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Issue #2

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# The Islamic Journal



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Sayyid Rami al Rifai

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Assalamu Alaikum,

The Islamic Journal is a unique Journal in that it doesn't follow the usual methods of other academic journals. It came about as a result of a book I was writing called "The Knowledge Behind The Terminology and Concepts in Tassawwuf and It's Origin", the title is as descriptive as possible because the book was written in the same style as classical islamic texts, a single document without any chapter's since they were a later invention which hindered the flow of the book.

That book looked into the Islamic science of Ihsan, Human perfection, were it's terminology and concepts came from, what they mean and the knowledge and science they were based on. I started researching the subject some five or so years ago and it resulted in a book whose current length is over 300,000 words, not counting research notes.

Towards the end of the book I realized that the scientific subjects, at the heart of Islam, needed to be looked into further because i had learned some interesting things which needed to be investigated, so the book was put on hold as i looked at more research papers to gain deeper knowledge.

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The work was done entirely feesabilillah, and because of that I wanted to share what I already understood rather than having it sitting there, so I decided to write a separate book with a smaller scope entitled “Who Was al Khidr”, the prophet Khidr (ra) was the perfect role model for the topic because his story in the Quran is the essence of what a muslim is trying to achieve. The book was about how man gains knowledge from the world around him through his physiology (mans body and senses), essentially how Maarifa (gnosis) works from its scientific aspects, a subject at the heart of this Journal but not its entire scope.

The original book was the heart of all my research and this second book represented its end product, but I felt it was too technical for many people so this resulted in me writing three introductory works on the subject to ease people into its context, the first was “Human Physiology and Its Relationship To Baraka”, “What is The Unseen World and Where Is It: Explaining The Technical Terminology Of The Scholars”, and “How Is Allah The Light Of The Heavens and The Earth”.

These works were only finished recently and are the reason why I decided to put this Journal together. The Book itself was 80% complete when I put it on hold, but because of its large scope I needed to do more work on connecting its many topics together, but this would take almost another year given its length so I came

to realize the best way to present the book would be to create a Journal and present all the information through this medium, in small bites rather than a giant book that people would find hard to read from cover to cover.

Because of how the original book was written, each article has a title that wasn't originally there and created simply for this Journal, which I have tried to make as descriptive as possible, the Journal should also be read in order starting from the first edition, although some articles within could be understood out of sequence others in the later editions may not as they require prerequisite knowledge as they build upon prior information that would have already been explained.

So before reading this work one should read my other work “The Light Of Allah In The Heavens and The Earth”, which combines the three articles I mentioned earlier, into one book that explains what the Light of Allah is in relation to modern science and the universe. All of the books mentioned can be downloaded from my website, [SunnahMuakada.wordpress.com](http://SunnahMuakada.wordpress.com) under the books section.

This won't be necessary for the earlier editions of the journal but eventually it will cover deeper knowledge regarding the unseen world (ghayb) which in today's language is called the subatomic world or the Quantum Universe, discussing topics like what Allah's Arsh (throne) is, what Allah's Kursi (footstool) is, many verses in

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the Quran mention them and ahadith even explain them, but they were not understood by the early scholars of Islam who didn't have the scientific understanding of the Universe we have, hence they declared them unknowable, but Allah reveals things to mankind so they can be known and surpassingly the Quran itself explains what they are once we understand the knowledge that has been missing from man for 1400 years.

The prophet (saws) himself understood the subatomic world and the quantum universe, this is clearly indicated by many ahadith found in the History of Tabari, the first volume begins with the creation of the universe and what the prophet (saws) said about it, but how do you explain that knowledge to desert Arabs except in their vocabulary, hence while we have the prophets (saws) words, we were missing his understanding of space.

His understanding of space is outlined in the work "How Is Allah The Light Of The Heavens and The Earth", in it you will find a very significant hadith mentioned by Imam Tabari which shows that the prophet (saws) not only understood the rotation of the earth, sun and moon, but the rotation of the Stars and Galaxy itself and how this is related to the expansion of the universe.

Allah said regarding the prophet Muhammad (saws) when He saw Him on Isra wal Miraj, the night He was taken into Heaven, "His sight (of the spiritual world) never wavered, nor was it too bold,

and He saw some of the greatest signs of his Lord (in the Universe)." (53:17-18).

"Allah is He, Who is the only God, the knower of the **Unseen** and the **Observed**."(59:22) it then should not be a surprise that the Unseen is the subatomic world, all those extremely small particles that exist in space, and while man is made from atoms and molecules Allah has created an entire Universe of things from the finer particles in space, the most significant of this creation are the Angels, created from a single type of particle, in contrast to man, the Photon more commonly known as Light.

So when Allah makes a promise in the Quran 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." [Qur'an 41:53], it means just that, eventually it would be possible for man to understand everything about the Universe, and we are now living at the end of time when Allah promised to mankind that he would unravel the mysteries of the Universe for them, the prophet having been shown them earlier.

All of this relates to how man gain's knowledge through his physiology, something Allah mentions in clear terms in Surah al Shams (91) in the Quran, but man before our time could not understand the relationship between the things being mentioned.

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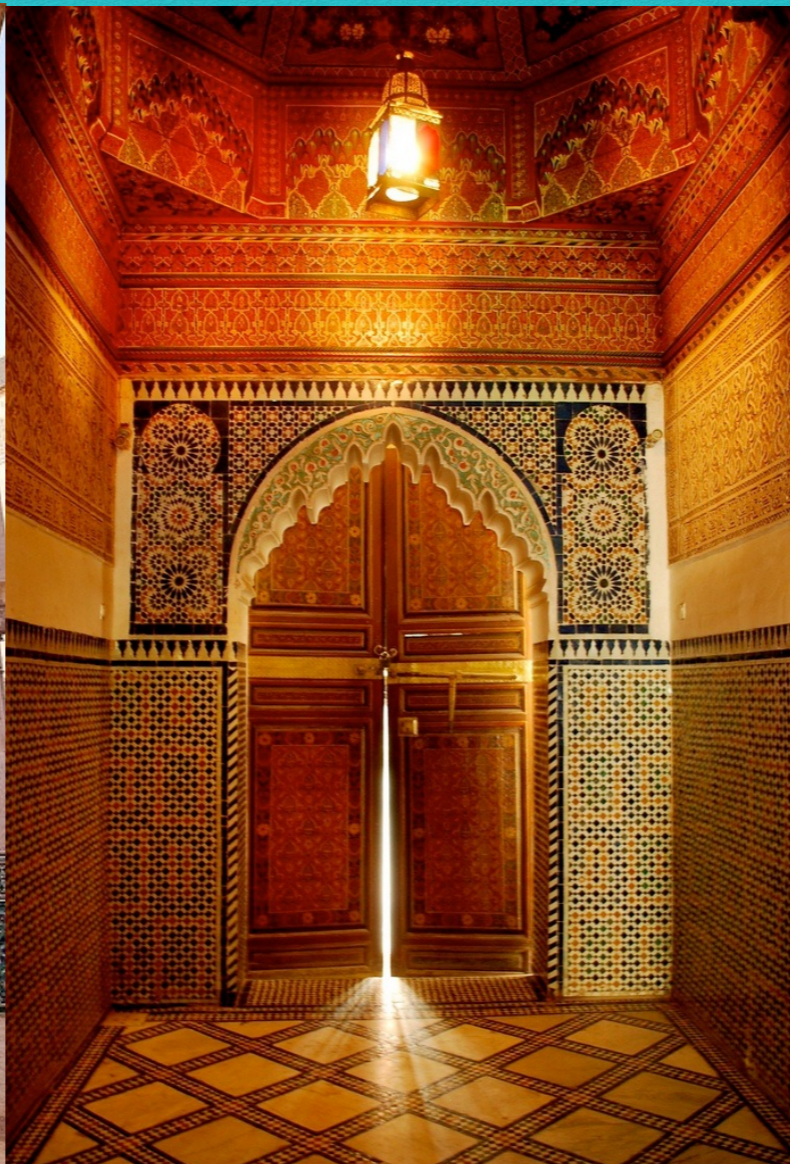
The Islamic journal will present the result of my research into this subject, each edition will be a part of the original Book, slightly changed and split into articles so it can be read independently as much as possible.

Jazak Allah Khairan, wa Ramadan Kareem wa Mubaraak.

Sayyid Rami al Rifai

Ramadan 1436 AH.

# The Islamic Journal



Issue #2

# Scientific Discoveries Are The Signs Of Allah and What It Means To Read Them

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“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, wis-

dom 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 Quran 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)



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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 Qur'an;

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ  
فُلِحُونَ

“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

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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 mans 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).

وَلَيْكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ

“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.” (Tafsri 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 cant 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”.

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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 (ma‘ānī) of [Allah’s] affection (maḥḍ 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 (ma‘rifa) of Him and invested you with the robe of His pro-

phethood 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)

# The Prophet (saws) Knowledge Of The Universe

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

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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 were 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 its affect on societies and the world through out history, while the miracle of previous Prophets were 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 mans 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 spiri-

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tual 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 eve-

rything 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)

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ، فَعَمِلُوا لَهُ إِلَى

نُصْفِ النَّهَارِ فَقَالُوا لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَنَا، وَمَا عَمَلْنَا بَاطِلًا، فَقَالَ لَهُمْ لَا تَفْعَلُوا أَكْمَلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكُوا، وَاسْتَأْجَرَ أَجِيرِينَ بَعْدَهُمْ فَقَالَ لَهُمَا أَكْمَلَا بَقِيَّةَ يَوْمِكُمَا هَذَا، وَلَكُمَا الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ. فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَاةِ الْعَصْرِ قَالَا لَكَ مَا عَمَلْنَا بَاطِلًا، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ لَهُمَا أَكْمَلَا بَقِيَّةَ عَمَلِكُمَا، فَإِنَّ مَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ. فَأَبَيَا، وَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ، فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ لَفْرِيْقَيْنِ كِلَيْهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ "

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.



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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.

# 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.

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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 Muhammad): "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." (reported by al-Bukhaari, 731)

In the old world soothsayers were 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.

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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 soothsayers”.  
(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 were 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,

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"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 sulaiman (as) for example was given a kingdom that held sway over the Jinn and controlled 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 after him, each prophets gifts and knowledge were unique.

"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 [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 existence,

"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 realities 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 Dajjal (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

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challenged has no understanding of these realities to describe them in truth, while at the same time matching it's 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, Grammarian 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 (Allahs 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

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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-Qadir 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, botanists, 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 Are Laid Down and The World Is Changed Forver

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

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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 its 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”.

“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

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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 woman 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 led 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 of

ten 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,

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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 Shafii 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 its 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 (*ta-hara*) 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 Per-

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sian. 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 madhab 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 Quran 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 ‘lm al-Usul.” (On Legal Theory Of Muslim Jurisprudence).

Unlike Europe at the time, where 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.

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“The laws of the Qur’an and the Sunnah also seek to promote co-operation 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 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)”.

# Related Material

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The Islamic Journal





# The Objectives Of Shariah

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 its 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 (salat), 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 its destruction, which is the result of many people in a society not having a moral compass.

A community that is secure in its identity can be generous in regards to who can freely live within its 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

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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 its 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 pur-

pose 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'ani) 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.

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Tools such as legal reasoning by analogy (qiyas), juridical preference (istihsan), 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 Objectives). 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 Asraruha, 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 today’s 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’amalat), 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 its 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 bodies “In time We shall make them fully

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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 manuscript in the Egyptian Dar al-Kutub on the topic of al-maqasid is al-Qaffal’s Mahasin 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 persons. The first person attributes the creation of the world to its

Creator and believes 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 follow 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

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an abstract manner. The theory of ‘unrestricted interest’ (al-maslaha al- mursalah) was developed as a method that covers ‘=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-Durraat), 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.’

6. Imam Al-Juwaini’s student, Abu Hamid al-Ghazali (d.505 AH/1111 CE), developed his teacher’s theory further in his book, al-Mustasfa (The Purified Source). 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,

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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 flasehood". (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 Al Shatibi

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 ele-

ments 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.

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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 overburdening 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 congregational prayer.

In the long term people were 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.



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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 kulliyah) 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-policed 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 Bible's 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 its 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

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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 its 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 their 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 prin-

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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.riyyat*)

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

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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 crisis, 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 Ullamah (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* (people's 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.

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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 fihiyya), 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 as well as commentaries. It was the law code for the Ottoman Khilafa for over 70 years, and continued to be the commercial law of Syria until 1949, and Jordan until the 1970s.

# The Question Of The Ship and Torture

“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.

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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 its 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 transylvanian 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 were using in their states, and he was the first ruler to freely allow protestants to come into his land when they were being persecuted throughout 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 Rabbi’s 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.

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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.

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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

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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".

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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 *democratia* (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 apposed 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.

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Al Faraby in the 9th century was addressing the issue of rulers, who thought they were 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 were 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, were 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 were not responsible to the common people, the Oligarchy of the Ottomans was criticised by Rasul Allah (saws) himself, they conquered and put an end to 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 were 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.

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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 Andalusian 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.

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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 mans 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 Arabic 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,



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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 where impressed by the Ottoman civilization and the concept of oneness of God, and Jesus as his prophet along with Islamic theology, they where 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).



