

The Methodology of the Qur'an Al-Kareem for the Da'wah

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Publisher's introduction:

It appears that the author was deeply affected whilst discussing the subject of the Da'wah amongst the Muslims by what he saw of the plurality of groups and political parties who were calling to Islaam. They all claimed to be following the Messenger of Allah (saw), his Seerah and his Sunnah whilst at the same time each of them would bring an evidence in an attempt to prove the validity of the particular direction and view that they had adopted, whether this was an incident that happened, and action that the Messenger (saw) undertook, a Hadeeth that he spoke or a matter that he was silent over.

In light of this disparity the author saw that a plurality of understandings was only a natural matter and indeed inevitable, and that this is due to the disparity in the nature (Fitrah) of a person, the disparity in regards to the knowledge that he had attained, in addition to the nature of the texts of the Aayaat and the Ahaadeeth which can hold more than one meaning. He directed attention to this when he divided the texts into four categories and types:

1) The Nass (text) which is Qat'iy Ath-Thuboot (definite in transmission) and Qat'iy Ad-Dalaalah (definite in meaning and import). This is like the statement of Allah (swt):

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

And the male thief and female thief cut their hands (Al-Maa'idah 38).

2) The Nass which is Qat'iy Ath-Thuboot and Zhanny Ad-Dalaalah (indefinite in meaning). This is like the speech of Allah (swt):

أَوْ لَامَسْتُمُ النِّسَاءَ

Or touched women (Al-Maa'idah 6).

3) The Nass which is Zhanny Ath-Thuboot and Qat'iy Ad-Dalaalah (i.e. indefinite in transmission and definite in meaning). This is like the Hadeeth of the Messenger of Allah (saw): 'Whoever fasts Ramadhaan and follows it with six from Shawaal...'
(Translators note: The six fasts in the Hadeeth is Qat'iy Ad-Dalaalah but which six days whether consecutive or any days of the month is not Qat'iy in meaning but rather Zhanniy).

4) The Nass which is Zhanny Ath-Thuboot and Zhanny Ad-Dalaalah (i.e. indefinite in both line of transmission and meaning). This is like the Hadeeth of the Messenger of Allah (saw): 'Whoever makes two trades within a single trade then he has the lesser of the two!'

It is therefore only natural for the possibility of differences to arise when Zhann (speculation and indefiniteness) is found. For this reason he was directed to the statement that the original position should be to devise a Minhaj (methodology) and Tareeqah (path) from the Qur'aan Al-Kareem. This is so that we can understand it in accordance to the order of its revelation and this would then enable us to reveal the methodology of the Qur'aan for the Da'wah.

His study was built upon the Qawl (statement) of Allah Ta'Aalaa when he addressed His Messenger:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

And we revealed the Dhiker (Qur'aan) to you so that you explain (make clear) to the people that which was revealed to them (An-Nabl 44).

The task and mission of the Messenger of Allah (saw) was therefore to explain what had been revealed to him of the Qur'aan and as such if we were to understand what was revealed to him, we would then understand the subjects and realities that it dealt with.

All have agreed that the statement of Allah (swt):

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Proclaim openly that which you have been commanded and turn away from the Mushrikeen (Al-Hijr 94).

That this marked the beginning of a new stage. Some have named this stage as the open Da'wah whilst stating that what preceded it was a secret stage. Others have said that it marks the openness of the Da'wah of the group or bloc as the Da'wah had been open from the very first day. Regardless of the differences all have agreed that it marks a new stage and therefore if we were to examine the Suwar (pl. of Soorah) that preceded the revelation of this Aayah we would be able to understand the subjects and realities that were dealt with and discussed. Forty-seven Soorahs were revealed before this Aayah.

The Muslims as a whole have agreed upon the subject areas that were dealt with in these Suwar and Aayaat and upon their understanding. If some difference is found amongst the Muslims then it is only in regards to some of the partial and branch issues (and not the fundamentals). So for example the study of the Aqeedah and its branches is a definite matter in addition to the examination of the signs of Allah Ta'Aalaa.

Similarly opposing the ideas of disbelief, confronting the corrupt relationships (in the society) and opposing the leaders and the Awliyyaa' of Shaytaan are subjects which the

Noble Qur'aan has dealt with in numerous Aayaat and Suwar . As such there is no room in regards to taking or rejecting this reality (i.e. there is no choice except to accept this).

It is therefore possible for any Da'wah carrier irrespective of his Hizb (party) or the group that he is affiliated to, to proceed upon the very same path that the Qur'aan Al-Kareem proceeded upon. The Messenger of Allah (saw) explained and implemented it all in accordance to his style, his methodology of explanation and his struggle.

In addition the obligation of applying Islaam in life is a Qat'iy (definite) Shar'iy ruling which is binding upon everyone and this matter cannot be accomplished unless the authority which establishes the Hudood (proscribed limits), looks after the affairs of the people, protects the borders and carries the Da'wah to the world exists.

In accordance to this all of these groups would be unified in regards to the objective and the subject areas whilst differences would only remain in respect to the Ahkaam they adopt and the plans and styles that they lay down.

Foreword:

Allah (swt) said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And we have certainly made the Qur'aan easy for remembrance so is there any who will remember (or be reminded) (Al-Qalam 22).

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Verily this Qur'aan guides to that which is the most correct (Al-Israa' 9).

Al-Haarith Bin Al-A'awar related from the Ameer ul Mu'mineen 'Ali Bin Abi Taalib (ra) that he said: I heard the Messenger of Allah (saw) say: "There will be Fitna" (trials) and I heard the Messenger of Allah (saw) saying: "Indeed there comes a Fitnah" So I said: "What is the way out from it O Messenger of Allah?" He said: "Allah's book. In it is news for what happened before you, and information about what comes after you, and it is the judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires cannot distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path". "Take this O A'war!". (At-Tirmidhi in the chapter "The merits of the Qur'aan").

This then is the reality of the Qur'aan Al-Kareem, its standing and position. It is the reference point for understanding the Seerah of Al-Mustafaa (saw) and to understand the stages that he passed through, the obstacles that stood in his way and the thoughts and beliefs that he addressed. For that reason it is necessary to examine the order of revelation to gain understanding of these stages from the beginning of the descent of the Wahi (revelation) until the time of the passing of the Messenger of Allah (saw) and his return to Allah (swt), and this is because the Messenger (saw) would explain to the people that which had been revealed to him.

This because the Noble Sunnah:

- a) Explains the Qur'aan and clarifies its meanings.
- b) It provides detail for what has been brought generally in the Qur'aan like the number of Rak'ah in the Salaah and the manner of its performance for example.
- c) It specifies its generalities.
- d) It attaches the branch to the origin.
- e) It brings its own Ahkaam that have not been mentioned in the Qur'aan.

The Sunnah is Wahi (divine inspired revelation) from Allah (swt) which the Messenger of Allah (saw) expressed in Qawl (speech), 'Amal (action) and by Taqreer (approval). As such studying the Soorah, understanding its subject areas and the time in which it was revealed, makes clear the subjects that the Messenger of Allah (saw) would address within a certain stage. We are aided in this by what has been mentioned in the books of Tafseer and what has been indicated in them in terms of the Suwar being Makki or Madani (i.e. those revealed before Hijrah and those revealed after it).

By examining what has been mentioned in this subject area by Al-Imaam Al-Jaleel Abu-l-Qaasim 'Umar Ibn Muhammad Ibn 'Abdul Kaafi', the book 'Tahqeeq Al-Bayaan' of Ash-Sheikh Muhammad Al-Mitwaly, the Sheikh of Quraa' Bid Diyaar Al-Misriyah and in accordance to the opinions of the two great Imaams Jalaal-ud-Deen Abdur Rahman Bin Abi Bakr As-Suyootiy and Jalaal-ud-Deen Muhammad Bin Muhammad Bin Ahmad Al-Mahaly and what is found in the records of the Noble Mushaf in the Maktabah Al-Ma'arif (Library of knowledge) of Beirut with the approval of Al-Azhar, the monitoring body of research and Islamic culture and the report of the special committee number 77 issued on the 10th of Rabee Ath-Thaanii corresponding to the 7th of August 1965; through an examination of all of these the order of revelation for the Makkiah Suwar is as follows:

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| 1) Al-'Alaq | 2) Al-Qalam | 3) Al-Muzammil | 4) Al-Mudaththir |
| 5) Al-Faatihah | 6) Al-Masad | 7) At-Takweer | 8) Al-A'Alaa |
| 9) Al-Layl | 10) Al-Fajr | 11) Ad-Duhaa | 12) Al-Inshiraah |
| 13) Al-'Asr | 14) Al-'Aadiyaat | 15) Al-Kawthar | 16) At-Takaathur |
| 17) Al-Maa'oon | 18) Al-Kaafiroon | 19) Al-Feel | 20) Al-Falaq |
| 21) An-Naas | 22) Al-Ikhlaa | 23) An-Najm | 24) 'Abasa |
| 25) Al-Qadr | 26) Ash-Shams | 27) Al-Burooj | 28) At-Teen |
| 29) Quraish | 30) Al-Qaari'ah | 31) Al-Qiyaamah | 32) Al-Humazah |
| 33) Al-Mursalaat | 34) Qaaf | 35) Al-Balad | 36) At-Taariq |
| 37) Al-Qamar | 38) Saad | 39) Al-A'araaf | 40) Al-Jinn |
| 41) YaSeen | 42) Al-Furqaan | 43) Faatir | 44) Maryam |
| 45) Tahaa | 46) Al-Waaqi'ah | 47) Ash-Shu'araa | 48) An-Naml |
| 49) Al-Qasas | 50) Al-Israa' | 51) Younus | 52) Hood |
| 53) Yousuf | 54) Al-Hijr | 55) Al-An'aam | 56) As-Saaffaat |
| 57) Luqmaan | 58) Saba' | 59) Az-Zumar | 60) Ghaafir |
| 61) Fussilaat | 62) Ash-Shooraa | 63) Az-Zukhruf | 64) Ad-Dukhaan |

65) Al-Jaathiyah 66) Al-Ahqaaf 67) Adh-Dhaariyaat 68) Al-Ghaashiyah
 69) Al-Kahf 70) An-Nahl 71) Nooh 72) Ibraaheem
 73) Al-Anbiyaa' 74) Al-Mu'minoon 75) As Sajdah 76) At-Toor
 77) Al-Mulk 78) Al-Haaqqah 79) Al-Ma'aarij 80) An-Naba'
 81) An-Naazi'aat 82) Al-Infitaar 83) Al-Inshiqaaq 84) Ar-Room
 85) Al-'Ankaboot 86) Al-Mutaffifeen

As for the order of the Madaniyyah Suwar then they are as follows:

1) Al-Baqarah 2) Aal 'Imraan 3) An-Nisaa'
 4) Al-Maa'idah 5) Al-Anfaal 6) Baraa'ah (At-Taubah)
 7) Ar-Ra'd 8) Al-Insaan 9) Al-Hajj
 10) An-Noor 11) Al-Ahzaab 12) Muhammad
 13) Al-Fat'h 14) Al-Hujuraat 15) Ar-Rahmaan
 16) Al-Bayyinah 17) Al-Hadeed 18) Al-Mujaadalah
 19) Al-Hashr 20) Al-Mumtahanah 21) As-Saff
 22) Al-Jumu'ah 23) Al-Munaafiqoon 24) At-Taghaabun
 25) At-Talaaq 26) At-Tahreem 27) Az-Zalzalah
 28) An-Nasr

Introduction:

Al-Hamdu Lillahi Rabbil 'Aalameen and prayers and peace be upon the master of Messengers, I bear witness that there is no Ilaah other than Allah alone who has no partner and who said in His Noble Kitaab:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best Ummah that has been raised up for mankind, you command the Ma'roof and you forbid the Munkar and you believe in Allah (Aali 'Imraan 110).

And who said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And as such we have made you a best Ummah so that you will be witnesses over mankind and the Messenger will be a witness over you (Al-Baqarah 143).

And I bear witness that Muhammad is His slave and His Messenger who was sent by Allah with the guidance and the Deen of Haqq (truth) so that it would prevail over every other Deen and even if the disbelievers despise that. And he (saw) is the one who said: **'You must command the Ma'roof and you must forbid the Munkar, otherwise Allah will impose upon you those who do not show mercy to you and then the best of you will supplicate to Allah but they will not be answered'** (Abu Daawood, At-Tirmidhi and Ahmad). And he (saw) is the one said: **'May Allah illuminate (make radiant) the face of a person who hears my speech and comprehends it, and performs (conveys) it as he has heard it. It may be that the one who it reaches comprehends better than the one who heard'** (Abu Daawood, At-Tirmidhi, Ibn Maajah and Ahmad).

It was also mentioned in a Hadeeth that he (saw) drew a straight line in the sand and to its side he drew lines branchin out and then said: **'This is my line which is straight, and these paths have at the head of each of them a Shaytaan that is inviting the person towards it'**. He then recited the Qawl (statement) of Allah (swt):

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

And that this is my path which is straight so follow it and do not follow the (other) paths that will make you depart from its path (Al-An'aam 153).

Indeed Islaam has explained the meaning and purpose of the human being's existence in life and upon that it has defined for him his fundamental course of action within life.

Allah (swt) said:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Verily, I have turned my face towards He who created the heavens and the earth, upon the Deen of truth and I am not from amongst the polytheists (Al-An'aam 79).

And He (swt) also said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: Verily my prayer, my rites of sacrifice, my living and my dying are for Allah the Lord of the worlds. He has no partner and by that I have been commanded and I am the first of the Muslims (Al-An'aam 162-163).

And Allah (swt) said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالتِّي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with Hikmah (wisdom) and Maw'izhab Al-Hasanah (good exhortation) and argue with them in the way that is best. Indeed your Lord is most knowledgeable of those who have strayed from His path and He is most aware of those who are guided (An-Nabl 125).

And He (swt) said:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than one who invites to Allah and does righteousness and says: 'Verily I am one of the Muslims'(Al-Fussilaat 33).

From these evidences and many besides them, the Muslims understand the obligation of carrying the Da'wah, working for Islaam, bringing it into existence within life and to protect and preserve it. Thinkers have arisen in the Ummah and amongst the thinkers are leaders who have fully comprehended the meaning of their existence in life. Allah

Ta'Aalaa has affirmed that these have made a covenant upon this in the opening Du'aa of their prayers. They have believed in what they have said when they say:

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Verily my prayer, my rites of sacrifice, my living and my dying are for Allah the Lord of the worlds

And they have realized and understood that the original purpose of the life of every Muslim is for his life and his death to be for the sake of Allah (swt) the Lord of the worlds who has no partner. Such a person realizes that whatever the Muslim attains in his life, he only does so seeking and desiring the abode in the hereafter and whatever he gains in the life of this Dunyaa represents nothing other than a means that he depends upon to attain the pleasure of Allah Ta'Aalaa.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

And seek through that which Allah has given you the abode of the hereafter and (yet) do not forget your share of the world and do good as Allah has done good to you and desire not corruption in the earth for verily Allah does not like the corrupters (Al-Qasas 77).

Based upon this understanding of the meaning of the Muslim's existence in life the leaders from amongst the thinkers went forward to explain to the young Muslim men what was obligatory upon them. They did not hold back any effort, they did not weaken their stance and they did not keep away from making sacrifices. As a result many Muslims rallied around them and carried the flame of guidance to the Ummah alongside them in the face of the obstacles that stood in the way of the objective that they were aiming to accomplish. This continued until the vitality began to creep into the Ummah once again and her confidence in herself and her Deen began to be restored.

She then began to feel restless after a slumber had overtaken her for a period of time. Then motion began to creep into her joints after a long period of time of inactiveness and she began to drive away the covering that had obscured her vision after the light had been concealed from her for some time. So Allah rewarded them with every goodness and He (swt) realized for them that which they had dedicated themselves towards achieving and He accomplished for them that which He has promised them – the Nasr (victory).

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

And it was a right upon us to grant victory to the believers (Ar-Room 47).

Al-Qur'aan Al-Kareem:

Al-Qur'aan:

It is the Kalaam (speech) that descended upon Muhammad (saw); a Soorah of which is impossible to reproduce whilst its recitation is an act of worship. The Soorah is a section from the Qur'aan (Aayaat (verses)) which has been ordered and put in place under a specific name. The smallest Soorah is three Aayaat and an Aayah is a collection of distinguished words separated from another collection of words (Aayah) and it has even been composed of as little as a single word like: مدهامتان (Dark green) (Ar-Rahmaan 64).

Allah (swt) said:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا

Verily, this Qur'an guides to that which is most correct and gives good tidings to the believers who do righteous deeds that they will have a great reward (Al-Israa 9).

And He (swt) said:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَاهُ

Then do they not reflect deeply upon the Qur'an, or are there locks upon [their] hearts? (Muhammad 24).

Indeed the Muslims in the past had pondered and reflected deeply upon the Qur'aan, absorbed its meanings, comprehended its goals and they strove and exerted their effort to understand all that came in it, including all that it contained in terms of 'Uloom (areas of knowledge) and subjects. The 'Ulamaa approached it by way of Tafseer and Ta'weel (explanation and interpretation) to the extent that no Soorah, Aayah or even letter was left unexamined. Each approached it according to what he wanted to benefit from which included from amongst them the Mujtahideen (Scholars) although they were by no means the only ones who embarked upon that course.

The Mujtahideen in Fiqh (those who undertook Ijtihad to derive the Islamic rulings):

This group or category from amongst the 'Ulamaa (Scholars) approached the Aayaat of Ahkaam (legal rulings) and what was related to the actions of the servants considering it (the Qur'aan) to be the first and main source from amongst the sources of legislation. So

they launched into its texts and plunged into their meanings. They then extracted from them that which they arrived at in terms of understanding and Ijtihaad in order to regulate the actions of mankind in addition to all that was required to regulate the relationships of the individuals with themselves, with their Rabb and with others. Indeed in this area there have been books which have been written containing the Aayaat related to the Ahkaam (legal rulings) alone.

Similarly the 'Ulamaa of Usool-ud-Deen took from the Qur'aan that which related to studies of Aqeedah and Tawheed whilst others approached it and took from it knowledge related to Balaaghah (eloquence) and sciences related to the Arabic language. Others still focused on a specific angle like I'raab (i.e. detailed study of the grammar of every word of the Qur'aan).

Some others even approached it from a far-off (or unnecessary) perspective in order to examine the scientific angles and knowledge that the Qur'aan Al-Kareem indicated whilst viewing the Qur'aan to be a book of scientific knowledge in which the natural laws and the ways of creation are studied. Others made the stories of the Qur'aan their main focus whilst relying on Israa'eeliyyaat (narrations that were said to be found in the Tauraah) to clarify and fill in details for that which the Qur'aan had summarized. Others still approached the Qur'aan paying attention to 'Ilm ul-Kalaam and the Siffaat (attributes) whilst others still approached the Qur'aan to use it as Ta'aaweedh (physical sources of protection) to ward off evil and harm.

As for the general Muslim masses, then they have memorized the Qur'aan by heart and there has been no era or time in the history of Islaam that has been free of tens of thousands and indeed millions who have memorized the Qur'aan by heart. From amongst these there are those who memorized the Qur'aan as worship and these represent the vast majority whilst unfortunately others memorized it as a means to earn a living. So this person for instance would recite on special occasions in return for a fee, others would use it to beg whilst others still will recite over graves amongst other ways in which the Qur'aan has been utilized or reasons for why attention has been given to it.

Al-Imaam As-Suyootiy (rh) in relation to this subject said the following:

"The 'Ilm (knowledge/science) of Tafseer is an 'Ilm in which the realities of the Kitaab Al-'Azeed are studied and examined from the angle of its revelation, its Sanad, its Aadaab (rules), its Alfaazh (worded expressions) and its meanings related to its Alfaazh and related to the Ahkaam (legal rulings) amongst other matters'. And this study comprises of an introduction and fifty-five kinds or types of matters.

He classified the meanings of these types (of knowledge related to the Qur'aan) in accordance to the Nuzool (revelation) into twelve categories.

The first and second categories deal with that which is Makkiy and that which is Madaniy and details that which was revealed in Makkah and that which was revealed in Madinah i.e. before and after the Hijrah.

The third and fourth categories relate to explaining that which was revealed in travel and that which was revealed whilst not travelling i.e. whilst being resident.

The fifth and sixth categories relate to explaining that which was revealed in the night and that which was revealed in the day.

The seventh and eighth categories relate to explaining that which was revealed in the summer and that which was revealed in the winter.

He specified the tenth category to be related to the Asbaab An-Nuzool (the reasons or circumstances of the revelation) and then in relation to that which was revealed first and then what was revealed later and so on.

In regards to that which relates to the Sanad he provided six categories and in regards to performance (Al-Adaa) he also provided six, and he continued in this way until he explained fifty-five areas or categories of study related to the Qur'aan.

The above merely touches upon the great efforts that were exerted in respect to understanding the Qur'aan Al-Kareem, pondering its Aayaat and comprehending its meanings. This Kitaab (Book) still remains the focal point of concern for the Muslims and a focus of their attention so that they can understand what has escaped their understanding or so that they are able to understand from it that which relates to their current realities and the newly occurring events and instances.

However in relation to the attempt to understand the Honorable Seerah and the methodology that Al-Mustafaa (saw) proceeded upon when carrying the Da'wah and explaining it to the people until he established the Islamic State and practically applied that which had been revealed to him, then this area still remains a point of contention and source of difference amongst all of those who are calling for the resumption of the Islamic life, the return of the Islamic authority, to bring Islaam into life's reality and to elevate the position of the Muslims to become the best Ummah raised up for mankind and the Ummah Wasat (Best Ummah) that bears witness over the world by conveying the Da'wah to all of its people and establishing the proof and argument over them.

Indeed, how I have wished that this Seerah would be understood in a legislative manner and not merely a historical one. That would happen by connecting the stages of the Da'wah with the Aayaat that were revealed in those stages so as to know the subject areas that the Messenger of Allah (saw) dealt and interacted with, and explained to the people. This means understanding the Seerah in light of the Qur'aan Al-Kareem and to regard and consider it as a book of Da'wah. It represents the method that the Messenger of Allah (saw) proceeded upon and it is the unique methodology that must be followed in

the work to establish the Islamic society, the Islamic authority and the return of Islaam to life's reality.

The 'Ulamaa indeed researched thousands of subjects and areas of 'Ilm and knowledge in relation to the Qur'aan Al-Kareem. However they did not give this aforementioned issue much consideration as the main focus of concern for their studies related to the practical issues of the future and not that which had passed or finished, and it did not cross any of their minds that the State which dominated over most of the world and had expanded to encompass most of the known world at that time, would in the future disappear from existence, so that the work to bring it back into existence would become Fard (an obligation) upon the Muslims. This occurrence did not even cross the mind of any person (let alone the 'Ulamaa) and even if they had been the most pessimistic of people. For this reason the 'Ulamaa were not pushed nor felt the need to research and study an issue like this and to write about it. Those who wrote about the Noble Seerah of the Nabi (saw) wrote about it as history as they wrote about the history of the Muslims in general, addressing the life of the Messenger of Allah (saw), what was attributed to him, the events and incidents that occurred involving him, the difficulties that he faced and the actions that he undertook.

For this reason I state that they wrote the Seerah like a book of history whilst the Fuqahaa took the statements of the Messenger of Allah (saw), his actions and the matters that he approved of as legislative texts, and examined and scrutinized them in order to extract and deduce the Ahkaam Ash-Shar'iyah by which the Muslims would regulate their actions and organize their lives.

As for understanding the Seerah as a method to carry the Da'wah and to understand the manner by which Islaam can be brought into the reality of life, they did not look at it from this perspective. As such the differences between the groups calling for the resumption of the Islamic way of life and the return of Islaam to have a presence within life remain. At the same time, each of these groups, claims and maintains, that it is upon the Seerah of the Messenger of Allah (saw).

What is required is to connect this Seerah with the Aayaat that are present in the Qur'aan Al-Kareem; the Aayaat which the Messenger of Allah (saw) used to explain and interact with the realities that were occurring with and in accordance to what had been revealed to him from these Aayaat. In summary, we need to understand the Seerah in accordance to the subject areas of the Qur'aan and their order of revelation. By referring to the Asbaab An-Nuzool (reasons/circumstances attached to the revelation), the order of the revelation and what the 'Ulamaa have written in this regard, we will be able to arrive to that which the Da'wah demands of solutions and what it requires in respect to thoughts and concepts in accordance to the stage that the Da'wah is in. This means taking into account the division between the secret stage as some have named it (if it existed) or the stage of secret organization accompanied by open conveyance, and the stage of openness and struggle, or the stage of seeking the Nusrah (power and support), or the stage of establishing the State and what follows that in terms of dealing from afresh with the

disbelievers or the Muslims who are rebellious. This would include the establishment of the Hudood, the protection of the borders, the readying of the armies and many other matters. This is so that we would be on our guard so that we do not fall into that which is prohibited and so that we can proceed upon that which we are most confident (after Ijtihaad) represents the method of the Messenger of Allah (saw) and the methodology of the Qur'aan Al-Kareem.

There is no need to question why the 'Ulamaa and Fuqahaa neglected such a study because the reality in which the 'Ulamaa of the Muslims lived, throughout the ages, naturally distanced them from thinking about such a subject. The society that existed in their time was Islamic, the Islamic State and its authority was dominant upon the face of the earth and they were in truth representative of the best Ummah raised up for mankind and the Middle (best) Ummah bearing witness over the entire world by conveying the message of Islaam to its peoples. This reality then was the reason for why they did not pay attention to this specific subject area and why they were distant from it.

According to my evaluation they were taken away from engaging in this study for a number of reasons including:

1) The studies of the 'Ulamaa occur in the realities that are occurring and the newly occurring events and instances with the purpose of finding solutions for them and to derive Ahkaam (legal rulings). Their research was not of the past, the hypothetical or imaginary.

2) It was not acceptable, even for the most pessimistic from amongst the people, to imagine that the Islamic State would be removed from existence and that Islaam would be removed from life's reality so as to act as a motive to study this issue, to provide a solution for it, to derive Ahkaam, lay down a sound methodology and a Shar'iyah methodology to resume the Islamic life. How could they have investigated this issue whilst they were thinking about how to complete the opening of lands to Islaam and establishing the proof and argument over mankind as witnesses to it?

As for today, when we are witnessing the distance of Islaam from life and we have become aware of the obligation of the work for the restoration of the authority (Sultaan) of the Muslims whilst being restricted to the manner by which the Messenger of Allah (saw) established the State, and we witness the people's confusion in respect to the Seerah and their differing in regards to it, in light of this it has become the most obligatory of obligations upon the carriers of the Da'wah to return to the Qur'aan Al-Kareem in order to know the methodology that has been drawn out, the method that the Messenger of Allah (saw) proceeded upon and to understand the stages that he passed through.

This work does not mean unifying all of the groups and political parties but rather it means unifying the methodology whilst differences would remain in respect to the styles and the means and each would adopt Ahkaam which they believed to be most correct.

This is because the Qur'aan Al-Kareem which is Qat'iy Ath-Thuboot (definite in transmission) has brought this method and no two people disagree upon its definiteness. Additionally the subject areas that it has brought are also Qat'iy (definite) and as such it is very easy to understand this methodology and manner of proceeding in accordance to the same manner that the Messenger of Allah (saw) proceeded along.

I therefore implore and urge the 'Ulamaa of this Ummah, her thinkers, leaders and the leaders of the groups and parties to give this issue their utmost attention and to re-examine the Noble Seerah in light of the Qur'aan Al-Kareem in order to understand the Seerah as a methodology of Da'wah and as a specific firmly established method. This is in order to restore the establishment of the authority of the Muslims, to resume the Islamic life and to carry Islaam to the world. It would then be exactly in accordance to the manner that the Messenger of Allah (saw) proceeded upon and it would prevent falling into what has been prohibited as has already occurred with some who did not merge the Fikrah (thought) and the Tareeqah (methodology).

There is no difference of opinion in regards to the subject areas included in the Qur'aan Al-Kareem in respect to its methodology. What is required is to order these subjects in line with the timing of the revelation and the corresponding circumstances and reasons for its revelation (Asbaab An-Nuzool). This is because it represents the true key towards understanding the stages of the Da'wah and to understand what each stage requires in respect to thoughts (to be addressed) and actions to be undertaken. It is what is required so as to formulate a complete and comprehensive thought about this Qur'anic methodology in respect to building the society, establishing the State and leading the world. So I invite all those who are sincere to put forth an upright methodology and to adopt a sound understanding of the Seerah in light of the Qur'an Al-Kareem.

Rocks (obstacles) upon the sides of the path.

After the thought about Islaam returning to the reality of life became the hope of all Muslims and the objective of all those working along this path, numerous groups and parties arose calling for the return to Allah, the return of Islaam to life's reality, the restoration of the Khilafah or the resumption of the Islamic way of life. These groups became very numerous and were labeled as being part of 'The Islamic awakening'. Alongside this development and as a result of it, there arose a call (amongst the Muslims) calling and inviting to the unification of the groups and parties into one single party or front. This is because it virtually reached the point where the carriers of the Da'wah only busied themselves with each other and as a result they become more and more diverted and distracted from their intended goals and objectives. It reached the point where nearly the only thing that you would hear would be statements about what somebody else had said or what so and so did. A person who is sincere to Allah and the Jama'ah (collective) of the Muslims would feel pain due to what he witnessed in relation to the busying of the carriers of the Da'wah with one another and their fragmentation into scattered and divided groupings and parties that struggled and competed against each other. As a result such a Muslims perceiving this was driven by what he saw to be good and as a result called for all of the carriers of the Da'wah to be incorporated within a single structure or in the very least a single front. He called for this without realizing the consequences of such a call and the true reality of it. This is because he regarded these divisions and appearance of a large number of groups to only have arisen as a result of differences attached to interests and due to the desire for attaining leadership or a benefit. He did not comprehend that Islaam and its Da'wah are not open to be bargained with or for a compromise to be made in respect to its thought, for an objective to be abandoned or aims whether large or small to be given up. He did not understand that the individual or the group only proceeds in the Da'wah in accordance to the Shar'iy ruling that he or it has adopted and that the Shar'iy ruling for a single issue for anyone person is one and it cannot be multiple. As a result of not understanding this point such a person went forward with complete sincerity calling for the establishment of a unity, unification or in the least a front (or umbrella) in which all the efforts would be brought together in order to reach the objective.

This then represents the first type of person, may Allah enlighten his sight and guide him. As for a second category of person, then he is the one who is misguided and misguides others. He wishes to divert the Ummah away from following these groups whilst using the argument of divisions and fragmentation to accomplish that. He would say: If this is the situation of the carriers of the Da'wah amongst themselves, the reality of the thinkers within these groups and the state of the Islamic groups amongst themselves, where they have failed to unify their word, their Da'wah and have failed in the work towards unification and forming a united front in the very least, fragmented and divided the Ummah into many groupings, parties and blocs, each of which suffer

from division, fragmentation and schisms. If this is the case then how will they be able to bring the Ummah together, unite the Muslims and build a Khilafah which will include within it all of the regions of the Islamic world? How would they be able to achieve that if they are incapable of healing the splits and divisions even amongst themselves?

This person repeats these statements wherever he is discussing them in every sitting and place of meeting in a manner of speech that appears on the outside to be one of mercy whilst its objective is the opposite. He repeats this far and wide in order to divert the Ummah from Islaam and to distance her from the carriers of the Da'wah by attempting to libel and malign the carriers of Islaam in order to malign Islaam indirectly by focusing on its carriers. This is despite his full realization that the unification of all of the Islamic parties, blocs and groups into one single structure, party or group is an impossible matter to achieve and that the Da'wah (call and invitation) towards that represents no more than trickery and deception.

The reasons for the impossibility of the unification of the Islamic groups and parties:

The plurality of Islamic groupings, parties and groups is an inevitable matter and the attempt to unify all the existing groups and parties is an impossible matter and it is opposition to what the mind accepts and to the Shar'a (Islamic legislation). This is whilst assuming the existence of pure sincerity within these groups, amongst their leaders and members, and assuming their devotion to raising the word of Allah the highest and that they understand the obligation of co-operation between Muslims whilst possessing absolute belief in the Muslim being the brother of the Muslim, that the Muslims are one brotherhood and that resolving differences between Muslims is Fard. Even if all of this was to be assumed then the work to unify them and bring them together within one single group represents nothing more than imagination and an impossible effort and process, in addition to it being in contravention to rationality and the Shar'a.

The reasons for this are the following:

The Nusoos (Shar'iyah texts) are open to more than one meaning:

Firstly: Islaam is the Deen that Allah (swt) revealed upon Sayyidinaa Muhammad the Messenger of Allah (saw) to take mankind out of darkness and bring them into the light. It is therefore that which our most Noble of Nabi's (saw) brought as Wahi (divinely inspired revelation) from Allah (swt) represented in the Qur'aan Al-Kareem and the Sunnah Ash-Shareefah. These are the two revelations that Allah (swt) revealed to His Messenger; in wording (Lafzh) and meaning (Ma'naa) which is the Qur'aan Al-Kareem, and what was revealed in meaning (Ma'naa) but expressed in the wording, action or approval of the Messenger of Allah (saw) which is the Sunnah Ash-Shareefah. The Sunnah Ash-Shareefah is therefore the Qawl (speech) of the Messenger (saw), his 'Amal (action) and his Taqreer (approval) which reflects his silence over a pronounced matter or his support for something that happened in front of him or the news of which

reached him. This is what Islaam is and nothing else. It is what the Kitaab and the Sunnah came with i.e. the divinely revealed inspiration (Wahi) revealed upon the heart of Al-Mustafaa (saw).

The Kitaab and the Sunnah encompass a large collection of texts which cover all areas of life including the 'Aqaa'id (beliefs), Sharaa'i (legislations), Ahkaam (rulings), thoughts and news of the previous nations amongst other matters. Similarly they encompass the methodology of the individual's life and the organization of his three relationships; with his Rabb (Lord), with himself and with his society (i.e. others). They bring that which regulates and organizes the relationships of the society including economics, social relations, internal and external caretaking of affairs, war, treaties, punishments and Hudood, just as they have encompassed the regulation of the relationship of the Islamic society with other societies and made it obligatory to carry the Da'wah (invitation) to them. As such they have explained the Ahkaam of Al-Jihaad and Al-Aseer (the prisoner), war policy and providing the Dhimmah (protection to non-Muslims by treaty) amongst other matters.

However these texts came in the clear Arabic tongue and their meanings are not fully perceived and comprehended without knowledge of the Arabic language, the meanings of its expressions, sentences, constructs, the way styles are utilised, knowledge of the Haqeeqah (literal) and the Majaaz (metaphorical), of the Mutlaq and Muqayyid (unrestricted and restricted), being able to distinguish between the Khaas (specific) and the 'Aamm (general) and understanding the meanings of the Huroof (letters) and their affect upon speech. As such, to understand these texts and what they contain in terms of thoughts, Ahkaam (legal rulings) and its solutions it is necessary to have knowledge of the Arabic language so that every obscurity is removed and every unclear matter is made plain. For this reason knowledge of the Arabic language is a fundamental element to understand that which Islaam has brought and come with. Gaining knowledge of the sciences of the language became a matter that the Islamic 'Aqeedah dictated and it represents a matter that is necessary in respect to understanding the Islamic 'Aqeedah and to understand what the Sharee'ah has brought.

Following on from the above I say that: The Islamic Thaqaafah (culture) is that which the Islamic 'Aqeedah has brought in terms of texts (The Aayaat and the Ahaadeeth) and what these Aayaat and Ahaadeeth include of meanings. This is one aspect and the second aspect relates to what this 'Aqeedah dictates in terms of areas of knowledge like the areas of knowledge connected to the Arabic language. It follows obviously that any disparity in respect to understanding this knowledge would inevitably lead to a disparity in respect to understanding the 'Aqeedah and the Ahkaam.

This is what Islaam has brought:

Texts which contain the Message (Risaalah) of Muhammad (saw) and a language which these texts are expressed in and by which these texts cannot be understood. By

examining the sum of what these texts have brought and what has been found in these texts we find the following:

a) That there are texts which are Qat'iy Ath-Thuboot (definite in transmission) and Qat'iy Ad-Dalaalah (definite in meaning/import):

There is no room for disagreement or difference in regards to this category of texts and the people have not differed about them in terms of their Thuboot (transmission) being definite (i.e. Yaqeeni (certain)) like the Qur'aan Al-Kareem and the Sunnah Al-Mutawaatirah. These are the Muhkamah (clear, precise and definite) texts in which no two people disagree about in terms of their transmission and their meaning. This is the case where their Dalaalah (import) are not open to having more than one single meaning. This is like the Qawl (statement) of Allah (swt):

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

And a duty to Allah from the people is to make Hajj to the House for whoever is capable of finding a way (to it) (Aali 'Imraan 97).

So no two people from amongst the Muslims have differed in respect to the obligation of Al-Hajj. This is because the Aayah of the Qur'aan is Qat'iy Ath-Thuboot and it does not contain other than one single meaning alone even if difference of opinion has occurred in regards to the branches and partial rules of this Mas'alah (issue) in accordance to what the evidences have brought in relation to its branches.

Another example of this type is the Qawl of Allah Ta'Alaa:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

He is Allah whom there is no deity other than Him. He is the knower of the unseen and the witnessed, He is Ar-Rahmaan Ar-Rabeem (Al-Hasbr 22).

And His Qawl (speech):

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Establish the prayer at the decline of the sun until the darkness of the night and the recitation of the Qur'aan at Dawn for verily the recital of Fajr is witnessed. (Al-Israa 78).

And another example is from the speech of the Messenger of Allah (saw) when he said:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Whoever lies about me intentionally then let him take his seat from the fire
(Hadeeth Mutawaatir: Al-Bukhaari and Muslim, Tirmidhi, Abu Daawood, Ibn Maajah,
Ad-Daaramiy and Ahmad).

The number of Rak'ah in the prescribed prayers is also of this category and represents a Sunnah 'Amaliyah Mutawaatirah (Definite Sunnah by transmission of the action).

These texts (Nusoos) are Qat'iy Ath-Thuboot and Qat'iy Ad-Dalaalah and as such there exists no difference and disagreement amongst the parties and groups or between the individuals in regards to them. This is because every believer believes in them and whoever does not so has disbelieved.

b) There are texts which are Qat'iy Ath-Thuboot (definite in transmission) but Zhanniyy Ad-Dalaalah (indefinite in meaning/import):

These include the Aayaat of the Qur'aan Al-Kareem and the Ahaadeeth Al-Mutawaatirah which are open to more than one meaning. These relate to both the 'Aqaa'id (beliefs) and the Ahkaam (legal rulings).

An example of which is within the Qawl of Allah (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

O You who believe! When you intend to offer As-Salaah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaabah (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with (touched) women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands (Al-Maa'idah 5).

This Noble Aayah mentions:

لَامَسْتُمُ النِّسَاءَ

Been in contact with (touched) women

This is whilst ‘Al-Mulaamasah’ (touching in the same form as has come in the Aayah) in accordance to the languages of the Arabs means intercourse and it also means the touch without further qualification. For this reason it is natural for there to exist more than one opinion in regards to its meaning amongst the Muslims.

Similar to this is the Qawl of Allah (Ta’Aalaa):

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

It is not touched except by the purified (Al-Waaqi’ah 79).

This is because there is more than one opinion in respect to its meaning. This is also the case in regards to the following two Noble Aayataini:

وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ*

Faces that day will be radiant. Looking at their Rabb (Lord) (Al-Qiyaamah 22-23).

In summary I say that there are Aayaat which are Muhkamah and these are those which are not open to more than one meaning and there are Aayaat which are Mutashaabihah and they are those which are open to more than meaning or can be interpreted with more than meaning. This applies equally to whether these Aayaat are those related to Ahkaam (legal rulings) or related to the ‘Aqeedah (belief) or to the intellectual texts or story texts or other than these.

c) The Nusoos (texts) which are Zhanniy Ath-Thuboot (indecisive in transmission) but are Qat’iy Ad-Dalaalah (definite in meaning/import):

What we mean by Zhanniy Ath-Thuboot are those texts which have been transmitted to us from the purified Sunnah as a Riwaayah (report) which has not reached the level of Yaqeen (certainty) i.e. they have not reached the level of the Tawaatur. These have been named as the Akhbaar Al-Aahaad by the ‘Ulamaa of Usool and the Fuqahaa. These include the Saheeh with its types and the Hasan and Mashoor amongst other categorizations of Hadeeth that have been provided. It is called Zhanniy because it has not reached the level of certainty (Yaqeen) in all of its levels and transmitters in spite of the affirmation of its Sihhah (soundness and correctness). However, Yaqeen (certainty) does not occur in other than two cases; either a rational (intellectual) judgement for a reality which is sensed or a Khabar (report) that is decisive and certain with the impossibility of the report or relaters being susceptible to a lie, mistake or forgetfulness. In the case where the narrators are not infallible and their transmission of the report does not reach the level of the impossibility of the occurrence of a mistake, forgetfulness or a lie from any of them, then in this case Yaqeen (certainty) has not been ascertained and

the report therefore remains under the category of Ghalabat Azh-Zhann (what is most probable).

This is in respect to the Thuboot (i.e. in regards to the chain (Sanad)) whilst at the same time this type of Nass (text) is Qat'iy in respect to its Dalaalah meaning that the text is not open to being interpreted with more than one meaning. As such when we approach any of these texts which are definite in their meaning we however approach them upon the basis of Ghalabat Azh-Zhann (what is most probable/predominant) because the Thuboot (transmission) of the txt only allows it to be taken on the basis of Ghalabat Azh-Zhann (and not Yaqeen (certainty)). This is exactly the same as how we approach one of the meanings that the Qat'iy Ath-Thuboot text allows (in the case where it is Zhanny Ad-Dalaalah i.e. open to more than one possible meaning). One of its meanings would have been taken upon the basis of Ghalabat Azh-Zhann and it is clear that this category only relates to the purified Sunnah like the statement of the Messenger (saw):

فَمَنْ صَامَ رَمَضَانَ وَاتَّبَعَهُ بِسِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ

So whoever fasts Ramadaan and follows it by six days of Shawaal then his fasting would be like the fasting of Dahr (like he has fasted every day of the year).

What is indicated in this text does not hold more than one meaning which is 'six days of Shawaal'. It is therefore not four or five but rather six and it is not from Dhu-l-Hijjah or Muharram but rather only in Shawaal. The meaning has therefore been specified and it does not allow for more than one meaning. This therefore is an example of a text that is Zhanny in Thuboot (transmission) but Qat'iy in terms of Dalaalah (meaning/import).

d) The texts which are Zhanniy Ath-Thuboot and Zhanniy Ad-Dalaalah (indefinite in both transmission and meaning):

There are texts (Nusoos) which are Zhanniy Ath-Thuboot because they are Akhbaar Aahaad (i.e. not of the level of the Mutawaatir) and have not reached the level of Al-Qat'I (definiteness) i.e. Yaqeen (certainty). At the same time they are Zhanniy Ad-Dalaalah (indefinite in meaning or import) due to being open to more than one meaning. Examples of these Ahaadeeth are many indeed and are beyond limitation. It includes all of the Ahaadeeth Ash-Saheehah which are considered in accordance to the Shar'a which have not reached the level of Tawaatur and are from the texts which carry the possibility of holding more than one meaning. This is like the statement of the Messenger (saw):

مَنْ بَاعَ بَيْعَتَيْنِ فِي بَيْعَةٍ فَلَهُ أَوْكُسُهُمَا أَوْ الرِّبَا

If anyone makes two transactions combined in one trade, he should have the lesser of the two or it will involve usury (Abu Daawood).

Similar to this is what happened with the Messenger of Allah (saw) when he ordered his companions with the statement:

مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَيْتِي فَرِيضَةً

Whoever believes in Allah and the Last Day then nobody should pray 'Asr except in Bani Quraizhah.

The Sahaabah (rah) hear his command from his lips however despite that they differed in respect to its connotation and meaning. Their hearing was definite in respect to them because they heard it directly from him however they differed in respect to what the command implied. Some of them understood that he (saw) intended the making of haste and as such they prayed 'Asr on the way whilst hurrying to Bani Quraizhah whilst others did not pray until they reached the dwellings of Bani Quraizhah and then prayed there even though it was after sunset. The Messenger (saw) then did not find fault in any of their understandings i.e. he approved of the understanding of each of the two parties.

The above represents some points of consideration related to what the Shar'iyah texts have brought and what is inevitable in respect to the occurrence of differences in understanding and in relation to choosing between meanings, in relation to the Thuboot (affirmed transmission) of a Khabar (report) or the lack of affirmation in respect to the Khabar which relates to differences amongst the 'Ulamaa of Hadeeth in respect to verifying and classifying the Hadeeth in to those which are sound and those which are discarded or not allowed to be used as evidence. All of this relates to the texts which the Sharee'ah has brought. In addition to that there is another matter that dictates the occurrence of differences and even if this does not far detached from what we have already indicated. This is that it is known that the texts (the Aayaat and the Aahaadeeth) are of a level and station that nothing is above them in respect to Balaaghah (linguistic elegance) and P'jaaz (unbeatable) in respect to the style. Here I mean the Qur'aan Al-Kareem which has bewildered the minds of man where the masters of the language have been incapable of bringing something that is of its like in terms of Fasaahah (purity of elegance) and strength of beauty. For this reason probing its depths and fully comprehending its meanings in their entirety is a matter in which people will naturally vary and differ. It demonstrates depth and comprehensiveness in respect to it coming to deal with the human problem in order to bring him out from the darkness and take him into the light, not only in the time of the Prophethood alone but rather from that time until the Day of Judgment. This is in spite of the newly occurring events, the plurality of means and the development of needs. Understanding these texts and understanding the manner of how they treat and deal with the newly arising events and realities is a matter in which people will inevitably vary and differ in regards to it due to the disparity of human potential and capability.

Disparity in respect to human capability:

Secondly: It is known that Islaam came addressing the intellects and minds of men and that it made the mind ('Aql) the Manaaf of Takleef (the focal and revolving point of legal responsibility). As such the mind is the means utilised for understanding what the texts brought and through an examination of the reality of the human being we find that disparity clearly exists amongst humans whether this relates to disparity in terms of knowledge that has been acquired or in terms of the ability that Allah (swt) has bestowed upon them:

a) Disparity in respect to intelligence:

There is no question in regards to it and it can be clearly seen that there exists disparity in respect to people's intelligence and in relation to their abilities to comprehend matters. This is in accordance to what Allah (swt) has bestowed upon the human. It is true that every human has an 'Aql (mind/intellect) and that he is able to comprehend matters and know and understand that which Allah (swt) demands from him, however this comprehension and understanding differs amongst humankind and the human has no input or say in regards to that.

b) Disparity in physical capabilities:

This is like the disparity that exists in respect to sensation amongst other matters. It is a true reality that exists and must be acknowledged whilst the human again has no say or input in regards to its determination.

c) Disparity in the knowledge which is gained and acquired:

Understanding the texts and having knowledge about their indications, distinguishing between them in regards to their strength and so forth requires specific information to make these matters clear. Knowing the indications (Madloolat) of the texts requires knowledge of the language enabling the texts to be understood. Distinguishing between them requires a different type of knowledge like that related to 'Ilm-ul-Hadeeth, 'Ilm Ar-Rijaal (knowledge of the narrators) amongst other categories of knowledge just as it requires knowledge of many Shar'iyah areas. These types of knowledge are gained and acquired and the people differ in regards to this and in regards to the capability to acquire them.

As long as this disparity exists then differences amongst people in relation to understanding matters is inevitable. Disparity was inevitable in respect to understanding the Ahkaam of Islaam, its Sharaa'i (legislations) and its beliefs. This difference in understanding began from the time of the Messenger of Allah (saw) and tens of incidents have been reported manifesting differences in understanding at his time (saw) like the differences related to prisoners and the treaty of Al-Hudaybiyyah. These differences continued after the passing of the Messenger of Allah (saw) to the highest company. These included for example the difference of opinion between Abu Bakr and 'Umar, may Allah be pleased with them, in respect to the issue of divorce where one viewed that the

pronouncement of three divorces (in one sitting) counted as one divorce whilst the other viewed it to count as three divorces. Another example of difference between them related to the issue of distribution of booty as one viewed that it should be given out equally whilst the other viewed that preference is stipulated. There were also differences in regards to the war against the apostates, the sending of the army of Usaamah and many other incidents. In the time of 'Umar (ra) he differed with other Sahaabah (rah) like 'Uthmaan (ra) and 'Ali (ra), amongst others, in respect to the issue of the Kharaaj and many other issues. Differences also existed in the time of 'Uthmaan (ra) and in the time of 'Ali (ra) in addition to the incident related to choosing a Khalifah to follow 'Umar (ra) following his death. This was when 'Abdur Rahman Ibn 'Auf (ra) withdrew himself as a candidate and then presided over the process of making the choice. He asked 'Ali (ra) whether he would take the Bai'ah (pledge of allegiance) upon the Book of Allah and the Sunnah of the Messenger of Allah and the way of the two Sheikhs (Abu Bakr and 'Umar) and 'Ali responded by saying that he will take the Bai'ah upon the Book of Allah and the Sunnah of the Messenger of Allah and that he will make Ijtihad according to his own opinion.

All of this indicates, with clear evidence, that differences in understanding and opinion existed amongst and between the very best of humankind after the Anbiyaa' (prophets). The differences of opinion then continued in every era and time until this current day and it will always continue due to the reasons that we have mentioned related to the nature of the texts and the disparity of man's understanding of them. The most well-known differences of this type witnessed in our history are like those which occurred between the scholars of Hadeeth like Al-Bukhaari, Muslim, An-Nasaa'iy and others and the differences between the scholars of Fiqh like Maalik, Abu Haneefah, Ash-Shaaf'iy, Ja'far, Zaid and Al-Awzaa'iy amongst many others. The differences then also continued amongst their students who followed them whilst no Muslims have ever questioned their sincerity. Just as differences occurred in issues of Fiqh there were also differences in regards to issues related to the 'Aqeedah (belief) and thoughts related to it which led to different schools of thought arising like the Mu'tazilah, Jabriyah and Ahl-us-Sunna. Differences also arose in other areas different from those mentioned above.

As we have said, the difference and disparity in respect to comprehension amongst humankind, the disparity in respect to the acquisition of knowledge and information, the nature of the texts themselves and what they contain in terms of strength, depth and comprehensiveness; all of these fundamental matters make the existence of differences inevitable. It is impossible to turn a blind eye to these truths, facts and realities and skip or pass over these matters. As a result it is pointless and a waste of effort in light of this understanding to attempt to work to unify all of the parties, blocs and groups.

Just as there are differences in respect to understanding Islaam and understanding the texts which the Sharee'ah has brought like the differences that have arisen in respect to issues of the Aqeedah, thoughts and Fiqh; differences have also arisen in respect to understanding the method of the Messenger of Allah (saw). This relates to how to bring Islaam within life's reality, how to safeguard and preserve its existence, how to establish

the State, foster the affairs of the people and how to carry Islaam to the world whilst dealing with issues of war, peace and treaties (i.e. in regards to the relationship of the Islamic State with other states).

Indeed the presence of difference in these matters is inevitable and this is due to the same reasons as we have mentioned earlier related to understanding the Sharee'ah and its texts.

One point remains: Does this mean that the Muslims will (inevitably) be fragmented and divided? Does it mean that they will remain as different parties and blocs where each of these groupings is pleased with what they have and where they turn against or direct their focus to one other? This is despite Allah (swt) stating:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are only a brotherhood (Al-Hujuraat 10).

And after the Messenger of Allah (saw) said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ

The Muslim is the brother of the Muslim.

What we have discussed so far in respect to the inevitability of differences only represents an intellectual difference and it is absolutely not permitted for this to exceed and go beyond the intellectual scope or for it to have a negative impact upon the relationships that exist amongst and between the Muslims as Muslims. It cannot have a negative impact upon the brotherhood of the Muslims and their love for one another and irrespective of differences in opinion they must remain one Ummah to the exclusion of all people.

As for that which brings them all together within a State, unifies their relationships, regulates and organises their lives by one system and makes their war and peace one; then this is all the responsibility of the person they have delegated and deputised to undertake all that Allah (swt) has made obligatory upon them on their behalf (i.e. the Khaleefah). As such the existence of the Khaleefah represents the cure and treatment for that which has been perceived to be a problem i.e. the differences. This is the treatment that Allah (swt) has made obligatory upon the Muslims and He (swt) made it Haraam for the Muslims to pass though three days without them having a Bai'ah upon their necks for an Ameer to be chosen from amongst them.

The Messenger of Allah (saw) said:

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

And whoever dies whilst he does not have a Bai'ah on his neck dies a death of Jaahilliyah

And Allah (Ta'Aalaa) has made obedience to this Ameer obligatory upon them all:

مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لَقِيَّ اللَّهُ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ

Whoever removes his hand from obedience will meet Allah on the Day of Judgment without any argument (proof) for himself.

He (swt) made his word and commands binding upon every Muslim.

Allah (swt) said:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Obey Allah and obey the Messenger and those in authority amongst you (An-Nisaa' 59).

And the Messenger (saw) said:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي ، وَمَنْ عَصَانِي
أَمِيرِي فَقَدْ عَصَانِي

Whoever has obeyed me then he has obeyed Allah and whoever has disobeyed me then he has disobeyed Allah and whoever obeys my Ameer then he has obeyed me and whoever has disobeyed my Ameer then he has disobeyed me.

Texts obliging obedience to those in authority are numerous and in the case when differences occur then Fiqhi principles have been provided relating to resolving the thought (or ruling) that has been differed upon. This is like the principle: *'The command of the Ameer raises (removes) the dispute or difference'* and like the principle: *'The command of the Imaam is obeyed openly and secretly'*.

The above therefore reflects some of the sources of inevitable differences that arise amongst people and it also demonstrates the manner of their treatment and how they are dealt with. As such it is not permitted to waste effort and time in a matter that is rationally impossible to implement and detached from reality. This is like the call to unify all of the Islamic groups into one single group or establish a unity or union between the

Islamic parties and blocs. This is because the obligation required of the Muslim is for him to work to bring about and establish that which will unify the Ummah, unify their word and restore the Muslims honour and glory. This is by making the fundamental basis and principle in regards to his actions based on the principle: *'The original position in respect to actions is to be restricted to (or adhere to) the Hukm Ash-Shar'iy'*. As such the Muslim does not adopt his actions based upon the lightest or easiest option just as he doesn't adopt them based on the opposite to that. Rather he (just) implements that which the Shar'a has brought whilst he stays away from following his or other people's desires.

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ

Have you seen he who has taken as his Ilaah (deity) his (own) desire and Allah has sent him astray due to knowledge (Al-Jaathiyah 23).

Indeed the Muslim restricts every one of his actions to the Hukm Ash-Shar'iy derived from the Shar'iy Daleel in every affair and aspect of his life. In such a case, how should he view the work of undertaking the Da'wah to Allah, the Da'wah to bring Islaam into life's reality, the Da'wah to resume the Islamic way of life and how to proceed upon the path and Seerah of Al-Mustafaa (saw)?

Differences in respect to understanding the Seerah of the Messenger of Allah (saw):

As long as differences are inseparable from the mere existence of humans, there will (always) be disparity amongst people in respect to their understanding. It therefore follows that there will also be differences in respect to understanding the Seerah and the way that the Messenger of Allah (saw) carried the Da'wah. This is inevitable in respect to the Seerah as the Seerah of the Messenger (saw) is represented in practical texts. They represent the actions that the Messenger of Allah (saw) undertook and as such their ruling in respect to differences occurring in it is the same as what we mentioned and discussed in regards to understanding the Kitaab and the Sunnah. They are as we have said 'Nusoos 'Amaliyah' (practical texts) and as such they include within them that which is Qat'iy Ath-Thuboot and that which is Zhanny Ath-Thuboot (i.e. definite and indefinite in transmission). The action is understood in exactly the same manner as the Lafzh (wording) is and it includes that which cannot hold except one single meaning just as it includes that which can hold more than one meaning. Therefore, as long as the Mas'alah (issue) contains Mazhannah (that which is not definite) in respect to its Thuboot (transmission) or its Dalaalah (meaning/import) then the occurrence of differences is inevitable in respect to understanding the Seerah.

For this reason we call and invite the Muslims generally and the carriers of the Da'wah specifically, irrespective of their Jamaa'ah or Hizb, to always seek judgment from the Kitaab and the Sunnah and to work in accordance to the Ghalabat Azh-Zhann (the

preponderant understanding) i.e. in accordance to the Hukm Ash-Shar'iy. And as we have stated, the Shar'iyah Qaa'idah (principle): *'The original position in respect to actions is to adhere or be restricted to the Hukm Ash-Shar'iy'* makes it inevitable to commit and adhere to the Hukm Ash-Shar'iy and makes it obligatory to keep away and abstain from referring to the mind or the Maslahah (benefit) when making judgement. This applies regardless of differences found in different times and eras and regardless of the development of means and human needs. This is because the Ahkaam Ash-Shar'iyah is firm and constant and does not change. This applies from the time that its revelation began and remains until the Day of Judgment and it is wrong to say that the Ahkaam change in accordance to the changing of times just as it is not correct for the action to be devoid of an aim or an objective. This would mean wasting efforts and the exhaustion of energy, in addition to killing the natural energy and potency that exists within the Ummah.

The Sound Path

In spite of the existence of differences in respect to understanding the Qur'aan Al-Kareem, understanding the Sunnah Ash-Shareefah and the Seerah An-Nabawiyah, there are however matters which are Qat'iy (definite), incumbent upon all of the actively working Muslims and which no two Muslims should disagree upon. These are fundamental matters which make all those active in the work to proceed upon one single path, according to a single objective and aim, This is even if their groupings are many and their groups and parties have become numerous. So everyone believes that the Qur'aan Al-Kareem is the speech (*Kalaam*) of Allah which *'falsehood cannot approach from before it or from behind it'* and that it is a *'Tanzeel (revelation) from Hakeem Hameed'*, just as everyone believes in the obligation to follow the Seerah of Al-Mustafaa and his Sunnah (saw) considering and believing it to be *Wahi* (divinely inspired revelation) from Allah Ta'Aalaa. This Imaan makes it easy to place everyone upon one single path in accordance to this methodology that the Qur'aan Al-Kareem has brought for the Da'wah and in line with the Messenger of Allah's (saw) implementation of that methodology. For this reason we say: In spite of fact that the Messenger of Allah (saw) came to explain and make clear to the people what had been revealed to them, we are nevertheless able to understand his Seerah from the methodology of the Qur'aan in areas where we have differed and disagreed in respect to its understanding. This is achieved by making the Qur'aan the judge and arbitrator in relation to the understanding from the Seerah that we have differed upon. Indeed this is by making it the guide for our understanding of the Sunnah just as the Sunnah was an explanation for it and provides details to its generalities.

The Qur'aan Al-Kareem was revealed in parts over a period of twenty-three years in accordance to realities and events (incidents). Therefore through examining its Suwar (pl. of Soorah) and its Aayaat we can gain knowledge about many of the realities and

incidents that occurred in that period of time and gain knowledge of all of the subject areas that the Qur'aan explained, implemented and refuted. We can gain understanding about the realities and the incidents that the Messenger of Allah (saw) interacted with and engaged in or those he had to confront and which his Sahaabah (rah) and followers confronted. Indeed it is possible to understand these realities in accordance to the order of their time of revelation in order to know the stages that the Da'wah passed through and the phases that the Messenger of Allah (saw) proceeded in. This is because the Suwar of the Qur'aan Al-Kareem have been ordered and classified in terms of them being Makkiy or Madaniy just as it has been mentioned that a certain Soorah was revealed following another Soorah or before it. By following the reasons or causes for the revelation (Asbaab An-Nuzool) and by following the Suwar and the subject areas which the Suwar and the Aayaat contain, the Seerah of the Messenger of Allah (saw) will become illuminated before us, guiding us to its phases and stages.

I therefore urge all of those who are working for Islaam to commit and adhere to that which is Qat'iy (definite) and to never abandon or be lax in respect to anything from it. Just as they must stick to what they find to be Ghalabat Azh-Zhann (preponderant) and to not ever compromise anything from that unless this is due to being obedient to the Ameer or when a proof has been shown showing the error of their opinion. They must commit themselves to that without be diverted from Allah's way by the blame of the blamer. A perceived Maslahah (benefit) must not dominate over the path that they follow and they should resort to the mind, Maslahah or reasoning based on arguments of repelling the harm, for any judgement related to any Sharee'ah matter. This is because it must be known that: 'Wherever the Shar'a is then that is where the Maslahah lies' (and not the opposite). It is from Allah's (swt) favour upon us and upon the people that he made our 'Aqeedah intellectual, our Sharee'ah as a Wahi (divinely inspired revelation) from Him Ta'Aalaa and made the 'Aql (mind) the Manaasir (the basis upon which legal responsibility and accountability to abide by the Shar'a rests upon) just as the mind is also the means (key) to acquire understanding. Therefore it must never be absent from the mind that the 'Aql is the means for understanding the Shar'a but not a tool or source for making legislation as our Shar'a is complete and has been perfected by Allah (swt).

By examining the Qat'iy (definite) matters, in which there is no disagreement and in which it is not allowed for there to be disagreement, we find that there are many matters that must be committed to by any Jamaa'ah (group), bloc, party or individual. Contravening these matters is considered to be a contravention to the methodology of the Qur'aan Al-Kareem, the Seerah of Sayyid Al-Mursaleen (saw) and his Sunnah which explains the Qur'aan. The Muslim is not excused in respect to abandoning these matters and most of them are matters which must be known from the Deen by necessity.

These include:

Firstly: The obligation of the existence of Islaam in the reality of life.

This is clearly manifested in the Ahkaam which the Muslims have been addressed with as a Jamaa'ah (collective) and which they have been obliged to implement otherwise they would have sinned. These do not fall under the mandatory powers or responsibilities of the individual and indeed it is not permitted for the individual in his capacity as an individual to undertake their implementation. These matters are summarized in four areas and they are: The establishment of the Hudood, the taking care of the affairs, protecting the borders and carrying the Da'wah to the world via Al-Jihaad.

a) Establishing (Iqaamat) Al-Hudood:

Allah (swt) has made Al-Qisaas Fard in Islaam:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

And there is for you in the law (of equal) retribution (saving of) life O you (people) of understanding, that you may have Taqva (Al-Baqarah 179).

And He (swt) provided a specific system for this Qisaas and made it obligatory upon the Muslims to implement this system. It made these prescribed punishments Zawaajir and Jawaabir. They are Zawaajir because they protect the Islamic society, its security and stability and act as a deterrent to those people who want to cause mindless criminal acts or corruption. **They are Jawaabir because they oblige the sin but prevent the punishment of the hereafter.** From amongst these 'Uqoobaat (punishments) there are those which are specified for specific crimes and these are called 'Hudood'. They include crimes such as Az-Zinaa (fornication and adultery), Al-Qadhif (false or unsupported accusation of Zinaa) and As-Saraqah (thievery). The punishment for these are one hundred lashes or stoning for the Muhsin (married), eighty lashes for the Qaadhif (false accuser) and cutting the hand. There are also 'Uqoobaat which are not defined or specified but rather their specification is left to the Qaadi (judge) and these are named 'Uqoobaat Ta'zeeriyah'. There are punishments which are related to the right of the person (human) and these are called 'Janaayaat' and they include the likes of Diyah (blood money), Qawad (retaliation), Arsh (blood-money) whilst Tankeel (containment, exemplary punishment), crucifixion and killing is the recompense for those who cause corruption (Fasaad) in the earth.

The Muslims have been addressed with these matters and their like, and Allah (swt) has made them obligatory upon them. However these are not the responsibility of the individual and not from his mandatory powers. It is not possible to undertake them unless the Muslims appoint a deputy from amongst them on their behalf and give him the Bai'ah (pledge of allegiance) to undertake the responsibility of implementing these acts which are required and demanded from them. In regards to this the Messenger of Allah (saw) said:

لَحْدَ يُقَامُ فِي الْأَرْضِ خَيْرٌ مِّنْ أَنْ يُمَطَّرَ أَرْبَعِينَ يَوْمًا

The establishment of the (punishment of) Hadd (single of Hudood) upon the earth is better than if it rains for forty days (or nights in one of its versions).

b) Taking care of or fostering the affairs (Ri'aayat Ash-Shu'oon):

Just as Allah (swt) has made it obligatory upon the Muslims as a Jamaa'ah (collective) to establish the Hudood, He has also obliged upon them the fostering of their affairs and the organising and regulation of their life. This includes within its description building Masaajid, schools, hospitals, roads, preserving security, caring for orphans and the incapable, and collecting the Zakaah and placing it within its areas of spending amongst other things related to the general amenities and facilities which are related to the collective wellbeing. All of this does not fall under the responsibility and mandatory powers of the individual to fulfil nor is it from that which has been specified for him. So extracting the public property like oil for example, selling it and distributing its returns to the Muslims does not fall under the individual's jurisdiction and it is not one of his powers (by right).

c) Himaayat Ath-Thughoor (Protecting the gaps/borders):

This refers to the preservation of the security internally and externally and it is obvious that this matter cannot be undertaken by the individual. It is rather necessary for this responsibility to be entrusted and taken charge of by an army (or military force) that preserves the security internally by a department from amongst the state's departments, who are the police, and a force that protects the Muslims and protects their borders from the enemies externally. The nature of this reality is that it does not fall under the jurisdiction of the individual. Additionally Allah (swt) did not make it from amongst the mandatory powers of the individual despite having made it obligatory upon the Muslims and compelled them to have this undertaken. As such it is obligatory upon the Muslims to bring into existence the competent authority to undertake this matter and this is by giving the pledge of allegiance (Bai'ah) to one from amongst them upon the Kitaab of Allah and the Sunnah of His Messenger. This is in order to implement that which has been demanded and required from them as a collective, including the protection of the borders.

d) Carrying the Da'wah to the world:

This includes fostering and taking care of the affairs of the Muslims outside of the borders of their State and regulating their relations with other nations and peoples. This is because carrying the Da'wah to the world is Fard upon the Muslims which the individual undertakes in his life wherever he may find himself. This is whilst the State undertakes it by applying the system of Islaam upon the people so that they can see the light of Islaam and its justice, in addition to being able to see its thoughts and Aqeedah

without the existence of any obstructive covering or being misled by deception (or propaganda). It also works to remove the material obstacles that prevent its application over the people by way of Al-Jihaad. So the Ahkaam (rulings) of Al-Jihaad, the preparation for Al-Jihaad, drawing the war policy, endorsing the State of war, signing treaties, imposing the Jizyah and other rulings related to regulating the relationship of the Muslims with others, are all not from the powers of the individual to undertake and are not the responsibility of the individual. Rather they fall under the jurisdiction and responsibility of the one who has been delegated and deputised by the Muslims on their behalf to implement these matters i.e. the Khalifah.

e) The same even applies in relation to the ‘Ibaadaat (acts of worship) which are related to the relationship between the individual and his creator:

There is another area which does not fall under the mandatory powers of the individual or his jurisdiction and this relates to safeguarding the ‘Ibaadaat and punishing the one who leaves a Fareedah (obligatory act) from amongst them like the Salaah or Zakaah. It also relates to taking over the responsibility to implement it like the Zakaah and collecting it from the people, estimating the produce and evaluating the agricultural yield, and then distributing it in accordance to the eight categories. Similar to the Zakaah is the Kharaaj as everything related to it in terms of evaluating it, collecting it and placing it in its area of spending does not fall under the mandatory powers of the individual. Rather it falls under the responsibility and mandatory powers of the one whom the Muslims have deputised and delegated on their behalf to undertake that which has been legally entrusted upon them as a collective i.e. the Khalifah.

These are some of the matters in which the Muslims have been legally entrusted as a Jamaa’ah (collective) which Allah (swt) has obligated upon them in their capacity as a collective and without which Islaam will not be present in the life. They are not from the mandatory powers of the individual but are rather only the responsibility of the Wali Amr il-Muslimeen (i.e. the Khalifah). In the case where all these matters are obligatory upon them then the obligation of the existence of the Khalifah is also obligatory upon them. This is based on the principle (Qaa’idah):

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

That which the Waajib is not fulfilled except with it is Waajib

Therefore the work to bring the Khalifah into existence to implement these Ahkaam which have been obliged upon the Muslims is Fard (obligatory) upon every Muslim wherever he may be. Abstaining from the work to bring the Khalifah about is a major sin and the one who abstains from that deserves the punishment of Allah (swt). In short, the presence of the Khalifah for the Muslims is a Hukm Shar’iy which has been absent since the Khilafah was demolished on the 3rd of March 1924 and as such it is Fard upon the Muslims to restore it.

Secondly: The obligation of the existence of the Khalifah of the Muslims.

Bringing the Khalifah into existence and giving the pledge of allegiance to an Imaam of the Muslims is Fard upon every Muslim. However realising and accomplishing this matter cannot be completed by individual work just as it cannot be accomplished by supplication and Du'aa, or by focusing purely on the 'Ibaadah and I'tikaaf, or through aversion to the delights of the life and the good things which have been provided. Rather it is a defined and specific work which has a specific method which the Messenger of Allah (saw) explained and made clear to us when he proceeded upon it. It is political work for a political purpose and objective which is to bring a Khalifah into existence and to give him the pledge of allegiance upon hearing and obeying. Therefore the like of this work cannot be accomplished by other than political work and action which is undertaken within a political structure. It is therefore a collective work targeting a specific objective and aim. 'Umar (ra) said:

لَا إِسْلَامَ بِلَا جَمَاعَةٍ وَلَا جَمَاعَةَ بِلَا إِمَارَةٍ وَلَا إِمَارَةً بِلَا طَاعَةٍ

There is no Islaam without a Jamaa'ah (collective) and no Jamaa'ah without a leadership and no leadership without obedience.

So the obligation of a political Jamaa'ah (collective) is a definite matter. It works to realise and accomplish this political matter of bringing into existence the Khalifah so that he can undertake the caretaking of the affairs, establish the Hudood, protect the borders and Al-Jihaad, all of which are political actions. The obligation of this political Jamaa'ah is therefore based on the principle (Qaa'idah):

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

That which the Waajib is not fulfilled except with it is Waajib

Or upon that which Allah (swt) made clear in His Kitaab Al-'Azeer when He said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And let there arise from amongst you an Ummah that calls to the Khair and orders the Ma'roof and forbids the Munkar and they are those who are successful (Aali 'Imraan 104).

So is there a Munkar (evil) greater than the Munkar of removing Islaam from life and the Hukm (rule) by what Allah (swt) has revealed? And is there a Ma'roof that has a greater standing than the Da'wah to bring Islaam back to the reality of life, to rule by it and carry it to the whole of mankind? And is there a Munkar greater than the application and implementation of the rulings of Kufr over the Muslims all of which must be removed?

Thirdly: Following the method of the Messenger of Allah (saw).

Allah (swt) said addressing His Messenger Muhammad (saw):

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say this is my way, I call to Allah upon insight (clear vision), I and the one who follows me, and I am not from the Mushrikeen (Yousuf 108).

And Allah (swt) said addressing the believers:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Whatever the Messenger brought to you take it and whatever he forbade you from abstain from it (Al-Hasbr 7).

And He (swt) also said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed you have in the Messenger of Allah the best example (Al-Ahzaab 21).

And:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

So let those who go against his command be warned that a Fitnah will afflict them or they will be struck by a painful punishment (An-Noor 63).

The Messenger of Allah (saw) drew a straight line in the sand and then made a number of lines going off to its sides and then said: **'This is my straight path whilst these are paths at the head of each of them is Shaytaan inviting to it'** and he (saw) recited:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

And that this is my path which is straight so follow it and do not follow the paths that will make you depart away from its path.

These texts clearly make it obligatory to follow and adhere to the method of the Messenger of Allah (saw) in the carrying of the Da'wah and to not be diverted from it by even a hair's breadth or be taken away from it in order to realise a certain interest or to flee from it due to severity and oppression or to leave it under the pretext and argument of differences in respect to the era, current age and the development of life. It represents the upright straight path and the road that has to be followed. For this reason, the Seerah of the Messenger (saw) and the way that he carried the Da'wah is obligatory to be followed and it represents the measure by which the straight, correct and upright method is measured.

Fourthly: The Seerah is understood by the Qur'aan

The Seerah of Al-Mustafaa (saw) was an explanation for the Qur'aan that was revealed upon him. It is well-known that the Qur'aan was revealed upon the Messenger of Allah (saw) in instalments over a period of twenty-three years in accordance to the realities and events that arose and the requirements of the Da'wah. Gaining knowledge of the order of its revelation provides knowledge of the realities and events that took place and the stages that the Da'wah passed through. As such if there is disagreement in respect to understanding the Seerah then referring back to the Qur'an Al-Kareem, the order of its revelation and the reasons attached to the revelation (Asbaab An-Nuzool i.e. its relating circumstances) decisively resolves the issue and provides clarification to it. So the first and last reference for the Muslims is the Qur'aan Al-Kareem. Even if the Seerah acts as a clarifier for it and an explainer of its meanings, the Seerah and the stages of the Da'wah are nevertheless understood by the Qur'aan, its ordering and its Asbaab An-Nuzool. By gaining knowledge of this we are also able to know that which the Messenger of Allah (saw) undertook and the dangers that he encountered.

Fifthly: The existence of Qat'iyat (definite matters) which it is not permitted to differ in.

If the Muslims have differed in respect to understanding the Aayaat and their precise details or differed in respect to understanding the Seerah and its dimensions, there are however matters which are definite in respect to which it is not permitted to disagree or ignore. From the most prominent and significant of these issues are the subjects that the Qur'aan Al-Kareem has mentioned. This is because the Qur'aan has addressed a number of subjects which no two people can disagree upon in terms of them representing subjects that Islaam has treated (solved) and made clear. They are Qat'iy Ath-Thuboot

(definite in transmission) due to being from the Aayaat of the Qur'aan Al-Kareem. They are also Qat'iy Ad-Dalaalah (definite in meaning/import) as they restrict the meanings to a specific subject area. This is whilst many Aayaat have come together in order to treat one particular subject (area). For this reason, it makes it easy to regard these subjects as an action plan that the Messenger of Allah (saw) worked in accordance to and interacted with. That is because he was the one who explained the Kitaab and provided details to the people in respect to what had been revealed to them. It is therefore necessary for these subject areas to represent a programme for action, work and as a path to proceed upon for any Hizb or Jamaa'ah that is calling to Islaam whilst it is not allowed to leave them or any part of them for any excuse or reason. They are still present and relevant in every age and in every place and as such committing to them is a necessary matter. Taking them as a methodology and path to proceed upon is Fard whilst leaving anything from them is a sin and is considered to be a violation of the methodology of the Qur'aan Al-Kareem and the Seerah of the Sayyid ul-Mursaleen (saw). It is therefore not valid for anyone who has left anything from them to claim that he is upon the path of the Messenger of Allah (saw) and his Sunnah:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

So let those who go against his command be warned that a Fitnah will afflict them or they will be struck by a painful punishment (An-Noor 63).

So in regards to the stages; the Sahaabah, Fuqahaa', 'Ulamaa' and people have distinguished between the Suwar and the Aayaat and have indicated which Suwar are Makkiyah and which are Madaniyyah to the point where this has become well-known to all of the Muslims. As for categorising it in respect to its subject areas; then there are those who have said that the Qur'an Al-Kareem is: Tawheed, Tashree' (legislation) and Qasas (stories). For this reason, they have stated that Soorat-ul-Ikhlaas represents a third of the Qur'aan because it represents Tawheed. Others have categorised it into more categories than that and so they classified the Qur'aan into sciences ('Uloom) called 'Uloom ul-Qur'aan and like 'Ilm At-Tawheed, 'Ilm At-Tashree' (legislation), 'Ilm of the signs (Aalaa'i) of Allah, 'Ilm of the Ayyaam of Allah, 'Ilm of death and 'Ilm Al-Ba'thi Wa-n-Nushoor (resurrection and gathering). Each of them then targeted and focused upon the areas that they chose to. However, what we want as Da'wah carriers is to understand the Qur'an Al-Kareem as a methodology for work, as a Book of Da'wah and a clarifier to the Sunnah. That is done by acquiring knowledge of the subject areas that the Qur'aan Al-Kareem dealt with in Makkah in order to understand the Seerah in light of them.

By examining the Makkan Suwar and Aayaat to gain knowledge and understanding of these subject areas we find the following:

- 1) The subject of the Aqeedah: This establishes the existence of Allah Ta’Aalaa and His Azhamah (Exaltedness, greatness, highness), that the Qur’aan is the Kalaam (speech) of Allah Ta’Aalaa, the Prophethood of Muhammad (saw) and the resurrection (after death).
- 2) The intellectual clash/struggle (As-Siraa’ ul-Fikriy): This refers to the refutation of the Arab Mushrikeen with their different Madhaahib (schools of thought) and the Jews and Christians and their different views.
- 3) The political struggle (Al-Kifaah As-Siyaasiy): This relates to opposing or confronting the leaders of Kufr (disbelief) and the leaders of the society.
- 4) Opposing the corrupt relationships (in the society) and the bad practices or customs.
- 5) Building the Islamic personality.
- 6) Al-Qasas (stories) and Amthaal (proverbs/examples) to strengthen and make firm the hearts of the Messenger of Allah (saw) and the believers and to explain that everything that they will experience in terms of oppression and hardship only represents a Sunnah (way) of Allah (swt) that also afflicted those who came before them, and that it is impossible to find a replacement for the Sunnah of Allah (or avert it).

By carefully examining and applying scrutiny to the Makkiy Suwar and Aayaat we find that it is possible to specify the stages that took place in it and all that each of the stages dictates in terms of subject areas. This is in addition to being able to specify the manner that the Messenger of Allah (saw) proceeded upon when implementing them.

We find:

- 1) The subject of the Aqeedah with its five pillars and what branches out from these five pillars. So it addressed the Imaan in Allah (swt) and what leads to this Imaan in terms of bringing man’s attention to all that Allah created in addition to the attributes (Siffaat) of Uloohiyah such as His oneness, power, ability and knowledge which this Imaan dictates and obliges. This is repeated hundreds of times and in many Suwar, if indeed it is not found in each and every one of them.

The Imaan in this Qur’aan being the Kalaam of Allah Ta’Aalaa which is mentioned frequently in many Suwar. This is in addition to the fact that it is a miracle that has been sent to the people. It is also the Daleel (evidence and proof) for the Prophethood of the one who came with it.

As such these three foundations of belief are established upon a Daleel ‘Aqliy (intellectual/rational evidence). By the three fundamentals I mean the Imaan in Allah, the Imaan in the Qur’aan Al-Kareem and the Imaan in the message of Muhammad (saw). The human mind has been addressed in order to establish the proof upon these matters

and this is so that the people will have no argument (i.e. defence on the Day of Judgment).

As for the Imaan in the other Messengers (Rusul) then their stories have been mentioned and repeated in many of the Suwar and Aayaat according to the requirement of the situation at the time of revelation.

The Ba'th (resurrection), Nushoor (gathering), account, witness and Qiyaamah (standing) has been repeatedly mentioned; addressing the mind and establishing this true reality time and time again. As for it addressing the mind whilst not falling under the senses so as to allow judgement to be passed upon it, then this is because the address directs the attention to the initial creation and then follows this by stating that the return or restoration is easier and less difficult than its beginning.

Allah (swt) states:

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (77) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ
خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ
عَلِيمٌ

Does man not consider that We created him from a (mere) drop of perm then all of a sudden he is a clear adversary (opponent). And he presents for Us and example whilst he forgets his own creation. He says: 'Who will give life to the bones after they are disintegrated?' Say: 'He will give them life who produced them the first time and He is All-Knowing of every creation (YaSeen 77-79).

And He (swt) said:

أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ

Did we fail in the first (initial) creation? But (yet) they have doubt over a new creation (Qaaf 15).

At the same time as it was explaining and making that clear it would refute the opinions, thoughts and beliefs that contradicted its own. This is because it is not possible for a person to believe in two contradictory beliefs at the same time and it is not possible to remove an Aqeedah from the mind of the person unless its falsehood has been proven. And so the Qur'aan would throw down the Haqq (truth) against the Baatil (falsehood) and push it aside so that it would be gone.

For this reason, the subject area related to argumentation represented one of the most important and prominent subjects after the subject of the Aqeedah. The following is how Shah Waliyullah Ad-Dahlawiy described it in his book 'Al-Fauz Al-Kabeer' (The great

success) in Usool At-Tafseer: “We therefore find the Aayaat and the Suwar came together to wipe away that which had become attached to the minds of the people in respect to the beliefs of Shirk and thoughts of disbelief by explaining their corruption and exposing their falsehood”.

This approach applied equally whether it was in respect to the Arab polytheists, those who Allah’s anger is upon (the Jews) or those who have gone astray (the Christians). As such there is hardly a Soorah that does not oppose Kufr and the Kaafireen irrespective of the differences in their beliefs and the plurality of their Madh’habs.

In order to make this matter easy to understand and bring its reality closer to the mind in relation to what we have stated, we would like to take a quick glance at the Suwar of the Qur’aan Al-Kareem. This is so that we can comprehend the ordering of the Suwar in accordance to their time of revelation without focusing on the smaller insignificant differences related to it. The most significant result that is sought is to acquire an awareness of the stages that the Da’wah passed through extracted from the subject areas that the Suwar brought. As long as the objective is to know and understand the stages through the subject areas which were addressed, then the two most prominent stages that the Muslims have all agreed upon, which represent a Haqeeqah Shar’iyah (true Shar’iy reality/truth) in themselves, are the stages of Makkah and Madinah. These two in turn represent the stage of the Da’wah and the stage of the Dawlah (state) respectively.

In the case where today we are in the stage of the Da’wah and differences exist in respect to understanding the method of the Messenger of Allah (saw) in the stage of Da’wah i.e. the ‘Makkiy Stage’, then it is necessary to scrutinize and closely examine these Makkan Suwar and attempt to pursue them in accordance to the time and order of revelation so that we can examine them in line with the phases of the Da’wah in this stage and the subject areas that they dealt with. These are the subject areas which the Messenger of Allah (saw) explained to the believers and mankind at large.

Even though there are some differences in respect to the Suwar and their order of revelation, these differences however are minor and they do not take the matter away from its nature or prevent acquiring its knowledge as bringing one Soorah ahead of another does not cause us any significant problem. This is because there is Ghalabat Azh-Zhann (working with what is predominant or most likely to be correct in view) and it represents the use of the mind to acquire that knowledge whether this is by way of examining the Sanad or by examining the subject area that was being dealt with.

The importance and significance of conducting this study is in order to clarify what is obligatory upon every Takattul (structure or group), working to return Islaam to life’s reality, to undertake in terms of actions and what subject areas they need to address.

So as an example, it has been said that the Da’wah was secret until the following Aayah was revealed:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

And proclaim what you have been commanded and turn away from the polytheists (Al-Hijr 94).

It is said that upon this the Messenger (saw) proclaimed the matter (i.e. Islaam) openly and embarked in his Da'wah. He commenced to insult the idols of Quraish, he exposed and discredited their indulgences and challenged them. All of this then made them in turn plot against him and oppose him with hostility, hatred and aggression directed at him (saw) and his companions (rah).

However, by examining this Aayah in Soorat ul-Hijr which was preceded by 47 Soorahs or 52 according to some reports followed by an examination of those Soorahs which came before it (i.e. those Soorahs which were said to have been in the secret stage of the Da'wah) then the truth of what has been claimed can be revealed. Was it really in truth only a secret stage which was restricted to the explanation of the Islamic Aqeedah and its thoughts or did this stage include within it other subject areas as well?

It is also required to connect these subjects with the historical events which have been agreed upon like Hamzah ibn Abi Taalib (ra) embracing Islaam and the circumstances and time surrounding it or the embracing of Islaam by 'Umar Ibn Al-Khattaab (ra) and how and when this occurred, and whether these occurred before the proclamation of the matter or after its proclamation and did the Muslims meet with harm and persecution before the revelation of this Aayah or not? Did the 47 Soorahs that preceded this Aayah insult the idols, discredit their dreams and ambitions, expose the falsehood of their thoughts and concepts or did they not? And did the effects of that provide the motivation and incentive to be hostile towards those who believed amongst them or not? In this way and what is similar to it, we are able to understand the stages in addition to what each of the stages requires in terms of work and actions and this is all in accordance to the ordering of the Suwar in respect to the time of their revelation.

A number of 'Ulamaa have written in this Mas'alah (issue) or subject matter and may Allah reward them for the benefits that they have provided us with. From amongst these is what came in the Tafseer of Al-Imaamaini Al-Jaleelaini, Jalaal ud-Deen Ahmad Al-Mahalliy and the exceptional Sheikh, Jalaal ud-Deen 'Abdur Rahmaan Bin Abi Bakr As-Suyootiy. Within the Tafseer there is summarized section of the statements of Al-Imaam As-Suyootiy related to the revelation and its types in which he mentions twelve types; the first and second of which are the categories of the Makkiy and the Madaniy. He stated:

'The most correct view is that all that was revealed before the Hijrah is classified as Makkiy whilst all that came after the Hijrah is Madaniy although some have also classified it in accordance to the place of revelation i.e. what was revealed in Makkah is Makkiy and vice versa. By both classifications it has been established by their agreement that the Madaniy consists of twenty Soorahs: Al-Baqarah, Aali 'Imraan, An-Nisaa', Al-Maa'idah, Al-Anfaal, Baraa'ah (At-Taubah), An-Noor, Al-Ahzaab, Muhammad (or Al-Qitaal), Al-

Fat'h, Al-Hujuraat, Al-Hashr, Al-Mumtahanah, Al-Jumu'ah, Al-Munaafiqoon, At-Talaaq, At-Tahreem, Al-Hadeed, Al-Mujaadalah and An-Nasr. They differed in respect to Al-Faatihah as it has been said to be Makkiy, to be Madaniy and also that it was revealed twice, once in Makkah and once in Al-Madeenah or that half was revealed in Makkah whilst the other half was revealed in Al-Madeenah, whilst the most correct view is the first. It is also the most correct view that An-Nisaa', Ar-Ra'd, Al-Hajj, As-Saff, At-Taghaabun, Al-Qiyaamah, Al-Kawthar and the Mu'awidhataini (Al-Falaq and An-Naas) are all Madaniy whilst the most correct view in respect to Ar-Rahman, Al-Hadeed, Al-Insaan and Al-Ikhlaas is that they are Makkiy' here ends the statement of As-Suyootiy (rh).

All other than these are Makkiy and by examining the Makkiy Suwar and the order of their revelation in accordance to what came in the book 'Al-Itqaan Fee 'Uloom il-Qur'aan' by Sheikh Al-Islam Jalaal ud-Deen As-Suyootiy, we find that the first Suwar revealed from the Qur'aan up until the revelation of Soorah Al-Hijr, which contains the Aayah: 'Proclaim openly with what you have been commanded' and are therefore representative of what has been called the secret stage, are the following:

- 1) Iqra' 2) Al-Muzammil 3) Al-Mudaththir 4) Al-Masad 5) At-Takweer 6) Al-A'laa
- 7) Al-Lail 8) Al-Fajr 9) Ad-Duhaa 10) Sharh 11) Al-'Asr 12) Al-'Aadiyaat 13) Al-Kawthar 14) At-Takaathur 15) Maa'oon 16) Al-Kaafiroon 17) Al-Feel 18) Al-Falaq
- 19) An-Naas 20) Al-Ikhlaas 21) An-Najm 22) 'Abasa 23) Al-Qadr 24) Ash-Shams
- 25) Al-Burooj 26) At-Teen 27) Quraish 28) Al-Qaari'ah 29) Al-Qiyaamah
- 30) Al-Humazah 31) Al-Mursalaat 32) Qaf 33) Al-Balad 34) At-Taariq 35) Al-Qamar
- 36) Saad 37) Al-A'araaf 38) Al-Jinn 39) YaSeen 40) Al-Furqaan 41) Al-Faatir
- 42) Maryam 43) TaHa 44) Shu'araa' 45) (Missing text) 46) An-Naml 47) Al-Qasas
- 48) Al-Israa' 49) Younus 50) Hood 51) Yousuf 52) Al-Hijr.

If we were to examine these Suwar and the subject areas that they came with, we would be able to know and understand the nature of that stage, in addition to the stance of the Messenger of Allah (saw) and the actions that he was entrusted to undertake within it.

These subject areas included:

- 1) Focusing and concentrating the Aqeedah and this is a fundamental subject which the Qur'aan did not fail to mention in all of its Suwar whether this related to the Imaan in Allah and all of His attributes in terms of 'Ilm (knowledge), Qudrah (capability and power) and Wahdaaniyah (oneness) amongst others or if it related to the Imaan that the Qur'aan was not speech that was fabricated or invented but rather that it is the speech of Allah Ta'Aalaa, or if it related to the Imaan in the Prophethood of Muhammad (saw) or Imaan in the previous Prophets, the Angels or the Day of Judgement. Sometimes these would be mentioned briefly whilst at other times they were mentioned in detail in accordance to the dictates of the circumstance or situation.

- 2) The refutation of the disbelievers, attacking their thoughts and beliefs, degrading their idols and discrediting their indulgences.
- 3) Attacking the chiefs and leaders.
- 4) Attacking the corrupt relationships that regulated their society.
- 5) Strengthening the heart of the Messenger (saw) and explaining to him that what is said to him is the same as what was said to the Messengers who came before him.
- 6) Strengthening the heart of the believers by explaining that what they are afflicted with in terms of adversity and hardship are from the Sunan (natural ways) of Allah in regards to His creation.
- 7) Examples (parables) to make clear the concept that is being conveyed.

So in the very first Soorah Allah Ta'Aalaa states:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read in the name of your Lord who created.

And then in the middle of it He (swt) states:

أَرَأَيْتَ الَّذِي يَنْهَى (9) عَبْدًا إِذَا صَلَّى

Have you see the one who forbids. A servant when he prays.

Until He states:

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعَنَ بِالنَّاصِيَةِ (15) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

O! If he does not desist We will surely drag him by the forelock. A lying sinful forelock.

Similar to this is found in the Aayaat of Soorah Al-Mudaththir which is the third Soorah to have been revealed. Within it there is a ferocious attack upon those conspiring from the Quraish and their leader Al-Waleed Ibn Al-Mugheerah and the Soorah ends with the statement:

سَأُصْلِيهِ سَقَرَ

I will drive him into Saqar (the fire that lets nothing remain and left unburnt) (Aayah 26).

(Note: please refer to the Aayaat 11-28).

And this is apparent in the fourth Soorah to be revealed: ‘Tabat Yadaa Abi Lahab’ (Al-Masad) in the case where Abu Lahab and his wife were bringing harm to the Messenger of Allah (saw).

In relation to the twentieth Soorah (An-Najm): There was a group from amongst the Sahaabah who had fled with their Deen to Al-Habashah and when the Messenger of Allah (saw) recited Soorah An-Najm before the Arab Mushrikeen and concluded with the Aayaat:

وَتَضْحَكُونَ وَلَا تَبْكُونَ (60) وَأَنْتُمْ سَامِدُونَ (61) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

And you laugh and you do not cry. While you are amusing (indulging) yourselves. So prostrate to Allah and worship Him (60-62).

He (saw) then prostrated and all those present prostrated alongside him having been taken by the enchanting beauty of the recitation and its eloquence. As a result of this incident some thought that they had become believers. The news of this reached Al-Habashah (Abyssinia) leading some of the Muslims who had fled to return from that Hijrah.

I will sum up by saying that in light of the above, the opposition of the Quraish to the Da’wah was an accompanying reality of the Da’wah from its very beginning and not only after the ‘Proclamation’ (in Soorat ul-Hijr) as some have said. As such we understand the ‘Proclamation’ as being different to the openness in the Da’wah because the Messenger of Allah (saw) had conveyed it to the Quraish. The ‘Proclamation’ therefore only means and refers to the announcing and proclaiming of the ‘Kutlah’ (group/structure) and those who were part of it. If this was not the case, then why did the Sahaabah (rah) flee to Al-Habashah if they had not been subjected to harm and suffering?

I therefore say that it is enough to examine these Suwar and the Makkiy Suwar that follow them, to know and understand the nature of the Da’wah and the nature of the stages that the Da’wah proceeded upon. This is by acquiring knowledge of the subject areas which they dealt with. Consequently, whoever wishes to restrict himself to the methodology of the Qur’aan Al-Kareem and adhere to the method of the Messenger of Allah (saw) must proceed in the same manner as he (saw) proceeded upon.

This therefore means:

- 1) Explaining and making clear the Aqeedah in its generalities (Kulliyaat) and partialities (Juz'iyaat), its fundamentals (Usool) and branches (Furoo') whilst addressing the faculty and power of the human intellect and bringing the attention of the people to that which will bring to Imaan (belief) in that Aqeedah. This is in addition to being creative in the styles, utilising all of the available means in order to make the Aqeedah of Islaam clear and to remove from it anything that is attached to it in terms of obscurities.
- 2) Show the falsity of the corrupt thoughts and false invalid beliefs represented in Ilhaad (denial, atheism), Shirk or Kufr and particularly the vague thoughts which some consider, as a result of being misled, to be Islamic thoughts or derived from the spirit of Islaam or in the very least not in opposition to Islaam. These thoughts include the likes of socialism, democracy, patriotism and nationalism amongst many others.
- 3) And one of the main obstacles is the people's following of their leaders and as such it is necessary to follow the methodology that the Messenger of Allah (saw) followed and proceeded upon in terms of exposing them and standing in opposition to them.
- 4) Make clear all that exists within the society in terms of Mafaasid (corruptions) in addition to what exists in the relationships and the laws that regulate these relationships, in terms of corruption and invalidity, all of which only bring calamities and woes to the people in addition to destruction and ruin to the land.
- 5) Developing and preparing the sons of every Takattul (party structure) working to lead the Ummah so that they are of a sound intellectual level possessing Islamic 'Aqliyaat (mentalities) and Islamic Nafsiyaat (dispositions).

The above represents a very brief summary based upon a simple examination of these Suwar, Aayaat and their like. These represent the most important subject areas that the Qur'aan Al-Kareem dealt with and the Messenger of Allah (saw) implemented in the Makkiy stage. Each of these subject areas includes many parts and branches where no area is left for speculation or any argument is left remaining for the people (to defend themselves) before Allah after the (sending of the) Messengers (as) (with their messages) (ref: 4:165). We will now mention some of these as a way to provide examples rather than to exhaust the subject area.

The Aqaa'id (beliefs):

Islaam addressed the power of the human intellect and directed his view and sensations to all that surrounds him in terms of signs (Aayaat) and demanded from him, that he places the universe and all that exists in it, as the subject of his thought, so that through his thought, he can arrive at the realisation of the truth and true reality of this universe and the life and humans that are present within it. This realisation is that it (the universe/creation) is not 'Azaliy (eternal) due to its deficiency, neediness and weakness (inability) and that it is absolutely necessary for it to have a creator that created it, and

then organised and regulated the existence in its entirety, in accordance to a precise system. As such Islaam addressed the rational power and faculty of the human's mind so that the human can discover and understand the meaning and purpose of his existence within life. This however cannot happen unless he acquires knowledge and understanding of the life and the existence that surrounds him and as a result knows its creator and his own creator. For this reason, this subject area represents the fundamental pillar and support point in regards to the carrying of the Da'wah and this subject area has dealt with the five pillars (Arkaan) of the Aqeedah in a manner that is sufficient to establish proof over any rational person.

Al-Imaan Billah (Belief in Allah):

The Qur'aan Al-Kareem did not restrict its discussion to proving the existence of a creator who created all things but rather it included that which the divine attributes (As-Siffaat Al-Uloohiyah) necessitate like Al-Wahdaaniyah (oneness), Al-Qudrah (power), Al-'Ilm (knowledge), the negation of similitude or likeness and those Asmaa' ul-Husnaa (Most beautiful of names) that Al-Baari' 'Azza Wa Jalla described Himself with; those names which have been mentioned in the Aayaat of the Qur'aan Al-Kareem and have been mentioned hundreds of times. It is enough for us to know that the Asmaa' (names) of Allah that have been mentioned in the Qur'aan are ninety-nine which means that there are (at least) ninety-nine Aayaat that have mentioned these attributes of Allah Ta'Aalaa. And then when we find that many of these Siffaat have been repeated tens of times we would then comprehend the extent of the importance of this subject area and that it represents a prime supporting pillar in respect to the Imaan which has been established upon an absolute intellectual conviction and a complete tranquillity of the heart.

These Aayaat include:

1) Soorah Al-Ikhlaas:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

Say: He is Allah Abad. Allah As-Samad. He does not beget nor is He born. Nor is there to Him any equivalent.

2)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Allah, there is no Ilaah except Him, Al-Hayyu, Al-Qayyoomu. Neither drowsiness overtakes Him or sleep (Al-Baqarah 255).

3)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (2) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ

Allah, there is no Ilaah except Him, Al-Hayyu Al-Qayyoomu. He revealed upon you the Book in truth (Aali 'Imraan 2-3).

4)

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O mankind what has deceived you concerning your Rabb Al-Kareem (Al-Infitaar 6).

5)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

O Mankind, indeed you are labouring toward your Rabb with (great) exertion and will meet it (Al-Insbiqaaq 6).

6)

أَأَنْتُمْ أَشَدُّ خُلُقًا أَمْ السَّمَاءُ بَنَاهَا (27) رَفَعَ سَمَكَمَهَا فَسَوَّاهَا

Are you a more difficult creation or is the heaven. Allah constructed it, He raised its ceiling and proportioned it (An-Naa'zi'at 27-28).

7)

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

Can there be doubt in Allah, the Faatir (creator) of the heavens and the earth (Ibraheem 10).

8)

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

Or were they created by nothing or were they the creators (of themselves)? (At-Toor 35).

9)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (5) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (6) فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ (7) أَلَيْسَ اللَّهُ بِأَحْكَمَ
الْحَاكِمِينَ (8)

We have certainly created man in the best of stature (forms). Then We returned him to the lowest of the low. Except for those who believe and do righteous acts. For them there will be an uninterrupted reward. So what yet (then) causes you to deny the Recompense. Is not Allah the wisest (and most precise) of Judges (At-Teen 4-8).

10)

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

Had there been between within them (the heavens and the earth) Gods besides Allah then they would have both been ruined (corrupted) (Al-Anbiyaa' 22).

11)

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

If there had been with Him (other) Gods, as they say, then they (each) would have sought a way to the possessor of the 'Arsh (throne) (Al-Israa' 42).

It is enough just to point out that the Lafzh (expression 'Allah' is mentioned in the Qur'aan Al-Kareem more than two thousand and five hundred times and this is in addition to the other Asmaa' and Siffaat (names and attributes).

Al-Imaan Bil Qur'aan Al-Kareem (The belief in the Qur'aan Al-Kareem):

The Imaan in the Qur'aan Al-Kareem and the other revealed Books is also from the fundamental pillars of the Aqeedah. In spite of the Arabs at the time of its revelation comprehending the eloquence of this Book, describing it with the highest descriptions like when they said for example that it is the highest and that nothing can surpass its loftiness. In spite of that Allah (swt) directed their attention towards it, whilst establishing the argument and proof against them in respect to it being the Kalaam

(speech) of Allah Ta’Aalaa. He (swt) challenged them to bring the like of it whilst at the same time it was clearly apparent to them that Muhammad (saw) had been amongst them for a long period of time without having said anything similar to this before. Indeed, that he (saw) could not read or write and all of this was to establish the certain and definite argument and proof in respect to the Qur’aan being the Kalaam of Allah, the Kitaab which falsehood cannot approach from before it or from behind it.

Allah (swt) said:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَاهُا

*Then do they not reflect upon the Qur’aan or do the hearts/minds have their locks (upon them)?
(Mubammad 24).*

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Then do they not reflect upon the Qur’aan? If it had been from (any) other than Allah, then they would have (surely) found within it much that is contradictory (An-Nisaa’ 82).

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا

Verily the Qur’aan guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward (Al-Israa’ 9).

بَلْ هُوَ قُرْآنٌ مَجِيدٌ (21) فِي لَوْحٍ مَحْفُوظٍ

But indeed it is a Qur’aan Majeed. (Inscribed) in a preserved tablet (Al-Burooj 21-22).

طه (1) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

Ta Ha. We have not sent down to you the Qur’aan so that you be distressed (TaHa).

يس (1) وَالْقُرْآنِ الْحَكِيمِ

Ya Seen. By Al-Qur’aan Al-Hakeem (YaSeen).

ص وَالْقُرْآنِ ذِي الذِّكْرِ

Saad. By the Qur'aan containing the reminder (Saad).

ق وَالْقُرْآنِ الْمَجِيدِ

Qaaf. By the Qur'aan Al-Majeed (Qaaf).

The mention of the Qur'aan Al-Kareem has been made in more than seventy Aayah. That is to establish the convincing intellectual argument and because it is a pillar from among the pillars of the Aqeedah and the definite and decisive evidence proving Muhammad (saw) as being the Messenger of Allah. As such it is essential for the Imaan in the Qur'aan Al-Kareem to be Yaqeeniy (certain) because it is a reality that is sensed and comprehensible. The human is capable of thinking about it, so that through his thought, he can arrive to the realisation of its miraculous and inimitable nature in and the impossibility of bringing something like or resembling it. For this reason, it is necessary for an incentive or provocation for thought to exist.

And as such mankind and Jinn were challenged to bring the like of it:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: If mankind and the Jinn gathered in order to produce the like of the Qur'aan they could not produce the like of it even if they were supporters (or assistants) to one other. (Al-Israa' 88).

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or do they say that he invented (fabricated) it? Say: Then bring forth a Soorah like it and call upon (for assistance) whomever you can besides Allah if you are truthful (Younus 38).

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or do they say that he invented it? Say: Then bring ten Soorahs like it that have been invented and call upon (for assistance) whomever you can besides Allah if you are truthful (Hood 13).

This then represented a brazen and blatant real challenge. That is because a challenge, in regards to any matter, needs to fulfil two conditions. The first requires there to be an incentive to accept the challenge and a motive to respond to it. The second condition is for the means that are to be utilised in the matter are from amongst those which are within the hands and at the disposal of the one being challenged so that he should be capable of responding.

As for the first condition, then it exists and is present because the Qur'aan discredited the ambitions of its opponents, insulted their idols, demolished their beliefs and diminished their being and presence. As such they rushed forward to combat it, utilising every means at their disposal, which included opposing and standing in the way of it, in addition to boycotting and physically attacking its adherents and proponents. The matter reached the extent of undertaking a ferocious war against it which even led to the death of their nobles and the squandering of their wealth. As such the incentive and motive to accept the challenge was extremely strong and intense and if they were able to meet the challenge they would have done so. That is especially because the Qur'aan represented the proof that accompanied Muhammad (saw) and was the evidence for his Prophethood. If they had been able, it would have been sufficient for them to discredit and invalidate this proof and to refute this evidence however they attempted this and they failed. They were then forced to resort to lying, to contradict themselves and to conspire plots and conspiracies. This reached the extent to where they made ridiculous and foolish accusations in relation to the Qur'aan when they accused Muhammad (saw) of learning the Qur'aan from a young Christian man named Jabar. This was then followed by a refutation of this ridiculousness and foolishness when Allah (swt) said:

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

And we certainly know what they say; that it is only a human being who teaches him. The tongue of the one they refer to is foreign whilst this Qur'aan is in a manifestly clear Arabic tongue (An-Nahl 103).

This is because the one they pointed to (Jabar) was not Arab in his tongue (language) and so how was it then possible for him to have taught Muhammad (saw) this level of eloquence, power and beauty in speech and expression?!

They also claimed:

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

And they said: 'Legends of the former peoples which he has written down as they are dictated to him in the morning and evening' (Al-Furqaan 5).

And so it refuted them by stating that he had not recited to them a book before that and that he had not written anything by the pen. Had this not been the case, then those who wanted to prove him wrong, would have had cause to be sceptical or to harbour some doubt.

Consequently, the motive in respect to the challenge was intense and the incentive powerful. Indeed, it represented the vital issue upon which existence and non-existence or survival and destruction rested. This is in regards to the first condition. As for the second condition, which is for the means (or tools) related to the matter of the challenge being readily available, then the Qur'aan Al-Kareem did not use anything which the Arabs were not already aware of. The letters were their letters, the Alfaazh (worded expressions) were theirs and the utilised sentences and compositions were from their style. It was for this reason that they were really agitated as it was made clear to them that this Qur'aan is constructed from these very letters that you yourselves use and are accustomed to.

So the Qur'aan states:

الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

Alif Laam Meem, This is the book in which there is no doubt (Al-Baqarah)

And:

آلر , ألمر , المص , حم , حم عسق , ق , ص , ن , كهيعص

So it utilised half of the Huroof (letters) that they themselves utilised (in the beginnings of the Soorahs) and it repeated them time and time again so that they may take heed and be reminded of this.

Therefore, the Qur'aan Al-Kareem did not bring to them something new in respect to the language and the style, apart from that beautiful, eloquent and fluent linguistic formation composed from that which they already used in terms of letters, words, sentences and composites, and yet despite that they failed. As such, it is apparent that the components required for a challenge were in place, its conditions were fulfilled and the incentive to meet the challenge was intense and powerful. Indeed, the greatest evidence and proof of their defeat in this regard was that they resorted to other styles and means in order to resist Islaam and stand in opposition to it.

In addition to this intellectual (rational) discussion and the sensory evidences proving that this Qur'aan is the Kalaam (speech) of Allah Ta'Aalaa, many Aayaat have come making clear that the Qur'aan is the Kalaam of Allah which He (swt) revealed upon the heart of the Messenger of Allah (saw). This matter, as we have previously mentioned, has been repeated more than seventy times in the Suwar which were revealed in Makkah alone. So if the like of those who had been the original people of the language and those who provided it in the first place were in need of all of this discussion and this challenge, then what is the case in respect to the sons of our current generation who are incapable of distinguishing and differentiating between speech and discern which is eloquent and which is not? Does this matter not demand from the Da'wah carriers, as individuals and groups, to give some special attention and care to this fundamental pillar from the pillars of their Aqeedah in order to explain some of what it contains in respect to its miraculous nature, inimitability and its eloquence? And how are we able to establish the proof and argument (Hujjah) upon the people who can no longer differentiate the 'Faa'il' from the 'Ma'ool Bihi' (i.e. some basic Arabic grammar) or distinguish between the eloquent (or high level) statement and deep thought on one hand and the low base statement and superficial thought on the other hand? The requirement is not (as it has appeared to many) to only be a matter of memorizing it, learn it by heart, learn its Tajweed, recital and all that is related to that. Rather it must be known that this Qur'aan represents a Hujjah (proof and argument) over us in order for us to abide by it and a Hujjah for us over mankind for it to be followed. We must therefore be acquainted with how to use our Hujjah (proof and argument) in respect to those who deny and to respond to those who are haughty and stubborn. This is whilst we know that it contains the eloquence and the ease that makes it possible to respond to people with the simplest level of understanding in addition to those who are deepest in thought and most knowledgeable. Does not the repetition of its mention and the explanation of its qualities represent an evidence of the obligation to focus upon it in the Da'wah to it and to what he (swt) revealed?

Allah Ta'Aalaa says:

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

So do not obey the disbelievers and strive against them with it (Al-Qur'aan) with a great striving (Al-Furqaan 52).

And He (swt) says:

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا

And when you mention your Lord alone in the Qur'aan they turn back in aversion/flight (Al-Israa' 46).

And:

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

And it was not (possible) for this Qur'aan to be produced by other than Allah, but (it is) a confirmation of what was before it and a detailed explanation of the Kitaab, there is no doubt in it, from the Lord of the worlds (Younus 37).

And:

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ
مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (12) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ
سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Then would you possibly leave (out) some of what is revealed to you or is your breast constrained by it because they say: Why has there not been sent down to him a treasure or an Angel come along with him? But you are only a warner and Allah is the Disposer of all matters. Or do they say: He invented it. Say: Then bring ten Surabs like it that have been forged and call upon (for assistance) whomever you can besides Allah, if you are truthful (Hood 12-13).

And He Ta'Aalaa said:

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى
لِلْمُؤْمِنِينَ

And all that We relate to you from the news of the Messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers (Hood 120).

Allah (swt) said:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنَّ
الْعَافِلِينَ

We relate to you the best of stories in what We have revealed to you of this Qur'aan although you had been before that from those who were unaware/heedless (Yousuf 3).

As for the other Kutub (books) which we have been requested to believe in, then many Aayaat have come in the Qur'aan Al-Kareem which establish the Hujjah (proof and argument) against the people of these books. They make clear what they have innovated in their books in terms of changes and replacements whilst warning them of the consequences of what they did and the fabrications they made against Allah Subhaanahu. The Aayaat have come collectively at times whilst they have come individually at other times:

وَلَعِنَ الَّذِينَ آتَيْنَا الْأُتُوتَا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ

And (even) if you were to bring every sign to those who had been given the Kitaab before you they would not have followed your Qiblah (Al-Baqarah 145).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

Those whom We gave the Kitaab recognise it as they recognise their own sons (Al-An'aam 20).

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Verily those who have been given the Book know well that it is the truth from their Lord (Al-Baqarah 144).

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ

And We gave Moosaa the Kitaab and We made it as a guidance for the Children of Israa'eel (Al-Israa' 2).

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

And indeed We have written in the Zaboor after the Dhikr (Al-Anbiyaa' 105).

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ

And how is it that they come to you for judgement whilst they have the Tawrah containing the Hukm (ruling) of Allah (Al-Maa'idah 43).

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ

And the people of the Injeel should judge by what Allah has revealed in it (Al-Maa'idah 47).

صُحُفِ إِبْرَاهِيمَ وَمُوسَى

The Subuf (pages/ scriptures) of Ibraabeem and Moosaa (Al-'Aalaa 19).

What is required from us here as Muslims is to have Tasdeeq (belief) in them (the Books) and to affirm that Allah (swt) revealed books and scriptures upon Ibraaheem, Moosaa, 'Iesaa and Daawood ('Alaihim As-Salaam) and that our Qur'aan is:

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ

A confirmation of the Kitaab that came before it and dominant (prevailing) over it (Al-Maa'idah 48).

Al-Imaan Bil-Malaa'ikah (Belief in the Angels):

By the will of Allah Ta'Aalaa the Imaan in the Malaa'ikah was made a pillar (Rukn) from among the pillars (Arkaan) of the Aqeedah. Indeed, it could be said that they are the connecting link between Allah (swt) and the Anbiyaa' (Prophets) as they are the ones who convey the messages to the Prophets and they are also commanded with matters which are beyond our senses which Allah has informed us about. So from among them there is Ar-Rooh Al-Ameen Jibreel (as), Meekaal (as), Malak Al-Mawt (Angel of death) and Raqeeb 'Ateed (prepared or ready observer), in accordance to what the Qur'aan Al-Kareem has informed us. However, we are unable to say that this is the reason for making Imaan in them a fundamental main Rukn (pillar) from amongst the pillars of the Aqeedah. We are however able to say that the belief that we have been asked to believe in them does represent a fundamental pillar from the pillars of the Aqeedah. This is what Allah (swt) has demanded from us to believe in and hence we stop in respect to them at that which the text has stated (and do not go beyond that).

Allah (swt) said:

أَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ

أَحَدٍ مِنْ رُسُلِهِ

The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His Angels (Mala'ikah) and His books and His Messengers, (saying): We make no distinction between any of His Messengers (Al-Baqarah 285).

And He (swt) said:

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

And whoever disbelieves in Allah and His Angels and His books and His Messengers and the Last Day have indeed strayed far far away (An-Nisaa' 136).

And:

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

Rather righteousness (is manifested in the) one who believes in Allah, the Last Day, the Angels, the Book and the Prophets (Al-Baqarah 177).

In summary, I say that the mention of the Mala'ikah in the Qur'aan Al-Kareem has been made in more than seventy places. Some of them are restricted to mentioning the Mala'ikah, others have requested Imaan in them and others have mentioned some of the actions that they undertake:

Allah Ta'Aalaa says:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They do not disobey Allah in what He has commanded them and do as they have been commanded (At-Tabreem 6).

And He (swt) said:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word is uttered except that there is with him a prepared (ready) observer (to make a record) (Qaaf 18).

And:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ

Those whom the Angels take in death whilst they are wronging themselves (An-Nahl 28).

From all of the Aayaat which have mentioned the Malaa'ikah and through examination we find that approximately half of them were mentioned in the Makkiy Suwar whilst the other half were mentioned in the Madaniy Suwar. This is in line with the consideration that the Aqeedah represents the basis of the uprightness of the individual just as it represents the basis of the uprightness and well-being of the society and the basis upon which the State is established. And this is in the case where the Malaa'ikah represent a fundamental and main pillar from among the pillars of the Aqeedah. The evidence for this pillar is Naqliy (transmitted through the text) because their existence is not perceived by the senses. As such the Aayaat in respect to this were repeated in accordance to what this matter demands, guiding to the importance of this Rukn from amongst the Arkaan of the Aqeedah as they represent the connecting linkage. They are the Messengers of Allah to His Prophets and Messengers as He (swt) decided and ordained. Laa Ilaaha Illa Huwa (There is Ilaah other than Him).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah bears witness that there is no deity except for Him, He, the Angels and those who have knowledge (all bear witness). He stands over His creation in justice. There is no Ilaah (deity) other than Him Al-Azeez Al-Hakeem (Aali Imraan 18).

Al-Imaan Bir-Rusul (The Imaan in the Messengers):

As for what relates to the Prophethood of Muhammad (saw) and Imaan (belief) in it, then this differs from the Imaan in the other Messengers. This is because the Daleel (evidence) for the Prophethood of Muhammad and his message (Risaalah) is a Daleel 'Aqliy (rational or intellectual evidence). This is because of the Imaan in that the Qur'aan Al-Kareem is the Kalaam (speech) of Allah and His Message and that the one who brought the Message of Allah must necessarily be a Messenger. Muhammad (saw) who brought the Qur'aan Al-Kareem, the speech of Allah and His message must then be a Messenger and all of this represents certain intellectual evidence. Despite the evidence for his Prophethood being 'Aqliy (rational) the Qur'aan Al-Kareem nevertheless mentions this fact in a number of places. From amongst these we will make mention of the following:

Allah (swt) says:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah, and those who are with him are severe against the disbelievers and merciful amongst themselves (Al-Fath 29).

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

Muhammad is not other than a Messenger and indeed Messengers have passed away before him (Aali Imraan 144).

And Allah (swt) also says:

يس (1) وَالْقُرْآنِ الْحَكِيمِ (2) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (3) عَلَى صِرَاطٍ مُسْتَقِيمٍ

Ya Seen. By the Qur'aan Al-Hakeem. Indeed you (Muhammad) are from (amongst) the Messengers. Upon a straight path (YaSeen).

طه (1) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (2) إِلَّا تَذَكْرَةً لِمَنْ يَخْشَى

Ta Ha. We have not sent down upon you (Muhammad) the Qur'aan to cause you distress. But only as a Reminder to those who fear (Allah) (TaHa).

وَإِنَّكَ لَتَلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

And verily you (Muhammad) are receiving the Qur'aan from the One, All Wise All Knowing (An-Naml 6).

أَوْ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ

Is it not enough for them that We have sent down to you the Book which is recited upon them (Al-Ankaboot 51).

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَا رِتَابَ الْمُبْطِلُونَ

Neither did you read any book before it (the Qur'aan) nor did we write any book with your right hand otherwise the followers of falsehood would have had cause to doubt (Al-Ankaboot 48).

In relation to the subject of Imaan (belief) in the other Messengers then this has also come as a Rukn (pillar) from among the Arkaan (pillars) of the Aqeedah as has come in the definition of Imaan which is to believe in: ‘Allah, His Angels, His Books, His Messengers and the Last Day’. The Daleel (evidence) for Imaan in the previous Rusul (Messengers) however is Naqliy (transmitted) because it does not fall under the senses or what can be sensed. As such the Qur’aan Al-Kareem has made mention of them hundreds of times and provided us with detail of some of their stories in addition to mentioning to us some of what the Prophets were exposed to from their nations and people in terms of arrogance and stubbornness.

Allah (swt) said:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ

And indeed We have sent Messengers before you, some of them we have narrated their stories to you and some of them we have not related (Ghafir 78).

And:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

We relate to you the best of stories in what We have revealed to you of this Qur’aan although you had been before that from those who were unaware/heedless (Yousuf 3).

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى
لِلْمُؤْمِنِينَ

And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (Qur’aan) is the truth as well as an admonition and a reminder for the believers (Hood 120).

The Qur’aan Al-Kareem has narrated and mentioned to us about twenty-four Prophets in addition to Al-Mustafaa (Muhammad) may the Salaam of Allah be upon them all. The Qur’aan Al-Kareem also informs us that there is no Ummah (nation) except that a Messenger was sent to it.

Allah (swt) says:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Verily We sent you with the Haqq as a bringer of glad tidings and as a Warner and there never was a nation but a Warner had passed among them (Faatir 24).

And He (swt) said:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

And never would We punish until We have sent a Messenger (Al-Israa' 15).

And in this way the Messengers came in succession one after another due to the people's need for the Messengers and their need for true Messengers whose presence they could sense and which the mind could perceive and understand. This need is due to man's inability to manage and regulate his affairs by himself and regulate his relationship with his Creator. The disparity in capabilities and the contradictions in principles and fundamentals that exist amongst humans makes it necessary for the regulation of their lives and management of their needs to come from other than them i.e. from Allah Subhaanahu Wa Ta'Aalaa.

This is particularly the case in this current age where the people have fallen into such delusion as they believe that they have progressed in terms of scientific knowledge and other areas of knowledge related to the affairs of life which has made them capable of regulating their lives and manage their living. They therefore delegated this affair to their minds and believed in Democracy by making the 'Aql (mind) of the Insaan (human being) the legislator i.e. at the level of a deity. Does this delusion and self-deception not deserve a response through a deep and thorough study that makes evident the foolishness and feebleness of what these deluded people have claimed and believed in? Is it not obligatory upon the parties and groups who are inviting to Allah to respond to and refute this falsity and to distance this Fitnah? And this when we have at our disposal (and to Allah belongs all favour and grace) thousands of intellectual and transmitted evidences refuting what they have adopted and explaining clearly the falsehood of what they make claim to and call for.

Allah (swt) says:

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

Then if they do not respond (positively) to you then know that they only follow their desires and who is more astray (misguided) than the one who follows his desire in the absence of guidance from Allah (Al-Qasas 50).

And when the Sahaabah May Allah's pleasure be upon them asked the Messenger of Allah (saw) how the Jews and Christians took their Priests and Rabbis as Lords other

than Allah (swt), he (saw) told them in meaning that they (The Priests and Rabbis) used to legislate for them (i.e. make the Halaal and the Haraam).

There is also an additional nice point to take from the stories of the previous Messengers. In addition to acting as reassurance to the Messenger of Allah (saw) and a strengthening of his heart they inform that what was being said to him (saw) had already been said to the Messengers who had come before him. By examining how the nations responded to their Messengers we find that the Da'wah carrier in our current day hears the very same types of responses from the opponents of Islaam and those who have been smitten by the thoughts of Kufr (disbelief) from disbelieving Capitalism and atheist Communism. So for instance the people of Nooh (as) would say to him:

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَائِنَا وَإِنَّا كُنَّا مِنَ الْخَائِفِينَ

We do not see you but as a man like ourselves and we do not see you being followed except by those who are the lowest of us and (who accept) at the first suggestion (Hood 27).

These are the same words that we hear spoken today.

Imaan Bil Yawm-il Qiyaamah (Belief in the Day of Judgement):

As for the Imaan in the Day of Judgement, the Day of resurrection, then its evidences are beyond being limited or quantified as hundreds of Aayaat have come addressing the distance of this subject from the people's material outlook and their attachment to the earth.

They said:

إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

It is not but our life of the Dunyaa (this world), we die and we live and we are not resurrected (Al-Mu'minoon 37).

It was a matter that bewildered their minds; how will they be resurrected after death and will life really be returned to the bones whilst they are disintegrated? They were responded to with a number of different styles and many Aayaat which struck the mind, in an amazing way, in attempts to bring this reality close to them, so that their minds would be motivated to think and ponder, leading them to accept this thought and to believe in it. This is because the One informing them about this reality is their Creator in the first place and the creator of all existence in its entirety without the slightest imitation. So whoever asks about the return of the creation and the resurrection after

death and expresses amazement at such a matter, then why did he not express the same level of amazement in respect to the initial formation and creation when restoration is easier than bringing something about in the first place?! As such we find the Qur'an Al-Kareem discussing this issue abundantly; stirring the emotions and feelings at times whilst activating the mind on other occasion (or doing both at the same time).

Allah Ta'Aalaa says:

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (77) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ
خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ
عَلِيمٌ

Does man not consider that We created him from a (mere) sperm-drop – then all of a sudden he becomes an open adversary (opponent). And he presents for Us an example whilst forgetting his own creation. He says: 'Who will give life to bones while they are disintegrated?' Say: He who brought them in to being the first time will give them life and He is of every creation All Knowing (YaSeen 77-79).

The Soorah demands from this questioner to think deeply about his question. He did not forget how he himself has come to exist and yet he questions how he will be returned.

One of the largest discussions about this matter and most excellent is that which came in Soorah Qaaf:

ق وَالْقُرْآنِ الْمَجِيدِ (1) بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ
(2) أَئِنذًا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

Qaaf. Indeed they wonder that there has come to them a Warner from among themselves whilst the disbelievers say: 'This is wondrous (strange) thing!' 'When we have died and have become dust! That is a far off return'.

After discussing this matter with them intellectually and drawing their attention to what Allah (swt) created initially in the first place like the sky, the earth, the bringing down of rain, the planting of crops and trees and how He brings the earth to life after its death, all of which they witness occurring around them continuously; after mentioning all of that He (swt) said:

كَذَلِكَ الْخُرُوجُ

And as such is the bringing out (Qaaf 11).

(Note: i.e. in the same way just like this and according to this power and capability you will be brought back to life).

The Soorah then describes them like others from amongst the disbelievers whose sight became blind and then questioned:

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ

Were we then tired (or did We fail) with the first creation? Indeed, they are in confused doubt about a new creation (Qaaf 15).

Indeed, many examples were presented to them around this issue and this includes what was mentioned in Soorah Al-Kahf:

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاصْتَلَتْ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا

And present the example of the life this world, it is like the water (rain) which We send down from the sky and the vegetation of the earth mingles with it and becomes fresh again, (then) it becomes dry and broken which the winds scatter. And Allah is capable (perfect in ability) over all matters (Kahf 45).

Many Aayaat with different subject areas and various examples approached this subject and dealt with it abundantly due to the distance of this concept (of the resurrection) from the human perception. It was therefore necessary to focus it within the Nafs and make clear any obscurity in respect to it. And so these Aayaat mentioned the Last Day, how everything will come to an end when the trumpet is blown and how the resurrection will happen once the trumpet is blown for a second time and then (suddenly) at that time they will be looking on. It mentions how everything will end:

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

The day you shall see it, every nursing mother will forget the baby she was nursing and every pregnant woman will drop her child. And you will see the people in a drunken state but they won't be drunk, but rather the punishment of Allah is severe (Al-Hajj 2).

And:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34) وَأُمِّهِ وَأَبِيهِ (35) وَصَاحِبَتِهِ وَبَنِيهِ (36) لِكُلِّ امْرِئٍ مِنْهُمْ
يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ

That Day when the man will flee from his brother. And from his mother and his father. And from his wife and his children. That day everyman will have an affair which is enough for him (to deal with) ('Abasa 34-37).

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَعَجِيرٍ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ
طِفْلًا ثُمَّ لِنَبْلُغَهُ أَشْدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ
عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ
(5) ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (6) وَأَنَّ السَّاعَةَ آتِيَةٌ
لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind. That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent. And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves (Al-Hajj 5-7).

This represents an impressive and imposing similitude in respect to the return of life through its comparison to what we witness in terms of the dead earth being brought back to life by rainfall. This description has been repeated many times over.

The above represents just a glimpse of some of the evidences which the Qur'aan Al-Kareem have mentioned in relation to the five Arkaan (pillars) of the Aqeedah. Now their branches and the thoughts which are built upon them are the subject of our discussion.

It is only for us to contemplate, ponder and think deeply about the Qur'aan Al-Kareem:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And we have certainly made the Qur'aan easy for remembrance so is there any who will remember? (Al-Qamar 17).

If we did this how many Suwar and Aayaat would we find and particularly those which are Makkiyah which deal with these subjects, the subjects of the Aqeedah in a general way and in their details, in a way that makes them focused and concentrated within the Nufoos (breasts) becoming a basis for the thought, a base for actions to launch from and a source for the concepts that regulate the behaviour and conduct of the human as an individual and as a society?

This then is the first and most fundamental subject that the Qur'aan Al-Kareem dealt with and it represents the fundamental subject area for every Da'wah. Therefore the Hizb (party) or Jamaa'ah (group) that has not made this the fundamental matter in its Da'wah and then not clarified its Aqeedah or established the intellectual or transmitted evidences for the correctness of what they have believed in to its followers or the people in respect to proving the existence of Allah and what the attributes of 'Uloohiyah oblige or in respect to proving that the Qur'aan Al-Kareem is the Kalaam of Allah or proving the Prophethood of Muhammad (saw), would be in error.

Any Jamaa'ah that does not undertake this matter would be considered to be in contravention and opposition to the methodology of the Qur'an Al-Kareem in respect to carrying the Da'wah, in addition to being contrary to the Seerah of the Master of Messengers (saw). It not valid for such a group to claim that it is proceeding upon the Sunnah of the Messenger of Allah (saw) and it must reassess its affair before it is too late:

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجَادِلٍ عَنْ نَفْسِهَا

(On) the Day when every soul will come pleading for itself (An-Nahl 111).

It must account itself before it is held to account and those in such groups must fear Allah in respect to themselves in addition to fearing Allah in respect to those who follow or listen to them from amongst the people.

The methodology of the Qur'aan Al-Kareem in the Da'wah in respect to that which relates specifically to the Aqeedah or the Siraa' Al-Fikriyy (intellectual struggle).

It is a well-known and obvious matter that it is not possible to provide the human with a new idea whilst there exists in his mind that which contradicts or opposes that. As such it is first necessary to remove what is present in order to then build and consolidate the new.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Verily Allah does not change what is exists amongst a people until they change what is within themselves (Ar-Ra'd 11).

For this reason, the Qur'aan did not find it sufficient to just explain the Aqeedah of Islaam and its thought or just to make clear its Ahkaam and Sharee'ah but rather it directed its focus to that which was within the Nufoos (breasts and minds) of the people in terms of corrupted beliefs and thoughts. It made clear their falsity and confirmed their invalidity and falsehood.

When Islaam came, the society was in complete ignorance and deeply astray and misguided. In the case where it is obvious and a natural reached conclusion that two contradictory and opposing beliefs cannot exist together within the heart of a person at the same time, it becomes essential to refute and invalidate the false and corrupted beliefs and erroneous thoughts:

بِأَنَّ نَقْدَ الْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَعُهُ فَإِذَا هُوَ رَاقِقٌ

Nay we fling the Haqq (truth) against the Baatil (falsehood), so it destroys it and behold it (the falsehood) is vanquished (Al-Anbiyaa' 18).

So evidence clashes against evidence and argument against argument. The Aayaat came in succession ridiculing the dreams or ambitions of the people and attacked their beliefs explaining their falsehood and confirming their invalidity in their fundamentals and branches. The Qur'aan did not find it enough to respond to those who disbelieved generally and it did not only employ generalities or just comprehensive thoughts alone but rather it also approached the details and addressed every group in respect to their positions and what they were saying. What I mean by that is that it did not just attack Kufr in its general description as Kufr (disbelief) alone but rather it attacked all of the forms and types of Kufr. Yes, it is true that Kufr represents one single Millah (belief and way) and when the word Kufr, Kuffaar and Kaafiroon is uttered it means and encompasses all of those who have not believed in the Prophethood of the Muhammad

(saw) and his Risaalah (message). As such, disbelief does not just include those who are atheists who do not believe in Allah Ta'Aalaa, or those who believe in Allah but view that he has no right to interfere in life's affairs, or the one who doesn't believe in the resurrection, because all of these in accordance to the Islamic view are Kuffaar (disbelievers) and as stated anyone who does not believe in the Message of Muhammad (saw) is a Kaafir (disbeliever).

The Aayaat came in succession attacking Kufr and the Kuffaar and indeed, how numerous are the Aayaat in which Allah Ta'Aalaa curses those who have disbelieved:

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

No doubt, the curse of Allah is upon the Zhaalimeen (Hood 18).

And how numerous are the Aayaat which discredited their ambitions and insulted their Idols using the style of generality. However, despite that, when bringing the proof upon a particular issue it dealt with what that particular disbelieving group had said; responding to what they said and even when this related to a single thought of a single group. As such we find the Aayaat responding to the Arab groups or factions and their beliefs each one specifically or they would address them as a whole and describe them as Mushrikeen in order to distinguish them from the disbelievers of the Ahl ul-Kitaab. So we find that the Qur'aan responded to the Arab atheists who would say:

مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

There is nothing other than the life of this world, we die and we live and nothing destroys us apart from time (Al-Jaathiyah 24).

It addressed those disbelievers who acknowledged the existence of Allah:

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

Indeed, if you asked them: 'Who created the heavens and the earth? They would assuredly say: Allah (Luqmaan 25).

And it addressed who did not believe due to envy or pride in themselves like those who said:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقُرَيْشِيِّينَ

Why was this Qur'aan not sent down upon a great man from one of the two cities (Az-Zukhruf 31).

(Makkah or At-Taa'if).

Or those who said:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

We only worship them so that they bring us closer to Allah in position (Az-Zumar 3).

Similarly, the Aayaat attacked their idols and made clear the negative aspects related to them; that they do not bring benefit or harm and that they do not repel evil from them. This was so that these Aayaat could move their feelings and senses and so that their minds could be made to work. So that they would think deeply about what had been said to them and then through their thinking arrive at the realisation of the truth and to know the true reality. In addition to that, the Aayaat mentioned the names of their idols which they and their forefathers had provided without any authority or evidence from Allah Ta'Aalaa.

Allah (swt) says:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (19) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

So have you seen Al-Laat and Al-Uzzaa and Al-Manaat the third (and) other one (An-Najm 19-20).

The Qur'aan also mentioned the names of the ancient Idols from the people of Nooh (as):

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

And they said: Never leave your gods and never leave Wadd and Suwaa' and Yaghooth and Ya'ooq and Nasr (Nooh 23).

The evidences for this are numerous and we will present some of them whilst there is not enough room within the context of this study to mention them all.

In Soorah An-Najm Allah (swt) says:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (19) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ (20) أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ (21) تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ (22) إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ

So have you seen Al-Laata and Al-Uzzaa and Al-Manaat the third, the other one. Is the male for you and for Him the female? That then is a most unjust division. They are not but names that you have named them with, you and your forefathers, for which Allah has sent down no authority. They follow nothing but speculation and what their inner self's desire whilst there has already come to them guidance from their Lord (An-Najm 19-23).

And in Soorah At-Toor He (swt) said:

فَدَكَّرْ فَمَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ (29) أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ (30) قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ (31) أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاعُونَ (32) أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ (33) فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ (34) أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (35) أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (36) أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسْتَطِرُونَ (37) أَمْ هُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ

So remind, for you are not, by the favour of your Lord a soothsayer or madman. Or do they say of you: A poet for whom we await a misfortune of time? Say: Wait, for indeed I am, with you, among the waiters. Or do their minds command them to (say) this or are they (just) transgressing people? Or do they say: He has made it up? Rather they do not believe. Then let them produce a speech like it if they are truthful. Or were they created by nothing or were they the creators (of themselves)? Or did they create the heavens and the earth? Rather they are uncertain. Or have they depositories (containing provisions) of your Lord? Or are they the controllers of them? Or have they a stairway (into the heaven) upon which they listen? Then let the one from them who is listening bring forth a manifest authority (proof) (At-Toor 29-38).

The Aayaat of this Soorah continue in this style of denouncing questioning until His Qawl (swt):

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ (42) أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

Or to they intend a plan? But those who disbelieve are (themselves) the object of a plan. Or have they a deity other than Allah? Exalted is He above whatever they associate with Him (At-Toor 42-43).

And there is also what came in Soorah Al-Mulk where Allah (swt) says:

أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (16) أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Do you feel secure that He who is over the heaven would not cause the earth to swallow you and suddenly it would shake (like an earthquake)? Or do you feel secure that He who is over the heaven will not send against you a violent whirlwind? Then you shall know how (terrible) was my warning (Mulk 16-17).

Until He (swt) says:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Say: Have you considered if your water was to become sunken into the earth who then could bring to you a spring of water? (Mulk 30).

And His Qawl (statement) in Soorah Al-Qalam:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ (10) هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ (11) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ (12) عُتُلٍ بَعْدَ ذَلِكَ زَنِيمٍ (13) أَنْ كَانَ ذَا مَالٍ وَبَنِينَ (14) إِذَا تُنْتَلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (15) سَنَسِفُهُ عَلَى الْخُرطومِ

And do not obey every worthless habitual swearer (oath maker). (And) scorner going about with malicious gossip. A preventer of good, transgressing and sinful. Cruel, moreover and illegitimate pretender. Because he is the possessor of wealth and children. When our verses are recited he says: 'Legends (tales) of the former peoples'. We will brand him on the snout (nose) (Al-Qalam 10-16).

And in Soorah Al-Muzammil:

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (10) وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا (11) إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا (12) وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

And be patient over what they say and avoid them in a good way. And leave me with the deniers, those who enjoy the good things of life and give them respite for a little while. Verily, with us there are fetters to bind them and a raging fire. And a food that chokes and a painful torment (Al-Muzammil 10-13).

And in Soorah Al-Mudaththir when He (swt) makes a promising threat against the leader of Makkah and Master (Chief) of Bani Makhzoom Al-Waleed Bin Al-Mugheerah:

ذَرْنِي وَمَنْ حَلَفْتُ وَحِيدًا (11) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا (12) وَبَيْنَ شُهُودًا (13) وَمَهَّدْتُ لَهُ تَمْهِيدًا (14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (15) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا (16) سَأُرْهِقُهُ صَعُودًا

Leave me Alone (to deal) with whom I created Alone. And then granted him resources in abundance. And children to be by his side. And made his life smooth and comfortable for him. After that he desires that I provide him with more. Nay, verily he has been stubborn and opposing Our Aayaat. I will cover him with arduous torment (Al-Mudaththir 11-17).

And it continues until He (swt) says:

سَأُصْلِيهِ سَقَرَ (26) وَمَا أَدْرَاكَ مَا سَقَرٌ

I will drive him into Saqar. And what will make you know what is Saqar! (26-27).

And how wonderful it is how this description continues and ends in the same Soorah:

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ (49) كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ (50) فَرَّتْ مِنْ قَسْوَرَةٍ

Then what is the matter with them that they turn away in opposition to the reminder (and admonition). Like they are donkeys who have been frightened away. Fleeing from a lion (Al-Mudaththir 49-51).

Indeed, we are able to say that there does not exist a Makkiy Soorah except that the Arabs are provided within them with an abundant portion and share of being challenged, threatened, promised, their attentions being captured and rebuked. This is like what has been revealed in Soorah Al-Mursalaat after a long discussion and severe rebuke when He (swt) says in the conclusion of the Soorah:

كُلُوا وَامْتَنَعُوا قَلِيلًا إِنَّكُمْ جُحْرُمُونَ (46) وَإِنَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (47) وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ (48) وَإِنَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (49) فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (50)

O (disbelievers) eat and enjoy yourselves for a short while. Indeed, you are criminals. Woe that Day to those who deny. And when it is said to them: 'Bow (in prayer)'. They do not bow. Woe that Day to those who deny. Then in what speech after the Qur'aan will they believe?! (Al-Mursalaat 46-50).

And just as Allah (swt) said in Soorah Quraish:

لَا يَلَافُ قُرَيْشٍ (1) إِلَّا فِيهِمْ

For the accustomed security of the Quraish, their accustomed security (Quraish 1-2).

And He (swt) said:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

Have you not seen (and considered) how your Lord dealt with the companions of the elephant? (Al-Feel 1).

And in Soorah Al-An'aam He (swt) said:

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (7) وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ (8) وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ (9) وَلَقَدْ اسْتَهْزَى بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And even if we sent down upon you a Book (already) on paper so that they could touch it with their hands the disbelievers would (still) say: Indeed, this is nothing but clear magic. And they said: 'Why was an Angel not sent down to him?' But had we sent down an Angel then the matter would have been settled, then they would not have been reprieved. And if We would have made him an Angel we would have made him (appear as) a man and We would have certainly caused them confusion in a matter that they are (already) confused in. And Indeed Messengers were mocked before you but those who mocked them were encompassed by that which they used to mock (Al-An'aam 7-10).

And He (swt) said:

يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

They say he is only taught by a man, the tongue that they allude to is foreign whilst this is a manifest Arabic tongue (An-Nahl 103).

And He (swt) said:

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ

And your people have denied it whilst it is the truth. Say: I am not responsible over your affairs (Al-An'aam 66).

Allah (swt) said:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ حَتَّىٰ دَافُوا بِأَسْنَانِهِمْ فَلَمَّا هَلَّ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ
إِلَّا تَخْرُصُونَ

Those who took partners with Allah will say: 'If Allah willed we would not have taken partners with Him, nor would our fathers (have done), and we would not have forbidden anything (against His will)'. Similarly, those who came before them denied (disbelieved) until they tasted our wrath. Say: 'Have you any knowledge that you can produce before us? Verily you follow nothing but conjecture and you are nothing but those who falsify' (Al-An'aam 148).

And:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ (155) أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ
عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لِعَافِينَ (156) أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا
الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ
بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

And this (Qur'aan) is a Book We have revealed (which is) blessed so follow it and fear Allah so that you may receive mercy. Lest you should say: 'The Book was only sent down to two groups before us and that we were unaware of what they studied'. Or lest you should say: 'If only the Book had been sent to us we would surely have been better guided than they'. So now has come to you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than the one who denies the Aayaat (signs/proofs) of Allah and turns away from them? We shall recompense those who turned away from our Aayaat with an evil torment due to what they turned away from (Al-An'aam 155-157).

And:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
 (194) أَهْمُ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ
 يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونِ (195) إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ
 الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

And if you call them to guidance they do not follow you. It is the same for you whether you call them or keep silent. Do they have feet by which they walk? Or do they have hands by which they grab? Or do they have eyes by which they see? Or do they have ears by which they hear? Say: 'Call your partners then make a plot against me and give me no respite'. Verily my Waliy (Protector and Supporter) is Allah who has revealed the Book and (it is) He who takes care of the Saalibeen (righteous) (Al-Aa'raaf 194-196).

And:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّمَا بُرْءَانٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا
 يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say: 'Bring us a Qur'aan other than this or change it'. Say: 'It is not for me to change it on my accord. I only follow that which revealed to me (Younus 15).

And:

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ

Say: 'If Allah had willed I would not have recited it to you, nor would He have made it known to you. Indeed, I have stayed amongst you a lifetime before this. Have you then no sense' (Younus 16).

And:

قُلْ أُنَدِّعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي
 اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَىٰ الْهُدَىٰ اثْنَيْنَا

Say: 'Shall we invoke others besides Allah (false deities), that can do us neither good or harm and shall we (then) turn upon our heels after Allah has guided us? Like the one whom the Shayaateen enticed (to

wander) upon the earth confused, (whilst) he has companions calling him to the guidance (saying) 'Come to us'. (Al-An'aam 71).

In Soorah Al-An'aam He (swt) says:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُثْبِتُونَهَا وَتُحْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

They did not estimate Allah with His true estimation when they said: 'Allah did not reveal anything to any human'. Say: 'Who then sent down the Book which Moosaa brought as a light and guidance for the people? You have made it into (separate) pages, disclosing (some of it) and concealing much. And you have been taught that which neither you nor your fathers knew'. Say: 'Allah' (revealed it). Then leave them in their empty discourse amusing themselves (Al-An'aam 91).

It was on this basis that the intellectual discussion and fierce struggle took place which caused the Quraish to lose their minds and then resort to material styles and barbaric aggressions against the Da'wah carriers when they were unable to confront them intellectually after having been defeated in the intellectual struggle. Despite this, the Messenger of Allah (saw) and his companions (rah) did not divert from the path that their creator 'Azza Wa Jalla had drawn out for them to follow in terms of style and in respect to the qualities and attributes that He (swt) had commanded them to be characterised with. Their style and manner was in accordance to:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with Hikmah (wisdom) and Maw'izhab (good exhortation and argue with them in the way that is best. Indeed, your Lord is most knowledgeable of those who have strayed from His path and He is most aware of who are guided (An-Nabl 125).

Responding to the Yahood (Jews):

Even though Jews or Christians did not live in Makkah, the contact of the Mushrikeen with the People of the Book and the fact that they were situated close to those living in Al-Madinah, Khaibar and Najraan amongst others, this made them have a connection to them and to be fully aware of their beliefs and Madhaahib (Schools and branches). Some of the Arab Mushrikeen became Christians and Jews despite Judaism not representing a Da'wah to the world but rather a Da'wah to a nation. This was a Da'wah which our

Master Moosaa (as) came with and the Prophets who came after him and who were all sent to Bani Israa'eel alone. Even our Master 'Eesaa (as) came to Bani Israa'eel alone so when the Canaanite met him (as) in the land of Palestine and then asked him to teach him that which Allah had taught him 'Eesaa (as) replied: 'I have not been sent to you but rather I have been sent to the astray dogs of Bani Israa'eel'. Despite this, his followers, after his ascension, escaped from the Yahood and began to spread and call the people to that which they had learnt. So some of the people believed and Christianity went from being a Da'wah for a particular nation to a call for all the people.

This then was the reality at the time of Islaam's coming. The Jews were present in Al-Madinah and in Khaibar and they had been hoping that the Nabi (Prophet) would come from amongst them. They would raise this issue with the inhabitants of Al-Madinah whilst the Arabs as a whole respected them in terms of what they knew of them in respect to them being followers of a Book and people of knowledge. For this reason, men from Quraish would go to the Jews and ask them about this new Deen (i.e. Islaam) as it was not the Deen of the Jews or the Deen of the Christians. The Jews would then provide them with some knowledge for them to ask about as a test from them for this Nabi and to make sure of what they had amongst them.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

Those whom We gave the Kitaab recognise it as they recognise their own sons (Al-An'aam 20).

This is from one angle and from another; then Islaam was not a Deen limited to a particular nation but was rather a Deen for all people and mankind in its entirety:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

And We did not send him except to encompass all of mankind as a bringer of glad tidings and as a warner (Sab'a 28).

For this reason, the Jews and the Christians were within the scope of the Islamic Da'wah whilst their thoughts, views and beliefs were all part of the sum of what Islaam came to confront:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

And do not argue (debate) the People of the Book except with that which is better (Al-Ankaboot 46).

As such, the intellectual struggle began with them just as they began to make their intrigues and spread their deceptions. The situation reached the point with them that they would claim belief in the beginning of the day so that the Arabs would imagine

them to be seekers of the Haqq who have believed in that which they had recognised to be the truth, thus displaying a position of integrity, then at the end of the day they would declare their disbelief based on the argument that they had researched issues that conform and prove the lie of the Prophethood. This was done in order to encourage the Arabs to distance themselves from him and to create doubt in respect to what he (saw) was saying. For this reason, the Qur'aan with its amazing style came to engage these people in a sharp intellectual struggle. Sometimes this was in a general way:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ

Say: O People of the Book come to a word that is equitable (between us and you) (Aali 'Imraan 64).

This would be by the address 'O People of the Book' or another general statement like:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieved among the People of the Book and the polytheists were not to be parted (from disbelief) until there came to them clear evidence (Al-Bayyinah 1).

Then when the Qur'aan Al-Kareem discussed a specific issue or occurrence it would address the Jews with a specific address by stating 'Yaa Bani Isra'eel' (O Children of Isra'eel) or it would address those who said: 'Innaa Nasaaraa' (We are Christians) in accordance to what the situation dictated and required.

For this reason, we say that the Aayaat of the Qur'aan Al-Kareem have individually addressed and responded to each opponent from amongst the opponents of the Da'wah in a fitting manner. It did it in a manner that was sufficient to establish the proof (Al-Hujjah) and argument over them, to refute their falsehoods, what they invented and changed in respect to their Deens and to deal with all the lying statements they would spread in general and in detail. His (swt) statement 'Yaa Bani Isra'eel' is mentioned forty-four times and at times it would remind them of the favours that Allah (swt) had bestowed upon them and how He favoured them over all people. Or it would make clear to them and remind them that this Nabi (saw) is mentioned within the Taurah, or explain to them what they have invented in their Deen in terms of change and replacement. It reminded them of their killing of the Prophets without right, of how Allah had struck them with disgrace and humiliation until the Day of Judgement and how He made monkeys and pigs from them and worshippers of falsehood. The Qur'aan Al-Kareem mentioned their story in many places; from the time of their father Ya'qoob (as) until the time that it was addressing them in. It mentioned the Qissah (story) of Moosaa (as) from the time that his mother gave birth to him, to when she placed him in the casket and threw him in the Nile so that he would be found by the household of Fir'awn and then become an enemy and source of suffering for them. It narrated how he was raised and became an adult in the rooms of Fir'awn until the time that he killed the Copt and then

fled to Madyan. It narrated his life with Shu'aib (as), his marriage to his daughter and his working with Shu'aib for ten years before his return to Egypt. This was followed by his witnessing of the fire from the tree, the address of the Lord of the Worlds to him, His command to him to go to Fir'awn and Moosaa's request from His Lord for his brother Haaroon to share in the task and mission with him. It also mentions his arguments and debates with Fir'awn and many other precise details which were written in the Taurah and were unknown to the Arabs and anyone who had not studied their books precisely. This then provided the definite proof against them and over the people proving that the one who came with this information who had never studied it before and indeed who was illiterate and had no knowledge of the book, must have received this information and knowledge from the One who is All-Aware and All-Knowing. Indeed, the issue went further than that as the Qur'aan mentioned some of the plots and conspiracies that they were hatching and the discussions which they would hold in secret amongst themselves. So it was the Qur'aan that disclosed and exposed their plot:

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجَهُ النَّهَارِ وَكَفَرُوا آخِرَهُ
لَعَلَّهُمْ يَرْجِعُونَ

And a group from amongst the People of the Book say (to each other): 'Believe in that which was revealed to the believers at the beginning of the day and then disbelieve it at the end of the day so that they might abandon (their Deen) (Aali Imraan 72).

So it was the Aayaat of the Qur'aan which made plain the trivial and pathetic discussion that took place between the Jews and the Christians as each claimed that Ibraheem (as) was from them, as the Jews would claim that Ibraheem was a Jew whilst the Christians would claim that he was a Christian. The Aayaat responded:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا

Ibraheem was not a Jew and he was not a Christian (Aali Imraan 67).

The Aayaat then stated that the Tawrah was not revealed until after his passing and that the Injeel likewise did not come until after Ibraheem (as) so how then can the one who came first be a follower of that which came after? It even became a farce and yet they remained upon their stubbornness and obstinacy whilst the Qur'aan continued with its amazing style to refute them and debate them in every matter.

The following are some of the Aayaat that were revealed in relation to this:

Allah (swt) said in Soorah TaHa:

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (9) إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى

And has the story of Moosaa reached you? When he saw a fire and then said to his family: 'Stay here, verily I have perceived a fire, perhaps I can bring you a torch or find some guidance at the fire (TaHa 9-10).

And He Ta'Aalaa also said:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ

Cursed were those who disbelieved from among the Children of Isra'eel upon the tongue of Daawood and Iesaa the son of Maryam (Al-Maa'idah 78).

And:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا

You will surely find the most sever of people in animosity (or hostility) towards those who believe to be the Jews and those who associate partners (Shirk) with Allah (Al-Maa'idah 82).

When the Arabs used to approach them and ask them about the Deen they (the Jews) would then plant some questions. So they said to the Arabs: 'Ask him about a group that has believed and left their people', 'Ask him about a man whom Allah had established strongly in the earth and was given the means to everything', 'Ask him about the Rooh'. 'Then if he was to answer these three questions then he would be a liar'. So when they then asked Muhammad (saw) about them then it was only natural for him to wait for the Wahi (divine revelation) to descend. So the Aayah came:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

And they ask you about the Rooh (soul). Say: 'The Rooh is from the command of my Lord and you (man) has not been provided except with a little knowledge (Al-Israa' 85).

And an answer was provided about the group who left their people as came in Soorah Al-Kahf:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Have you thought (realised) that the people of the cave and the inscription were from Our wondrous signs (Al-Kahf 9).

And:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَا هُدًى

We narrate to you their story in truth. Indeed, they were young men who had believed in their Lord and we increased them in guidance (Al-Kahf 13).

And it also provided the answer about Dhul Qarnain:

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا (83) إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ
مِنْ كُلِّ شَيْءٍ سَبَبًا (84) فَاتَّبَعَ سَبَبًا

And they ask you about Dhul Qarnain. Say: 'I shall recite to you something of his story. Verily We established him in the earth and we provided him with the means (or way) to everything. So he followed a way (Al-Kahf 83-85).

So it narrated to them the story of the 'People of the Cave' in some detail indicating their number and the length of their stay just as it narrated to them the story of Dhu-l-Qarnain, his reaching of the place of the sun's setting, his reaching between the two mountains (Saddain) and what he then did in respect to the people he found there. All of that was from that which the Arabs had no knowledge of or if any the very slightest.

Then when the Qur'aan attacked them and made clear the extent of their triviality its stated:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا
بِآيَاتِ اللَّهِ

The likeness of those who were entrusted with the Taurah and then subsequently failed to uphold it is like the likeness of the donkey which carries huge loads of books. How bad is the example of people who deny the Aayaat (signs) of Allah (Al-Jumu'ah).

In Soorah Al-A'araaf the Jews are mentioned with their story when they had been made weak and oppressed at the hands of Fir'awn who would slaughter their sons and dishonour their women. It describes how He (swt) saved them from Fir'awn and drowned him and his followers. And then how, even before their feet could dry, they had

already taken a Calf as an embodiment of Him (swt) to worship saying this is your God and the God of Moosaa:

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَمَّ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا
يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

And the people of Moosaa made in his absence, out of their jewellery, the image of calf which had a sound (like mooing). Did they not see that it could neither speak to them nor guide them to a way? They took it (for worship) and were transgressors (Al-A'araaf 148).

The Qur'an Al-Kareem continued to tell their story and explain their sick Nafsiyahs (dispositions) when they said:

فَادْعُ لَنَا رَبَّنَا يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ

So call upon your Lord to bring forth for us from that which the earth grows (Al-Baqarah 61).

And continues:

أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

Would you exchange that which better for that which is lower? (Al-Baqarah 61).

It then explains to us how Moosaa (as) sought forgiveness for them when it said:

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ
وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ
(156) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

'And ordain good for us in this world and in the hereafter. Verily we have turned back to You'. (Allah) said: 'My punishment afflicts whom I will and my Rahmah (mercy) encompasses all things'. So I will decree it for those who fear Me and give Zakaah and those who believe in Our verses. Those who follow the Messenger, the Prophet who cannot read or write whom they have found written in what they have in their possession in the Tawrah and the Injeel (Al-A'araaf 156-157).

And Allah (swt) states:

إِنَّ هَذَا الْقُرْآنَ يَفُصِّصُ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

Verily, this Qur'aan relates to the Children of Isra'eel most of that which they disagree upon (An-Naml 76).

And it narrated that amazing dialogue that took place between Moosaa (as) and Fir'awn and the interjection of the man who believed from Fir'awn's household and was concealing his Imaan.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ (26) وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ (27) وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

And Fir'awn said: 'Leave me to kill Moosaa and let him call upon his Lord. Verily, I fear that he will change your religion or that he will cause corruption in the land' But Moosaa said: 'Indeed I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account'.

And a believing man from Fir'awn's household (family) who concealed his belief said: 'Do you kill a man (merely) because he says that 'My Lord is Allah'' (Ghaafir 26-28).

These Aayaat relating the conversation between Fir'awn and the believer from his household makes apparent the nature of the tyrants and oppressors and their arrogance when the Haqq (truth) is manifested and the proof is established and held up against them.

There lies a nice point here in respect to this tyrant and how Allah (swt) described him:

اذهب إلى فِرْعَوْنَ إِنَّهُ طَعَى

Go to Fir'awn, verily he has transgressed bounds (become tyrannical) (TaHa 23).

وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

And verily Fir'awn was an arrogant tyrant upon the earth and indeed he was from the Musrifeen (transgressors) (Younus 83).

Indeed, it was Fir'awn who said:

مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى
إِلَهٍ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ

I have not known for you any God other than me, so light for a me a fire O Hamaan for clay (to make bricks) and then make for me a lofty tower so that I can ascend to the Ilaah (God) of Moosaa and verily I think that he is one of the liars (Al-Qasas 38).

As such this tyrannical oppressive corrupter accepted the challenge from Moosaa and exchanged arguments with him and those surrounding him from his close confidants carried the same confidence. For that reason, when Fir'awn asked them what he should do with Moosaa (as):

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ (111) يَا تُوَكَّ بِكُلِّ سَاحِرٍ عَلِيمٍ

They said: Put him and his brother off (for a while) and send callers to the cities to gather (so that) they bring to you every learned sorcerer (Al-A'araaf 111-112).

And then they said to Moosa (as) and he replied:

فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا (58) قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ
وَأَنْ يُخَشِرَ النَّاسُ ضُحَى

So make an appointment between us which neither we nor you will fail to keep, in a place which is fair and equal. Your appointment will be the Day of the festival when the people gather in the mid-morning (TaHa 58-59).

SubhaanAllah. This is the case with this oppressive tyrant, indeed the very one who tyranny and oppression is most attributed to. He was a person who accepted the challenge. In contrast the rulers of today and those who claim to be from the age of civilisation and progress do not allow any discussion to take place and they refuse to exchange arguments. Their only response to those who challenge them is to accuse them of betrayal, to imprison them and even execute them. So which of them (Fir'awn or the current day rulers) is the most severe in terms of oppression and tyranny? This is in the case where the policy of those today is based upon silencing the mouths, cutting the sources of Rizq and cutting the necks whilst not observing any regard or concern to the believer in terms of relation (closeness) or protection.

The response to the Nasaaraa (Christians):

As long as Christianity was present in that society albeit in a limited way or as an extension to Judaism, it was necessary to respond to them and particular because some of the Arabs had embraced it or become affected by it like Waraqah Bin Nawfil and Al-Al-Qais Bin Saa'idah Al-Ayaadi. So it responded to them in a general manner as a whole and made clear to them that they are disbelievers if they have not believed in the Messengership of Muhammad (saw) just as it was made clear that Muhammad (saw) had been mentioned in the Injeel with the name of Ahmad on an occasion and Muhammad on another. The name Ahmad was mentioned upon the tongue of 'Iesaa (as) when he said:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

And glad tidings of a Messenger who will come after me whose name is Ahmad (As-Saff 6).

As for the name Muhammad then this came in the Qawl of Allah Ta'Aalaa:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطَأُهُ فَأَرْزُهُ فَاسْتَعْلَظَ فَاسْتَوَى عَلَى سَوْقِهِ

Muhammad is the Messenger of Allah and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks (Al-Fath 29).

The Qur'aan also attacked them for taking their Rabbis and Priests as Arbaab (Lords) instead of Allah. Even to this day there are those who say that the Pope occupies such a divine position. When the Messenger of Allah (saw) was then asked about how they took their Rabbis and Priests as Lords instead of Allah he (saw) explained to them that they began to legislate for them (the Halaal and the Haraam) and they would then follow that legislation (although it was not established on clear proof).

The Qur'aan also addressed what they had invented in respect to their Deen and what they changed in their Injeel just as it also addressed them individually with a unique discussion for each of their groups with Aayaat responding to them. So it refuted those who said that 'Iesaa (as) was the Maseeh and son of Allah, those who said that 'Iesaa was Allah, those who said that Allah was the third of the three and it also attacked those who attributed divinity to the clergy.

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

But the Monasticism which they invented, We did not prescribe it for them but they did so seeking the pleasure of Allah, then they did not observe it as it should have been observed (Al-Hadeed 27).

The Qur'aan also spoke in some detail about the life of As-Sayyidah Maryam As-Sadeeqah (as); what her mother had said, her uncle's taking care of her, her pregnancy with 'Iesaa (as), his birth and her and her son's dialogue with her people. This story is found in Soorah Aali 'Imraan:

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35) فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

When the wife of 'Imraan said: 'My Lord indeed I have vowed what is in my womb to be dedicated for Your service, so accept this from me, verily you are the All-Hearer, the All-Knowing. Then when she delivered her she said: 'O My Lord, I have given birth to a female' whilst Allah knew better what she had delivered, 'And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from the outcast Shaytaan'. (Aali 'Imraan 34-35).

And it continued until He (swt) said:

إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

When they cast lots with their pens to decide which of them would be charged with the care of Maryam, nor were you with them when they disputed (Aali 'Imraan 44).

And He (swt) said:

وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And Zakariyaa took charge of her care. Every time he entered the Mihraab (sanctuary) to see her he found her supplied with sustenance. He said: 'O Maryam, from where did you get this?' She said: 'This is from Allah'. Verily Allah provides sustenance to whom he wishes without limit. (Aali 'Imraan 37).

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

Then (at that time) Zakariyaa supplicated his Lord (and) said: 'My Lord, grant me from You a good offspring. You are indeed the All-Hearer of the Du'aa (supplication) (Aali 'Imraan 38).

In addition, there is also that which has been mentioned about the story of 'Iesaa (as) as found in Soorah Maryam which discusses the coming of the Wahi to her, her pregnancy, his birth (as) and their seeking refuge under a date tree until the point when he said (as):

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

He ('Iesaa) said: 'Verily I am the slave of Allah, He has given me the Book and made me a Prophet. He made me blessed wheresoever I may be and he enjoined upon me the Salaah and the Zakaah for as long as I am living (Maryam 30-31).

And it continued until the Noble Aayah that stated that important truth:

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (34) مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

Such is 'Iesaa, son of Maryam, (It is) a statement of the truth about which they dispute. It is not befitting to Allah that He should have a son, Glorified be He (above what they claim). When He decides a matter, He only says to it: 'Be' and it is (Maryam 34-35).

It discussed how the birth of Maryam stirred Zakariyaa's feelings and the instinct of procreation within him. So he stood invoking Allah (swt) to grant him a righteous offspring whilst ignoring that his wife was no longer fertile and despite his own old age and his white hair. The glad tidings came whilst he was standing in prayer in the Mihraab (place of worship) informing him that Allah would grant him a righteous son and Messenger to the Children of Israa'eel and that his name would be Yahyaa. This came as a shock to him and so he began to discuss with the angels how it was possible for this to happen whilst he was of such an advanced age and his wife was infertile. They responded and said that it is in this way that Allah creates that which He wishes:

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (8) قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ حَلَفْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

He said: 'My Lord! How can I have a son, when my wife is barren and I have reached extremely old age'. (An Angel) said: 'Thus it will be, your Lord says: It is easy for Me, for I created you before when (before that) you had been nothing' (Maryam 8-9).

In this way and with this precision of discussion, Islaam established the Hujjah (proof and argument) over the people and this is also like what happened in the discussion that took place before An-Najaashi between Ja'far Ibn Abi Taalib (ra) and the Christian priests. This was when 'Amr Ibn Al-'Aas attempted to drive a wedge between the Muslims and the Najaashi (ruler of Abyssinia) when he said to him that they do not follow your Deen and they have not stayed upon the Deen of their people. The discussion took place completely freely before him until the priests said that this (Islaam) and what 'Iesaa (as) came with originated from the same single niche (i.e. source). This was when they heard some of Soorah Maryam which had already been revealed and memorised by Ja'far. When Ja'far (ra) was asked about what the Muslims say in respect to 'Iesaa (as) he replied that we only say in regards to him that which Allah Ta'Aalaa has said about him. They asked what that was and so he said:

رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ

A Messenger of Allah and His word which He bestowed on Maryam and a spirit (Rooh) created by him (An-Nisaa' 171).

Then the Najaashi said that this and what Moosaa came with were emitted from the same single niche (source). He was holding a staff in his hand and he drew two straight lines with it and then said that there is between us and you no more than what lies between these two lines. An-Najaashi embraced Islaam as a result of those discussions.

In response to some of the Christians the Qur'aan Al-Kareem mentions what they used to claim and so it addressed 'Iesaa (as) saying:

قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيْ إِهْيَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ
مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا
فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (116) مَا قُلْتُ هُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ

And when Allah said: 'O 'Iesaa son of Maryam did you say to the people: 'Take me and my mother as two gods besides Allah?' Exalted are You! It was not for me to say that which I had no right to. If I had said it then You would have known it. You know what is within my own self whilst I do not know what is within You. Verily it is You who is the All-knower of the unseen. I did not say to them except

what You commanded me to say (which was) for you to worship Allah, my Lord and your Lord (Al-Maa'idah 116-117).

The Lord of the Worlds describes their reality as:

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

Then we sent after them Our Messengers and we sent 'Eesaa son of Maryam and gave him the Injeel. And we placed in the hearts of those who followed him compassion, mercy and monasticism which they innovated which we did not prescribe for them but (they did it) seeking the pleasure of Allah. Then they did not observe it with its full right of observation (Al-Hadeed 27).

In this way Islaam addressed and stood against the false beliefs, the corrupt thoughts, the misguided desires and rotten deviations, opposing the argument by way of argument and evidence by evidence, which is based on a single firm principle:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay, we fling the truth against the falsehood so that it destroys it and (then) behold it is gone (Al-Anbiyaa' 18).

This is what the political parties and Jamaa'at (groups) which call to Islaam must adopt and they must follow the methodology of the Sayyid Al-Mursaleen, Muhammad (saw). As such any group that does not follow the methodology of this path, does not take the methodology of the Qur'aan as its Manhaj (methodology) and does not imitate the steps of the Messenger of Allah (saw) that he undertook in his Da'wah, is not permitted to claim that it is proceeding in accordance to the methodology of Islaam or the Seerah of the Messenger of Allah (saw).

I do not mean by this that in our current day these groups take to responding and refuting the Arab Mushrikeen, Christianity or Judaism. These are nations that have passed whilst Christianity and Judaism as beliefs and thoughts no longer represent an obstacle in the path of the Da'wah. What is intended though is that the beliefs of Kufr are addressed and opposed in addition to the thoughts of misguidance that dominate our current society. So when the Qur'aan narrated the news of the former and previous nations it acted as an example and lesson to learn and take heed from. Additionally, it provided comfort and reassurance so that the Messenger (saw) would be aware that what was being said to him (by the disbelievers) was the same as what had been said to the Messengers that came before him. As for him (saw) then he addressed and opposed that

which existed within his society like the Arab Mushrikeen and the people of the Book. Consequently, the requirement now in our current time and age, is to stand against that which resembles the Arab Mushrikeen like the Communists and their atheistic beliefs and to stand against that which resembles Judaism and Christianity like capitalism, nationalism, patriotism and anything similar to these.

This is because the communist Aqeedah is similar to the Aqeedah of the Arab Mushrikeen in terms of complete atheism or absolute Kufr (disbelief). As for the Ahl-ul-Kitaab then there are many like them. They are those who call to democracy and affirm the existence of the Deen whilst negating or denying its involvement in life's affairs. Similar to these are the thoughts of nationalism and regional patriotism, freedom and other things that have been given titles and names. As such it is essential to respond to all of them by utilising two styles: The first style is to expose the reality of these calls. This means explaining and making clear that they represent Kufr thoughts and beliefs of misguidance and this is so that the people perceive and comprehend their true reality and in order to save those who have been tricked and deceived by them. This is particularly as many of those who have been misled imagine that these thoughts are Islamic or that they represent the essence of Islaam or that they are not opposed to and contrary to Islaam. This has led many of the sons of the Ummah including the 'Ulamaa and educated to call for these thoughts and attribute them to Islaam. As for the second style then this is manifested in a direct response and refutation of these thoughts and beliefs in a manner that returns the correct understanding to those carrying these thoughts and enlightens the sight and vision in an intellectual style and through definite and decisive proofs and evidence. This is exactly like the style of the Qur'aan Al-Kareem when it responded to and refuted the likes of these people and this is done through reliance upon the Shar'iyah texts, the Aayaat and the Ahaadeeth, whenever the matter requires that.

This makes it necessary for every Hizb (party) or Jamaa'ah (group) which calls to Islaam to investigate and become aware of those other thoughts and beliefs that are being called to. This is so that they can know the details of what is being called to and then declare war against every one of its thoughts exposing their falsehood and invalidity until it is capable of undertaking both styles together at the same time. This is to disclose and expose the falseness of these thoughts and their trickery and deception which is followed by destroying them and removing them by following the intellectual approach alone in accordance to His speech (swt):

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with Hikmah (wisdom) and good Maw'izhab (exhortation) and argue with them in the way that is best. Verily, your Lord is most knowledgeable of those who have strayed from His path and He is most aware of who are guided (An-Nabl 125).

It is also in accordance to the fundamental basic principle underlying the intellectual struggle:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay we fling the Haqq (truth) against the Baatil (falsehood), so it destroys it and behold it (the falsehood) is vanquished (Al-Anbiyaa' 18).

It is not permitted to enter into a bloody struggle with them and to undertake material actions in compliance to exactly how the Messenger of Allah (saw) carried the Da'wah. This is the method of the Messenger of Allah (saw) in his intellectual and belief based struggle:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

So let those who go against His command be warned that they will be afflicted by a Fitnah or be overcome by a painful punishment (An-Noor 63).

And I repeat that it is not permissible for the one who goes against this method to claim that he is upon the method of the Messenger of Allah (saw) or that he has taken the Qur'aan Al-Kareem as a path and methodology.

The intellectual clash (struggle) and opposing the corrupt relationships and obsolete norms

We have established that the society is a collective of people who have permanent relationships established amongst them and that the well-being of this collective depends upon the well-being of these relationships whilst the society is corrupted by the corruption of these relationships. The existence of relationships amongst people is inevitable because they arise naturally amongst them and the people then inevitably proceed along with them in order to satisfy their hungers or urges, accomplish their needs and fulfil their wants. That which determines the correctness of these relationships and makes them prevalent is the manner by which the satisfaction of these hungers and the fulfilment of these wants takes place because these relationships represent the basis upon which the society is formed. For this reason, it is essential for the intellectual clash or struggle (As-Siraa' Al-Fikriy) to revolve around the rectification of these relationships and to explain and make clear the corruptions that these relationships contain within them, so that the people abandon them and change the mode of their lives and the

pattern of their life in accordance to a correct manner, in order to bring about upright and correct relationships to replace those corrupt relationships.

Many Aayaat have come and followed each other in explaining the reality of what the society is upon and to make clear the corruption that exists within it. This included the reprehensible norms, the bad customs and the corrupt relationships that regulated the life of the people whether this related to the economic or social life. So it did not leave a single aspect of their life except that it exposed some of its corruptions and flaws whilst utilising a striking and amazing intellectual style and rich and effective words which shook the feelings and affected the sentiments. This is like the Qawl of Allah (swt) in respect to the economic aspect:

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (3) أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ (5) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Woe to those who defraud (give less than due). Who when they take measure from people take it in full. But if they give by measure (or by weight) to them, they give less than due. Do they not believe that they will be resurrected. On a Great Day. The Day when (all) mankind will stand before the Lord of the 'Aalameen (mankind, Jinn and all that exists) (Al-Mutaffifeen 1-6).

Or like His Qawl (swt) in regards to the social life:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (8) بِأَيِّ ذَنْبٍ قُتِلَتْ

And when the female (infant) buried alive is asked. For what crime (or sin) was she killed)? (At-Takweer 8-9).

Or His statement (swt):

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (58) يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

And when the news of (the birth of) a female is brought to any of them, his face becomes dark and he is filled with inward grief. He hides himself from the people because of the evil of what he has been given tidings of. Should he keep her with dishonour or (should he) bury her in the ground? Certainly evil is their judgment! (An-Nabl 58-59).

Or His Qawl Ta'Aalaa:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

And do not kill your children for fear of poverty. We provide for them and for you. Verily killing them was a great sin (Al-Israa 31).

And:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

And do not kill your children for (fear of) poverty. We provide for them and for you (Al-An'aam 151).

And in the general public life the Qur'aan attacked favouritism and the pride attached to lineage, wealth and offspring and so it stated:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Know that the life of this world is but amusement and adornment and boasting to one another and competition in respect to increasing wealth and children. It is like the example of the rain whose resulting plant growth pleases the farmer, then it dries and you see it turn yellow before becoming (scattered debris or remnants). And in the hereafter is a severe punishment and forgiveness from Allah and pleasure. And what is the life of this world except the enjoyment of deception (Al-Hadeed 20).

This is whilst it affirmed the one and only true reality that the people must be upon when He (swt) said:

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

O people! Verily We have created you from a male and a female and we have made you peoples and tribes so that you may know one another. Verily the most noble of you in the sight of Allah is the most righteous of you. Verily Allah is 'Aleemun Khabeer (Al-Hujuraat 13).

And if we were just to briefly examine one of the small Suwar so as to see how the life of the people was dealt with:

Allah (swt) says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يُحِضُّ عَلَى طَعَامِ الْمَسْكِينِ
(3) فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5) الَّذِينَ هُمْ يُرَاءُونَ (6) وَيَمْنَعُونَ
الْمَاعُونَ (7)

*In the name of Allah Ar-Rahman Ar-Rabeem. Have you seen the one who denies the Recompense?
That is the one who drives away the orphan. And does not urge the feeding of the poor. So woe to those
who perform the prayer. Those who are heedless in their prayer. Those who make show of their deeds and
withhold basic assistance (Al-Ma'oon).*

So in this one short Soorah the issue of the Aqeedah is addressed:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ

Have you seen the one who denies the Recompense?

It described the manifestation of the one who denies the recompense that he will be characterised by the conduct of driving away the orphan and not urging the feeding of the poor because his priority and main concern is the Dunyaa and the accumulation of wealth. It then moves on to another subject within the very same Soorah and addresses the 'Ibaadah which is based upon laziness and heedlessness similar to what was mentioned in His statement (swt):

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى

And when they stand for Salaah they do so in a lazy state (An-Nisaa 142).

The Soorah then goes on to explain that one of their characteristics is that they show off and are hypocritical and so here it is addressing the moral (Akhlaaqiy) perspective. It then states that they prevent the small act of kindness (or basic assistance), so for example what relationship within the society can be worse than when a neighbour asks for something small from his neighbour and then this assistance is denied.

We also find a strong attack within the Noble Aayaat of the Qur'aan Al-Kareem against these types of bad practices and customs.

Allah (swt) said:

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَاءُهُمْ

And likewise, to many of the polytheists their partners have made it fair-seeming to kill their children (Al-An'aam 137).

And He Ta'Aalaa said:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِن يَكُن مِّمَّةً فَهُمْ فِيهِ شُرَكَاءُ

And they say: 'What is in the bellies of these animals is exclusively for our males and forbidden to our females but if they are born dead then they will all have shares' (Al-An'aam 139).

And:

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا

And they say: 'These animals and crops are forbidden, no one can eat from them except those we choose' according to their claim (pretence) and animals have had their backs prohibited (i.e. for heavy work) (Al-An'aam 138).

And Allah Ta'Aalaa said:

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ

And whatever you give in terms of interest in respect to the property of the people does not give any dividend (profit) with Allah (Ar-Room 39).

Allah 'Azza Wa Jalla says:

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ
اللَّهِ وَيَلْبَسُ الْأَمْنِ إِنَّ اللَّهَ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

And the one who said to his parents 'Uff to you, do you promise me that I will be brought forth (after death) whilst generations have already passed on before me (without rising)'. (This is while his parents)

invoke Allah for help (and rebuke their son saying): 'Woe to you! Believe! Verily the promise of Allah is true'. But he says: 'This is nothing but the tales of the ancients' (Al-Ahqaaf 17).

And He (swt) said:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (1) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (2) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (3) كَلَّا لَيُنْبَذَنَّ
فِي الْحُطَمَةِ

Woe to every slanderer and backbiter. Who has gathered his wealth and counted it. He thinks that his wealth will grant him eternal life! Nay! Verily he will be thrown into the crushing fire (Al-Humazah 1-4).

And:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (5) وَصَدَّقَ بِالْحُسْنَى (6) فَسَنُيَسِّرُهُ لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ
وَاسْتَعْتَبَ (8) وَكَذَّبَ بِالْحُسْنَى (9) فَسَنُيَسِّرُهُ لِلْعُسْرَى (10) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

So as for the one who gives and fears in obedience. And believes in Al-Husnaa (reward). Then we will make easy for him the path of ease (goodness). As for the one who is a greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husnaa. Then we will make easy for him the path of hardship (bad). And his money will avail (help) him at all when he is falls (Al-Layl 5-11).

And He Ta'Aalaa said:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (4) أَيْحَسِبُ أَنْ لَنْ يُفْعِدَرَ عَلَيْهِ أَحَدٌ (5) يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا
(6) أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ

We have certainly created man in toil. Does he think that none can overtake him? He says (boastfully): 'I have wasted wealth in abundance!' Does he think that none sees him (Al-Balad 4-7).

Until He (swt) said:

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (12) فَكُّ رَقَبَةٍ (13) أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ (14) يَتِيمًا ذَا
مَقْرَبَةٍ (15) أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

And what will make you know what the steep path is? (It means) the freeing of a slave. Or the feeding (of someone else) on a day of hunger. Or an orphan who is near of kin. Or a need (poor) person afflicted with misery (Al-Balad 12-16).

There are numerous Aayaat and Suwar like this in which light is shed upon all aspects of the society at that time, exposing its corruptions, revealing its flaws and disclosing its faults. This then represents the methodology which every Jamaa'ah (group) or Hizb (party) has to follow as they must shed light upon the corruptions that are present within our current society including the bad relationships and the corrupt systems. The harsh reality and truth is that they are systems of Kufr which have been sought to be implemented within a Muslim society and they represent incorrect relationships (i.e. rules and thoughts regulating them) and ugly customs which the West has carried to our Ummah and planted within her. As such it is essential to attack these customs and traditions, expose these systems and make clear the corruption of these relationships. This is so that this movement can change what exists within the society after changing that which exists amongst and within the people.

This is as Allah (swt) said:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ

Verily Allah does not change the situation of a people until they change what is within them themselves (Ar-Ra'd 11).

However, at the beginning of the thirteenth century Hijri (19th century) attempts were made to reconcile between Islaam and the western thoughts. These were attempts to interpret the Islamic texts with meanings that the Islamic texts cannot hold. They were motivated to do this due to their belief that Islaam was viable and suitable for every time and place, because it represents an eternal Sharee'ah (law) and because it came only as a Rahmah (mercy) for mankind. They believed that it must conform to the age and be applicable to the current reality and as such it is necessary to revise the understanding of the texts and examine them, under a new light, in order to acquire knowledge of the meanings that agree with the age of European revival. This occurred after their sight had been dazzled by the West's advances, they had become enchanted by their inventions whilst at the same time their own confidence had been severely shaken in respect to their own thoughts and systems. This was as a result of the intellectual onslaught and invasion that had pierced their minds and due to the prior closing of the doors of Ijtihad which led to Islaam appearing to be rigid and incapable of moving with the times and the newly occurring realities. That is in addition to the ignorance that existed in respect to understanding the fundamental foundations required for revival to take place and what they should undertake to accomplish that. As such the Muslims took the shortest and easiest path that they could perceive. Then instead of working to change the society and restore its foundations once again upon the fundamental bases of Islaam and its concepts, instead of that, they proceeded to attempt to interpret the Islamic texts with

meanings and understandings that the texts did not contain, so that they would conform to the bad reality that they were suffering from. As such, they gave interpretations and meanings to the texts that they did not contain and then inserted into Islaam that which is not from it. Had they been aware of the fundamental bases of revival and how nations are built they would have made the ideology the fundamental intellectual basis and launching point for the process and work of building and for corrective change. They would have targeted the change of the society as a whole in a complete and radical manner and sought to remove the causes of decline and falling behind, whilst committing themselves and adhering to the Ahkaam of Islaam, its concepts and thoughts in accordance to how they were revealed from Allah (swt).

This matter had been easy and within reach because the Aqeedah of the Ummah is the Aqeedah of the ideology, the system that was applied represented the system that emanates from this Aqeedah and the Imaan of the Ummah in her Deen is firmly rooted and is unshakable. In the case where those working to correct the situation incorporated this sound rational firmly rooted Aqeedah and the Ummah adopts it she would then become characterised with a complete readiness to sacrifice for the sake of this Aqeedah and to protect and safeguard its system. The process of correcting the situation was therefore not difficult. An examination would have been undertaken within the Ummah to understand the causes and reasons for its falling behind and decline which was linked to the bad implementation of the system. It would have examined the severe weakness that overtook the minds of the Muslims in respect to their understanding of Islaam which led to the Ummah's confidence in her system to be shaken whilst making its soil fertile for conspiracies to be hatched against its entity and to destroy her State. That is in addition to studying the treatment and solution to reverse that.

However, the leaders and thinkers within the Ummah, instead of focusing on removing these causes, they instead went in the direction of attempting to reinterpret the meanings of the texts of Islaam and its rulings. They completely preoccupied themselves in that and they did not stop by restricting themselves to some of the thoughts and Ahkaam (rulings) but rather they went beyond that by laying down comprehensive principles and general rulings in addition to the specific rulings which opposed the clear definite text of the Qur'aan Al-Kareem. This was like permitting the small amount of Ribaa (usury) using the argument that it is not compound based on the statement of Allah 'Azza Wa Jalla:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Do not devour Ribaa doubled (or multiplied) and fear Allah so that you may be successful (Aali Imraan 130).

This was whilst they ignored the Qawl of Allah (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (278) فَإِن لَّمْ تَفْعَلُوا
فَأذُنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

O you who believe! Fear Allah and give up what remains of Riba (usury) if you are (indeed) believers. And if you do not do that then take notice of war from Allah and His Messenger (Al-Baqarah 278-279).

Then they made use of the issue of Daroorah (necessity) claiming that the Shar'iyah principle states: 'The necessities make the prohibited matters permissible' (Ad-Darraat Tubeehu-I-Mah'zhooraat). Based upon this, the necessity dictates the lifting of the prohibition. That is in the case where it is a necessity to freeze the property of the orphan and the one who is not legally responsible, and to deposit it within the time period that it is not permitted to hoard it. Then in order to protect and safeguard this property it must not be exposed to loss or the manipulation of the one entrusted over it which would lead to its disappearance. Based upon this they set up what was called the orphans fund and then the Shar'iy Judges and the Islamic Daar ul-Fatwaa began to interact with Riba and loans in regards to this orphan's fund. As a result, the Shar'iy judge began to pass rulings in exactly the same way as the non-Shar'iy (civil) judge in respect to financial operations and banks.

There are many examples in relation to specific partial rulings which were reinterpreted however more damaging than this, was the provision and laying down of comprehensive principles which many branch and partial rulings would then be deduced from. These included principles like: 'The 'Aadab (tradition/ custom) prevails' or 'The changing of Ahkaam in line with the changing of the time is not repudiated' or 'That which does not oppose Islaam is from Islaam' or 'Wherever the Maslahah lies then that is the direction of Allah' or 'The origin in contracts is the intentions and meanings and not the worded utterances and structures' or 'The legislation prior to us (Ash-Shar'u Min Qablinaa) is also a Shar'a for us as long as it has not been abrogated'.

The examples of these principles are many and just as they did this in respect to the Ahkaam Ash-Shar'iyah they also did it in respect to the Islamic thoughts and concepts. So they corrupted the Ummah's purity and clarity and these corruptions poisoned the atmospheres and distanced them from Islaam in a gradual manner until they were found to be far removed from guidance.

So they said for instance that 'The Deen is for Allah and the Nation is for everyone' so that Islaam could not be accused of sectarianism or factionalism. As such there became no harm in respect to a Kaafir (disbeliever) ruling over the Muslims whilst they ignored or were ignorant of the speech of Allah (swt):

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

And never will Allah make for the disbelievers a way over the believers (An-Nisaa' 141).

They also claimed that Islaam was the Deen of democracy, the Deen of freedom and that Islaam was the basis of socialism and social justice amongst other thoughts which it was obligatory for any caller to Islaam to strongly oppose and stand firmly against with all his power. Similarly, it is obligatory upon any Jamaa'ah (group) or Hizb (party) working to return Islaam to life to firstly make clear and explain to their Shabaab (those affiliated to them and working with them) and then to the general people, the error, falsehood and invalidity of these thoughts, the distance of these thoughts from Islaam and their conflict and contravention to it. They must adopt as a firm basis, in respect to understanding their Islaam, that the Islamic Aqeedah is an intellectual (rational) Aqeedah that is built (or established) upon the mind. This includes the Imaan in Allah, the Imaan that the Qur'aan Al-Kareem is the speech of Allah Ta'Aalaa, the Imaan in Muhammad (saw) being the Messenger of Allah in addition to the Imaan in the Angels (Mala'ikah), the Last Day, the previous Prophets, Al-Jannah, An-Naar (hellfire), Al-Hisaab (account), Al-Jinn, the Shayaateen and all that which the senses do not fall upon and which the mind is incapable of examining and passing a judgement upon. This is because the Imaan (belief) in these is also built and established upon the mind because they have been mentioned in the Qur'aan Al-Kareem which we have believed in intellectually and by way of the mind (Al-'Aql).

As the Qur'an Al-Kareem being the Kalaam (speech) of Allah and because that which the Qur'aan has brought is not open to error or a lie due to it being the Kalaam of Allah, who is above and free from such things, then for this reason the Imaan in these unseen matters is also a rational Imaan that is established upon the mind. This all applies to the issue of the Aqeedah. As for the Ahkaam Ash-Shar'iyah which regulate the affairs of the individual, the society and State, then their source (of reference) is one. It is the Wahi (divinely inspired revelation) and the Wahi alone. Therefore, there is no source of legislation other than the Wahi and as such there is no place for the mind to be involved in legislation. The mind ('Aql) is only used in order to understand that which has been brought in the Wahi.

Based upon this understanding, there is no place for 'Legislative councils' and there is no place for laws to be made which have been made by humans and the human mind. The 'Norm' or 'Custom' cannot be referred to for judgement because the 'Norm' or 'Custom' has been formed as the result of a thought that an individual has believed in and then carried to another causing that person to also believe in it. This continues until this thought (Fikrah) transforms into a Mafhoom (concept) which regulates the behaviour and conduct of those who have believed in it. It then becomes concentrated so as to become deeply rooted thus becoming a 'Norm' or 'Custom'. That is whilst it is possible for the original thought from which the norm or custom emanated to be forgotten. So for example treating the guest honourably and generously is a custom held high amongst the people and this custom only arose amongst the Muslims from the thought that the Messenger of Allah (saw) brought when he said: **'Whoever believes in Allah and the Last Day should treat his guest honourably and generously'** (i.e. with the best

treatment). The Muslims then believed in this until it became part of the concepts by which their conduct towards their guests is shaped and regulated. However, with the passing of time it became a custom and norm that dominated their conduct so that the one who complied with it and did it would be praised whilst the one who abandoned its practise would be censured and condemned, and this is whilst the great majority would have forgotten the original thought from which this custom arose.

As such the source of the custom is examined and knowledge about the origin from which it arose is acquired. If this source was one of the Shar'iyah texts, then the reference and passing of judgement would then belong to the text and not to the custom. However, if the source of the custom was not a Shar'iy text, meaning that it did not come from the Wahi (divine revelation), then there would be no worth or value to that custom and it would be obligatory to remove it, distance it from the society and not refer back to it for judgement. Similarly, making the Masaalih (interests) a source of legislation and establishing the like of this general principle (Qaa'idah) would only lead to Islaam and its rules being based upon benefit and attaining interests.

As for the statement related to changing the Ahkaam in accordance to the change in times whilst intending by that that Islaam conforms to every age so that it is in line with the statement: *Islaam is suitable (viable) for every time and place*, then the bad (erroneous) understanding of Islaam has led to this. Instead of changing the reality so that it conforms to the Shar'a (Islamic legislation) they began to change the Shar'a so that it conforms to the reality in accordance to fitting and being in line with the thoughts that had poisoned the atmospheres. They would say that we need to be 'realistic' and so the reality represented the source of their thinking whilst it was obligatory for the reality to be the subject of the thinking (and not its source). As such the reality would either be approved (i.e. if it was in conformity to Islaam) or it would be changed (so that it conforms to Islaam). Examples of the practise and application of this are many indeed whilst that which removes us from sliding down this path is the complete realisation and certain Imaan (belief) that there exists no Shar'a apart from the Shar'a of Allah (swt), that there is no Shar'a other than which came in the Wahi (divine revelation) and that which the Wahi brought is the Qur'aan Al-Kareem and the Noble Prophetic Sunnah alone. Therefore, there is no source for legislation (Shar'a) apart from this and the Ahkaam Ash-Shar'iyah are not deduced from other than these texts represented in the Kitaab of Allah (swt) and the Sunnah of His Nabi (saw).

The Political Struggle (Al-Kifaah As-Siyaasiy) Opposition to the society's leaders

Chaos does not benefit the people and they will have no happiness and they will have no happiness if the ignorant are dominant.

So the house is not built unless it has pillars and there is no pillar unless the pins (foundations) are firmly fastened.

Allah (swt) said:

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا (67) رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ
وَالْعَنَهُمْ لَعْنًا كَبِيرًا

And they will say: 'Our Lord, verily we have obeyed our masters and dignitaries and they led us astray from the (right) way'. 'Our Lord, give them double the punishment and curse them with a great curse (Al-Abzaab 67-68).

It is a well-known matter that the general masses follow their masters, dignitaries, rulers and leaders. They follow them by way of imitation and pride, or by way of choice and consent, or through force and coercion. In all of these cases they follow them because they are those who are in the position of looking after their affairs, administrating their interests and managing their issues, whilst they are made to incline towards them intellectually and sentimentally. For this reason, we find the Qur'aan Al-Kareem criticising the masses for their blind following and so it states describing their condition upon their tongues in the Aayah:

رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا

'Our Lord, verily we have obeyed our masters and dignitaries'.

And in another place the Qur'aan states:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا

When those who were followed disowned (declare themselves free from) those who followed (them) (Al-Baqarah 166).

This then is representative of the natural order and way of life and the Sunnah (way) of Allah in respect to His creation.

So the societies are people who have permanent relationships amongst them and these relationships are supervised and organised by the leaders of the people and their chiefs. These are those who possess power and authority whilst the source of this power are the

(general) people themselves which is manifested in their following them, being led by them and the confidence they have in them. Or it could be said using a modern expression that there is a social contract between the public and private on the basis of giving up (or sacrificing) some of their authority (i.e. sovereignty and freedom) so that all of the authority rests in the hands of the authority enabling it to administer the affairs of the people and take care of them, protect them and their security. This is the meaning of what they have called the 'social contract'.

As long as those leaders and heads are in the position of the captain of the ship and are steering it and proceeding along with it in the depths of darkness and life's mazes, then it is necessary, as long as this is the case, to interact with this category of the people in a specific manner. This is to shake confidence in them and to pull the carpet from underneath their feet in order to remove their support and the source of their power from them in the situation where they continue to insist upon arrogance and misguidance.

For this reason, Islaam has made the human alert to the fact that he is individually responsible and that every human has a weight upon his shoulders; that he will not bear the burden of another's burdens, and that whoever does an atom's weight of good will see it and whoever does an atom's weight of bad will see it. Similarly, it is not permissible to say that we found our forefathers upon this and we are following upon their footsteps just as it can't be said that we obeyed our Chiefs and dignitaries and they caused us to go astray. This has been explained to us in the most beautiful way by the Messenger of Allah (saw) when he said:

'Indeed the grinding wheel of Islaam rotates so rotate (along with it) wherever it turns'

So there will be situations where the authorities and the Qur'aan are upon different directions and so in these circumstances adhere and stick to the Kitaab and **'Indeed rulers will be appointed over you who are astray and call to misguidance and if you followed them you would be misguided and led astray whilst if you oppose them you will be killed'** They asked: **'What should we do O Messenger of Allah?'** He (saw) said: **'They were stretched upon wood and sawn with saws. For (verily) I swear by the One in whose hand is the soul of Muhammad that the death in the way of Allah is better than life (which is lived) in his disobedience'**.

This is what the person must be upon whilst he should not be a sycophant or yes man who merely stops at the statement: 'If the people have done well then you would do well and if the people have done bad you would have done bad'. This is in the case where the people continue to be led towards others from among the chiefs and the leaders (one following the other). Islaam has dealt with this reality criticising and reproaching the people for this following. It also attacked the heads of Kufr and Awliya' (friends and supporters) of Shaytaan in the strongest of ways. This included the one who was named like Abu Lahab who was mentioned along with his wife:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (3)
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (4) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Perish the two hands of Abu Lahab and perish! His wealth and his children will not benefit him! He will enter (to be burnt in) a fire of blazing flames. And his wife too who carries wood. Upon her neck is a twisted rope of Masad (palm fibre) (Al-Masad).

And it included whom it attacked by a description or characteristic which he was characterised by or an action that he undertook. So for instance the Qur'aan Al-Kareem attacked the Sayyid (Master) of Bani Makhzoom, Al-Waleed Ibn Al-Mugheerah the one who prevented good and was continuous in sinfulness:

وَلَا تُطِيعُ كُلَّ حَلَّافٍ مَّهِينٍ (10) هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ (11) مَنَاعٍ لِلْحَيْرِ مُعْتَدٍ أَثِيمٍ (12) عَثَلٍ
بَعْدَ ذَلِكَ زَنِيمٍ (13) أَنْ كَانَ ذَا مَالٍ وَبَنِينَ (14) إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ
(15) سَنَسِفُهُ عَلَى الْحُرطُومِ

And do not obey every worthless habitual swearer. (And) scorners, going about with malicious gossip. A preventer of good, transgressing and sinful. Cruel, moreover an illegitimate pretender. Because he possesses wealth and children. When our verses are recited to him he says: 'Tales of the ancients'. We will brand him upon the snout (nose) (Al-Qalam 10-16).

He was also mentioned in Soorah Al-Mudaththir:

ذَرْنِي وَمَنْ حَلَفْتُ وَحِيدًا (11) وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا (12) وَبَنِينَ شُهُودًا (13) وَمَهْدَتْ
لَهُ تَمَهِيدًا (14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (15) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا (16) سَأُرْهِقُهُ صَعُودًا
(17) إِنَّهُ فَكَّرَ وَقَدَّرَ (18) فَقَتَلَ كَيْفَ قَدَّرَ (19) ثُمَّ قَبَلَ كَيْفَ قَدَّرَ (20) ثُمَّ نَظَرَ (21)
ثُمَّ عَبَسَ وَبَسَرَ (22) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (23) فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ (24) إِنْ هَذَا
إِلَّا قَوْلُ الْبَشَرِ (25) سَأُصْلِيهِ سَقَرَ

Leave me with the one I created alone. And to whom I granted extensive wealth. And children present (with him). And spread out everything before him, easing (his life). Then he desires that I should increase (that). No! Indeed, he has been obstinate (stubborn) before our verses. I will engulf him in arduous torment. Verily, he thought and deliberated. So let him be destroyed (for) how he deliberated. Then (again) let him be destroyed (for) how he deliberated. Then he considered (again). Then he frowned and

scooled. Then he turned back and was arrogant. And said: 'This is not but magic imitated (from others)'. This is not but the speech of a man. I will drive him into Saqar (fire of Jabannam).

Islam made clear the true reality of the misguidance of the leaders and their plots as Allah (swt) says:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ
(123) وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ
يَجْعَلُ رِسَالَتَهُ

And thus we have placed within every city the greatest of its criminals to conspire therein. But they conspire only against themselves although they perceive it not. And when a sign comes to them they say: 'Never will we believe until we are given like that which was given to the messengers of Allah'. Allah is most knowing of where to place His Message (Al-An'aam 123-124).

And He (swt) says:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

And when we intend to destroy a town (population) We (first) send a command to the affluent amongst them. Then they transgress therein and so the word comes into effect upon it and we destroy it with a complete destruction (Al-Israa' 16).

And He Ta'Aalaa mentions this reality in numerous Aayaat including:

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (27) يَا وَيْلَتَى لَيْتَنِي لَمْ
أَتَّخِذْ فَلَانًا خَلِيلًا

And the day when the Zhaalim (transgressor) will bite at his hands saying: 'If only I had taken a path with the Messenger. O Woe to me! If only I had not taken so and so as a friend! (Furqaan 27-28).

وَمِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِعِيرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ هُم
عَذَابٌ مُهِينٌ (6) وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلى مُسْتَكْبِرًا

And of mankind is the one who purchases idle talk to mislead from the path of Allah without knowledge and he takes it (the path) in ridicule. Those will have a humiliating punishment. And when our verses are recited to him he turns away in arrogance (Luqmaan 6-7).

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ

But those who strive against our Aayaat (signs, verses) seeking to cause failure, for them will be a punishment of painful foulness (Saba'a 5).

أَفَرَأَيْتَ الَّذِي تَوَلَّى (33) وَأَعْطَى قَلِيلًا وَأَكْدَى (34) أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى (35) أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى (36) وَإِبْرَاهِيمَ الَّذِي وَفَّى (37) أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

Have you see the one who turned away. And gave a little and then refrained. Does he have knowledge of the unseen so that he sees. Or has he not been informed of what was in the scriptures of Musaa. And Ibraabeem who fulfilled (his mission). That no bearer or burdens will bear the burden of another (Najm 33-38).

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ (49) كَانَتْهُمْ حُمْرٌ مُسْتَنْفِرَةٌ (50) فَفَرَّتْ مِنْ قَسْوَرَةٍ (51) بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً

Then what is the matter with them that they turn away from the reminder. As if they are alarmed donkeys. Fleeing from a lion? Indeed, every person from amongst them wishes that he be given scriptures spread out (before him) (Al-Mudaththir 49-52).

And in Soorah Al-Qiyaamah He (swt) says:

فَلَا صَدَقَ وَلَا صَلَّى (31) وَلَكِنْ كَذَّبَ وَتَوَلَّى (32) ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى (33) أَوْلَى لَكَ فَأَوْلَى

So he neither believed nor prayed. But rather denied and turned away. Then he walked to his family swaggering (in pride). Woe to you. And then (again) woe to you! (Al-Qiyaamah 31-34).

If we were to pursue and examine the Asbaab An-Nuzool (circumstance of revelation) of these Aayaat and in respect to who they were revealed, we would find that there was a great attack upon the leaders of Kufr, Awliyaa' of Shaytaan and those in whose hands was the administration of the people's affairs and the caretaking of their interests, and against their intellectual and belief based direction.

Al-Kifaah As-Siyaasiy (Political struggle): (Exposing and disclosing the conspiracies):

The following describes a remarkable situation: The leaders and chiefs of Quraish had become greatly agitated and disturbed by the situation of Muhammad (saw) and his companions and how far their impact had reached. There was no means or avenue to oppose and stand in their way except that they employed and utilised it. At the same time his thoughts and Da'wah were spreading outside of Makkah which was a matter that would lead inevitably to the Quraish losing their leadership over the Arabs and the disappearance of their central religious position within the Arabian Peninsula. This annoyed and disturbed them greatly and yet they found that the season of 'Ukaazh (market trading) was soon approaching and that the Arabs would be coming to congregate at 'Ukaazh (the trading market) in the sacred months. This would then provide Muhammad (saw) and his companions with an amazing opportunity to make contact with the people, invite and discuss with them whilst the Quraish would be no more than witnesses to that. So they gathered together and met in Daar un-Nadwah in order to examine the matter and discuss how to be creative in respect to countering this Da'wah and keep Muhammad (saw) away from the people or keep the people away from being able to listen to Muhammad (saw). So Abu Jahl, Abu Sufyaan, Safwaan Bin Umayyah and Ummayh Bin Khalaf amongst others met whilst Al-Waleed Bin Al-Mugheerah explained the issue to them and what his own views were. So one of them said that we should say that Muhammad is a Saahir (sorcerer), another said that we should say that he is a Kaahin (soothsayer), a third person said that we should call him a poet whilst another said that we should label him as a Kadhdhaab (perpetual liar) who is only taught by Jabar the Christian or that they (the Aayaat) are no more than tales and legends of the ancients which are being dictated to him. Al-Waleed then rejected all of these claims and propaganda one after the other, leaving all those present in a state of bewilderment. Here was Al-Waleed explaining the invalidity and falsehood of all that they wanted to say and so they said to him: 'In that case you tell us what should be said'. So he scrunched his forehead and inverted his eyebrows, and examined the issue over and over and thought over and over again, whilst going back and forth to Daar un-Nadwah, before reaching his opinion and conclusion. So he said: 'We will say that Muhammad is a sorcerer of speech (Saahir Bayaan) who brings speech that separates a man from his family and the man from his wife'. So they went out with this propaganda, which they had concluded, in order to take to the tribes, an idea by which they intended to make war against Muhammad (saw). So how great was their terror and how they nearly lost their minds when they heard that Muhammad (saw) was reciting the very details of their conspiracy and mentioning all that took place in its preparations. This was a Wahi (divine revelation) from Allah (swt) disclosing and exposing their conspiracy.

ذَرْنِي وَمَنْ حَلَفْتُ وَحِيدًا (11) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا (12) وَبَيْنَ شُهُودًا (13) وَمَهْدَتْ
لَهُ تَمْهِيدًا (14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (15) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا (16) سَأَرْهُقُهُ صَعُودًا

(17) إِنَّهُ فَكَّرَ وَقَدَّرَ (18) فَقَتَلَ كَيْفَ قَدَّرَ (19) ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ (20) ثُمَّ نَظَرَ (21)
 ثُمَّ عَبَسَ وَبَسَرَ (22) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (23) فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ (24) إِنَّ هَذَا
 إِلَّا قَوْلُ الْبَشَرِ (25) سَأُصْلِيهِ سَقَرَ

Leave me Alone (to deal) with whom I created Alone. And then granted him resources in abundance. And children to be by his side. And made his life smooth and comfortable for him. After that he desires that I provide him with more. Nay, verily he has been stubborn and opposing Our Aayaat. I will make him (climb a slippery slope in Hell called Su'ood) or to face a severe torment. Verily he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed how he plotted! Then he thought. Then he frowned and scowled. Then he turned his back and was arrogant. And said: 'This is not but magic imitated (from others). This is not but the word of a human being. I will drive him into Saqar (that which lets nothing remain and leaves nothing (unburned)) (Al-Mudaththir 11-26).

The Qur'aan Al-Kareem continued to expose their plots and planning and bring down their conspiracies:

Allah (swt) says:

إِنَّهُمْ يَكِيدُونَ كَيْدًا (15) وَأَكِيدُ كَيْدًا (16) فَمَهْلِكِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

Verily they are plotting a plan. And I (too) am plotting a plan. So allow the disbelievers some time, leave them for a (short) while (At-Taariq 15-17).

Similarly, the Qur'aan Al-Kareem exposed the plotting and conspiring of the Jews when they would show the pretence of Imaan (belief) in the morning declaring that it had become evident to them that the speech of Muhammad (saw) was correct and so they had believed in him. Then in the evening they would announce their disbelief claiming that after further detailed study of what Muhammad (saw) had brought they had found that there are matters which had no proof from Allah and as such it is not permitted for us to continue to follow him. This then represented a connived underhanded and dirty ploy and conspiracy in an attempt to create doubt within some of the followers of Muhammad (saw) in regards to his truthfulness. Indeed, the likes of these dirty ploys and conspiracies are still present and practised by some of the Awliyaa' of Shaytaan in our current day societies.

In addition to confronting the rulers, A'immat ul-Kufr (leaders of disbelief) and the Awliyaa' (friends and supporters) of Shaytaan, the political struggle also requires knowledge of the conspiracies being hatched against the Ummah, the intrigues being planned and the plots being made against her. This is followed by acquiring knowledge of the events and occurrences surrounding her and the dangers that lie in wait of her.

For this reason, we find that the Qur'aan Al-Kareem did not neglect this and we find in the story of the wager, between Abu Bakr (ra) and the Quraish, the best example of such pursuance, in relation to the pursuance and following of the war that was taking place between the Romans and the Persians:

Allah (swt) said:

الم (1) غَلَبَتِ الرُّومُ (2) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (3) فِي بَضْعِ سِنِينَ
لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (4) بِنَصْرِ اللَّهِ

Alif Laam Meem. The Romans have been routed (defeated). In the nearest land, but they after their defeat will be victorious. Within three to nine years. The decision of the matter, before and after, is only with Allah. And on that day the believers will rejoice. With the victory of Allah (Ar-Room 1-4).

The Romans and the Persians represented the world's most powerful nations and the struggle between them in the regions of their intrigues and spheres of influence was inevitable whilst victory and defeat would alternate between them. The Arabs at that time were divided into two camps; a side loyal to the Romans and the other loyal to the Persians like the Ghasaasanah and the Manaadharah. The Persians influence reached Al-Yameen (their right flank) whilst the Romans reached the area of the Jazeerah (Peninsula) which came after Jordan. For this reason, concern and attentiveness to these two powers was an inevitable matter for the Muslims and consequently they used to follow the events and occurrences. This included that which could have an effect upon them in addition to what they were aiming for and their goals. When the discussion took place between Abu Bakr and the Quraish in regards to making a wager, Abu Bakr approached the issue based upon his political awareness in regards to what surrounded them and from what he has learned from the Messenger of Allah (saw). As such any Kutlah or Jamaa'ah (group) must be engaged and occupied in political struggle and must have awareness of its reality and what surrounds it. This is because this represents an essential matter and a methodology that the Qur'aan Al-Kareem provided and proceeded upon by the Messenger of Allah, Muhammad (saw).

This was made evident by the advice of the Messenger of Allah (saw) which he provided to his Sahaabah (rah) who were migrating to Al-Habashah (Abyssinia) when he said to them that it has a King (i.e. ruler) who does not oppress or deal unjustly with anyone.

A lesson from the political struggle:

In respect to what was narrated about Al-Waleed Bin Al-Mugheerah and the statement of Allah (swt):

سَأُصَلِّيهِ سَقَرًا

I will drive him into the Saqar (Hellfire).

No exemption was provided in this Aayah like that which came in respect to Al-Akhnas Bin Shareef when He (swt) said:

كَأَلَّا لَعْنُ لَمْ يَنْتَه لَنْسَفَعَنْ بِالنَّاصِيَةِ

Nay! If he ceases not We will catch him by the forelock (Al-'Alaq 15).

This threat and punishment in this Aayah is attached to his continuance and not ceasing the actions that he was undertaking. This is in contrast to what was narrated about Al-Waleed, as in that case it affirms that he will be entered into the fire which is similar to what was narrated about Abu Lahab. This is because it establishes a true reality confirming that he will enter into the fire of flames along with his wife. From this it is possible to benefit and use it as a Daleel guiding to the Qur'aan Al-Kareem being the Kalaam (speech) of Allah Ta'Aalaa. This is because that which was revealed in respect to Abu Lahab and Al-Waleed left an opportunity for them to embrace Islaam hypocritically for the sole reason of proving the falsehood of what Muhammad was saying. This is because what he brought affirmed that they would enter the fire (the Saqar and the Dhaata Lahab) so what kind of embarrassment would that bring to the Messenger (saw) if they were to come out with Islaam and declare in front of all that they had become Muslims? How could it be that Muhammad recites a Qur'aan which affirms that they will enter the fire whilst had this situation occurred would it not then have placed him in the most difficult of positions? However, this was not a problem because this Qur'aan does not represent an invented speech but is rather from the Lord of the Worlds and He (swt) knew that the like of these people will never move one step towards such an action. As such these Aayaat related specifically to them were continued to be recited openly for all to hear whilst they only increased in their Kufr (disbelief). This then is a matter affirming that the Qur'aan is the Kalaam of Allah and it representative of the miracle of the Messenger of Allah (saw) affirming his Prophethood.

Something resembling this happened in respect to a Hadeeth of the Messenger of Allah (saw) when he said: **'The killer of Hamzah is in the fire'** whilst Hamzah's killer (Wahshi) embraced Islaam. This matter then confused many of the Muslims until Wahshi died by way of suicide. The same happened in respect to Quzmaan when the Messenger of Allah (saw) said: **'Quzmaan is from the people of the fire'**. This is whilst the Muslims witnessed him fighting alongside them in the battle of Uhud. He killed a large number of disbelievers until his wounds weakened him. The matter was unclear to some of the Muslims and they believed that Quzmaan had fallen as a Shaheed (martyr) however before his death some of the Sahaabah (rah) attended to him and said: 'Congratulations to you O Quzmaan'. He said: 'For what?' and they replied: 'For the Shahaadah (Martyrdom)'. Then he said: 'By Allah I did not fight except out of deep pride' and then he leant into his spear killing himself.

A similar confusion could have occurred had Al-Waleed ibn Al-Mugheerah or Abu Lahab done something similar however they did not do so. Allah is 'Aleem Hakeem and the above has been presented as an extra point of benefit that can be gained from the Aayaat related to the political struggle.

All of the above therefore represents some of the fundamental subject areas, or indeed it could be said that they are the fundamental subjects that the Qur'aan Al-Kareem addressed in its methodology and explained in its Aayaat and Suwar. It explained in detail many of the precise matters and partialities of these subject areas like the focus it gave to the belief in the Last Day, the resurrection, gathering and account, the bliss that is prepared in Jannah and the punishment waiting in Jahannum (Hell). This is what causes the Muslim to cry and weep when he hears this due to both fear and longing. This is also found in the focus that the Qur'aan Al-Kareem gave to examining the signs of Allah and in respect to the realisation and comprehension of His might and power. This is done in a way addressing the human mind and stirring his sentiments (and emotions) so that he thinks deeply about all that falls under his senses in terms of the precise signs so that his mind becomes fully convinced and his heart is filled with tranquillity. This is what in turn instigates the Khushoo' and reverence towards the Creator and Sustainer driving the believer to draw closer to Allah with all of the actions that he can possibly undertake to fulfil that. This is with the hope that he can attain the pleasure of Allah which represents the greatest of all objectives for the Muslim and this is the true happiness for the one who knows the taste of happiness and continuous tranquillity.

Tranquillity in relation to the Da'wah carrier

This is another subject that is no less important than those previously mentioned. The Qur'aan Al-Kareem has dealt with this subject and addressed it at some length and at a high level of focus. This subject relates to none other than reassuring the Messenger of Allah (saw), affirming to him that he is upon the Haqq (truth) and that all that he meets in terms of obstacles, hardship, distress, falsification and opposition is only the same as what his brothers from the previous Prophets met ('Alaihim As-Salaam) when they undertook their missions. Therefore, he (saw) and what he faces is not a strange new matter in respect to the Messengers (as) but rather it represents the Sunnah (way and law) of Allah (swt) in respect to His creation. In light of this their stories were provided to him so that his heart would be strengthened by them whilst at the same time what they were confronted with was made clear to him (saw). Despite all that they faced Allah (swt) requested from them to have patience, firm resolve and determination:

Allah (swt) said:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

So be patient like those of strong will from the Messengers were patient (Al-Abqaaf 35).

There were also many Aayaat carrying the meaning that has come in the following Aayah:

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ

Nothing is being said to you except that which has already been said to the Messengers who came before you (Al-Fussilaat 43).

And:

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّىٰ مِنْ نَشَاءِ

Until when the Messengers gave up hope and they thought that they had been denied, our help came and then those whom We willed were saved (Yousuf 110).

And like his Qawl addressing the Messenger (saw) and the believers:

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or do you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe miseries and harms and were so shaken that even the Messenger and those who believed along with him said: 'When is the victory (help) of Allah? Indeed, the help of Allah is near (Al-Baqarah 214).

Just as these Aayaat were reassuring to the Messenger of Allah (saw) they also explained and made clear to the Muslims that these are all part of:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

The Sunnah (way) of Allah in the case of those who passed away of old and you will never find any change to the Sunnah of Allah (Al-Ahzaab 62).

The carriers of the Da'wah must expect to be afflicted by the same as what afflicted the believers who came before them like those who were mentioned in Soorah Al-Burooj:

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (1) وَالْيَوْمِ الْمَوْعُودِ (2) وَشَاهِدٍ وَمَشْهُودٍ (3) قُتِلَ أَصْحَابُ الْأُخْدُودِ
 (4) النَّارِ ذَاتِ الْوُقُودِ (5) إِذْ هُمْ عَلَيْهَا قُعُودٌ (6) وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ
 (7) وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (8) الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (9) إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ
 جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ (10) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

By the sky containing great stars. And by the promised Day. And by the witness and what is witnessed. Cursed were the people of the trench. (Full) of fire containing fuel. When they were sitting near it. And they were witnesses over what they did with the believers. They had nothing against them except that they believed in Allah, the Almighty, Worthy of All Praise! The One to whom belongs the dominion of the heavens and the earth! And Allah is witness over every matter. Verily those who put believing men and believing women on trial and then do not turn in repentance will have the torment of hell and they will have the punishment of the burning fire. Verily those who believe and do righteous good deeds for them will be gardens under which rivers flow (Paradise). That is the great success. (Al-Burooj 1-11).

This is the nature of the true Da'wah and those are the stances taken by its firm callers. And this is the Messenger of Allah (saw) reaffirming and reiterating this true reality and making obligatory that which is required from the Da'wah callers to undertake when he said: **“Verily the grinding mill of Islaam is rotating so rotate wherever it rotates. Indeed, the Sultaan (authority) and the Qur’aan will be separated (from each other) so hold fast to the Kitaab. Verily, there will be leaders appointed over you who are astray and lead others astray. If you were to follow them they would lead you astray and if you went against them they would kill you’.** They asked: ‘So what should we do O Messenger of Allah?’ He (saw) said: **“Just like what the companions of ‘Eisaa did, they were fastened to wood and were sawn with saws. By the One in whose hand is the soul of Muhammad the death in the way of Allah is better than life in his disobedience”.**

The meaning of the Seerah of the Messenger (saw)

Allah (swt) said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say this is my way, I call to Allah upon Baseerah (clear vision and awareness), I and whoever follows me, and I am not from the Musbrikeen (Yousuf 108).

Allah (swt) addressed his Messenger (saw) commanding him to say: ‘This is my path (way)’ and indeed he (saw) said this and he made the believers and the Da’wah carriers from amongst them in particular, be bound by this. This is not from the perspective of the obligation of following and emulating his Seerah (saw) but rather in terms of the way and manner by which it is followed and in respect to what is obliged upon the Messenger of Allah (saw) and his followers in accordance to what this Aayah indicates and guides to. In regards to the obligation of following and emulating his Seerah then we have already previously explained that and made clear the warning in respect to going against it:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

So let those who go against his command be warned that a Fitnah will afflict them and they will be struck by a painful punishment (An-Noor 63).

As for our current discussion, then this relates to what this Noble Aayah indicates and guides to. So Allah (swt) has demanded from His Messenger to say and declare: ‘This is my path’. So the path is not a hidden secret which only the leader is required to know but rather it is a duty upon the leader to explain and make clear this path to his followers and the people. This is so that this path becomes clear and manifest and contains no crookedness, opportunism or adulation and flattery. This is because it is a path that is Mustaqeem (straight and non-diverging):

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

And that this is my path which is straight so follow it and do not follow the (other) paths that will make you depart from its path (Al-An'aam 153).

This is in respect to the clarity of the method and path and its straightness. As for the action or work that is on this path then the Aayah has made this clear when it stated:

أَدْعُوا إِلَى اللَّهِ

I call (invite) to Allah

And the Da’wah to Allah dictates and requires the Da’wah to the ruling by the Sharee’ah in all areas of life as it is a comprehensive Da’wah for every aspect of life in the case where every person will be held to account for every action that he performs and undertakes in this life.

As such he must know what Allah (swt) has wanted from him to do in this life and to fear Allah in respect to that so that he fears Allah in regards to himself and fears Allah in respect to his 'Tbaadah, his relationship with others, his family, his society, Ummah and the people as a whole. This is whilst the Da'wah (calling and invitation) to Allah means the Da'wah to make the Kalimah (word) of Allah the highest and the Kalimah (word) of the disbelievers the lowest. Indeed, the Da'wah to Allah can only mean establishing Islaam within life's reality and this does not mean that it merely exists alone but rather that it is prevalent and dominant over all other Deens and even if the Mushrikeen (polytheists and disbelievers) despise that. As such the straight path is clear and the thought (Fikrah) is the establishment of Islaam within the reality of life whilst the method is that which the Messenger of Allah (saw) laid down which is straight and clear for him, his followers and all of mankind. From amongst the Ahkaam (rulings) of this Fikrah (thought) is for the Da'wah to be upon Baseerah (clear vision and awareness) which means upon clear evidence. It is from the clear and obvious matters for the actions of the Da'wah to proceed in accordance to the Shar'a of Allah Ta'Aalaa. This makes it necessary to make clear and explain to the people as a whole that the original position in respect to the actions is for them to be restricted to the Hukm Ash-Shar'iy (Islamic legislation). This means that any and every action must be in accordance to the Hukm Ash-Shar'iy that is attached to that particular action just as the 'Baseerah' dictates that every Hukm Ash-Shar'iy be deduced from a Daleel (evidence) that the Wahi (divine revelation) has brought from Allah Ta'Aalaa in the case where the Shar'iy Daleel is only that which the Wahi has brought. It is therefore essential for every Muslim to believe that our Sharee'ah is a Wahi (divine revelation) from Allah and that the 'Aql (mind) has no function except to understand it. The 'Aql as such has no role in legislation (as a source) but is rather only a means to understand it and this remains the case regardless of the strength and power that this mind or intellect has reached and irrespective of the number of minds involved. This is because the Shar'a (legislation) is Wahi from Allah alone. The Da'wah would not be considered to be upon clear evidence if it was call to generalities or general expressions like for example the statement: 'O People, return to Allah or come back to Your Lord! This type of Da'wah upon general statements is not sufficient in order to explain and make clear to the people what the meaning of returning to Allah is. Rather the Da'wah has to be based upon awareness, comprehension, clear sight (vision), clear evidence and proof that removes all ambiguity and lack of clarity, in addition to wiping away and erasing all vagueness and every obscurity.

This Da'wah requires awareness about the thought that is being called to, awareness about the way to implement it, awareness about the society and the Ahkaam that need to be applied upon it. Therefore, the Da'wah upon Baseerah requires and dictates making the people understand their reality and to make them comprehend that which they are being called towards. The command in this Aayah is therefore directed to the leader and so whoever puts himself in a position of leadership or in the position of a person calling the people, must call upon 'Baseerah', he and whoever follows him. This means that it is necessary for the caller to first understand what he wants and what he is calling to

based upon clear evidence. He must then build this understanding in those he is inviting and this also must be built upon clear evidence (Bayyinah). It is therefore not valid to respond positively until he has heard the evidence and examined the Daleel. It follows that any Jamaa'ah (group), Hizb (party) or individual which has placed it or himself in the position of calling to a Da'wah and inviting people to a particular thought, must establish the clear evidence for what they are calling to. For this reason, the Bayyinah (evidence) is the measure and criteria by which the Da'wah and thoughts are measured and by which the actions are known. As such it is the measure of the elevation or decline of the thought. The measure of the thought is its conformity to its reality and to know its level in terms of superficiality, depth and enlightenment. The measure of the Aqeedah is the intellectual ('Aqliy) conviction, it being built upon the mind and its agreement with the Fitrah (human nature of weakness and need for that which is greater i.e. his creator). The Miqyaas (measure) of the Ahkaam Ash-Shar'iyah is its Adillah (evidences) whilst the measure or criteria for the actions is the Halaal and the Haraam. The measure of the Halaal is the distinguishing between the Fard, Mandoob, Mubaah and Makrooh and the Miqyaas (measure) of the Adillah (evidences) is their Thuboot (how established they are) by knowing the Qat'iy (definite) from the Zhanniy (indefinite or containing doubt or possibility of error). So if the Daleel was an Aayah then it would be Qat'iyah (definite) and it is the measure (Miqyaas) for everything that falls under it in terms of Madloolaat (indicated to meanings) or Mafaahem (concepts). If on the other hand it was a Hadeeth of the Messenger of Allah (saw) then its Miqyaas (measure) would be its standing in terms of it being Mutawaatir (concurrent) or Khabar Al-Aahaad. The Miqyaas of the Khabar Al-Aahaad is its level in respect to it being Mash'hoor, Saheeh, Hasan or Da'eef. If the Hadeeth was affirmed to be Saheeh (or valid) then its source is the Wahi (divinely inspired revelation) which is representative of the measure for all of the Adillah (evidences).

The above then represents a basic outline of some of the Maqaayees (measures or criteria) which represent the Basaa'ir (plural of Baseerah) in respect to what must be taken from the thoughts and Ahkaam and what must be provided to the people in terms of thoughts and Ahkaam. In addition, it is from one of the greatest obligations to take the Baseerah (clear vision and awareness) as a guide for what we want and to know what we are inviting to in accordance to its true reality and evidences with a level of knowledge (or understanding) that removes all vagueness and obscurity. It needs to be in addition at a level that removes any ambiguity, purifies the obscurities or anything that is contrary to it in terms of thoughts which requires us knowing the goal and aim that we are inviting and calling to. As such the Da'wah to Allah is not for the sake of intellectual indulgence nor does it represent a Mandoob (recommended) action through which an increase in reward is desired. Rather it is a Fard action and an action targeting the accomplishment of a specific aim and it is not permitted for this knowledge and understanding to be limited or restricted to the leader alone or whoever holds the positions of leadership as has been made clear in the portion of the Noble Aayah when Allah (swt) said:

عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

This means that the leadership, the followers and the people should all be upon a complete knowledge (or awareness) in respect to the thought that we are calling to and the objective or aim for which the work is being undertaken.

Explaining the aim or objective (Al-Ghaayah):

For example, in regards to this, the declared and stated aim that all of the Islamic structures, parties and groups are working for, is the return of Islaam to the reality of life even if this aim carries a number of names or expressed with different words. This is like the statements: 'Raising the word of Allah the highest', 'Returning to Allah', 'Resumption of the Islamic way of life', 'the return of the glory of the Muslims and their honour' or 'the reviving of the Khilafah' and the 'revival of the Muslims' amongst other expressions and statements which all revolve around one single meaning. This is the aim that all are striving towards and this aim in truth is the resumption of the Islamic way of life whether this is stated frankly or is covered up by some wordings and names that carry the same meaning. This is because the work is not to bring about an Islamic life in the first place or for the first time but rather it is to resume that which has already existed. It therefore represents a resumption of that which the Messenger of Allah (saw) began after its absence for a period of time. Consequently, the process is one of resuming that which had been present and existent. It is also obviously clear that this matter cannot be realised and accomplished except with the existence of the Sultaan (authority) of the Muslims. This is represented by the Muslims having a Khalifah who is deputised on their behalf to implement the fixed Ahkaam Ash-Shar'iyah upon them like establishing the Hudood, taking care of and managing their practical life's affairs, protecting the Thughoor (gaps and borders of the Islamic territories) and carrying the Da'wah to the world. This is because this authority (i.e. the Khilafah) represents the only Tareeqah (method and way) to realise all of these matters and to fulfil this obligation.

This lofty aim and this important and obligatory goal must be well known and completely clear to the leadership of the party structure or group with all of its dimensions. Its clarity must be such that all obscurity and vagueness is removed and distanced. It is not sufficient for this to be general or sloganistic but rather it must resemble an engineering blueprint that is subject to being carried out and implemented. It is also necessary for the leadership of this group or party structure to utilise all possible means to make this engineering plan clear to all of those working to implement it in addition to those assisting them with a level of clarity that enables them to be creative in respect to the styles and means so that they are able to continue in their work and sacrifice in the path towards accomplishing that goal and arriving at that aim.

Additionally, it is not possible for that group to reach that goal and safeguard it in isolation to the Ummah or detached from her perception and what she envisages irrespective of the strength that this group or party has reached or the number of members that it has won over. In that case the group would be isolated from the Ummah, estranged from her and the society upon which it wishes to implement its idea and apply its engineering map and plan upon the ground. For this reason, it is obligatory for this group, party or gathered structure to present the thought that they possess and all that they envision in an attempt to embody its goal and crystallise its aim amongst the people so that the trust and confidence of the people is taken upon that basis. As such it is necessary for every party or group to make (or adopt) a specific culture for itself that explains its thought, makes clear its goal and by which the Ummah is led.

All of this can be taken using the noble Aayah as a starting point:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Say this is my way, I call to Allah upon Baseerah, I and whoever follows me (Yousuf 108).

Following on, all that the leadership possesses should be spread to every individual within the gathered structure (or group). Nothing from the culture (Thaqaafah) is restricted specifically to the leadership. Everyone must work with what they have in terms of possibilities and in accordance to what they are capable of utilising in terms of styles and means in order to bring about (or generate) this culture within the Ummah. This is so that they can build the Ummah in an intellectual way (i.e. based on thoughts) in accordance to the same culture that they carry. The Ummah will then follow them and be led by them based on awareness, and the carrying of the Da'wah to the world will occur by them and the Ummah as they are all like and resemble an open book from which you can achieve what you desire.

That which is required from those engaged in the call, whoever and wherever they may be, is to invite to Allah (swt). This means that their Da'wah needs to be purely for Allah Ta'Aalaa and not stained by any blemish or stain, infiltrated by a strange (foreign) word, joined to any selfish interests or attached to any personal benefit. This Da'wah also has to be undertaken in a particular manner that has been specified and defined by the Shar'a and explained by the Messenger of Allah (saw). It cannot divert the length of a single hair from the way and path of the Messenger of Allah (saw) as a result of fearing for an interest or due to fear of oppression and tyranny. All of this must be upon Bayyinah (clear evidence) and Baseerah (clear awareness) as every thought is built upon evidence and every Hukm is deduced from a Daleel. That is whilst every style is not contrary to what the Messenger of Allah (saw) brought and that is because it is not permissible to utilise any style or means which is contrary to the Shar'a. The thought 'The ends justify the means' is a Kufr thought and contrary to Islaam and as such all means and styles must be in compliance with what the Shaari has permitted to be used. For example, Allah (swt) has commanded us not to use flattery and cajolery due to His Qawl Ta'Aalaa:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you would soften (you position i.e compromise) so that they can also soften theirs (Al-Qalam 9).

And the Messenger of Allah (saw) said: **‘Whoever sees an oppressive ruler (Sultaan) who seeks to make the prohibitions of Allah permissible and rules over the servants with sin and hostility, and then he (the one who witnesses) does not change him by a statement or an action then it is for Allah to enter him into the same entrance (i.e. alongside him in hell)’.**

This means that it is not permitted to remain silent about the oppressive or Faasiq ruler and that he must be accounted with all possible means whilst it is not permitted to abandon this whilst hiding behind the excuse of the benefit attached to personal well-being and safety. As such the ends (or aims) in Islaam do not justify the means and it is not permissible to reach the Halaal by taking the path that is Haraam like the person who steals so that he can give charity.

The type of leadership that is required is the aware and pure leadership which is on par with the clarity of the thought itself and its purity whilst the members of the group who are required must be like reserve leaders who carry the same attributes and qualities as those carried by the actual leadership. They utilise the thought they have in undertaking the same role in respect to preparing the Ummah and interacting with her so that an Ummah comes into existence that carries the same as what they carry and sacrifice for the sake of what they are demanding. This is so that the Kutlah (party or group structure) and the Ummah will become one single body whilst their carrying of the Da’wah to other nations and peoples would be led by their thought which they hold and carry.

And based upon His Qawl (swt):

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Say this is my way, I call to Allah upon Baseerah, I and whoever follows me (Yousuf 108).

‘Upon Baseerah’ also means the awareness about all that is encompassed by and related to the Da’wah in its field and area of work in terms of peoples and entities (political and State). It includes awareness about what is expected from them, their stances and the situations that they are in. This is just like the farmer who wishes to cultivate and plant upon the land as it is necessary for him to first gain knowledge about the nature of the ground, its soil type and what type of crops can grow upon it. This is followed by acquiring knowledge of what surrounds the land in terms of other lands, its climate,

atmospheres and seasons in addition to knowledge about what will enable him to cultivate (farm), preserve and maintain the crops.

For this reason, it is essential when a party or group works in a particular society, in order to realise its goal and reach its objective, to first know and understand the nature of the society that he is working in. After that, it needs knowledge about what surrounds this society in terms of other peoples and societies so that it can safeguard and preserve that goal when it reaches its objective. It cannot be other than this due to what the goal obliges in terms of spreading that thought to all of the people as Islaam came for mankind as a whole.

Allah Ta'Aalaa said:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And We have not sent you except to the whole of mankind as a bringer of glad tidings and as a warner (Saba'a 28).

This makes it necessary to acquire knowledge and understanding of what those people are upon (in terms of beliefs, ideas, ideologies, systems, policies, societies etc...) and this requires political awareness of all that surrounds our society. It is a level of awareness that enables us to know what can possibly come from them (the peoples) in terms of dangers so that they can be avoided and dealt with. We also must have the knowledge that allows us to know what is required in order to convey Islaam to them and to bring them under the fold or shelter of Islaam.

As long as this remains the nature of our Da'wah and is not restricted to one nation at the expense of others and as long as the people are enemies of what they are ignorant of, then in this situation it is necessary for the group to have a political awareness of the region and regions that it is working in and knowledge of those who are undertaking the caretaking of the affairs of the people within these regions. It must gain knowledge of the level of confidence that the people have in them (i.e. the rulers) and the extent of the sincerity and adherence to their thoughts and positions. This includes knowledge of whether they are actually the real rulers or merely only henchmen or guards whom others have established over the necks of the people. This is so that the Kutlah (gathered structure) or Jamaa'ah (group) can define its position and stance in respect to them and understand how best to deal with them.

Awareness of the regional and international reality:

As long as this remains the nature of our Da'wah, it is essential to be aware of the nations and peoples surrounding us who are waiting for an opportunity to pounce upon any moment of carelessness to take advantage of it. This is particular the case as after

having accomplished the first step of our goal we would then proactively be taking our Da'wah to them whilst calling them to abandon their leaderships and entities. It is therefore necessary for us to know and understand their views and positions towards us in addition to what they seek to achieve or gain from us.

In summary, the Kutlah or Hizb (party) must be aware of its reality and aware of its society, covering the particular region that it is working in and the wider region in which its area falls within. It must have awareness of the events and occurrences in the world in a general way as it will be targeting this world as a whole and likewise it is inevitable that this world will also be targeting it.

I will repeat here that which the Qur'aan Al-Kareem mentioned in regards to this issue:

الم (1) غُلِبَتِ الرُّومُ (2) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (3) فِي بَضْعِ سِنِينَ
لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (4) بِنَصْرِ اللَّهِ

Alif Laam Meem. The Romans have been routed (defeated). In the nearest land, but they after their defeat will be victorious. Within three to nine years. The decision of the matter, before and after, is only with Allah. And on that day the believers will rejoice. With the victory of Allah (Ar-Room 1-4).

The Sabab An-Nuzool (circumstance of revelation) of these Aayaat is well known, agreed upon and its story is famous. This is when Abu Bakr (ra) wagered the Kuffaar of Makkah in respect to the political situation and the wars that were taking place between the Persians and the Romans. The important lesson or point to be taken from this story is that the Messenger of Allah (saw) and those who accompanied him were not unaware about the events that were happening around them. This was whether these occurred in Makkah during the Da'wah or in Al-Madinah when they had a State. Here in this case you have Abu Bakr (ra) arguing and debating with the Quraish about a war taking place between the Persians and Romans which was an international war between the two greatest (or super) powers in the world at that time. He challenged the Quraish and was insistent that the Romans will be victorious and even if they were defeated in this latest battle. He expressed his opinion and his challenge based upon his knowledge of the reality of the two states and the political circumstances and conditions of both. So this Kisraa (Persian emperor) had died and his daughter had inherited the rule after him and hence occupied the highest Persian position of leadership. That is whilst the Messenger of Allah (saw) said: **'A people will never succeed who have placed their affair (i.e. rule) in a woman'**. Upon this basis Abu Bakr (ra) was sure of his opinion and therefore challenged the Quraish and wagered his money upon that due to his confidence upon winning. He then returned to inform the Messenger of Allah (saw) of what had taken place and he (saw) approved of that. However, he (saw) asked him to return to increase the wager and to lengthen the time period if possible and so he did that. Then after that there was revealed that which filled him with Yaqeen (absolute certainty) as the following Aayaat descended:

الم (1) غُلِبَتِ الرُّومُ (2) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

Alif Laam Meem. The Romans have been routed (defeated). In the nearest land, but they after their defeat will be victorious.

These then are some of the subject areas that the Qur'aan Al-Kareem dealt with and this is the methodology that it proceeded upon. Even if we have differed in respect to understanding the texts, Aayaat and Ahaadeeth, and even if the number of understandings which the sentences and expressions indicate are numerous, it is not however permissible to differ in respect to these subjects as they are Qat'iyah (definite) and there is no room for doubt in regards to them. So can anyone deny that the Aayaat of the Qur'aan contain a complete explanation of the Aqeedah with all of its parts and branches in addition to many of the thoughts that are related to it?

Can anyone deny that the Qur'aan Al-Kareem refuted its opponents utilising an amazing intellectual style and addressed what was present in the society in terms of its corrupt thoughts, deviant beliefs, superstitions and falsities which emanated from the beliefs of the Arab polytheists, or the beliefs and thoughts of the Jews and the Christians with their different flavours and multiple directions? Can anyone deny that Islaam addressed the bad practises, declined customs and corrupt relationships that used to prevail over those societies? Can anyone deny that Islaam vehemently attacked the leaders of the society and heads of Kufr (disbelief) from the chiefs of the tribes and heads of clans or the monks, priests and Rabbis? And did it fall short in condemning them and exposing the hidden and secret matters that they were undertaking and conspiring? Can anyone deny what the Aayaat have included in regards to the obligation of undertaking the Da'wah upon Baseerah (clarity and awareness) and the obligation of adhering to the Seerah of the Messenger of Allah (saw)? These are the definite matters that the methodology of the Qur'aan Al-Kareem includes within it. And these are the definite matters which can assist and guide the groups, parties and political structures in respect to what they need to target and interact with.

These represent the points that the Qur'aan Al-Kareem has explained related to the methodology of the Da'wah and which the Messenger of Allah (saw) practically made clear and explained and through which we understand his Seerah. This is the methodology and approach that we must proceed upon and it is to this that we invite all of the working believing brothers so that they proceed upon it, implement it and commit to what its subject areas have guided to. This is because, as we have explained, these are definite matters which have been mentioned in the Qur'aan Al-Kareem in an explicit manner. In addition, it was only a natural for the Messenger of Allah (saw) to have explained it and made it clear because his mission and task was to explain the Aayaat that were revealed to the people.

Consequently, if we were to disagree in regards to our understanding of his Seerah (saw), by referring back to the Qur'aan Al-Kareem and knowledge about the Asbaab An-Nuzool (circumstances of revelation) and the times of the revelation, we would then be able to understand the Seerah. This is in line with the description of the reality of the Messenger (saw) which the Lord of the worlds described it as, when He (swt) said:

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

So that you (Mubammad) explain (and make clear) that which has been revealed to them (An-Nabl 44).

This is what we invite our brothers to and that is because there is no doubt that anyone who goes against what Islaam has brought and the methodology that the Qur'aan has set, would have indeed committed a sin and gone against the Seerah of the Messenger of Allah (saw). This is whilst we consider our believing brothers to be above contravening a Fard that Allah (swt) has made obligatory upon the Muslims or to go against any methodology that He (swt) has made clear to us.

The plurality of party blocs and groups

A matter that brings happiness to the heart is the growing numbers of those undertaking Da'wah to Allah Ta'Aalaa and the plurality of structures and groups which are calling for the return of Islaam to the reality of life. This is evidence of good health and an indication of the existence of vitality within the Ummah and the desire for change. This provides glad tidings of good and radiates hope in the souls which increases the strength of the aware workers, invigorates the determinations that had become sluggish, awakens those sleeping and kindles the sparks of thought, the digging for truth and to acquire knowledge of the strongest evidence. It was only natural for these Da'wahs to become many and for the groups and parties to become numerous and particularly after the occurrence of what has become known as the 'Islamic awakening' and the movement of the Muslim's sentiments towards Islam. It was natural for the groups and parties established upon the basis of Islaam to become numerous and that is due to what we have explained in terms of the presence of basic causes of Ikhtilaaf (difference of opinion) whether these stem from man's nature or the nature of Islaam. This is as long as all are led by pure sincerity and the strong desire to maintain the clarity and purity of Islaam which is essential. This is in addition to secondary and non-fundamental reasons for the existence of Ikhtilaaf.

However, what is really painful to see is that we find amongst these groups those who restrict their Da'wah to a single aspect of Islaam or take one subject area whilst leaving another. This is under any excuse whatever it may be or because the obligation to adhere

to the Sunnah of the Messenger of Allah (saw) is absent from their minds. That is whilst they consider the particular area they have focused upon to be from the means and styles that the nature of that time dictates or what the development of man's needs and material matters has demanded. This is in addition to other perceptions which are far removed from what we previously stated related to the possibility of the existence of different groups due to natural differences amongst them. Consequently, the source for what has happened in terms of divisions or plurality was not only restricted to those natural differences that can possibly arise amongst Muslims. This is because the differences that we witness between the Islamic parties and groups as a whole are not as a result of differences in respect to the understanding of the text, adoption of a ruling, envisioning the path, creativity in styles nor are they due to a new understanding of the Seerah of the Messenger of Allah (saw). Indeed, the differences went well beyond all of these types of issues and on many occasions differences and disputes came about which it is not even possible to place your finger upon its source. There is no meaning to those differences because they did not place down a comprehensive culture, adopt specific Ahkaam or clarify a particular path or method, all of which would have given cause to such differences existing naturally amongst Muslims and the Islamic groups, parties and movements. In this situation it is valid for someone to ask why these differences exist or more significantly ask, why there is such a plurality of these groups?

For that reason, we direct our speech to all of these groups and parties, truthfully and sincerely, reminding them, both leaders and members alike, to make their basis the Taqwaa of Allah and to revise and redress what has already come to pass before it is too late. We ask them to contemplate upon and be reminded by the speech of Allah (swt):

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (Al-Qamar 17).

And His speech (swt):

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا

Verily, this Quran guides to that which is most upright and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward (Paradise). (Al-Israa 9).

This is so that they place the methodology of the Qur'aan as their own methodology for their Da'wah and then do not divert away from it by even the length of a finger nail for any reason at all. They need to seek guidance and direction through the subject areas that have been mentioned in the Qur'aan Al-Kareem because they represent the key to

understanding the Seerah. They must then proceed by this methodology just as the Messenger of Allah (saw) proceeded upon it whilst following the same styles when they are sound and utilising all that is possible to make use of in terms of modern means that make the work easier, more efficient and effective. They must frankly and blatantly challenge Kufr as a whole whilst not being concerned by their brothers who disagree with them. This is because they would be upon the clear Haqq if they all committed to that whilst the enemy of all of them would be one and the same. This enemy is Kufr (disbelief) regardless of the number of its faces and how much the forms and manifestations of its Da'wah are varied.

When each of these groups presents their culture, which is undoubtedly Islamic culture, and each of them explains its Minhaj (methodology) which is taken from the Qur'aan Al-Kareem and each establishes the argument and evidence for the opinion that they have adopted or explains a Hukm. When all the groups undertake these matters and engage in the intellectual struggle with Kufr, then this will only naturally lead to the crystallisation of the thought amongst all involved and make the vision clear within the Ummah. The winner will be one in this case, as long as the objective remains to live under the Raayah (Banner) of 'Laa Ilaaha Illallah Muhammadur Rasoolullah'. That is because this represents the only matter that can unify and bring them together in their lives of this Dunyaa (world). How can the Ummah not rush towards this and be led by it whilst she hears and knows that any Muslim from any group is a trustworthy soldier and an obedient servant to the (future) Imaam of the Muslims and their Khalifah?

This then is one aspect and this is its effect i.e. the crystallisation of the thought amongst everyone. As for the second aspect and the effect of the intellectual struggle in the life of the Ummah, then when all of the arrows of all of the groups are pointing towards the thoughts of Kufr and its beliefs, and when the efforts are increased to expose their plots and conspiracies using different styles and a number and variety of means, this would then mean and represent the finishing off of the Kufr and ending its presence within the Muslim lands and even to chase after and pursue it within its own lands (where these thoughts originated from). This is because when we attack its thoughts we do not do so in the consideration that they are thoughts of an enemy of hours alone but rather it is because of their consideration as being false thoughts that are contrary to the nature of the human and the nature that Allah Ta'Aalaa created him upon. It is also in opposition and contrary to what the human thought must be built and based upon i.e. the 'Aql (mind). So when we attack the premises and bases that Kufr is established upon we attack them wherever they are in the world and not just in our lands. This then represents the second aspect or perspective in regards to our intellectual struggle when undertaking the carrying of our Da'wah.

The first aspect relates to the clarity of vision, crystallisation of the thought and the preparation of the evidences in order to establish the argument against the one who disagrees.

The second aspect relates to bringing together the efforts to fight against the thoughts of Kufr in its own homeland or place of origin and not only within the Muslim lands.

Example: When a particular group attacks the thought of democracy which represents the spinal column of the western thought and the group makes clear its falsity, invalidity and impossibility of its existence (practically); that it represents a deceitful mirage and great form of trickery because the ruling within it is the rule of the minority over the majority and not as they claim. And if the group established the clear evidence (Burhaan) for all of this, and in respect to the fact that those who lay down the legislation within the system are not the whole people as they claim but rather it is a legislative assembly that does not represent within the society other than itself, and that this contradicts with the meanings that have been stated for democracy and what their thoughts have guided to! If a group was to oppose democracy with this style and then another group comes and attacks it with an even stronger and harsher style which is more precise and wider in scope, which is then followed by a third group that attacks it from a further angle, then if this was to happen it would make easy and facilitate the destruction of the thought of democracy and wipe its influence and effect from the society in addition to everything that is attached to that idea.

If on the other hand these groups and parties do not know anything about the thoughts and beliefs that surround them or are oblivious to the presence of these thoughts and beliefs, are permissive to them or claim that they are actually Islamic thoughts or are not contrary to Islaam and that for instance democracy in Islaam is even better than what they have. Then the like of these matters only work to enable and facilitate the western thought to penetrate the Ummah and concentrate it within the minds of the ordinary people in addition to the educated. For this reason, it is not allowed to only explain the Islamic Aqeedah and explain its truthfulness and conformity to the reality without also exposing the corruption of the other beliefs that are existent within the society, whilst that society contains many thoughts and beliefs of disbelief.

For example, I could explain a thought related to the Aqeedah making clear that the best attribute that a Muslim can be characterised with and which represents the most elevated of positions that he can reach, is his being an 'Abd (servant and slave) to Allah (swt), that we bear witness to the Messenger of Allah (saw) being the slave of Allah and His Messenger. I could further elaborate upon the good qualities of this description, the reality of the slaves of Ar-Rahmaan and the rewards that Allah (swt) has prepared for them. However, this thought and this explanation, by itself, would not create the desired effect within the person and he would not fully comprehend its reality in a true manner unless its opposite that currently exists in the society in terms of the thoughts of Kufr which are being sung by all the people were explained to him. Here I mean the Kufr idea of freedom, so when I discuss slavery and servitude to Allah, its merits and standing, it is also necessary to attack its opposite if it has an existence and presence within the society, like the thought of freedom. This means explaining that which is built upon that thought and results from it. So the call of the proponents of freedom dictates that man is the legislator, the one who makes the laws and that he is freed from all restrictions or

limitations. This is whilst 'Uboodiyah (servitude and slavery) to Allah dictates that the legislator is Allah (swt) and that the Ahkaam Ash-Shar'iyah and Shar'iyah principles are what the constitution and law are based upon. This means that the servitude is to the law and that the word freedom is hollow and holds no meaning. So which is preferable, to be a slave to Allah or a slave to the legislative council or parliament?

This is the methodology of the Qur'aan Al-Kareem and its style in respect to establishing its thoughts firmly and focusing its concepts. This is by first erasing the Baatil and removing its traces which is followed by establishing the evidences and proofs upon the truthfulness of its Aqeedah and the strength of its thought. This is what all of those who carry the Da'wah must be upon in terms of styles and in respect to their discussions and the Da'wah they undertake. Said differently, it means placing the straight line against the crooked line. However how is that meant to take place if the one undertaking the Da'wah does not know himself what should be destroyed or does not know what the others hold so as to refute them. For that reason, the methodology of the Qur'aan Al-Kareem represents the natural method for the spread and propagation of any thought and focusing it.

This is in regards to carrying the Da'wah, focusing the thought, the style of the intellectual struggle and what its existence within the society demands. As for the political struggle (Al-Kifaah As-Siyaasiy), opposing the repressive leaders and oppressive rulers, then it is as follows. When the arrows are directed against the carriers of the Da'wah from all directions and groups and then they do not find any place to seek refuge in, apart from the Ummah, if at that time the Ummah is in the position of drawing back the arrows and the driving force of the bow, then this would mean the end of those oppressive tyrants and the removal of their rule, just as this would signify the Ummah wrapping herself around her Islaam and the return of her confidence and trust in herself, her leaders and her intellectual leadership.

Reformation of the individual

That which the Da'wah carrier must be characterised with:

What we have discussed so far relates to what the Kutlah (collective grouping) must be characterised with, the actions that it must undertake, the objectives that it sets, the styles that it uses to accomplish the objectives that it has set and the aims that are in accordance to the methodology of the Qur'aan and in emulation to the Messenger of Allah (saw). As for the members of these collective structures and groups, then they are individuals and each of them is looked at in regards to his individual qualities in addition to the consideration of him being part of the Kutlah (grouping or structure).

As for the consideration of his being part of the Kutlah then all of them undertake what the Kutlah requests from them and implement the plans and styles that have been drawn out for them. As for their consideration as being individuals; then when the Kutlah or

Jamaa'ah that they are affiliated to looks to them as individuals, it is necessary for it to work to strengthen them, build their personalities and develop their 'Aqliyyahs (mentalities) and Nafsiyyahs (dispositions). This is because it is known that the components of the individual are represented in the Aqeedah, 'Ibaadah (acts of worship), Akhlaaq (morals) and Mu'aamalaat (dealings with others). Therefore, it is the obligation of the individual and the obligation of the Kutlah in respect to the individual, to rectify and reform his Aqeedah by making his Aqeedah rational (intellectual) and Yaqeeniy (established upon certainty) and to remove anything that has been established upon Zhann (speculation), imaginations, delusions and falsehoods. Then his 'Ibaadah is rectified so that he adheres and commits to the Furood (obligations) and performs that which is beyond the obligations in terms of Mandoobaat (recommended acts) whilst considering all of these acts to be the commands of Allah Ta'Aalaa and a means of gaining closeness to Him. Keen attention is provided to him so that he is characterised by the praiseworthy characteristics, noble morals, elevated values and so that his measure and criteria in life for all of his actions and the satisfaction of his needs and instincts is the same measure that is the only measure and criteria for Muslims, and this is the Halaal and the Haraam. So he does not proceed to undertake a prohibited action and he undertakes what has been made obligatory upon him in terms of the Furood whilst undertaking as much of the Mandoobaat as he can and even staying away from many of the Mubaahaat (permissible actions) i.e. for the sake of the Da'wah. In this way, the Kutlah would have reformed and rectified him and established his Nafsiyyah (disposition) through the uprightness of his Aqeedah, his worship, Akhlaaq and Mu'aamalaat. This represents the minimum by which the individual can be accepted whilst it is not allowed for the Kutlah to accept in its ranks any member or student in which these four elements are not present.

However, the Kutlah does not stop at this point because it is essential for this individual to become a leader who has an influence and impact upon others. This requires that a specific Aqliyyah (mentality) if formed in him where he understands matters in accordance to their reality with a specific understanding that is built upon a firm principle or basis (Qaa'idah) or principles. He measures all that he comes across in terms of information and all that he faces of realities in accordance to this principle or these principles. So when he passes a verdict upon a particular reality he only does so built upon a specific Aqliyyah and in accordance to a specific manner. The Kutlah (structure or group) must strive to develop this mentality (Aqliyyah) and this is accomplished through increasing the Shar'iyah areas of knowledge, the Qawaa'id Al-Kulliyah (comprehensive principles) and precise measures (or criteria) that are required to judge every thought and pass judgment upon every reality, thus making his Aqliyyah an Islamic one of a very particular kind. As such, he does not think apart from upon the basis of Islaam and by using these measures as criteria. He therefore becomes someone possessing a distinguished mentality and when he characterises his actions in accordance to the Islamic Aqeedah, by the Halaal and Haraam and built upon the concepts and Ahkaam which his Aqeedah has accepted, he would by that become a distinguished personality. His Aqliyyah would be like his Nafsiyyah; he would think based upon the Aqeedah that he has believed in just as his behaviour would be led by the Ahkaam Ash-

Shar'iyah that have emanated from the Aqeedah that he has believed in. Based on that his objective and goal would be to attain the pleasure of Allah and through that he will attain contentment when he feels that he has undertaken the Waajib or above what is Waajib in terms of the Sunnah acts and Mandoobaat. This means that his happiness and contentment is through attaining Allah's pleasure (swt) in the case where happiness can only mean the continual state of tranquillity which cannot happen unless it is through the pleasure of Allah (swt). It is not as some have viewed it in terms of happiness being the result of satisfying the needs of the human and achieving his desires and wants or attaining sensual gratification. This is because even if a partial tranquillity can be attained from these matters, it would nevertheless be a temporary state of tranquillity which quickly vanishes as soon as another need requires satisfaction or a new desire calls to be acted upon.

As for what the individual of the Kutlah must be characterised with in terms of Khuluq (morals) and its qualities, then a great number of Aayaat of the Qur'aan Al-Kareem have come explaining what the believers Akhlaaq must be upon in addition to his dealings and attributes that he must be characterised with.

From amongst these is the Qawl of Allah (swt):

أَدِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ

Humble towards the believers, stern (mighty) towards the disbelievers (5:54).

Just as there are other qualities such as those which have been mentioned in His Qawl Ta'Aalaa:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them they say [words of] peace (25:63).

Until the end of the Soorah (Al-Furqaan).

There is also how Allah (swt) described him after stating in Soorah Al-Mu'minoon:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Certainly the believers have succeeded (Al-Mu'minoon 1).

And that which came in the advice that Luqmaan (as) passed down to his son beginning with His speech (swt):

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And [mention, O Mubammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great transgression (or injustice)." (Luqmaan 13).

So in summary I say that the Da'wah carrier must be a Muslim characterised by the full and entire meaning of this word. This means he must be a Muslim committed to all that Allah (swt) has commanded him with, all the actions that He Ta'Aalaa has made obligatory upon him and all the attributes and qualities that he has been required to be characterised with, in addition to all that is demanded from him in his practical life.

This is represented in:

- a) A sound and upright Aqeedah which is far removed from speculation and what desires can lead to.
- b) A sound and upright 'Ibaadah which is far removed from shirk and Riyaa' (showing off) and comprises of a commitment to the Furood (obligations) and drawing closeness to Allah (swt) through Nawaafil and Mandoobaat (the recommended acts).
- c) Upright and sound Akhlaaq which are the noble characteristics that he possesses due to them being commands of Allah (swt).
- d) Mu'aamalah (dealings and transactions) that is based upon going to the Halaal and the Haraam for judgment so that he does not fall short in respect to the Waajib and is not neglectful of the Fard. He goes forth undertaking the good work and acts in terms of the Mandoobaat and Nawaafil. He looks beyond the Mubaahaat (permissible acts) i.e. in favour of what is better whilst he keeps clear of the Muharramaat (prohibited acts and matters).

This then is what the one who calls to Allah (swt) must be upon and for the Islamic way of life to be resumed and for the honour, might and glory to return to the Muslims.

A final issue remains which came in the methodology of the Qur'aan al-Kareem as a style to consolidate the thought or draw it close to the mind (so that it can be comprehended). In respect to this one of the people of the language (of old) stated that the example brings clarity to that which is being said. For this reason, it is necessary to pay attention to those examples that Allah (swt) provided and presented in the Qur'aan Al-Kareem as a way of consolidating the thought or to draw its specific meaning to the mind or to stir the emotions and activate the mind. These examples must therefore be examined, an attempt made to benefit from them in our current reality and to try and bring them so as to apply them to suitable times and occasions or to utilise (other) examples to bring the

meanings and concepts close (to the mind). Therefore, in the Qur'aan Al-Kareem's utilisation of these, there exists an instruction for us to also utilise these examples or those examples that are suitable for what we are undertaking or saying.

There is another matter that I would like to draw attention to in respect to the methodology of the Qur'aan Al-Kareem for carrying the Da'wah and that is that I have restricted myself in this methodology to the Makkiy aspect i.e. this stage of the Da'wah and that which was demanded before the establishment of the State and the bringing about of the authority for Islaam. As for after that in the time when the Sultaan (authority) was present then the situation was completely different. This is because it was the State then which was responsible for the Da'wah and taking care of its affair. The method of the Da'wah therefore changed as Al-Jihaad became the Shar'iyah Tareeqah (method) to spread Islaam and expand its authority.

For that reason, I did not deal with the Madaniy stage of ruling (i.e. in Al-Madinah) and what the Madaniy Aayaat included in terms of methodology in its consideration as representing the methodology of a State. What the methodology of the State dictates in terms of styles and manners of undertaking matters differs from the Makkiy stage whilst the texts that came in the Madaniy stage comprise serious subject areas such as the Aayaat of the Ahkaam (Islamic rulings) and particularly the Ahkaam related to Al-Jihaad and those related to the caretaking of the people's affairs or the Ahkaam related to establishing the Hudood (prescribed punishments) which are from their affairs of the State. In relations to these, the Ahkaam of Al-Jihaad came in a central or focused manner due to them be representative of the Islamic Shar'iyah method for the carrying of the Da'wah to Islaam.

Similarly, there is another subject area which was not mentioned in the Makkiy stage and that is the subject of An-Nifaaq (hypocrisy) as the existence of Nifaaq and Munaafiqeen (hypocrites) was not a reality in Makkah. This is because reality of the Makkiy stage was not one that would bring about the reality of hypocrisy and that is due to it having been a period and stage of struggle and clashing (intellectual and political). There is therefore not a single Aayah that has come in respect to hypocrisy and hypocrites which represents an evidence in respect to the Qur'aan Al-Kareem having been revealed upon the realities, incidents and events (as they happened) and that the thoughts and Ahkaam of Islaam must be applied upon the realities, incidents and events today in exactly the same way as the methodology of the Qur'aan Al-Kareem has guided to.

In conclusion, I will summarize what I aimed to achieve in this study: 'The methodology of the Qur'aan Al-Kareem for the Da'wah' and sum up the work that is obligatory upon every Kutlah (structure of group) in accordance to this methodology in its consideration as representing definite (Qat'iy) thoughts and Ahkaam which the Qur'aan Al-Kareem has come with. They are Qat'iy (definite) in respect to its Thuboot (transmission) as they are Noble Aayaat and they are definite in their meaning because they represent subject areas which do not hold more than one possible meaning whilst it is not possible to interpret them in any other way.

I will summarize this as follows:

1) The Aqeedah of the Muslims is (only) one, however it requires explanation and clarity whether in the Usool (fundamentals) or in the thoughts that branch from the Usool. This is in order to remove some of what has become attached to it in terms of blemishes or obscurities and to purify it from speculation, delusions, superstitions and nonsense. This is because the Aqeedah must be Yaqeeniy (certain) and its evidences must be Qat'iyah (decisive). This then is the first Waajib which is obliged upon any and every Kutlah (bloc or group) in accordance to what has come in the Qur'aan Al-Kareem.

2) Refuting the prevalent thoughts of Kufr within the society and particularly the thoughts that the society is established upon like capitalism, patchwork capitalism, democracy, socialism, nationalism, regionalism, patriotism and humanitarianism and other such thoughts, exactly like the methodology of the Qur'aan Al-Kareem in its refutation of the Mushrik (polytheist) Arabs with their different Madhaahib (schools of thought), the refutation of the Jews and their twelve branches and refutation of the Christians in respect to what they said about 'Iesaa (as) and his mother.

3) Addressing and countering that which exists within the society in terms of corrupt relationships, rotten norms and declines customs; explaining their falsehood and exposing their true reality. This is particularly the case in respect to what the state fosters and what the state seeks to protect like the imposition of Ribaa, the permissibility of Zinaa and the drinking of alcohol amongst other matters, just like how the Qur'aan Al-Kareem attacked what the Makkan society was established upon in terms of degeneration in its norms and customs in addition to the rulings and laws that regulated it like Tatfeef (fraud) in scales and measuring, the permissibility of prostitution and trafficking, infanticide of girls and the killing of children due to fear of hunger or starvation amongst other norms and dealings.

4) Addressing and opposing the leaders of Kufr, the friends and protectors (Awliyaa) of Shaytaan and the pioneers of misguidance just as the Qur'aan Al-Kareem attacked Abu Lahab and Al-Waleed Bin Al-Mugheerah amongst others in addition to the Priests and Rabbis.

5) Defining and specifying the objective that is sought from the work.

a) The explanation of its Hukm: That it is Fard (obligatory).

b) The explanation of what it is: This is through the Adillah Ash-Shar'iyah (Shar'iyah sources of evidence) so that the work emanates from the Aqeedah of the Muslim and the work springs out from Imaan.

c) Making this explanation so as to resemble an engineering blueprint that makes clear the parameters of the objective and the bases upon which the State is established upon in

a manner that makes it clearly envisioned in the mind. This is so that this image can be transferred to the Ummah easily and so that the individual will be able to envisage and perceive the way of living that will take place within that reality.

6) To study the Seerah of the Messenger (saw) so as to know the manner by which this Manhaj (methodology) was undertaken and so that there hypocrisy, adulation or flattery does not take place.

7) That the Fikrah (thought) and the Tareeqah (method) are both well known to the leadership, to the members and to the Ummah in accordance to the speech of Allah (swt):

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say this is my way, I call to Allah upon Baseerah (clear vision and awareness), I and the one who follows me, and I am not from the Mushrikeen (Yousuf 108).

And His Qawl (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O You who believe respond to Allah and to the Messenger when they call you to that which gives you life (Al-Anfaal 24).

The Conclusion:

Proceeding upon the methodology of the Qur'aan Al-Kareem in the Da'wah in our current time means that we have to refute the thoughts of Kufr that have penetrated and pierced the body of the Ummah to the point where they became objectives that the Ummah sought to fulfil and popular hopes and demands that the Ummah rose up to attain. This is in addition to the aura that surrounded these thoughts and the sacredness that they attributed to them which reached such an extent amongst the thinkers that they made it as if these thoughts represent a part of the Ummah's Aqeedah or that the Islamic Aqeedah originally brought them. So Islaam in their view became a Deen of freedoms, the origin of democracy and socialism to the point that they claimed Muhammad (saw) as the leader of the socialists when they would say for example:

“The socialists, you are their leader had it not been for the claims of the people and the excesses”.

This is in addition to the thoughts of patriotism, regionalism, independence and nationalism which all came about without opposition or any qualms. Do these thoughts not deserve attention to be paid to them by the carriers of the Da'wah so that they are understood and then refuted and removed far away from the minds of the people so that they comprehend that they are corrupt thoughts and false invalid concepts which Allah (swt) did not reveal any authority for? Indeed, they are nothing other than thoughts of Kufr and concepts of misguidance whilst their source is Kufr Aqaa'id (beliefs).

Have we not found that the Qur'aan Al-Kareem in its methodology has not left a single thought from the thoughts of Shirk and Kufr except that it has refuted it and made clear its falsehood and invalidity? Have we not found that the Qur'aan Al-Kareem in its methodology did not leave a single false claim or lie coming from the People of the Book except that it exposed it, refuted it and challenged them in what they said?:

قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ

"So bring the Torah and recite it, if you should be truthful" (Aali 'Imraan 93).

This is the methodology of the Qur'aan.

Even though the calls of disbelief and concepts of misguidance have begun to fade away and recede they have been replaced by concepts that have been distorted and incorrect thoughts that have accompanied what has been called the Islamic awakening. These are concepts and thoughts designed to distance the Muslims from reaching their goal and the governing of their lives by Islaam; indeed, to prevent them from resuming the Islamic way of life. It is for this reason that it was essential for the sincere Da'wah carriers to be alerted to this matter as it represents a new reality that is added to what already existed before. It is not correct to say that this new situation is better than the previous one and that it is enough to raise the main symbols of Islaam, to call to Tawheed and work to rectify the individual and as such we should disregard some of these other matters. It is not valid to say that because Allah (swt) has said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who contravene his command be warned that a Fitnah will afflict them or that they will be afflicted by a painful punishment (An-Noor 63).

It is therefore essential to make clear and explain these contraventions, expose their danger and explain that Islaam is a complete and comprehensive Deen that nothing can be joined to, just as it cannot be partitioned or fragmented by adding to it that which does not come from it because this would be sinful if it does not reach the level of Shirk. It is also sinful to leave that which has come from it, if that does not in fact reach the

level of Kufr (disbelief). That is because rejecting or denying any Soorah or Aayah or single word from the Qur'aan is disbelief just as it is Kufr to deny a Mutawaatir Hadeeth.

So in light of this, what is the situation of those who desire an Islaam that is restricted to the individual and has no authority, or an Islaam that is nationalistic and restricted to a geographical area, or those who wish to mix between some of the Ahkaam of Islaam and man-made laws, or those who put down principles that state that it is permissible to change Islaam in accordance to the changes of the time or era, or who make Maslahah (perceived interest and benefit) a legislative source for the Ummah? All of these matters and those which are similar to them require the Qur'anic methodology to address and stand against them; to strip them down and explain their true reality, whilst utilising a style that will allow the masses to comprehend them just as the thinkers do. This will happen by focusing upon the point that our legislation is Wahi (divinely inspired revelation) from Allah (swt) alone and that there is no room or place to make the mind a legislator or to take it as a source from amongst the sources of legislation.

One issue remains and this relates to knowing and understanding the nature or the reality of the ground or land that the Da'wah carriers are working in. This is because when the farmer wants to rectify his land or revitalise it for crops to grow he must first know the reality of and nature of this land so for instance he must know:

- 1) Are there any issues surrounding the ownership of the land?
- 2) Is the ground sand or clay and is it flat or hilly?
- 3) What is the climate in that region; desert, coastal, tropical or glacial (frozen)?
- 4) When is the rainy season?
- 5) Does it have bush and rocks in it?

It is necessary for him to know all of these matters before he can begin to work upon it, draw out his plans and utilise styles that are suitable for its nature.

Even if this point has not been mentioned explicitly within the methodology of the Qur'aan Al-Kareem it is however understood from what its sum and whole guide to. So the choosing of Muhammad (saw) from amongst the Arabs in Makkah and with the Arabic language, the mentioning of the previous messages and messengers from those who the Arabs had heard of, making the evidence and proof of the Prophethood of Muhammad (saw) the Qur'aan Al-Kareem and challenging mankind to bring the like of it, are all indicators of knowledge related to the nature and reality of the people that he was sent to as a Messenger. As for knowledge about what surrounded them then there is another indicator which is Soorah Ar -Room:

الم ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بَضْعِ

سِينِينَ

Alif Laam Meem. The Romans have been defeated. In the nearest land but they, after their defeat, will be the victorious. Within three to nine years (Ar-Room 1-4).

These are Aayaat that guide to the concern of the Messenger of Allah (saw) to the events which were happening around him and within the neighbouring states. Another example is that he (saw) said to his companions when they wanted to migrate to Al-Habashah (Abyssinia) that they should go there because there is a King there who does not treat unjustly anyone who is before him.

Consequently, the Jamaa'ah (group) that wishes to proceed upon and follow the methodology of the Qur'aan in the Da'wah must attain knowledge of the following three matters:

The first: Knowledge of the reality of the region (area) that they are working in. Is it suitable for the establishment of the state and the resumption of the Islamic life within it and for it to be the support point to be launched from there to all of the remaining regions or parts of the Islamic world and does the Sultaan (authority) within it belong to the Muslims? Or is it tied to the Kuffaar (disbelievers) by treaties or agency alone. This is so that the plans that are necessary for it can be drawn up in addition to the styles that will enable it to fulfil them.

The second: Knowledge of the reality of the Islamic world and what it contains in terms of regions in addition to knowing the problems that they are confronted with and how it is possible to incorporate them to the body of the state after Allah (swt) has bestowed the victory. Are the states in the Islamic world agent states or are they sincere? Does this part of the world submit to the influence of one state or are they places which are the focus of struggle between the disbelieving states where each of them wishes it to be under their dominance and influence?

The third: Knowledge of the international situation in respect to every party (involved) so as to know the best time to establish the state that wishes to take the initiative away from the world's states and take the central position of leadership.

These three matters will not come about in the absence of the complete (or full) political awareness and by other than great political actions exactly like what came in Soorah Ar-Room:

الم ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

Alif Laam Meem. The Romans have been defeated. In the nearest land but they, after their defeat, will be the victorious (Ar-Room 1-4).

So the awareness of the Prophet's bloc or group reached the extent of knowing what was happening between the Romans and Persians and what would happen after a number of

years. This means they did not only have knowledge of the incident at the time of its occurrence, so as to provide their view in relation to it, but rather they also had knowledge of what lay behind the wall i.e. knowledge of the incident or event before its occurrence due to indicators that guide towards it. This cannot occur or come about except by undertaking a continuous following and pursuance of the events, to acquire understanding and knowledge of their causes and to deduce conclusions from that.

For that reason, it is fundamentally important for blocs or groups calling to Islaam to know their reality and the reality of the area or region that they are undertaking their work in, in addition to the reality of its neighbouring regions and the reality of the international situation. This means that it essential for it to possess a full and complete political awareness and then interact and deal with the events utilising great political actions which will enable her, in the future, to grab hold of the reins of the matter and assume the position of leadership so as to be the actual and deserved leader of the world. In this way the realisation of the following Aayah will have been realised within the Ummah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And as such we have made you a best Ummah so that you will be witnesses over mankind and the Messenger will be a witness over you (Al-Baqarab 143).

So how can the Ummah bear witness over mankind if it is not in the centre and forefront and in control of the steering wheel to lead it?!

I conclude with the Qawl (speech) of Allah (swt):

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah is dominant over His affair, but most of the people do not know (Yousuf 21).