating between different actions taken by the Prophet based on the ‘intents’ of the Prophet (peace be upon him) himself. He writes in his ‘al-Furuq’ (The Differences):

There is a difference between the Prophetic actions as a conveyer of the divine message, a judge, and a leader ... The implication in the law is that what he says or does as a conveyer goes as a general and permanent ruling ... [However,] decisions related to the military, public trust, ... appointing judges and governors, distributing spoils of war, and signing treaties ... are specific to leaders.’ Thus, al-Qarafi codified a new field for ‘al-maqasid’ as the purposes/intents of the Prophet (saws) in his actions.
Imam Abu Ishaq Al-Shatibi (d. 790 AH/1388 CE) used similar terminology to that of Imam al-Juwaini and Imam al-Ghazali. The Imam raised the question: what is the end objective of the Shari’a? Imam Al Shatibi had studied the works of earlier scholars, such as Imam al-Ghazali, who had also touched on this question. He discussed the issue at length and gave the following answer: “The rules of Shari’a, have been designed to produce benefits (masalih) and remove evils (mafasid) and these are certainly their ends and objectives.” And “the masalih are those which promote the preservation and fulfillment of human life, and the realization of all that human nature and rationale demands, until one is happy in every respect.”

He developed a model of Shari’a consisting of three concentric circles. The innermost circle deals with the essential laws in relation to the five basic interests (of life). The second circle covers those laws and practices that are not directly related to these essential laws, but are incorporated into Shari’a due to public convenience. The third, outermost circle consists of laws formed by finer elements of social practices such as modesty, cleanliness, and other cultural norms.

Shari’a adopts these elements because they reflect reasonability and cultural preferences within a society.

Imam al Shatibi divided Shari’a laws into rituals and worship (ibadat) and reasonable customs (adat). He further elaborates on how the adat (Habits, Behavior) determine the good and evil and how Shari’a endorses the results. He explains that benefits (maslaha) do not exist in a pure and absolute form, but are mixed
with discomfort, hardship, or other painful aspects (mafsada), because the world is created from a combination of opposites, with hardship comes benefit and ease.

Imam al Shatibi also classified human needs into three categories, the inevitable (daruriyyah), the needed (hajiyyah) and the luxuries or refinements (tahsiniyyah). He elaborated on the principle that individual action cannot be allowed to injure other people's interest and emphasized the protection and promotion of social interest as objectives of Islamic law.

Imam al-Shatibi, wrote that it is incumbent upon the Mufti (religious leader) to carry people on a way that is balanced and moderate. His basis for this were the numerous Qur’anic verses and Hadith that emphasize moderation and caution regarding one’s expression of faith.

In his famous al-Muwafaqat he states two important reasons for the ease and removal of hardship found in the Shari’ah that lead one towards a balanced religious expression:

1. To protect people from hating worship and religion because over burdening rituals will only increase people’s dislike and disdain for faith.

2. Enable people to observe the rights of self, family and society. If people are so engrossed in rituals and acts of worship that they neglect the things around them, or are forced to neglect them, then the world will fall into chaos, and a stain will appear in their hearts towards worship.

Rather it is a sunnah (act of the prophet) that the day be split into three six hour portions, the first six hours for work, the second six hours for family and the third six hours worship and what remains for the self and sleep. The muslim work day begins soon after the fajir (morning) prayer and the day is divided from this point on. The difference between this system and modern times is the balance it creates in the individual, family and ultimately society. Another difference is that the muslim week begins on Sunday and ends on Saturday, muslims however worked seven days a week, although shorter days, and generally took half a day of on Friday for congressional prayer.
In the long term people where less stressed, happy and could dedicate more time to family, themselves and their pursuits. If no time was given to the self then people had less time to grow and perfect their interests because we are commanded by Rasul Allah (saws) to perfect what ever we choose to do, this is what it means to be muhsinuun, in other words those who practice human perfection (Ihsan), as it is mentioned in the Qur'an and Islamic society supported and allowed the individual to achieve this by nurturing family and society.

What distinguished Imam al-Shatibi’s interpretation is that he developed the theories by emphasizing that the maqasid al-shari’a and masalih could override specific legal rulings.

Imam Shatibi illustrates this by saying that nowhere in the Qur’an is there a specific declaration to the effect that the Shari’ah has been enacted for the benefit of the people. Yet this is a definitive conclusion which is drawn from the collective reading of a variety of textual proclamations. Yet just as there is wisdom behind mentioning something specifically there is also wisdom behind not mentioning something and this is illustrated by the Hadith regarding the sahabah (companions) who used to ask the prophet about the minutest details of the religion until He (saws) advised them that the Jews did such a thing and their messenger answered their questions, but this only increased the burden that was placed on them.

When a law or advice is mentioned specifically by Allah and his messenger (saws) it becomes obligatory on the people to act upon it, so there is mercy (Rahma) in silence.

Al-Shatibi’s book became the standard textbook on maqasid al-shariah in Islamic scholarship until the twentieth century, but his proposal to present maqasid as ‘fundamentals of the shariah,’ as the title of his book suggests, was not widely accepted.

This is because of the element of Human Judgment regarding what ultimately benefits or harms man, there is no definitive answer to this question and the solutions are largely at the logic and rationale of the Judge.
Establishing a just society (focusing on the kulliyyah) are the goals (maqasid) of the Shari‘a, while the juz‘iyyah (specific legal rulings) are then the means to those goals. Islamic Law “requires that we should focus on public interests and universal principles such as justice, respect and protection of a person’s beliefs, protection of life, protection of sanity and intellect, preservation of lineage (family), and protection of a person’s property or wealth, among other things to achieve this in society.

Allah says in the Quran “Alif. Lam. Mim. THIS DIVINE WRIT - let there be no doubt about it, it is [meant to be] a guidance for all the God-conscious who believe in [the existence of] that which is beyond the reach of human perception (ghayb, the quantum universe), and are constant in prayer, and spend on others out of what We provide for them as sustenance; and who believe in that which has been bestowed from on high upon thee, [O Prophet,] as well as in that which was bestowed before thy time (on earlier prophets), for it is they who in their innermost are certain of the life to come! It is they who follow the guidance [which comes] from their Sustainer; and it is they who shall attain to a happy state! (2:1-5)
The Maqasid Model

The Maqasid of Islamic Law was revealed for one basic universal purpose: to realize the best interests of humans on earth.

Maslaha in the Arabic language literally translates as benefit or interest, it is defined by Imam al-Ghazali as that which secures a benefit (for man) or prevents harm (from him).

Human nature tends naturally to seek happiness, but this cannot be achieved unless people cooperate with each other, but cooperation is impossible unless people strive to live a peaceful life. Peace and security cannot be achieved unless there are rules to protect the rights of all equally. However, rules and legal regulation are useless without a source of authority to enforce them and apply them equally, in Islam this was done through educating people regarding the laws that govern their religion in this way part of the job was accomplished by people freely wishing to follow their God and guiding others to do the same.

In today's world an increasing number of police are required to keep the society civil, this is the drawback of secularism, its laws are seen as no more than points on a piece of paper having no moral relevance as they are largely made up by those who govern, while in Islamic society people lived out their knowledge and understanding of religion, and while courts and those who enforced the law clearly existed it was largely a self-policing society with people encouraging each other to practice Ihsan (Human perfection) because they collectively understood its significance, and that this life was a transient one, as death comes to all.
In Medieval Europe man was detached from the Jewish society that the Injeel (Bible) was sent to, they could not even fathom a higher form of justice or morality, and lacked the bibles cultural understanding along with the tools to be even capable of developing beyond their own traditions and preconceived ideas that trapped them in the dark cycle they were in.

It isn’t enough to guide people by simply introducing a revealed book into a new land, people had to be trained to interpret it according to it’s author’s own understanding otherwise they form their own ideas and beliefs, this was an impossible task considering that the bible’s time period had now passed on and wasn’t preserved.

In contrast by the time of Imam Ghazali’s death in 1111.AD, Islamic Law was well developed and adopted around the muslim world with many academic tools invented to preserve the culture, language and understanding, this was because Muslims had the benefit of hindsight christians did not, literally it was because of what they saw occur to the christian and jewish texts and culture that spurred the muslims to preserve not just the text but it’s understanding as well, these tools were then exported to other parts of the world to preserve the culture and knowledge of each region.

Hence at every stage of social advancement in Europe, beginning with the renaissance in Spain which took from the Islamic Spain it conquered, and later the enlightenment and American declaration of Independence, they imported and adopted Islamic knowledge that gave Europe an injection of new ideas and thought which freed them from the cycle they were in, these tools eventually helped them to later develop there own ideas and understanding.

For all the above reasons the Divine wisdom, Allah, revealed Shari’ah to help man achieve the masalih or benefits of people in the two following ways:

First, by procuring these masalih (or by bringing them about), since people cannot bring about the benefits of mankind equally; they discriminate against each other, they kill each other, they steal from each other, they humiliate others for various reasons such as color, ethnicity, power, social status and the like. In one word
they present their interest as central and others are only a means to achieve their own ends.

Allah is an absolute justice who legislates to mankind what is beneficial to all.

Second, Islamic Divine Law achieves its goal by preserving or protecting these human universal benefits, by setting rules and regulations with sets of prescribed punishments, the Islamic Divine Law then has a two-fold function.

Though Imam al-Ghazali defined Maslaha as that which secures a benefit or prevents harm, however, the benefits mentioned in Islamic Divine Law have been categorized into three kinds by the scholars:

First: accredited benefits (Masalih Mu'tabarah), which are regulated by the Lawgiver in the sense that a textual authority (such as the Qur'an and Sunnah) from the divine law could be found to prove their validity.

Second: nullified (prohibited) benefits (Masalih Mulghat): these are other kinds of benefits and interests that the Shari’ah prohibited because they lead to harm and hardship (Mafsadah), such as stealing or usury.

Third: unregulated benefits (al-Masalih al-Mursalah), since the benefits of people can be as numerous as their public interests, we find that the divine law did not regulate a number of these benefits directly but by similitude. So their validity is not clearly apparent and must be identified using Ijtihad (Legal Reasoning). In the principles of jurisprudence these kinds of benefits are called the unregulated benefits, and it is left for legal scholars or jurists to work on them.

Imam al-Ghazali said masalih or benefits should be harmonious and consistent with the objective (Maqasid) of the Shari‘ah, since the basic purpose of legislation (tashri’) is to protect the interest of people against harm.

Objectives or Maqasid of Islamic law themselves are classified in various ways, according to a number of dimensions. The following are some of these dimensions:

1. Levels of necessity, which is the traditional classification.
2. Scope of the rulings aiming to achieve the Objectives.
3. Scope of people included in the Objectives.

4. Level of universality of the Objectives.

When the Maqasid are looked at in terms of priority, importance and benefits they were similarly divided by Muslim scholars into three kinds. They are prioritized with the Qur'an and Sunnah at its heart, the masalih then revolve around each other with the Islamic creed (Aqeedah) and the Shariah as the main source of legislation:

1. The first priority of the masalih are the Necessities, (Da.ru.riy.yat)
2. The second priority of the masalih are the Needs, (Ha.jiy.yat), and
3. The third priority of the masalih are the Luxuries, (Tah.seen.niy.yat)

“Necessities are further classified into what ‘preserves one’s faith, soul, wealth, mind, and offspring.’ Some jurists added ‘the preservation of honour’ to the above five widely popular necessities. These necessities were considered essential matters for human life itself. There is also a general agreement that the preservation of these necessities is the ‘objective behind any revealed law,’ not just the Islamic law.”

“Maqasid at the level of Needs are less essential for human life. Examples are marriage, trade, and means of transportation. Islam encourages and regulates these needs. However, the lack of any of these needs is not a matter of life and death, especially on an individual basis”.

“Maqasid at the level of luxuries are ‘beautifying purposes,’ such as using perfume, stylish clothing, and beautiful homes. These are things that Islam encourages, but also asserts how they should take a lower priority in one’s life”. It is significant that the Islamic civilization by the 11th century was debating the place of luxuries in everyday life, while Europe did not even value the place of gardens in society until Spain was conquered, they became shocked at the luxurious they found at the same time gaining a perspective on how life could be. We have to understand that before these islamic developments, now taken for granted, the world looked vastly different.
“The three levels in the hierarchy are overlapping and interrelated, in addition, each level should serve the level(s) below. Also, the general lack of one item from a level moves it to the level above. For example, the decline of trade, during an economic crises, moves ‘trade’ from a ‘need’ into a ‘life necessity,’ and so on. That is why some jurists preferred to perceive necessities in terms of ‘overlapping circles,’ rather than a strict hierarchy”.

From this understanding the Ullumah (scholars) have then identified ‘five essential values’ of life that are universal necessities or priorities “on which the lives of people depend, and whose neglect leads to total disruption and chaos.”

These five necessities have been famously labeled as the “Five Objectives Of Islamic Shariah”, and their preservation is essential. Three of these objectives were later used in the American Declaration of Independence, they are the preservation of:

- Religion
- Life
- Intellect
- Procreation
- Property

Imam al Ghazali said that any measure which secures these values also falls within the scope of maslahah (peoples interest), and anything which violates them is mafsadah (evil), and preventing the latter is also maslahah. More technically, maslahah mursalah (Public Interest) is defined as a consideration which is proper and harmonious (wasf munasib mula'im) with the objectives of the Lawgiver (Allah).

Because these five necessities are derived from Shari‘ah as necessary and basic for human existence, therefore, every society should preserve and protect these five necessities; otherwise human life would be harsh, brutal, poor, and miserable, in this world and the hereafter.
The Objectives of Shariah do not simply look after the interest of people in this world but the next as well and are key to identifying what ultimately benefits man in this life.

Needs are matters that remove restrictions and difficulties in applying the five necessities.

Allah says in The Qur’an:

“Allah does not want to place you in a difficulty, but He wants to purify you, and to complete His favor to you, that you may be grateful.” (Qur’an, 5:6), so the Aim of Allah is to purify a person from what harms them or bring about their harm.

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

The divine law grants people concessions (rukhas) in cases of hardship such as sickness, and traveling, but neglecting these Needs will lead to hardships in life and society, but not chaos and collapse.

Luxuries are intended to render human affairs or conditions more suited to the requirements of the highest standards of moral conduct. They “denote interests whose realization leads to improvement and the attainment of that which is desirable.”

Thus, the observance of cleanliness in personal appearance and in spirituality, the growth of moral virtues, the avoidance of wastefulness in consumption, and moderation in the enforcement of penalties, fall within the scope of Luxuries.

From contemplation on these benefits a systematic set of legal rules and principles was deduced known as Qawaid al Fiqh, the Maxims of Islamic Law, such as:

1. Harm must be removed.
2. Public harm or loss is averted by the private assumption of loss.
3. The greater of two harms is averted by assumption of the lesser.
4. Averting harm is to be preferred over procuring of benefits.
5. Cases of necessity make permissible what is normally forbidden or restricted.

6. Necessity is determined by the specific circumstances.

7. Hardship in a situation secures lenience for people.

8. It is not permissible to do what will harm one’s self.

An example of more recent works is Al Majalla, it is a codification of Hanafi commercial law used by the Ottoman Caliphate. It contains a preface that has 99 general legal principles (qawa`id fiqhiyya), similar to those above, in no particular order, that are all gems.

It was authored in the second half of the 19th Century by a council of major Hanafi faqihs headed by Allama Jawdat Basha, and included Ibn Abidin’s son, there are a number of translations available for this work was well as commentaries. It was the law code for the Ottoman Khilafā for over 70 years, and continued to be the commercial law of Syria until 1949, and Jordan until the 1970s.
“Three hundred people were in a boat sailing on the sea. They realized that their safety was at risk, and the lives of the majority could only be saved by throwing 10 people overboard. Would it be morally right to kill 10 people in order to save 290?”

“Would you torture one person to save the lives of many?”

In most cases prisoners of war do not have nuclear launch codes to a dirty bomb or are even in a situation where America is held to ransom, most are simply soldiers with information the American military needs in their wars, so the two cases that of the ship and prisoners of war are relatively similar.

Based on the Maqasid (Objectives) of Shariah Imam al-Ghazali said regarding his example of the abandoned ship, that it is morally wrong to kill some people in order to save others.

Why?… Imam al-Ghazali gave three reasons against the justification of killing in this case:

1. Universality: the benefit of people, in this case the majority, is not a universal benefit, it is only the interest of a small community who are going to use others as means to their end (while the moral ramifications of such actions are universal on that society).

2. Necessity: the benefit of those people on the boat is not necessary to a degree to break another necessity and kill humans.
3. Certainty: we are not certain that killing those people is going to save the rest. What if they killed them and after that they faced another problem at sea, should they kill another 10 people to save the rest? This is morally unjustifiable and becomes out of control.

In Islam the life of every single human is unique and precious; it is one of the five necessities of Islamic law and must be preserved and protected. Allah commanded Muslims in the Qur’an that killing is prohibited, and to kill one soul, in Allah’s judgement, is like killing the entire human race, and to save one soul is as if you saved the entire human race, so then how can you kill the entire human race and place that moral burden on society to simply save a small group of people or community.

When Allah takes account for peoples actions each life taken will then weigh as the entire human race on the day of judgment along with its retribution.

Two moral realities can be derived from the example above, consequences regardless of how they seem do not justify such immoral acts. And the end result, no matter how immediately beneficial to us, do not justify the means by which we achieve them. Even if gain is achieved it is temporary and the consequences we would face later and with Allah would be more severe as our actions are ultimately unjustifiable.

When Allah created man he said to the Angels he was placing a Khalifah on earth. Allah’s Khalifah means Allah’s representative and vicegerent, who takes care of affairs on behalf of Allah, this position is entirely in relation to mankind’s sovereignty over not just mankind but other creatures on this planet, and to help us understand what we are responsible for and to what extent, Allah revealed to man the many books of revelation and Religion as a whole.

Allah asks us to be mindful of his creatures and to pay attention to them: “And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.” (Qur’an, 6:38)
He asks us to be mindful of what we kill, then instructs us to not overstep these limits and destroy entire species: “Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption.” (Qur’an, 2:60)

He asks us to look after the atmosphere, be mindful of its state and not to destroy it; “And We made the sky a protected ceiling (canopy), but they, from its signs, are turning away.” (Qur’an, 21:32)

He asks us not to waste what has been placed on earth and be excessive in what we take: “But waste not by excess: for Allah loveth not the wasters” (Quran 6:141)

He asks us to look after the balance of nature and this earth: “And He has raised the heaven and set up the balance, [declaring] that you should not contravene with regard to the balance. And observe the measure with justice and do not skimp the balance. And the earth, He placed it for [all] creatures. In it are fruits and date-palms with sheaths, and grain with husk, and fragrant herb (don’t even harm these). So which of your Lord’s favours will you deny?” (55:7-13)

So then what of Human life itself by comparison when we will even be accountable for the life of animals, plants, ecosystems and the atmosphere, people who ask these questions in order to tempt a morally bankrupt outcome have already lost their compass and balance, they’re now simply looking back at humanity and wondering, what was once there and what is it all worth?
Founding Fathers of America and The Enlightenment Adopt The Maqasid Of Shariah

One of the most influential figures on the founding fathers of America was John Locke (d.1704), he was a philosopher and physician, regarded by the west as one of the most influential thinkers in western history and known as the “Father of Classical Liberalism”.

He helped western civilization come out of the Dark Ages it was still in, Europe had to move away from the rule of the totalitarian Church that rejected science and advancement in order to preserve it’s power over the world, and this was achieved by relying on the works and intellectual thought of various figures through western history, John Locke was one such figure.

In John Locke’s Biography, to the intellectual origins of American society the most influential individual on Locke’s life was Edward Pococke, he was the teacher at Oxford for Arabic and Islamic studies.

At the end of the Dark Ages Europe was in, the very first edict of toleration occurs in the 17th century in Budapest, it was done by a transelvanian unitarian ruler (a christian who did not believe in the trinity), he was directly under the suzerainty of the Ottoman Empire and paid the Jizya tax for protection from other European nations at a time when they still conquered each other. Essentially he called for the very same policies the Ottomans where using in their states, and he was the first ruler to freely allow protestants to come into his land when they where being persecuted through out Europe, this later became a model to be emulated.
The Ottoman Muslims offered refuge to Protestants who were being persecuted under Catholic rule, they also offered refuge to the Jews in Sarajevo and those who fled Spain from the Inquisition and went to Morocco. Historically, Jews were treated very well in Muslim lands and reached many positions of influence, for example Rabbi Musa Bin Maimun (Maimonides) who was considered one of the greatest Rabbis in Jewish history was the personal Physician of Salah al Deen Ayubi (Saladin in the West) who defeated the Crusaders and won back Jerusalem from Richard the King of England.

John Locke and Isaac Newton were both Unitarians or Socinians, and were influenced by Muslim philosophical thought, they in turn were among the great influences on the Founding Fathers of America, like Thomas Jefferson.

Much of what is found in the American constitution is borrowed from Islamic philosophical thought, this can be established by John Locke’s influence upon them. As John Locke was Arian, Socinian and what is termed today as Unitarian, he was not only directly influenced by Muslim scholars he was accused of being a Muslim in his time.

John Locke and Isaac Newton (1642-1727) were friends and graduates from Oxford University, and like Locke Newton was also Unitarian and was accused of being a Muslim in his time.

Both Locke and Newton taught at Oxford University, when they were teaching they hid their positions on many issues because of the persecution that others suffered before them. Both had a friendship with Henry Stubbe (1632-1676) who as a result of opposing the monarchy and rule of the Church, along with the establishment, studied Christian theology only to later revolt against it and their position on how they imposed authority on people, it was after he challenged them that he began studying Islam, which unlike Europe had a diverse community of people peacefully living alongside each other within its borders so he wanted to see how this could come about in Europe.

During that time studying Islam, reading and having a copy of the Quran was a crime, hence they hid where they were taking all of their information from and what the sources were, they wrote books on the Prophet Muhammad (saws),
about the myth that Islam was spread by the sword, and how Islamic theology was the original and correct monotheistic theology, relied upon by earlier Christian Saints like Saint Augustine and other influential Christian Theologians, ‘it had come to purify the corruption that was caused by the Church and the Christians from the third century onwards’.

This corruption occurred when the pagan Roman Emperor Constantine (d 337AD), adopted Christianity as the state religion, He then decided through the council of Nicaea in 325AD, what the nature of the “Son of God” was, this question itself was only relevant to the Romans because in their pagan religion they already worship a trinity so the duplicate question was posed to the Romans who were now forced to read a bible they had no cultural connection to and had been persecuting for 300 years.

The label “son of god” was used to prove their argument, but itself was a Jewish term for the prophet’s of Allah, existing for thousands of years before hand, and was never exclusive to Jesus (ra).

The pagan outcome of this council then shouldn’t be surprising considering that none of the earlier religions of Allah, had claimed this Roman trinity which already existed among them. The religion of Abraham was entirely monotheistic right back to the first days of Man. Constantine through this same council would then decide which books to include in the Bible and which to exclude, all other books were subsequently burned and their followers massacred, as later archeological evidence would show.

These Unitarian Christians wished to purify christianity of this corruption, they wrote to Muslim Khalifs and ambassadors that, we are closer to you than our closeness to established Christianity, this occurred after the 16th century and the beginning of the 17th century.

The hole of the 17th century was marred by the controversies of the Socinians, and controversies between the Church and Monarchy. John Locke who was a major influence on the American constitution itself, studied the Islamic work “Hayy bin Yaqzan” by the muslim philosopher Ibn al Tufail (d.1185) which caused him to conclude that whatever Christianity and monarchy where offering are against
human nature, a concept now known as Tabula Rasa (that man was born with a blank slate) was developed and he became the father of empiricism, (that knowledge only comes from sensory perception), along with materialism and the modern sciences.

In contrast to Tabula Rasa St. Augustin viewed man as originally sinful being born with a disposition, the Cartesian position holds that man innately knows basic knowledge, that we are born with innate ideas. Tabula Rasa and innatism, or the idea of a blank slate became very common in the european world from the beginning of the thirteenth century through the translations of Islamic texts, innate means something which is in the nature of the human being, and in Islam this was termed “Fitrah”, man was born with the innate belief in God, but was otherwise a blank slate folded by his parents and society.

Thomas Jefferson was to be the lead author of the American Declaration of Independence from the British Empire, the declaration was to outline their beliefs regarding man and the reason for their split from the church controlled Monarchies. Jefferson and therefore the Declaration of Independence, was heavily influenced by John Locke, it can be seen from the list of reasons given to separate from the British Empire, Locke’s words, ideas and theories coming into play.

John Locke had given the four inalienable (Maqasid) rights of Man in his writings, Locke's own treatises provide everyone with a right to defend their life, health, liberty or possessions.

One of the most noticeable instances of direct Islamic influence is in the preamble, where the Declaration of Independence proclaims the right of every man to “Life, Liberty and the pursuit of Happiness”.

Maqasid is an Islamic term for goals and purpose, after imam Shafii developed the science of Usul al Fiqh (principles of jurisprudence), many later scholars, from the 8th century onwards, began to write works of legal theory on the Maqasid of Shariah, or the aims and intents of Islamic Law, through these the rights and liberties of Man were clearly outlined and among the most famous scholars was Imam al Ghazali (d.1111).
Jefferson in the declaration summarized Locke’s “Maqasid” into three and preferred to include what other earlier muslim scholars thought should be part of the Maqasid, and that is the pursuit of Happiness.

The Declaration of Independence explains the reasons for splitting with the British Empire, it borrows heavily from Locke’s Second Treatise, which is noticeable in the almost identical preamble, but also the idea of a Natural Law (or Locke’s state of nature). Their reasons for absolving Great Britain rule was mirrored in Locke’s idea of Representative Government, which was translated into their form of Democracy.

One of the first to detail the idea of Democracy was the muslim scholar al Farabi (d.950), he devised the different kinds of governments and concluded that the Democratic government was the government which is ruled by the people for the sake of the people, using this exact expression.

Thomas Jefferson himself incorporated many ideas from the European enlightenment which was inspired by Islamic text that were being translated on Mass to Europe to fuel these new thoughts in order to rid it of the Dark Age it was in. The right of the people to “alter or to abolish” unjust governments; the idea that it is the governments job to secure “unalienable rights”; the idea of popular sovereignty, governments derive their power from the “consent of the governed”; the idea that “all men are created equal”; these are all ideas that the enlightenment thinkers shared.

Many of the issues raised by John Locke and Thomas Jefferson are the exact terminologies or translations of the Quranic words, basically huquq al Insan, consent of the governed, and all men are created equal, are taken from the work of Ibn Tufail. John Locke believed there existed a social contract between government and its citizens as government derived its power from the consent of the governed and that people should rebel against a government that violated their natural rights; the natural rights referred to are “life, liberty and possessions.”

By this time in history the Maqasid of Shariah, Islamic Law, where well developed and three out of the famous “five Maqasid of Islamic Shariah” were used by John Locke in the Declaration of Independence. The declaration interchanges
“possessions” with “pursuit of happiness” which some muslim Scholars believed should be included in the five Maqasid of Shariah.

The ideas that Jefferson adopted from Islam became central to the United States Government, they would eventually be incorporated into the constitution and then ground the argument of future revolutionaries both in the United States and around the world.

The Declaration of Independence was paraphrased from John Locke’s 1693 work “Concerning the True Original Extent and End of Civil Government”, Presidents Adams and Madison later acknowledged that these truths where already present and borrowed from elsewhere and that “the objective (of the declaration) was to assert and not discover truth”.

Al Farabi (872-950) wrote on the ideal state in a book called “al Madina al Fadila”, An Ideal State, in it he divided the states into the ideal muslim states, beginning with the prophetic state, then the democratic, then comes the dictatorship (oligarchy and monarchy), he then says the best of these is the Islamic State in which the prophet or the leader (Imam) is a philosopher and a righteous person guided by Allah (swt), the second best is then the Democratic state.

The best state for Al Farabi is one that is comprised of true justice, proportionate equality, and a body of citizens who are willing to fulfil the tasks (skills) naturally endowed to them.

Al Farabi explains the most important principle of Democracy to be its freedom and that of the six Government types, including tyranny and oligarchy, the regime of Democracy occupies the privileged position of supplying the most solid and the best starting point for the establishment of the virtuous human beings.

A Democracy promotes the concept of “rule by the people” which are the exact words of al Farabi.

Democracy is the last step towards the Ideal state where Human beings enjoy freedoms, where everybody has a role not because they have to earn money or because of political influence but because this is their human right given to them by Allah. The best of the rulers are the ones who give the upmost freedoms to every
individual in the state. And the best human beings are those who use there freedoms to accomplish to the best of their ability, in other words Ihsan or Human Perfection.

Al Farabi was one of the first to use the word Democratic (Democratiya) in the 9th century, which originally came from Greek but its etymology doesn’t agree with its modern understanding; “The Democratic city is one in which each one of the citizens is given free reign and left alone to do whatever he likes. Its citizens are equal and their laws say that no man is in any way at all better than any other man…And no one…has any claim to authority unless he works to enhance their freedom…those who rule them do so by the will of the ruled, and the rulers follow the wishes of the ruled”, Al Farabi essentially helped shape the modern understanding of the term Democracy.

The Etymology of democracy (n.) as western historians traced, goes back to the 1570s, from Middle French democratie (14c.), and from Medieval Latin demokratia (13c.). It can’t be traced any further with it’s current definition except through Islamic works which took it from the Greek word demokratia “popular government”, the word comes from two Greek words, demos meaning “common people”, but whose originally ancient Greek meaning was “district” (as opposed to nation, see demotic), and kratos "rule, strength”. To the Greeks the word did not represent Democratic rule, this definition was given to it by Al Farabi because that was the outline of his Book in which he used it as the second best form of government after prophetic government.

Al Faraby in the 9th century was addressing the issue of rulers, who thought they where an exception to the rule of Shariah, Al Farabi said that the Islamic state of the present day was better than the other models being used such as Monarchy and Oligarchy but the ruling class was not accountable to those they ruled, they where not following the islamic injunction of Shura (consultation of the people), mentioned in the Quran in the chapter entitled al Shurah (the Consultation) and they were restricting freedoms, this eventuated when the original Islamic Khalifah, itself founded upon Shura, or a democratic vote was turned into Dynasties by later rulers.
In the Islamic state there was much freedom, you could say what you wish and express your self freely but the exception was don’t address the ruling class. Al Faraby was addressing this issue and suggesting that to them they have not reached the level of the democratic state, and ruling by the wishes of those ruled. He suggested to the rulers that they should follow the Democratic state and then move towards the ideal state of the Prophetic Khalifah that originally existed in Madina after the prophets (saws) death.

The first four Khalifahs of Islam known as the rightly guided Khalifahs, or al Rashidun throughout history, where known and characterized by their Shura (consultation) with the people, while later Khalifs, although they applied the laws of Shariah they were closer to a Monarchy in how they governed and rule was passed on to their sons.

Al Farabi’s three Principles for Democracy were

1) Al Musaawa, Equality, All Human Beings are equal.
2) Itq or Liberty, Freedom.
3) La-ikrah, there is no compulsion in religion (2:256), Financial and Social Freedom

Three of the five objectives of Islamic Law (Maqasid al Shariah) were used in the American constitution and are translated from al Faraby into english as, Human Equality, Liberty and Freedom of Expression. From the 9th century until the 17th century these were the ideas being incorporated by the intellectual scholars of Europe.

The problem in Islamic lands was that the ruling class where not responsible to the common people, the Oligarchy of the Ottomans was criticised by Rasul Allah (saws) himself, they conquered and put an end the other major Khalifahs in the world and hoarded power until their eventual decline.

These three ideals were understood from the earliest days of Islam, that if man’s basic needs where not taken care of and secured he could not pursue higher forms of knowledge, man needed to be free in his life in order to be capable of dedicating it and perfecting his pursuits.
Imam Abu Hanifah (d.767) the founder of one of Islam’s four legal schools of thought understood this clearly, he was himself wealthy because of his trade and on account of this understanding he used to take care of the basic needs of his students so they were not distracted by securing a livelihood, they could dedicate themselves fully to knowledge and religion.

Al Farabi enjoys the concept of Equal opportunity for happiness because he believes citizens should be able to equally engage in whatever they may choose, “the actions that are determined and directed toward happiness strengthen the part of the soul that is naturally equipped for happiness, and actualise and perfect it to the extent that the power resulting from the perfection is achieved through political activities”. (Al Farabi, On Political Science, Jurisprudence and Theology, P.38)

This is the source of the pursuit of happiness of Thomas Jefferson, and is one of the Maqasid that some Islamic scholars thought should be included among the five main Maqasid of Shariah that was being taught to Islamic students of Law.

Regarding Freedom and Equality which are the Foundation of “rule by the People”, the two principles that define the basis of Al Farabi’s authoritative powers; “Authority is justified only on the basis of the preservation and promotion of freedom and equality”.

Thomas Jefferson wrote about Roger Bacon, John Locke and Isaac Newton…”I consider them as the three greatest men that have ever lived, without any exception, and as having laid the foundation of those superstructures which have been raised in the Physical and Moral sciences”.

Regarding Tabula Rasa, Locke’s “theory of the mind” is often cited as the origin of modern conceptions of identity and the self, figuring prominently in the work of later philosophers such as Hume, Rousseau and Kant. Locke was the first to define the self through a continuity of consciousness. He Postulated that the mind was a blank slate or Tabula Rasa.

John Locke’s formulation of Tabula Rasa in an Essay concerning human understanding was influenced by a 17th century translation of “Philosophus Autodidactus”, a publication by Edward Pococke of the Arabic philosophical novel “Hayy ibn Yaqzan” (Lit. “Alive, Son of the Awake”), written by the 12th century Andalu-
sian Islamic Philosopher and novelist Ibn Tufail (d.1185) also known as Abubacer or Ebn Tophail in the west.

The word Tabula Rasa is used by Ibn Tufail whom they took it from, the word “Ra’s” means head, “tabula” means cabinet, and was originally a latin term. Contrary to pre-existing Cartesian philosophy, He maintained that we are born without innate ideas, and that knowledge is instead determined only by experience derived from sense perception.

Ibn Tufail demonstrated the theory of tabula rasa as a thought experiment through his Arabic Philosophical novel Hayy ibn Yaqzan, in which, he depicted the development of the mind of a wild child “from a Tabula Rasa to that of an adult, in complete isolation from society” on a desert island through his experiences alone, the Island is what gave the child the blank slate that freed him from the preconceptions of society and was a discussion on the Islamic concept of Fitrah.

In a number of famous narrations, the prophet (saws) discussed Fitrah, or man’s natural disposition when he is born. Abu Hurairah said that the prophet (saws) said, “No one is born except upon natural instinct, then his parents turn him into a Jew or Christian or Magian. As animals produce their young with perfect limbs, do you see anything defective? Abu hurairah said, “Recite the verse if you wish: Direct your face toward the religion, inclining to truth, the nature of Allah upon which He has created the people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”(30:30). (Bukhari and Muslim)

Philosophus Autodidactus inspired the concept of Tabula Rasa, which was developed in “An essay concerning human understanding” (1690) by John Locke, he was a student of Pococke, and who referred to his translation of the novel as a “novelty”. Philosophus Autodidactus also inspired Robert Boyle, another acquaintance of Pococke, to write his own philosophical novel set on an island, called “The Aspiring Naturalist”.

The First English translation of Hayy Ibn Yakzan was published by George Ashwell in 1686, based on Pockoke’s latin translation. The first translation of the Ara-
bic original, entitled “The Improvement of Human Reason: Exhibited in the life of Hayy Ebn Yakdhan”, was published shortly after by Simon Ockely in 1708, followed by two more English translations. Baruch Spinoza also read the work and soon encouraged a Dutch translation published by his friend Johannes Bouwmeester in 1672. Another Dutch translation, De natuurlijke wijsgeer, was published by Adrian Reland in 1701.

Baruch de Spinoza (1632-1677) was a Jew living in Holland, among the Jewish scholars, he was thought to have one of the most critical minds and applied the same thoughts upon Jewish Theology and scriptures, the work also influenced Charles Darwin and his family.

To modern man and society Spinoza was almost like a prophet, and to Jews he is an Atheist because he revolutionized their theology. He was the one who first requested the translation of Hayy Ibn Yaqzan, two into the German language and another into Nederland. He also distributed it all over the region including Paris, France, where it was received by Sorbonne University, the most powerful university in France and was the centre of the french revolution, for which they where thankful and delighted with it, the work was Praised as an excellent example of classical Arabic Philosophy.

Many early and modern European scholars and writers were also influenced by “Philosophus Autodidactus”, they included Melchisedech Thevenot, John Wallis, Christian Huygens, George Keith, Robert Barclay, the Quakers, Samuel Hartlib, Karl Marx and Voltaire, these are the scholars and leaders of the enlightenment. The English translation of Hayy Ibn Yaqzan was known to the Royal Society and the New England Company in North America by 1721, when Cotton Mather’s the Christian Philosopher cited Hayy Ibn Yaqzan as an influence. Despite condemning the Mahometans as infidels, Mather viewed the protagonist of the novel, Hayy, as a model for his ideal ‘Christian Philosopher’ and monotheistic scientists’. Mather also viewed Hayy as a noble savage and applied this in the context of understanding the Native American “indians” in order to convert them to puritan Christianity.
After Locke changed his ideas and beliefs because of the work, he began to write books and was accused of being Socinian (Unitarian Christian).

Unitarians were impressed by the Ottoman civilization and the concept of oneness of God, and Jesus as his prophet along with Islamic theology, they were accused of everything including being turkish.

Traditionally Unitarians (see the Council of Rimini and Arianism), were declared heretic by the council of Nicaea in 325 which now adopted a Roman pagan Trinity, but before this time there where also ebionites, the first Christians were the Jews who believed that Jesus was the Jewish messiah. They used an early Gospel of Matthew, and their beliefs are in accordance with the earliest reports of the gospels of Luke and Matthew, and with Jewish prophecy, they were also known as "Nazarene", and so the very first followers of Jesus were called the Nazoreans, a term used in the Quran.

As a consequence to all this in the 17th century there where people who wrote many books saying the original christianity was Nazrean and called for a stop to the corruption, to follow the Nazrean monotheistic faith or to go back to Arianism.

As a result of their work the church accused Newton and the Unitarians of not following the Bible but the Quran, and called for their deaths, these are the same people who now influenced modern Philosophy and science. (Source: This section is primarily based on the work of Zulfikar Shah).
CHAPTER 19

For Each Type Of Knowledge In Islam A School Was Created and Devoted To Studying It

From the Hadith of Jibril (r.a) the scholars understood Islam Has four main categories which all other areas of knowledge come under, they are Islam, Iman, Ihsan and The Signs of the Hour.

From what rasul allah (saws) mentioned of Islam we know that the laws for the Shahada, Prayer, Zakat, Fasting Ramadan, and performing the Hajj, each of them comes under the topic of Islam, the legal sciences of Fiqh (Law) and it’s codification into the legal system, Shariah, are all under this subject.

If we where to simplify the explanation of how the Legal Schools can be traced back to the prophet (saws), we can say Imam Ali and the companions who lived in Iraq where Hanafi in Law since that schools rolling revolve around their opinions, the companions who lived in Madina are Maliki, and the Shafi’i and Hanbali madhhab (legal schools) are a mix of both the companions of Madina and Iraq.

This is all referring to the opinions that the founders of Islam’s four legal schools, Imam Abu Hanifa, Malik, Shafi’i and Ahmad followed. The Imam’s looked into the opinions of the companions that lived in their area, and derived the methods by which these companions came up with their rulings and from all that the science of Usul al Fiqh, principles of jurisprudence, was born which every legal system on earth today relies on, the four legal schools agree on about 75% of these principles (Usul) and have differences on about 25%.

As Jibril (as) defined the Deen into four areas of knowledge, the scholars went through these four areas of knowledge in Islam and codified (to put laws or rules together as a code or system) the knowledge in them and developed sciences
around studying them, like the modern sciences related to history or language, in order to preserve and study our Deen with accuracy and reliability for many later generations.

Under the topic of Iman (faith) came the laws and science behind affirming Allah’s existence, His angels, His books, His messengers, the existence of the Last Day, and the Decree of Allah, the good of it and the bad of it, which the Islamic science of Aqeedah (Creed) deals with, the two main schools of Aqeedah that were dedicated to the spread of this science are the Maturidi and Ash’ari schools, named after the respective scholars who founded them. These are the schools the wider muslim community agreed upon and spread around the Muslim world.

Most muslims know of these categories of knowledge along with the Signs of the Hour (ilm Alamat al Sa’ah) which the Mufasireen, those who wrote commentary on the Quran and Sunnah dealt with, but hardly any in the western and modern world know about the knowledge that comes under the last Islamic Science mentioned in the hadith of Jibril, that of Ihsan or human perfection.

The Deen (religion) today is only learnt from the Fuqaha (Lawyers) who are only knowledgable and qualified in Fiqh (law) and Aqeedah (creed) but not Ihsan (human perfection), so they can’t teach what they don’t know despite the fact this is the ultimate aim of Allah for mankind which He mentioned in the Quran, hence today they can’t fulfil what Allah wants.

While Islam in the hadith comes under the science of Fiqh (Law) and it’s four Madhhabs (legal schools), and Iman (faith) comes under the science of Aqeedah and it’s Madhabs (schools), Ihsan in Islam’s History came under the science of Tassawwuf, sufism.

Just as schools were created to study the other areas of knowledge, likewise schools were created to study this area of knowledge as well, the main schools dedicated to this science throughout Islam’s history were the Qadiri, Naqshbandi and Rifai, there are also many more that we can mention which developed in different parts of the Islamic world, because each person is different and each nations has it’s own identity, it is only natural that a science dealing with human character and reforming should have many different schools around the world.
Typically a scholar in Islam could be Hanafi in his Fiqh (law), Ash’ari in his Aqeedah (creed) and Rifai in his Tassawwuf (Ihsan), since they all dealt with a different area of knowledge in Islam.

Being able to quote many facts about religion is not the same as understanding it, and how it all fits together, this is like being able to quote a lot of facts about the Fiqh of wudu (ablution) and salat (prayer) but not being able to give a tafsir (explanation) of verses in the Qur'an. A fiqh (Law) manual contains a list of facts about wudu, salat, zakat, fasting and hajj while a tafsir (exegesis) contains the understanding of the Qur'an, and Allah doesn’t give understanding of the religion to every person,

يُؤْتِيُّ الْحِكْمَةَ مِنْ يَشَاءُ وَمَنْ يَذَّكَّرُ وَمَا كَثِيرًا خَيْرًا أُوْتِيَ فَقَدْ حَلَّلَهُ وَمَا يَذَّكَّرُ إِلَّا الْأَوَّلُ الْأَلَّبَابِ

“He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding” (2:269).

So there are many Lawyers today but not many Mufasirs, people capable of explaining the religion. Under the Khalifah of Islam and throughout history, Ihsan (Tassawwuf) in our academic institutions was taught alongside Fiqh (law) and Aqeedah (creed) because Allah mentions in the Qur'an that Ihsan is the mission (aim) of Rasul Allah (saws), it is the reason why He was sent, and the four reasons Allah gave for sending in the verse all aim to achieve this for man.

Imam an Nawawi wrote in his Sharh Sahih Muslim, “As far as Fiqh and Hikma (wisdom) are concerned, the former (fiqh) means to have a deep understanding of religion, whilst the latter (hikma) refers to having conscious acknowledgment of Allah Most High (ma’rifa), coupled with self-reformation, good character and abstaining from following one’s desires and falsehood (this is Tazkiya).”(Nawawi, al-Minhaj Sharh Sahih Muslim, Pg: 158-159)

The prophet (saws) said Ihsan is 'That you worship Allah as if you see Him, for if you don't see Him then truly He sees you.’

Tasawwuf or Tazkiya an Nafs (91:9) is mentioned in many places in the Qur'an, Imam Tustari said regarding verse [91:9] “successful indeed will be the one
who purifies it (the self)”, He who is granted the ability to consider (nazar) the matter of his final return (maʿād), succeeds. [91:10] “and he will indeed have failed who eclipses it (in darkness)” He said: The soul which is (punished) by Allah, Mighty and Majestic is He, such that it does not give the matter of its final return any consideration, will fail.

The Prophet (saws) said “be in this world as if you were a stranger”, Imam Ali (ra) said “Work for this world as if you will live forever, and work for the hereafter as if you will die tomorrow”, Ibn Umar (ra) said “In the evening do not anticipate the morning and in the Morning do not anticipate the evening.”

Man should build this world as if he was going to stay in it forever, so he should do what is the best and lasting for mankind in it, even though he won’t be here forever his descendants will benefit from what he wished for himself, and he should prepare for the hereafter as if He was going to die tomorrow because his end can come at any moment, and man can only take from this world what he prepared for it. Man should be a stranger to the world (not its people) and not contemplate in the morning what will occur by evening because he should perfect and be focused on what is occurring in that hour, moving on to his next task and perfecting it when it arrives being unattached from anything he has previously done, so he isn’t pleased with himself.

This is how man maintains his constant focus throughout the day, moving from one task to the next and perfecting it.

Before advancing scientifically, Islams scholars laid out the foundation for the Islamic state and community to live by, they codified the law, formulated the Sharia and developed the sciences and tools to investigate and understand the sources of Islam, the Qur'an and Sunnah, then they wrote about theories of law and established what the Maqasid (overall Aim and intent) of the Shariah was, which where identified and summarized in five principles known as the Five Maqasid al Shariah, in summary these five are the preservation of Religion, Life, Intellect, Procreation (family) and Property, other scholars added Justice or Happiness. Imam al- Ghazali, said regarding all the Maqasid of the Shariah, they are only for the achievement and the realization of the very benefits of man on earth.
“The muslim community responded to the magnitude of this knowledge (that Allah revealed) and the ethical imperative of living it on a daily basis with a wide range of scholarly disciplines that furnished the means to distill this vast tradition into a clear, practical answer to the question: What does Allah expect of one?”

This then is the basis for the study of sacred Law or Shari’ah in Islam: we have been ordered to follow the prophet (saws), but he is no longer alive to teach us, and All that has reached us of it came to us through men and the works they left behind, these are the tasks they spent their lives perfecting so later generations like ours could benefit from them.

This is why Muslims from the earliest times have relied on the most knowledgable of these men to take their religion from - whether in hadith, tenants of faith (Aqeedah), Qur'anic exegesis (tafsir), or the other Islamic sciences. The foremost of them were termed Imams or “Leaders”, in view of their position in each field so their place and knowledge could be accepted and followed by others.

“O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority” (4:59)

“Say: “Can they who know and they who do not know be deemed equal?”(39:9)

“And so We propound these parables unto man: but none can grasp their innermost meaning save those who are aware (of Us).” (29:43)
The Dua Of Light; the Prophet (saws) often prayed in Sujood, “O Allah, place light in my heart, and on my tongue light, and in my ears light and in my sight light, and above me light, and below me light, and to my right light, and to my left light, and before me light and behind me light. Place in my soul light. Magnify for me light, and amplify for me light. Make for me light, and make me light. O Allah, grant me light, and place light in my nerves, and in my body light and in my blood light and in my hair light and in my skin light.” (Bukhari)

“O Allaah, make for me a light in my grave… and a light in my bones.” (Tirmidhi)

“Increase me in light, increase me in light, increase me in light.” (Bukhari, adab al mufrad)

“Grant me light upon light.” (Bukhari)

From the First days of Islam the religion through the companions of the prophet (saws) spread to China, muslim communities were established that were actively involved in Chinese society helping develop it's knowledge, muslims often reached positions of authority among Chinese rulers, during the ming Dynasty the capital Nanjing became a centre of islamic learning and many muslims chose to migrate to China, the surname Ha for example was short for Hasan, Hu was short for Hussain, Sa’l for Said, Mo (or Ma) was short for Muhammad, Mai for Mustafa and Mu for Masoud.

Throughout Chinese History many Emperors called for the establishment and repair of Islamic Mosques such as the great Mosque of Xi’an, the Emperor
Zhengde was fascinated by Muslims and many served as his advisors and envoys at court, which was full of Muslim scholars and artwork from Arabia and Persia. He wore Muslim clothing and was alleged as other Emperors were to have converted to Islam, because China had many religions the Emperor could not be seen to be taking sides so no religion could be publicly announced for him.

When Gengis Kahn came to power in China through force he influenced much of that society, under his influence life for Muslims was difficult but it was through contact with Muslim scholars that eventually his decadents would convert to Islam. By 1330 his empire divided into four separate Khanates and three of the four Khanates would adopt Islam, these are the Golden Horde, the Ilkhanate and the Chagatai’s, the fourth Khanate was the Yuan Dynasty, established by Kublai Kahn, it spanned most of present day China and adopted Chinese customs and religion.

During the establishment of the Yuan Dynasty (12th century) in China, this saw a dramatic increase in Muslims establishing themselves in the country, and although the impact of Muslims on the development of Chinese sciences and architecture, specifically the design of the Yuan capital Dadu was vast, it is still largely unknown. It is estimated that by the 14th century the total population of Muslims in China was 4 million, a substantial number at the time considering the total population was considerably less than 90 million, the exact figure is hard to ascertain.

Muslim scientists, artisans and scholars were brought to work in the capital making observatories and advancing astronomical, geographical, and medical studies, particularly in antonym, pharmacology and ophthalmology, and many Islamic texts circulated in China during this period that coincided with Islam’s Golden Age of social and scientific discoveries. During this period the traditional Chinese studies of herbs, drugs and potions also saw renewed interest.

About a decade or so after the great traveler Ibn Battuta left China, a peasant uprising was led by Zhu Y uang zhang (1328-98 CE). He was an orphan raised by a Shaolin Monastery where he attained an education and mastery of martial arts, he demonstrated his skill early in his career as a bodyguard. His rise to power was
fast despite having humble beginnings, in 11 years he went from being a monk to the most powerful warlord in China, five years later he became it’s emperor when he deposed the Mongols and founded the Ming dynasty (1368-1644 CE).

According to Jing Chee Tang, author of A History Of Islam In China, Emperor Zhu Yuanzhang and his cousin, Koh Shiao-Tze, were both Muslims hence it is more than certain that the Ming dynasty was founded by Muslims in China. Zhu’s Empress, Ma, was from the Ma family of Chee Men, in Anhui province, where the Ma family has been a well known Muslim surname throughout the Ming and Ching Dynasties, Ma is short for Muhammad in Chinese. Jing Chee Tang added; “when one reaches the second of the highest rank in office, one is prone to discard one’s religion” openly a way of showing acceptance for the religion of all subjects. However it may have been openly discarded, the Ming period in China was without doubt considered the “golden age” of Islam in China seen most famously today through that periods exquisite vases, a hallmark of Islamic culture that Europe at the time coveted greatly.

He ordered the building of many mosques and had inscriptions praising the prophet Muhammad placed in them. He ordered that mosques be built in Xijing and Nanjing (the capital cities), and in southern Yunnan, Fujian and Guangdong, he rebuilt the Jinjue Mosque in Nanjing, and large numbers of Hui (Muslim) Chinese moved to the capital city during his rule. He wrote a 100 word praise of Islam, Allah and the prophet Muhammad (saws), had over 10 Muslim generals in his military and many other Muslim advisors in his court.

The prophet (saws) said “Seek knowledge even unto China”, China historically has always been one of the most advanced civilisations on earth matching even that of Rome, but they had just gone through a period of rule under the Mongols who were largely barbarians, when their empire was split three of it’s four kingdoms converted to Islam for the very reasons that now helped China, they were more advanced than them. The Ming emperors by importing Islamic knowledge and science advanced the recovery from that period changing China for ever. The Islamic empire had just gone through a golden age of scientific discovery and advancement and were the most advanced civilisation on earth. What occured wasn't unprecedented or unique to China the Islamic civilization was almost en-
tirely responsible for the renaissance in Europe as well as it’s enlightenment and many parts of the world benefited from muslim advancement.

Historians considered Emperor Zhu Y uang Zhang as one of the most significant emperors of China, as they put it “seldom has the course of Chinese history been influenced by a single personality as much as it was by the founder of the Ming Dynasty”, during his reign China saw rapid population growth due to increased food supply from the emperors agricultural reforms, the Ming economic system emphasized agriculture over trade and the creation of self sustained agricultural communities, by the end of the Ming Dynasty the population had risen by as much as 50% from less than 90 million when the Dynasty was established to what we see it today, during his reign living standards also greatly improved.

It was also during the Ming Dynasty that it’s Emperors decreed that Manichaeism (an Iranian religion) and Christianity were illegal and to be wiped out from China, while Islam and Judaism were legal and fit for Confucian ideology, Islamic religious schools were established in the capital Nanjing which taught Hadith, Quran and Islamic Law, one school had a fourteen course system with classes in both Arabic and Persian, other provinces (states) had different systems and different specialization.

Science and Knowledge between the civilizations was exchanged and Arabic story tellers began narrating stories from China, many were incorporated into the famous One Thousand and One Nights (Arabian Nights), the most famous being the story of Aladin, other stories which mentioned China were the tale of Qamar al Zaman and Budur, the story of Prince al Muluk and the Hunchbacks Tale.

Chinese religion has many similarities to Islam which many scholars noticed, the principle of Yin and Yang is a fundamental concept of Chinese philosophy and culture dating back to third century BCE, their understanding and philosophy developed as their civilization increased in knowledge over time. This principle states that all things exist as inseparable and contradictory opposites, for example female-male, dark-light and old-young, these opposites attract and complement each other in life.
Independent of Chinese philosophy the question of whether Allah created things in opposites was largely debated among early Muslim scholars, it was a question that among them related to the Arabic language and how certain verses of the Quran should be interpreted, this had an impact on Islamic sciences like Fiqh (Islamic Law) as some schools of law (madhhab) believed things did exist in opposites while other schools of law did not, in essence the fundamentals of Yin and Yang are accepted by some of Islam’s four madhhab, it then shouldn’t be surprising that the famous Yin and Yang Symbol we have today was in fact developed by a Chinese Muslim scholar.

Syed ‘Umar Shams-uddin (known as Sayyid al-Ajall), a noble figure and descendant of the Prophet (saws), contributed a great deal to the achievements of the Yuan Dynasty, and with his son Nasir al-Din actively proselytized (made dawa) and converted thousands of people to Islam. As a young boy, he was surrendered by his father (king of Bukhara) as a hostage to Ghengis Khan, who took him to Pe-king, where he was educated in both Chinese and Arabic. Being very intelligent, he was able to assimilate both Mongolian and Chinese cultures. In 1271 CE he was appointed by Kublai Khan as Governor of Yunnan and posthumously awarded with title of “Prince Hsien Yang”. He shed new light on education, Chinese law, improved agriculture and was the first to establish the Confucian temples in Yunnan, despite being a devout Muslim.

Shams-uddin studied three types of ancient Chinese books, called the “Books of Changes” dating back to 909 BCE, which are understood by only a few scholars today. Shams-uddin was responsible for the origin of the “Tai T’si”, or Yin and Yang symbol, an ancient concept centered on the Daoist philosophy and principle of unity of the two cosmic forces. When he died in 1279 CE, aged 67, many attended his funeral, and the non-Muslim Chinese people built a shrine in his honour, and a cenotaph in Guangzhou.
"In general, the Yin Yang symbol is a Chinese representation of the entire celestial phenomenon. It contains the cycle of the Sun, four seasons, the 24 Segments Chinese calendar divides the year into, the foundation of the I-Ching ("The Book of Changes") and the Chinese calendar. The Ecliptic is the Sun's path around the Earth."

"By rotating the Sun chart and positioning the Winter Solstice at the bottom, it will look like the Yin Yang symbol. The light color area which indicates more sunlight is called Yang (Sun). The dark color area has less sunlight (more moonlight) and is called Yin (Moon). Yang is like man, Yin is like woman. Yang wouldn't grow without Yin. Yin couldn't give birth without Yang. Yin is born (begins) at the Summer Solstice and Yang is born (begins) at the Winter Solstice. Therefore one half of the circle is marked on the Summer Solstice position. The other half of the circle is marked on the Winter Solstice position."

In Islamic Law the question of opposites came down to whether these things were actually in reality opposites or they just seemed opposite and were separate and unrelated creations of Allah, for example women are not the opposite of men they were created from man and hence while man gave birth to women, women give birth to humanity, “and We created you in pairs”(78:7), but at a glance some may consider them opposite.
The similarity between Islamic and Chinese principles is only skin deep because according to the Yin and Yang principle neither opposite is superior to the other, believing that a balance between the two must be reached in order to achieve harmony, while in Islam the perfected self (Ihsan), which the prophets achieved, can only exist in light without darkness and that is the most harmonious state with Allah and life.

There are other similarities between what the prophet (saws) taught and Yin and Yang, such as the prophets (saws) saying that as a person draws nearer to Allah He places an increased burden and responsibility (darkness) on the person and the prophets carried the greatest burdens, which relates to the Quranic verse that each soul only receives what it earns and that Allah does not place a burden on any soul greater than it can bear, but these don't relate to a required harmony in the universe or inseparable opposites, rather individual actions in life and responsibility, “Truly, We did offer al-amaanah (the trust or moral responsibility for everything) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (they were incapable of it). But man bore it. Verily, he was unjust (to himself) and ignorant (of what it was) [al-Ahzaab 33:72]”. The contrast here is between the strength that the heavens and mountains represent as dead objects and the moral responsibility for everything in creation man is capable of carrying, hence man is more worthy with Allah but unjust in rushing towards things he doesn't understand yet because there are hidden laws and rules to creation which he needs to learn and act upon to remain just with everyone and everything.

Man acts to remove darkness which preserves the balance in creation but He needs to be in the light to be capable of it, this is because man as Allah said in surah al Asr is always in a state of loss, hence spreading light is what places him in gain.

Outwardly Yin and Yang may seem like a correct characterization of life, of why things occur but it doesn't hold true in the “finer detail”.

For example Women may seem to be the opposite of Men and a picture of the yin and yang can be literally drawn from what Allah has said about them in the
Quran but once the details regarding their nature is brought into the picture we can see that this is just an outward appearance.

Allah said in the Quran regarding men and women “They are your garments and you are their garments.” (2:187) perfectly expounding the symbol of Yin and Yang where the two halves of the circles overlap.

But Allah also says “Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity” (24:26), meaning those of light should be with those of light and those of darkness should be with those of darkness and this is the harmony between men and women in marriage, good characters shouldn’t mix with dark characters and the two halves of the Yin and Yang circle should never meet.

Life itself isn’t as simple as opposites but a mixture of many complex components that each could easily fit into what Yin and Yang would consider separate things that exist in opposites.

While Asia used the Yin and Yang system which applied acupuncture to cure man, in the muslim world Islamic scholars developed the Lataif system, besides the obvious evidence for both (mans nervous system) found in medical science today, Islamic scholars developed the Lataif from what Allah mentioned in the Quran and sunnah, which scholars based their science and understanding of the human body on, China benefited from this as it integrated islamic knowledge into it’s society and considered whether it should adopt Islam, hence knowledge from both societies inevitably came together as the prophet (saws) instructed, "seek knowledge even unto china".

Islamic society at the time lead the world in scientific discoveries which it spread to other parts of the world through the trade routes.

Both systems looked at energy in the human body and how it flowed which is evident today by mans nervous system and the fact every cell in the human body produces photons (energy), they identified the centres (areas in the body) for various sophisticated functions of the self (nafs) but while acupuncture focused on physical illness and the body first then psychology the Lataif focused on psychology first then the body and it's illnesses.
The nervous system is the information highway to all the organs of the body, the brain sends signals to the heart, liver, kidney, stomach etc telling them what to do and they send feedback to the brain for it to process, all of which runs on “energy”. The body through the heart, brain and organs produces a strong electromagnetic field which it relies on, on top of this every single cell in the human body produces photon particles (light which is energy) and cumulatively together with mans organs this creates an electromagnetic field that surrounds the entire body by 3 to 4 ft, as physics teaches light is an electromagnetic field and a form of energy.

Solar panels prove this everyday, solar modules use light energy (photons) from the sun to generate electricity through the photovoltaic effect.

Our self comes about from the cumulative (or compounding) result of mans different senses and organs giving input to our mind, the science of Lataif deals with the body and self before our senses cumulatively impact on each other to form our consciousness, or how we experience the world.

This manner of dissecting mans character to locate the various centres of our self that influence specific behaviour, Allah mentions in the Quran often, especially regarding the role of the heart, the prophet (saws) himself likewise did this as well as the companions and early generations of Muslims.

"For he (Gabriel) it is who hath revealed (the Quran) to thy heart by Allah's leave.” (2:97)

"And whosoever believeth in Allah, He guideth his heart (this is the first organ in man’s body that is guided, then He is through it). And Allah is knower of all things." (64:11)

“Such are they whose hearts and ears and eyes Allah hath sealed (the heart has an inner perceptive faculty relating to our consciousness which can be sealed along with the eyes and ears, when it is), And such are the heedless.” (16:108)

Iyad ibn Khalifa (r.a) said he heard Imam Ali (r.a) say at Siffin, "The (seat of the) intellect is located in the heart. Mercy is located in the liver, Compassion is lo-
cated in the spleen. The self (soul) is located in the lungs (referring to regions in the body relating to these faculties).”(Adab al Mufrad, Hasan).

The heart and the intellect are discussed in detail in a later issue, but essentially man thinks according to what he feels hence the heart directs the efforts of the mind, this manner of speaking is very similar to how Allah described women for men “They are your garments”, referring to mans self wearing a garment that colors his world in the verse, women colour mans outlook on life and men do the same for them. Also the term nafs in arabic is interchangeable with ego, or soul or spirit or self depending on the context hence it is at times difficult for the translator to understand which of these is meant in ahadith, so this translation may be inaccurate in using the term self because as is often the case scholars state the human soul is centred in the lungs and not the ego.

Kamil ibn Zaid said, “Ali held my hand once, and he walked with me in the direction of the cemetery. When we reached the open desert, he soughed a deep breath before he said to me,“O Kamil ibn Ziyad, hearts are like vessels, the best are exceptionally conscious and vast”

Modern science simply looks at the immediate physical role of each organ, almost entirely leaving alone the role of that organ through the nervous system in the higher functions of man’s behaviour. This is more than likely because in the ancient world it was easier to deal with man’s body through his nervous system seen through acupuncture, than to attempt to cure him through surgery seen in modern medicine and the fact that until modern times western medicine fatally assumed the brain was solely responsible for all emotions we feel to the exclusion of other organs like the heart, this sent western medicine down a rabbit it never recovered from until advances in neuroscience over the last decade proved otherwise.

The Prophet Muhammad said: “Truly in the body there is a morsel of flesh which, if it be sound, all the body is (spiritually and physically) sound and which, if it be diseased, all of it (spiritually and physically) is diseased. Truly it is the heart.”

Imam Ali said: “The (spiritual and psychological) disease of the heart is worse than the disease of the body.”
Imam Al-Nawawi said: “This hadith was used as proof that the seat of the mind is the heart (al-‘aql fi al-qalb) and not the head.”

Imam Ali said: “I am amazed at the heart of man: It possesses the substance of wisdom as well as the opposites contrary to it...for if hope arises in it, it is brought low by covetousness: and if covetousness is aroused in it, greed destroys it. If despair possesses it, self piety kills it: and if it is seized by anger, this is intensified by rage. If it is blessed with contentment, then it forgets to be careful; and if it is filled with fear, then it becomes preoccupied with being cautious. If it feels secure, then it is overcome by vain hopes; and if it is given wealth, then its independence makes it extravagant. If want strikes it, then it is smitten by anxiety. If it is weakened by hunger, then it gives way to exhaustion; and if it goes too far in satisfying its appetites, then its inner becomes clogged up. So all its shortcomings are harmful to it, and all its excesses corrupt it.”

Because Mans behaviour reflects his life, and his behaviour is a result of what he does with his body this understanding can be reversed, and the scholars understood that man can be cured of physical illnesses through his character, this top down understanding is at the essence of the Lataif system that looks at mans psychology to cure his body.

The Messenger of Allah (saws) understood about the nervous system and the role of energy in the body, He would often ask Allah in prayer (dua) to grant him light (energy) in very specific organs He (saws) would list in the prayer as a result of his (saws) understanding, increased light (energy) make man’s senses honed and the body healthy.

The prophet (saws) was in the company of one of his wives when a man passed by them. The Prophet called to him and when he came, the Prophet said, “She is my wife.” The man said, “O Messenger of Allah, I do not doubt you in the least.” The Prophet said, “Verily, Satan flows through the human being like blood (flows in the veins).” (Muslim)

It is similarly narrated that the Prophet (saws) said: “The Shaytan flows through the son of Adam as blood flows through his veins.”
Shaytan flows through the body like blood, but the prophet wasn’t referring to shaytan flowing in mans veins as some thought, this is because of the nature of the Jinn who are made from a mixture of subatomic particles (essentially energy) which have nothing to do with blood or mans veins, along with the fact the Jinn can influence and control man’s behaviour and movements which also has nothing to do with blood, the prophet (saws) spoke about the Jinn’s influence at length advising man to do certain things to seek protection from his type of influence, what He (saws) advised indicates what He (saws) understood about the nature of the Jinn and how they influenced man’s body.

Hence the prophet (saws) was referring to the nervous system by allusion which flows through the body like the blood in our veins and uses “energy” that the Jinn can influence us through, the nervous system is essentially the bodies telecommunications wiring and the Jinn who are made from similar particles to the signals it sends target it to control mans behaviour through his organs.

Jinn can more naturally interact with electrical impulses in our body since they have bodies of energy made from particles, it would be very difficult for them to attempt to control man through his blood, and this is in line with the understanding of the prophet (saws) since the hadith was referring to a man looking at the prophet’s wife inappropriately, after which the prophet (saws) referred the matter to Jinn controlling him.

Once mans nervous system is studied more completely it becomes very clear from what it influences in the body, how Jinn can shape man’s moral choices, in a similar manner recent experiments have shown that a persons moral choices can be instantly altered by focusing specific magnetic waves on parts of the brain while the decision making is occurring.

Allah says “Those who eat riba (interest from money) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan, leading him to insanity (through his touch). That is because they say: ‘trading is only like riba’…” [2:275]

Imam Al-Qurtubi said in his Tafseer (exegesis): “This ayah (verse) is proof that those people are wrong, who deny that epilepsy (a neurological disorder) is caused
by the Jinn and claim that its causes are only physical, and that the Shaytan does not enter people or cause madness.”

Mans organs and nervous system affect man at a subatomic level because mans electromagnetic field which surrounds his body is made from subatomic particles, so those only looking at physical causes for illness fall short of the bigger picture and simply point to one thing they see wrong.

‘Abd-Allah ibn al-Imam Ahmad ibn Hanbal said: “I said to my father, ‘There are some people who say that the jinn do not enter the body of the epileptic.’ He said: ‘O my son, they are lying; the jinn could speak through this person.”

Commenting on this, Ibn Qudamah said: “What he said is well known, because a person may suffer an epileptic seizure and speak in a language that no one understands, and his body may be beaten with blows that would fell a camel, but the epileptic does not feel them at all, and he is also unaware of the words he is saying. The epileptic and others may be dragged about, or the carpet on which he is sitting may be pulled, and utensils may be moved about from place to place, and other things may happen. Anyone who witnesses such a thing will know for sure that the one who is speaking through the person and moving these things is not human.” And he said, may Allah have mercy on him: “There is no one among the imams (religious leaders/scholars) of the Muslims who denies that jinn may enter the body of the epileptic and others. Anyone who denies this and claims that Islam denies it is lying about Islam. There is nothing in the proofs of sharee’ah (Islamic law) to show that it does not happen.”

Had any of this meant the Jinn controls people through their blood or veins then they could not take control of a persons mind since blood has nothing to do with how it works, it is rather the electrical impulses in the body and the electromagnetic field that surrounds it which the Jinn use to manipulate mans senses and perception, it is exactly because of the fact everything is connected at a subatomic level through the electromagnetic field in the body they can show man illusions that delude him, everything a jinn does revolves around the subatomic particles in mans body.
During the Jahiliyyah (pre-Islamic days of ignorance) the Arabs were well aware of these things and mentioned it in their poetry. For example, the poet al-A'asha likened his she-camel’s energy to that of one who was touched by the jinn, and said that it was the jinn who was giving her energy.

Lataif and acupuncture look at how this part of mans body works and attempt to treat him through the various centres that energy is concentrated at the most, Allah often mentions areas of mans body that control his behaviour in order for us to study them and see the relationship between the subjects He is raising, the aim of this is to direct mans effort in research.

Allah said in the Quran about Abu Jahl one of the Leaders of the pagans who used to forcefully stop the Prophet (saws) from praying at the Kaaba: “No! If he does not stop, We will take him by the naseyah (front of the head), a lying, sinful naseyah!” (96:15-16)

Why did the Quran describe the front of the head as being lying and sinful? Why didn’t Allah simply say that the person himself was lying and sinful? What is the relationship between the front of the head and lying and sinfulness? These are the questions scholars asked when thinking about these verses.

If we look into the frontal lobe of the brain, we will find that is where the prefrontal area of the cerebrum is. “The motivation and foresight to plan and initiate movements occur in the frontal lobes, the prefrontal area. This is a region of association cortex...In relation to its involvement in motivation, the prefrontal area is also thought to be the functional centre for aggression.”

“The act of lying is initiated by the mental activities in the frontal lobes, and their instructions are then carried out by the speech organs during the act of lying. Similarly, sins are planned in the frontal lobes before they are carried out by the eyes, hands, sexual organs, etc”.

A hadith of the Prophet (saws) mentions that the forehead represents the centre of direction and control. He (saws) said, "No distress and grief occurs to anyone who says, 'Oh Lord, I am your slave and the son of your slaves, my forehead is in your hands, firm in your ruling, and my destiny from You is just". The hadith indicates that the fate of a man is in his Lord's hands, it mentions the destiny and the
ruling. It indicates that the forehead plays a great role in the control and direction of human behaviour (mans fate) and we should surrender it to Allah, which is the intention behind the Dua (prayer) and significance of mentioning the forehead with the other things being said.

After Allah mentions the “naseyah” has the role of control and direction in mans life, as He singled it out in relation to Abu Jahls violent actions, Allah orders us to perform sujood, (place our foreheads on the ground in prayer) "Then let him call his associates. We will call on the angels of punishment. Then (O people) follow him not, but prostrate yourself (on the ground in prayer) and draw nearer to Us." (Quran 96: 17-19)

This verse tell us why we make prostration in prayer and it’s relationship to man’s physiology, through prostration we can see how our actions in life impact on our psychology that function through the various organs in our body, in other words a top down approach to correcting man’s behaviour and curing him through his physiology because Allah makes a direct connection between putting the forehead on the ground and drawing closer to him. The order to perform sujood (prostration) means we should place this centre of will and decision making upon the ground putting them in acceptance of Allah, the ability to draw closer is governed by different organs in the human body other then the nasiyah and they work to achieving this closeness.

Allah says the result of prostrating is protecting our self from the bad qualities Abu Jahl was displaying and it results in drawing closer to Allah.

Allah similarly referring to the instincts and sense of direction of all creatures says that “There is no living creature that moves on the earth, but he (Allah) holds its forehead completely." (Quran 11:56) when Allah says He is holding something it refers to a force in the universe, because they are His hold on the universe which the Quran explains in other verses, what is directing animals and giving them their sense of direction is the electromagnetic force they sense, follow and see the world through.

Imam Al-Qurtubi said, "That means He directs it as He wishes and prevents it from what He wills."
Allah mentions that He leads and directs the creatures that move on earth, by His will, and that this is done through their foreheads.

Any person whose heart Allah has cut off, like Abu Jahl, He is primarily lead in life by his evil self through this centre (the nasiyah) where scholars locate the ego. This means he is cut off from feeling and there is imbalance in his character because the heart is blocked from perceiving any good or feeling anything for others, the centre where his decision making is now occurring from primarily (the nasiyah) is a centre of aggression, lying and over rationalisation, his heart no longer keeps this in balance so his ego begins to take over completely.

The Lataif of Islam have been traced to the 5 or 6th Islamic century to shaykh Najm al din Kubra (540-612 AH) from Khwarezmia in western Central Asia, he was the founder of the Kubrawiya Sufi order which was influential in the Ilkhanid and Timurid Mongol Islamic Empires helping the spread of Islam in the region. He studied in Egypt were he became the murid (student) of Shaykh Ruzbihan Baghli Shirazi, who followed the Uwaisi (or Oveisy) sufi order named after the prophets (saws) contemporary Uwais al Qarni (ra) about whom the prophet (saws) said 'he was the best of the Tabiin' (successors). After receiving his Khirka (similar to accreditation, the word means “rough cloak” but refers to the lineage of the sufi tariqa he studied with, back to the prophet (saws)) he gained a large following of scholars and gnostics.

The Imam’s main body of work concerns the analysis of the visionary experience, his works discuss the analysis of dreams and visions and their significance, the degrees of luminous epiphany (visions from Allah) that are manifested to people in everyday life, the different classes of concept and image that engage a person’s attention, and the nature and interrelations of man’s subtle centres (Lataif).

His method was related to the work of Imam Shahab al din Suhrawardi (d.1193) who is possibly the first person in the world to outline in detail the structure of the subatomic universe in a way that is very similar to modern quantum physics (we have written about this in detail in our book “Who Was al Khidr”), were the Imam explains how Allah created the universe from particles or light (the
similitude of particles in the Quran) and from these everything else was then created in a hierarchy until we reach the physical world.

Central to these Imams teachings is the fact that it is through the subatomic universe that Allah guides to his light (24:35) of which mans heart is physiologically perceptive and it is through the subatomic universe that Allah inspires the soul with conscience of what is wrong for it and what is right for it (91:1-8), light after all is made from a subatomic particle, the photon.

The Prophet (saws) said “Beware of a Mu’min’s Firasah (vision) because he sees with the Nur (light) of Allah”, then he recited the verse “therein lie portents for those who read the signs (al-mutawassimin)” (Tirmidhi). Imam Tirmidhi said that the commentators explained “Those who read the signs” means those who posses vision (al-mutafarrisin). The prophet (saws) similarly said “Allah has servants who know (the truth about people) through reading the signs” (tawassum), (Bukhari in his Tarikh, Bazzar, Tabarani, Abu Nu’aym, Asakir and others with a sound chain).

The imam died during the Mongol conquest and genocide of his city after refusing to leave, where he fought against them, the Ilkhanid Islamic empire was based on the campaigns of Ghengis Kahn in the Khwarazmian Empire in 1219-1224 Ad, it would not be long after his death that they would convert to Islam and hold his tariqah and teachings in high regard.

The history of al Soheili contains the following regarding the Imam’s death, “The Master was half blind but he refused the grant of the Mongols for his own life, (they allowed him to leave the city alone), and asked the invaders to leave, when the Mongols entered the city he was standing in the main square and had stones in his lap throwing them at the mongols”.

The Imam was given the title “The Manufacturer of Saints” due to the amount of saintly men that came from his students. Among his students were Najmeddin Razi, Sayfeddin Bakherzi, Majd al Din Baghdadi, Ali ibn Lala ghznavi and Bahauddin Walad the father of Jalaludin Rumi. One of his well known students was Sa’ad al Din Hamuwayi who wrote over thirty important manuscripts and other works concerning the work of Imam Kubra.
His work spread throughout the Middle East and Central Asia, and it flourished for many years, but because much of man’s inner experiences relate to man’s physiology, and this is tied to whatever scientific knowledge was present at the time, hence the Imam’s work spread until eventually it was taken over in the 15/16th century by other similar but more current teachings of the Naqshbandi Sufi order, that spread under the Ottoman Khalifah.

The Imam’s teachings were later developed by the Naqshbandiya to their fullest and were similarly adopted by other Sufi schools who utilize the same ideas in analysing spiritual visions and experiences.

His teachings impacted on Tibetan Sufi Yoga rituals which focus on prayer, fasting and seclusion which can be attributed to the influence of the Kubraviyah Sufi order as it spread in the region. Under the Ilkhanid empire many Islamic teachings flooded into Asia and China as large populations converted to Islam with the Mongols, who regarded his tariqah highly, many students of the tariqa like Imam Hamadani and Imam Ala ud din Simnani worked on spreading Islam and the science Imam Kubra developed.

Imam Kubra said “The light that is derived from Allah’s lights and witnessed by the heart serves to make Allah known to the heart: He makes Himself known by means of himself.” Meaning through the many systems Allah created in the universe and within man, this occurs when we focus on Him in contemplation and worship. This is most significant today because the heart produces the bodies strongest electromagnetic field, which is another name for light and the heart through what it senses shapes the mind with the input it gives it.

Just as Imam Kubra would later explain, Imam Ali (ra) was once asked what is creation? he (ra) said “It is like the dust in the air, it only becomes visible when the light of Allah strikes it”, in other words the universe is created from subatomic particles (dust) and the subatomic world is only seen when Allah places an electromagnetic field (light) in a person’s heart so His inner sight can see with his electromagnetic field, this may sound new or alien to some but this is how animals sense and see the world and man is just a perfected animal with a unique soul.
We may think the teachings of the Lataif are entirely new but they are based on the explanations of the companions and the prophet (saws), they are derivative works based on the knowledge Allah gave us, if we know the subject matter we can recognise where it comes from without needing direct quotes.

Mans heart needs to receive light in order to see, the prophet (saws) explained that man sees spiritually when Allah illuminates his iman (faith) with light. He (saws) explained this to his companion Haritha after he related a vision to Him (saws), He said that “[you are] a slave whom Allah has illuminated the iman (light) in your heart” (Ibn Rajab al Handball).

In the prophets (saws) words is the scientific definition of what Iman (faith) is, it is the light that forms (or settles as scholars stated) in the heart due to mans belief, and belief comes from the knowledge we learn, this is similar to the kind of light that forms the images of our imagination, when Allah’s light shines upon it exactly as Imam Ali (ra) explained, our iman no longer shows us our own delusions created by our short sighted perception of the world, it instead shows us the unseen (subatomic) world and what Allah created in it.

Allah the Almighty says in Qur'an: “I am the Creator of Light in which believers are illumined” (39:23), and "It is Allah that opens and seals the hearts of men” (2:6), and “Is he whose bosom Allah hath expanded for the surrender (unto Him), so that he followeth a light from His Lord (as he who disbelieveth) ? Then woe unto those whose hearts are hardened against remembrance of God. Such are in plain error.” (39:22)

This knowledge is key to understanding the Lataif because the heart generates the bodies strongest electromagnetic field and light is an electromagnetic wave, in other words the human body generates a very strong light which can be measured with scientific equipment, and this light is the subject of many Ahadith and Quranic verses whose meaning only becomes clear once we understand the science behind how the body works and the physics of subatomic particles.

The scientific relationship between mans nervous system, the light (electromagnetic field) generated by the heart, brain, body and soul (which is a type of light) is the area of knowledge that the science of Lataif focuses on.
Related Material

The following chapter supplements the original work.
Tafsir al Tustari:

[7:172] And remember when your Lord took from the Children of Adam, from their loins, their seeds, and made them testify about themselves...

He [Sahl] said:

God, Exalted is He, took the prophets from the loins of Adam (while he was still in Heaven), and then He extracted from the back of each prophet his progeny in a molecular form [lit. in the shape of specks] possessing intellects (‘uqūl). Then He took from the prophets their pledge (mithāq), as is stated in His words, We took from the prophets their pledge: as (We did) from you and from Noah [33:7]. The Covenant that they were bound to was that they would convey from God, Exalted is He, His commandments and prohibitions. Then He called them all to affirm His lordship, with His words, Exalted is He: ‘Am I not your Lord?’ Then He manifested His omnipotence [to them], so They said: ‘Yes, we testify’ [7:172]. Thus did God gather what He wanted (murād) from His creatures, and the beginning and end that was in store for them in their saying ‘Yes’, since this was in the manner of a trial (ībtilā’). Indeed, God, Exalted is He, said: And His Throne was upon the water, that He might try you [11:7]. He also made the prophets testify for themselves as a proof (ḥujjatan), as God, Exalted is He, has said, and made them testify concerning themselves (first).

Then He returned them to the loins of Adam, and subsequently He sent the prophets (to mankind) to remind them of His Pact and Covenant (on that day). Furthermore, within His knowledge on the day when they affirmed what they af-
firmed, were those who would deny it and those who would verify it, and the last hour will not arrive until every person who made the Covenant has appeared.

He (Imam Tustari) was asked, ‘What are the signs of happiness (saʿāda) and wretchedness (shaqāwa)?’ He (Imam Tustari) said:

Truly, among the signs of wretchedness is the denial of His omnipotence, and truly among the signs of happiness is the expansiveness of your heart in faith, your being provided with riches in your heart, protection in obedience, and success in renouncing [the world] (zuhd). Whoever is inspired with propriety (adab) in that which is between him and God, Exalted is He, will be purified of heart, and bestowed with happiness. There is nothing more exacting than preserving propriety.

He was asked, ‘What is propriety?’ [He answered]:

[It is that you should] let your food be barley, your sweetmeat dates, your condiment salt, your fat yoghurt. You should let your clothes be of wool, your houses be mosques, your source of light the sun, your lamp the moon, your perfume water, your splendour cleanliness, and your adornment wariness (ḥadhr). Moreover, you should let your work consist in being content (irtidāʾ) — or he said contentment (ridā) — , your journey’s provision (zād) be mindfulness of God (taqwā), your eating be at night, your sleep in the day, your speech be remembrance (dhikr), your resolve (ṣamma) and your aspiration (himma) be for contemplation (tafakkur),30 your reflective thought (nāẓar) be to take example (ʿibra),31 and your refuge (malja) and the one who helps you (nāṣir) be your Lord. Persevere in this until you die.32

He also said:

Three of the signs of wretchedness (shaqāwa) are that a person misses the congregational prayer while he is close to the mosque; that he misses the congregational prayer while in Medina; and that he misses the Hajj while he is in Mecca.

[Returning to the interpretation of the verse 7:172], Imam Sahl al Tustari said:

There is no one who is not overcome by Iblīs, may God curse him, or captured by him, save the prophets, and the veracious (ṣiddīqūn), whose hearts bear witness
to their faith according to their [different] stations (maqāmāt), and who know that God observes them in all their states. Furthermore, according to the measure of their witnessing (mushāhada), they experience trial[s] (ībtīlāʾ), and according to the measure of their experience of trials, they seek protection. Likewise according to the measure of their poverty (faqr) and need (fāqa) for Him, they recognise harm (ḍurr) and benefit (nafʿ), and increase in knowledge (ʿilm), understanding (fahm) and reflective thought (nazar).

Then he said:

God has not placed a burden of service (khidma) upon any of the prophets as great as that which He placed upon our Prophet. Furthermore, there is not a position of service in which God, Exalted is He, has been served by the children of Adam up to the time when He sent our Prophet, in which our Prophet has not served God.
Imam Ali (r.a): Allah the Almighty selected us from His Creation and selected for us our followers who assist us. They are pleased when we are pleased and are sorrowful in our sorrows. They give up their lives and property for our cause. Therefore they are ours and will be with us in Paradise.

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Any comments or suggestions can be sent to: Bi.isim.Allah@outlook.com

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