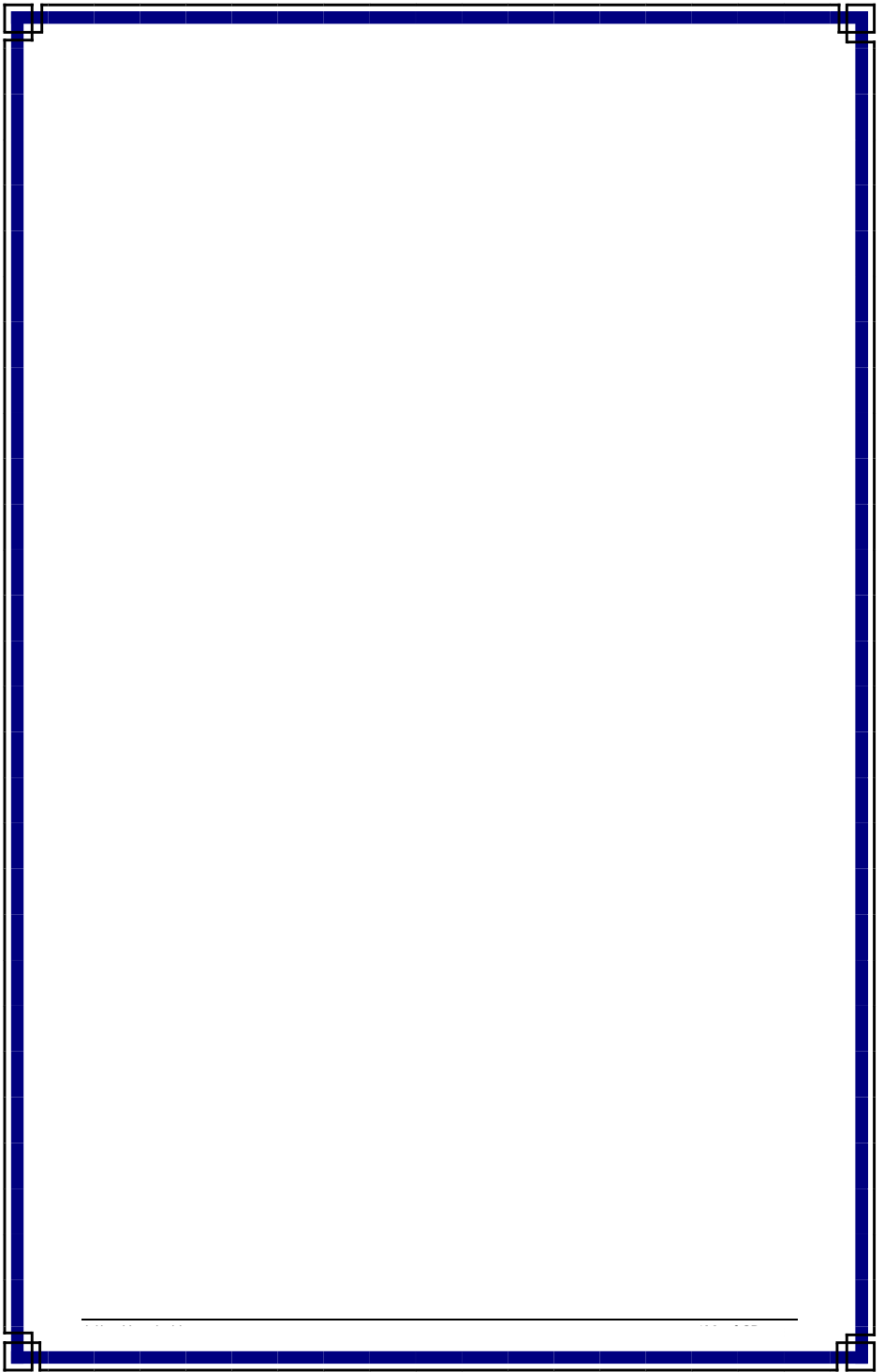


**THIRTY SYMPOSIUMS &
COMMENTS
ABOUT
THE EFFECTS OF THE ISLAMIC
BELIEFS AND THEIR LAWS
ON
MEMBER AND SOCIETY**

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**In the Name of Allah
The Most Gracious, The Most Merciful**

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The Author

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INTRODUCTION

Regarding this intellectual whirlpool into which all Islamic countries are acting haphazardly, whether in the eastern sides of the world or western ones, influenced by the past East once and the West many times;

and since Islam has stepped forward widely in attempting to come to an end with this whirlpool, throughout this Islamic Awakening which attracts the attention of different peoples and nations all over the world;

and because of the most perilous need of man, in which he has to be acquainted to the reality of Himself, of Universe around him, and of This Life he is living, and which is only verified throughout the Comprehensive Solution for all his questions in a way contenting one's mind and responding to his Fetrah (innate nature);

and, in consequence of all partial solutions which are over-stepped and over-stressed by those ideological & intellectual pressures, whenever they are facing those various solutions, whether Islamic or non-Islamic;

it is an inevitable matter to set forward such following detailed statements, with such very keen ideas and dealings for all sides of Islam, as a religion and Shariah, as a belief and laws & rules, and in a comparative way between them

and those of others Democratic Capitalism and Communistic Socialism.

This case will admit anyone who has sound mind and keen eyesight to see this great distance between Islam and others, and to shout mouthfully: I find it out! I find out the Comprehensive Solution for all sides of life in Islam, in its Belief & Shariah, and nothing could shift me away from them as long as I look for righteousness without any hypocrisy or dogmatism or prejudice!

Therefore, these several collections of symposiums are set herein to cover the Islamic Belief, in comparison with the other two ones, and are attracting ones attention to the reality of the Islamic System, which is sprung out from and built upon it at the same time, so as to see to what extent is so keen and right and sound in dealing with all spheres of human life, and in verifying complete happiness for man in This Life and the Next One.

God is the only Guide for the straightforward way! May He Guide Us!

God is the Whole-praised Cherisher and Helper! May He Help Us!

The Author

THE SOUND WAY OF THE SOUND FAITH

1st. Symposium

Presentation:

Undoubtedly, the most important and grave thing in man's life is FAITH, the Belief by which he adapts his behaviour as an individual and a member of a society. It is the Ideology which provides man with thoughts for promotion and progress.

The question now is:

By which Belief can Man have Progress in life?

To answer this question we can say:

Since Man is living upon this earth, and deals with living and non-living creatures, and is influenced with near and far atmospheres, he should have a comprehensive thought about them all, about the whole Existence which includes Universe, Man and Life. Universe covers all seen and non-seen stars and planets; Man represents living creatures; Life is shown within motion and growth of living creatures.

Such a comprehensive thought must be so inclusive when also covers the relationship of this Existence with what comes before and after this life, the Near Life. This relationship acquaints man with the source of Life, and the Source of

the whole Existence, and with what comes after this Life.

This Thought must control all aspects of Man's life. This means when to control well man's life he has to replace his wrong or low thoughts with sound or high ones.

The Concepts sprung from this thought about all things needed in life adapt man's conduct and behaviour and consequently, cause progress and promotion. So it is for granted to say that concepts affect clearly one's life course and how to deal with others.

It is well remarkable and well known that one's behaviour with another whom he likes is in contrary with whom he dislikes and is different from whom he does not know at all before. This is because of one's conceptual attitude differing from one another.

This case assures that changing of human low behaviour to high one is in need of changing one's low concepts to high ones.

This RULE is determined enough with these DIVINE words:

{Allah does not change the people life's course but after they change their BELIEFS}. This means the high or low change of behaviour is in reality as a result of one's thoughts, concepts and contents.

Now, the question is:

What is the WAY to change one's behaviour by thoughts and concepts?

Or:

What are the thoughts and concepts that verify changing one's behaviour in life?

Surely, since this Thought must be inclusive, as aforementioned, it has to define and determine the reality of This Life: if it is created or not, if it has any relationship with the Creator or not. This Thought also has involved the whole Existence and not only Life itself, it covers Universe and Man also.

This Comprehensive Thought realizes the whole idea about Existence, a matter by which one would have the thinking Foundation upon which he sets up all his opinions, and from which he would have the Solution of the Greatest Complex of thinking. This Complex is inevitably formed when Man asks himself about the whole Existence: its Source, its Destiny and task.

This intellectual Solution for this Complex leads to the Solution of the small complexes usually spring out from the questions about the elements and parts of the three majors of the Existence: Universe, Man and Life.

But what is the relationship between the Solution of the Greatest Complex and

Renaissance?

They are, undoubtedly, co-related firmly together since renaissance is in the first step the mental prosperity and conclusively the material-spiritual one; and the Solution establishes the base of the intellectual Rise. It is fatally important that the Solution as a base of one's thinking must be a complete sound one; else renaissance should be neither sound nor safe.

The question now is:

When is the Solution sound and safe existed?

It is sound and safe when it responds with human nature and satisfies one's mind, when it consents that Man, as a creature, is characterized with natural limitations in all his mental, emotional and bodily aspects; and when it contends one's mind that there is no effect without cause.

But, how such a sound and safe Solution can be existed?

It can surely be existed throughout enlightened thought by which the reality of Existence, in general, and the source, the destiny and the task of this life, in particular, are explained and clarified. This explanation provides the one who endeavours to realize renaissance in existence with the single and suitable tool for his own mission.

This mental tool formulates one's sound Belief, which composes his base for regulating all his sub-thoughts about all his individual and societal patterns of conduct, and for controlling all his rules and legislation without which society is impossible to exist in life.

Discussion:

Q. What does renaissance of Man mean?

A. It means intellectual-behavioral Rise and progress in all individual and societal aspects.

Q. Isn't it sufficient for renaissance to have the Thought about this Life, and concepts about things of life, without any need about the rest of Existence?

A. No, because man lives on earth, as a planet of the Universe, and deals with things of this earth. He, in consequence, should have a comprehensive thought about the whole Existence, in general, and about his life, in particular, a matter which supplies him with answers for all questions.

Q. What is the difference between Life, as one major part of Existence, and This Life of human being?

A. Life as a part of Existence is the reality of the motion and growth of the livings, whereas This Life is the period, whatever is long, which human beings will live up since Our First Father

Adam till Doomsday.

Q. Why do you give evidence from the Glorious Quran meanwhile you are generally speaking about intellectual renaissance?

A. Because it casts light upon this first presentation as merely a preface for a research about the sound and correct way to attain Faith and Renaissance or Rise.

Q. Is there no other way to change one's concepts more than establishing thought about this life and its relationship with the Before and After?

A. No, there isn't, since we want to have concepts about things in This Life, which man is living, so as to decide how to conduct and how to deal with things all around him.

Q. What does it mean the Greatest Complex, and its Solution?

A. Any complex is realized in existence whenever the one hasn't the answer about a pressing question. The complex should be great if the question is about Universe as one third of Existence, but it should be the Greatest when the question is about the whole Existence. But, on the opposite, it should be small one when the question is about one thing of Universe, such as a planet.

As for the solution, it is the answer of the

question. It should be the Solution of the

Greatest complex when it is the answer of the question about the whole Existence.

Q. This Solution of the Greatest Complex: What can it be called, and why?

A. It can be called the Whole Thought, since it gives the answer about the whole Existence. It, also, can be called the Intellective Base, since it gives us the basic foundation for all our thoughts.

Q. Since renaissance is the human intellective progress what about the economic-social-political aspects of progress?

A. They are the output of the intellective progress by necessity.

Q. Is there any wrong renaissance?

A. Yes, it is that which doesn't respond with man's limited nature and doesn't satisfy his mind, either when ignoring his mental, emotional and bodily limits or when believing that effects can be realized in existence without their causes.

Q. Would you mention clear examples for wrong renaissance from the nowadays societies?

A. The progress of the Western Capitalism and of the Eastern Socialism are clear examples. Both of them deny the reality of human need for

other than himself, despite the Western belief in the Supreme God when they believe in the Creator as merely effecting man's existence but without any interference in his affairs management. Also, when the Eastern one denies the human limits and the very Creator Existence, a matter which doesn't satisfy one's mind and leads to human misery.

Q. How enlightening thoughts can be existed in fact about anything?

A. When comprehending anything includes its characteristics and all outside effects. For example, whenever someone asks you about the liquid you offering him to drink, and you answer him: It's water or lemonade, this answer is merely a superficial thought. But when you analyse the liquid and mention its elements and characteristics your answer is deep thought. But when you add to your analysis all other outside effects and factors your answer is an enlightening thought.

Q. How can enlightening thinking solve the Greatest Complex?

A. When it clarifies all about Existence: Its reality and source, its destiny and its relationship with the source and destiny, viz. with the Creator and the Day of Judgement.

Throughout this clarification one can comprehend all what about Existence. Then

he defines his relations within the framework of this comprehensive thought.

Q. What does the term DOCTRINE of thinking mean?

A. It means one's Belief or Faith with which ones mind is content and his heart is satisfied. Hence, Islamic jurisprudence scholars define it as follows: it's the Belief which is stabilized safely in one's heart, uttered by one's words, and acted out by one's limbs. Or, it is the determined Truth concurred with reality on evidence.

Q. The Solution of the Greatest Complex: why is it called Doctrine?

A. Because it answers one's questions about elements of Belief: Source of Existence, its Destiny and its Management.

To make it clearer, we say it answers the following questions about Universe:

1. From where it comes?
2. How it is managed and controlled?
3. What is there after?

And it answers the same three questions about man:

1. From where he comes? 2. What are his regulations? 3. What is his destiny?

And, also, it answers the same three questions about Life:

1. From where it comes? 2. How does it go on? 3. How long will it go on?

All these questions are dealing about the elements of Belief in regard of Universe, Man and Life. But if the questions have nothing to do with these elements of Belief they run as follows:

1. How does Universe run? 2. How does Man think? 3. How does Animal grow?

In this case all the answers are not doctrine.

They Way of Faith

2nd. Symposium

Presentation:

At the end of the 1st. presentation it was seen clearly that enlightening thought about Universe, Man & Life gets in existence the sound and correct Solution of the Greatest Complex.

What is this Solution?

This Solution is the Doctrine, the whole idea, the intellectual base for all human sub-thoughts related to man's behaviour, conduct and rules in This Life.

Now let us speak about the Islamic idea in particular.

We have seen that only Islam has this sound Solution, because it responds with human Nature, it contents human mind and it tranquilizes one's heart.

Is it so only?

It also spares man the Sound Belief, and it urges him fervently to embrace it optionally and without any enforcement.

And what is it also?

Islam also clarifies the reality of Existence as being created by the Almighty's Word «BE» and out from nothing, because everything has been created when He said «BE!»

But what about God's Existence?

God's Existence is indispensable, since relying upon nothing, whereas all creatures are of probable existence, since they rely upon him. Only his Will & Word «BE!» are the cause of all creatures' existence.

The question now is:

Why do we speak about inevitable or indispensable Existence of the Creator?

The answer is:

It is because all of the creatures: Universe, Man & Life, declare that everyone of them is unable to create itself. They declare everyone of them is incomplete in itself, in all aspects, and in need of a manager too.

It is all clear for the insight eye that Universe is not more than a group of stars and planets, whatever they are numerous in number and remote from each other in distance. They are all subjected to their driving order which is impossible to be changed or replaced or even modified by anyone but the Creator.

As for man, he is confined to the limits of his

body, mental, psychological and emotional aspects, and he is in need of the Other to regulate his life well and spare him the real happiness.

As for life, it is restricted to its individuality in living creatures' growth and motion; it is within confined its start period and final one.

Sound mind, consequently, determines that the whole existence of Universe, Man and Life is accidental in being existed after being not in existence. It is not eternal. Its existence is due to the Almighty's Will. The Almighty is so its Creator and Manager.

Now, let us answer the following question:

How did the Existence of the Creator take place?

The sound mind confines this «How» in only two probabilities:

1. Either it was possible and accidental existence - whether effected by oneself or by some others -, or
2. It was indispensable or inevitable and eternal Existence - when effected by neither oneself nor any other one.

To scrutinize these two probabilities, so as to

attain a decisive result, we have to discuss them one after another.

The first one is undoubtedly wrong, since it supposes the limitation of the Creator Existence, similar to a creature, a matter which is rationally impossible as well as the impossibility of being created by himself.

Hence, there is nothing but the second probability, which sounds full correction, because it gives us the rational opposite for the first wrong one. It says that the Creator is beyond limits and limitation, since He is not in need of others nor of Himself virtually to effect His Existence, and His Existence is not accidental, and His eternity is beyond any starting point, and His everlasting is beyond any final point.

His Existence is called the indispensable or inevitable one, because it is not probable; it is called eternal, because it is not accidental.

This Creator is, up to Islam consideration, the Supreme God.

Discussion:

Q. What does it mean that the Existence of the Supreme God is indispensable?

A. Indispensability here is the opposite of probability. To be clearer let's say since the

Existence of the Supreme God is not connected or relying upon any other thing, it is indispensable, whereas others' existence is probable, because it is connected and relying upon others. Also, without the will of the Supreme God others' existence is impossible to be. So we have to say that the existence of others is probable, whereas the Existence of the Creator is indispensable or inevitable.

Q. Why do we say Universe is limited, whereas we imagine it is of infinite end in dimensions?

A. When we speak about universe stars and planets, as numerous as astronomy discovers, we are within the narrow limits of man's knowledge.

Also, when we speak about man's knowledge we speak about limitation, whereas when we speak about infinity of stars and planets it is not more than an analogy of the unknown with the known.

It is well clear that the known limits of every star or planet are necessarily depicted with incomplete, because it is the reality of every star or planet, and of the whole group at the end.

It is well known in arithmetic that the total sum of incomplete plus incomplete plus incomplete, as numerous as imagination may

be, is incomplete. But when we describe this sum with «complete» it is merely a metaphorical term for completing one with another.

And, by the occasion, we have to remember how far it is between Complete and completing.

Q. Can we apply this definition of complete & incomplete on human mental capacity which always reveals new things?

A. Surely yes, because he who doesn't know some knowledge about some thing means that the sum of his knowledge is incomplete, and he is in need to know more and more to go on completing his knowledge.

This means he has always to add more and more so as not to be complete but to go on in the process of completing.

Q. Why is man in need of power beyond mankind power to regulate his own affairs?

A. Because his own power is always so affected by the factors of his atmosphere and environment that its judgements are not so long stable, whereas man as a human kind is himself stable with his own instincts and natural needs.

Q. Again let's ask: what does it mean probable and inevitable existence?

A. A probable one is that which may be or may not be, i.e. anything may be existed after being not in existence.

But Inevitable one is that who doesn't subject to any factor of probability, both of time and place.

The Inevitable is not so confined with time that it is eternal and everlasting, whereas the probable is accidental because it is confined with time and place.

Q. What does it mean that the Creator is beyond limits and limitation but the creature is limited within them?

A. The limited being is that which is confined within the limits of time and place in both body and characteristics. It is subject to those limits. This case means it is incomplete, unable and needy.

As for the Infinite Creator He isn't subject to any limit of time and place, because He is eternal and everlasting. This means He is Complete, Almighty and Supreme.

The Way of Faith

3rd. Symposium

Presentation:

The rational survey of the tangible things determines the Omnipresence or Omniexistence of their Creator, Who creates and manages them as well. Every planet of the Universe, every aspect of man, and every case of life show evidences after evidences, and in a decisive way, on behalf of the Existence of the Managing Creator. That is because of all these things stating openly that they are in need of the Another's help both in being existed and managed.

This end comes out from the rational survey, **but what is the view of the Glorious Quran, the first source of Islam?**

Quran mentions so many verses confirming this meaning. In AL-Umran Sura we see the verse 190 saying {Behold! In the creation of the heavens and earth, and the alternation of night and day, there are indeed signs for men of understanding}.

This verse motivates minds to ponder upon these universal things, and about the

incompletion they have in themselves, and the disability in motion, and the lack for the Another's help in both cases of themselves and their motion.

In Ar-Rum Sura we see the verse 22 saying {And among his signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are signs for those who know}. Here this verse draws our attention to look into some aspects of man in addition to those of universe.

In Al-Ghashiya Sura we see the verses 17-20 saying: {Do they not look at the camels, how they are made? And at the sky, how it is raised high? And at the mountains, how they are fixed firm? And at the earth, how it is spread out?}. Here these verses attract our attention to the camels, as being the well known animals to those who were firstly addressed by Islam Call, and they attract our attention to sky, and earth and mountains as well.

In Tariq Sura we see the verses 5-7 saying {Now let man but think from what he is created! He is created from a drop emitted proceeding from between the backbone and the ribs}. Here the verses concentrate on man and his creation only.

These verses and many other similar ask man not to pass easily by those tangible things all around without thinking about and pondering

upon, and about all other related things as well. Out of all these remarks he would attain a decisive evidence that the Managing Creator is in Existence.

Thinker evidence should be so decisive because he depends on tangible things which usually provide him with such a certainty and decisiveness.

This way of having evidences makes Faith in Allah not the same as that of the doubtful but as that of the certain who honestly and impartially use their minds, and who keenly and sharply use rational and palpable evidences as well.

These are unquestionable effects about one's rational Faith. But there are two other things very much in need of clarification, so as to avoid Faith any doubt or suspicion:

One: the intervention of man's nature and sentiment in Faith.

Two: the disability of mental capacity for perceiving the impalpable and unreasonable.

In regard of the intervention of man's nature and sentiment in Faith, there is no doubt that the sound nature guides man to Faith. It shows clearly, as aforementioned, that man is incomplete, unable and needy for his Managing Creator in all his aspects.

Now, the question is:

Then, what is the danger of man's nature when intervening in Faith?

The answer is:

The danger comes out from depending upon this nature and its tendency to believe in God. It relies on sentiment only in Faith. Intuition only has not to be admitted as the way of Faith, why?

Because it is composed from emotions and feelings which are over - crowded with fancies and illusions. This overcrowdedness involves so-called truths in Faith. They are also self-deceiving. This will lead believer to disbelief and infidelity.

Two questions, by the way, arise:

- 1. From where comes idols worship? And**
- 2. Why are some people misled away of Islam?**

All these hideous errors come from human emotional nature, which, when used alone in the way to Faith, will depict the All-Praised God with unholy things, such as having organic body the same as man who has or might be incarnated in a material form, such as man's body or animal one, or might be intimately appreciated by worshipping of a mediator either of a living or non-living creature.

Any one of these fanciful beliefs leads to disbelief or polytheism if held by fancies or

illusions which are contradictory with the sound Faith.

Consequently, Islam obliges everyone to believe by way of mind side by side by sentiment, and not at all with sentiment only.

Also, Islam obliges believer to refer to his mental comprehension when believing in the Supreme God, and rejects imitation in belief. This reality is the one to what the verse 190 in Al-Umran Sura refers {Behold! In the creation of the heavens and the earth, the alternation of night and day, there are indeed signs for men of understanding};

This is in respect of the intervention of man's nature and sentiment in one's Belief. But as for the disability of man's mental power for perceiving what beyond palpable and reasonable things, and how one can refer to such a disability when believing in the Supreme God, there is a confusion in comprehending the reality of mind's task in Faith.

It is O.K. that mind is unable to perceive all things beyond palpable and reasonable ones, but why?

Because its powers being unable to trespass borders of reasonable & palpable things they cannot perceive the Identity of the Creator Himself, since He the Almighty is beyond all tangible or palpable things in this existence.

The task or mission of mind in the way of Faith is confined in the Existence or Omnipresence of Allah the Creator, and this Existence is perceivable as an effect of perceiving the creatures. This perceiving is within the limits of mind's powers, but has nothing to do with the Identity of the Creator, which is beyond these limits.

In this way we put an end for this doubtful point not only by clarifying the real task of man's brain, in regard of belief, but also by demonstrating that it is a support for that, being another cause for strengthening faith in the Existence of the Managing Creator. That is because the full comprehension of the Existence of the Supreme God is realized when believing in Him by way of mind, and because the true feeling of His Existence is realized also when connecting feeling with mind in believing in God, and not using feeling of sentiment only.

This, as we have seen, strengthens more and more one's faith and allows him to be consent with all what his mind is unable to perceive when having only human measures in his mental capacity. One has to be consent not only with his disability to perceive the nature of the Creator Himself but also with it to perceive some other creatures, such as Angels and Jinn, since we believe in them by way of a thing, the Glorious Quran, which is proved by mind.

Discussion:

Q. What does it mean that the All-Praised God is the Managing Creator?

A. Creator means the one who creates things out from nothing after being not existent, but Manager means the one who when creating things in certain characteristics and necessary conditions, He does that for them so as to live their lives and perform their tasks and functions in life.

For example, Universe is created in a form of stars and planets with natural abilities and circumstantial conditions to enable them to go on with this life in an active and reactive way. Also, it is the same with man and life, both of them are unable to break this law.

Q. What does the active or reactive way mean?

A. It means that every one of the three major parts of Existence is affecting others and affected by others at the same time.

Q. Why do you mention verses of the Glorious Quran when pondering upon the palpable things in way of getting evidences for the Existence of the Managing Creator?

A. Since discussion herein runs about the palpable things within the rational or intellectual frame in

way of getting evidences for the Omnipresence of the Managing Creator we have to go back to the Glorious Quran which moves within the same frame.

Also, this action will attract the attention to the truth that the first source of Islam, the Glorious Quran, is relying upon the same way to believe in the Existence of the Managing Creator.

Q. But why do you refer to Quranic verses whereas you haven't yet proved Quran itself as the Message of Allah, the Managing Creator?

A. It is true, but the verses mentioned here are merely for determining that this Heaven's Message depends upon brain or mind as the way of Faith. This case will strengthen Faith, as whole and in parts, more and more when the Message is proved later as being revealed from God.

Q. Hence, why haven't you referred to any other verses in witnessing for life and its aspects?

A. The verse, referring to man as being created from an emitting drop, is an evidence for life, such as {Look further at the bone, how we bring them together and cloth them with flesh}- verse 259, Al-Baqara Sura.

Q. What do you mean here with the human nature, and how does this nature respond

with the Existence of the Managing Creator?

- A. Human nature is the reality of man when created by the Almighty as a living creature with instincts and organic needs which stimulate him to practise his life, and at the same time with a brain which guides those instincts and needs to move in certain courses. This mind and these instincts in themselves are restricted to certain limits.

This case means that human nature responds sentimentally with the reality of man being disable, incomplete and needy to the Other. Also, it agrees that man is created by the Creator.

- Q. Since it comes out from human nature to believe in God, why do you speak about mind acting side by side with consciousness or sentiment in Faith?

- A. It's because of being afraid that the way of Faith stops at the emotional or sentimental or instinctive aspect of man, and involves not the mental one. This is the cause of avoiding the judgement of sentiment alone in the way of Faith. Intuition must be accompanied by brain step by step, so as to secure one's Faith from falling into disbelief or infidelity.

- Q. How sentiment or consciousness falls into disbelief or infidelity?

- A. Intuition or consciousness is formed and

formulated from a group of emotions, sensations and tendencies through which instincts and organic needs perform their functions.

The religion instinct, for example, has its particular emotions, such as holiness, glorification and worship. These emotions may intervene with those of other two instincts, i.e. the survival and ownership instincts, being in one body. Some tendencies of the survival instinct, such as egoism, self-defense and enjoying one's life may imagine or feel what threatens or keeps life as a sacred thing, and then starts to worship it.

This is what happened and still happening nowadays in worshipping some animals or material aspects of Universe.

Hence, it is necessary to have mind judgement in belief, so as to avoid such fancies or illusions from being influential in the sound Faith.

Q. What does it mean a thing being beyond the reasonable or palpable atmosphere?

A. A thing which is impossible to be reasonable or palpable in itself is that which is called the unknown or metaphysical or unseen. On the opposite, those things within the range of the extent of mind or senses are called the known or physical or seen.

Q. How do you depict the mental capacity with finite or limited one whereas it is always inventing or innovating new things? Isn't enough to get infinite mind when we add finite to finite?

A. It's O.K. that mind is inventive, but we have not to forget that inventing or innovating is individual action, and individual plus individual does not make more than individual or finite or limited or incomplete.

So to speak about the complete or absolute mind is merely a fanciful thing and has nothing to do with the reality of mind which is restricted to its limits and unable to comprehend or understand or perceive anything beyond them.

Q. How can the limitation or incompleteness of mental capacity become an evidence for belief instead of a flaw of rejecting it as a way or a means of Faith?

A. Since we believe that mind can perceive or comprehend the Omnipresence of God, and it is in lack of any power to perceive God Himself, this case of mind assures us that mind in its limits is the sound way of the sound Faith.

Q. What does it mean to say that a source of Faith is proved by mind?

A. We mean the reference in which a certain part of Faith, such as Angels, is mentioned.

To be clearer, when we believe soundly in Angels we are in need of Quran which orders us to believe in Angels' existence despite of being impalpable. Quran itself should be proved by reason as the undoubted Message of God. Since Quran is the considerable source for believing in the existence of Angels, its being confirmed decisively by mind as the Message of God means that the reference in which Angels are mentioned is proved decisively by mind.

Q. What does it mean that mind is unable to perceive the unreasonable and impalpable things?

A. It means that the human mental capacity which is limited in comprehending within the frame of the reasonable and palpable things is unable to trespass those limits and come to perceive what is beyond them. This case also means that mind is in need of things reasonable and palpable so as to be able to comprehend and perceive them.

It is because the process of perceiving anything cannot be performed without the transition of the thing palpable through the sensation system in man from the outside sphere to the brain, where a connecting action is operated between the transmitted thing and the before-stored information about the same thing. The same operation is

carried out in respect of the reasonable thing, i. e. any information or statement won't have any judgement without the same process of thinking.

Since God Himself is neither within the frame of reason nor sensation, and He Himself says about Himself {Nothing is alike Him, He is the Omni-Hearer, the Omni-Seer}, mind or brain is unable to perceive Him in Himself but only to perceive Him in His Omni-presence or Omni-Existence, because His Existence is within the mental capacity as afore-proved.

The Way of Faith

4th. Symposium

Presentation:

We have just finished presenting the fact that the intellectual survey of the major parts of Existence: Universe, Man & Life, determines that the co-relation between man's nature and mind is factual when one moves on his way in life, esp. to believe in the Omnipresence of the Managing - Creator God. Also it determines that the lack in mind about perceiving the nature of God Himself is not a flaw or defect but a support for strengthening one's Faith and Belief in the Supreme Existence of God and the Existence of those in-mind or beyond-mind creatures have been already proved by mind.

This sound Faith has to answer the following question:

How does God control and manage the three major parts of Existence, in general, and Man, in particular?

As for Universe, the 1st. major part of Existence, the Almighty Managing-Creator God attributed a certain characteristic or property to every material, forming the essence of it as long

as it lasts. This property will never be disconnected from the thing but after the intervention of God's Will.

Gravity, for example, is the attribute of all stars and planets, but every material in this Universe has its own distinctive attribute also. Let us say that every celestial body has its systematic orbit, and every material element and even atom has its tidy system. Man's enlightened and impartial mind stands puzzled and then worshipping, glorifying and praising before the perfection of this system.

In respect of Life, the 2nd. major part of Existence, the Omnipotent God granted every living creature the ability of growing and self-moving. This property is connected with a hidden power, the spirit, which God keeps beyond Man's comprehension.

Man, the 3rd. major part of Existence - as being the representative of all the livings - is distinguished from them all by a special attribute, viz. the mental capacity by which he thinks himself capable of self and other's management, and because of which he imagines himself not in need for his Creator's management. This imagination leads him to daresay that the Creator has nothing to do with the management and control of the affairs of the creatures' life. But despite such an illusive imagination he recognizes the Great or the

Greatest Power that stands behind all this managing system according which the three major parts of Existence, both in themselves and correlations, are running.

The question now is:

Can such a sound survey accept the idea that the Omnipotent and Omniscient God created man with such mental and natural attributes but He left him alone to manage and control all his own affairs?

How such an idea be acceptable meanwhile He Himself is the only One Who knows exactly to what extent those attributes can assist man in life, and, consequently, to what extent man is in need of the management and maintenance of his Creator?

The answer is:

Out of analogy, any expert craftsman has to know well the secrets of his craft, so as to be good both in itself and performance. The Omnipotent God knows man, His most complete creature, so perfectly that it is rationally unacceptable to ignore His creature and leave him without any systematic control and management.

But, how does He manage Man? And by what?

Undoubtedly, God manages man since He

knows that he is naturally in need for management, both in the domain of mentality and nature. Man's limited mental power is in deadly need for this management which enables him to perform his functions when thinking illuminatively well. Also, human nature, which may be deviated by fancy and illusion away from the sound way of Faith, is in need of this management which will lead it in the right path. Hence, God's management for man concentrates upon human nature, and even looks upon it as the judge who decides if the management is sound and correct or not. This means that God considers rational content and natural satisfaction as the evidence for the sound doctrine and Faith.

This is in regard of (how), but in regard of (what), it deals directly with what contents the mind and what satisfies the human nature. Let us start with speaking about the demands of human nature. These demands are only two not more:

The first one is the demand of the instinct of religion for control. This instinct composes an essential part of human - natural potential abilities attributed by God in a form of instinct or a firm vital ability. This ability is accustomed to emerge in the course of man's life, and in various appearances, such as sanctification and worshipping.

Those appearances and forms are used to specify and distinct the relationship between man and God. They are also used to express themselves in different forms accustomed to reject the intervention of sound logic thinking, because most of them contradict with the Omnipresent Creator as being the only worthy of worshipping. This instinct with its defect ability is not to be left without sound managing system and control. This system or control is impossible to come from man himself, who is unable to perceive the reality of the Creator Himself. Hence, it is irrational to arrange the relationship with God without having the arrangement from Him Himself, since He, the Creator, only knows completely the man's nature and its demands. God's Will has satisfied this demand by sending messages and Messengers to hand His system to man, and this system is the religion of God to man.

The second demand of man's nature is the need of other instincts and bodily organs for management and control in a sound way, else they should be satisfied wrongly or abnormally, and, consequently, they will lead man to misery. This sound management should be revealed from the Omniscient Creator, being the only completely acquired with what suitable for that sound satisfaction, else it should be various, contradictory and environmentally affected, a matter which makes it changeable and

unstable, and, hence, makes man as if he is the rat of the lab.

These are the two demands of human nature, but as for the management that contents mind it is the heavenly Message revealed from the Omniscient Creator, accompanied with certain miracles, suitable to this people or that, and to this period of time or that, until revelation ended with Quran and Islam. This Message extends to involve all humanity eras up till Doomsday.

Now, the question is:

Can you prove that Quran is revealed from God?

The answer is definitely yes. But it depends on what kind of proof you are asking about. If you're asking for a merely logical proof, despite any decisive effect, it's something different from the rational and intellectual way we have just followed up in these discussions. But if you agree upon the same technique according which we are running let's say that, to prove Quran as a revealed Message, we have to depend upon evidences propped by the decisive tangible realities. This is the only way that leads to undoubted effects.

Quran, up to the sensational and rational realities, is an Arabic Book, both in language and style or method. Mohammad (PBUHR) only brought it. The result is: this Book is either from the

Arab or from Mohammad himself or from the Omniscient God. These are the only three rational probabilities. Now, let's discuss them one by one to see the end:

The first one supposes that it is from the Arabs. It is absolutely rejected, because we see Quran is challenging all the Arabs and even all other peoples and jinns side by side to bring a similar book. The verse 88 of Isra' Sura says {Say: (you Mohammad) if the whole of mankind and jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other}. They tried and failed, so the challenge level decreased to ten Suras only out of one hundred and fourteen. The verse 13 of Hood Sura says: {Say (you Mohammad), bring ye then ten Suras forged, like unto it}. They tried and failed again. Then the challenge level decreased again but this time to only one Sura. The verse 38 of Younus Sura says: {Say (you Mohammad), bring then a Sura like unto it}. They attempted to fail except of some laughable samples such as those of The Liar Abu Mossylamah.

The second one supposes that Mohammad (PBUHR) himself brought Quran. This supposition is also refuted, because of three causes:

One, because Mohammad, as an Arab in origin and language, was impossible to bring it, the same as all other Arabs.

Two, because his confirmed Hadeeth (words) is completely dissimilar to Quran, despite of simultaneous time of revelation and utterance. It's known that the words of one person are one part of him, and they should be similar in style or method although are diversified.

Three, because Arabs, who only know Arabic well, did not accuse Mohammad (PBUHR) of bringing Quran out of himself, and the only accusation they charged him with was that he brought Quran from a Christian man called Jabr. But Quran itself refuted this charge saying: {We know indeed that they say: it is a man that teaches him. But the tongue of this man they wickedly point to is notably foreign, while this is Arabic, pure and clear}- verse 103 of Nahl (the Bees) Sura.

The third one is the only right one as the result of refuting the other two, and of perceiving that the Omniscient God, Who revealed Quran to Mohammad, is the Omnipotent who can bring it. This rational decisive proof leads us to say that Mohammad (PBUHR) is God's Prophet and Messenger.

The question now is:

What is the benefit of these four Symposiums which prove Belief in Allah as the Managing-Creator and in Mohammad's Message as the Heavenly Message?

The answer is:

These four symposiums prove decisively that the only sound way of Faith is the rational or thinking one, a matter which considers mind as the only way to believe in all the hidden things, or the beyond-mind, of which God informed us in the Glorious Quran, or in the confirmed Hadeeth. That is because Hadeeth reference is mentally proved.

Moslem, therefore, has to believe in what the mind proves and in the Confirmed Hadeeth. This matter means that Moslem's Belief depends only on the Glorious Quran and Confirmed Hadeeth (the Prophet's narrated material). Moslem, therefore, has completely to avoid to believe in all what confirmed throughout other than these two ways, because belief or doctrine or Faith is not to be embraced but after a certain proof, and because God says: {They follow nothing but conjecture, and conjecture avails nothing against Truth}- verse 28 of Najm - the Star - Sura.

Discussion:

Q. What do you mean with what its source is rationally confirmed?

A. It's all those hidden (beyond-mind) matters mentioned in Quran, since their reference or source, Quran, is rationally confirmed or proved. For example, there are paradise, hell, angels, jinns, resurrection & judgement day.

Q. Why do you co-relate between the two characteristics (the Creator & Manager) for the Supreme God?

A. It's because Creator means causing existence out from nothing, meanwhile Manager is He Who manages the already existed things.

Hence, those who believe in avoiding religion away from life believe that God created man and left him for his own management and control through his own rational power, whereas Islam sees that God hasn't left man for his own management but sent him a complete religion legislation for all his life affairs, and made his mind capable for understanding and effectively responsible for application. This is much enough to co-relate between creation and management.

Q. Will you give examples for those attributes decreed and ordained by God in all things?

A. Every material has its distinctive attribute or property, e.g. water is liquid under a certain centigrade, and freezing in another cent., and evaporating in a third one. It has the thirst-quenching attribute when pure only for man and other livings.

This is in respect of things, but as for man , he has his instincts and bodily organic needs, and each of them has its distinctive attribute.

The survival instinct has its own different attributes from those of species one, and from those of religion one. For example, survival instinct has the attributes of egoism, patriotism, self-defense and others; species' instinct has the attributes of maternity, fatherhood and others; religion instinct has the attributes of worship, piety, glorification and others.

Q. Has the Almighty intervened and removed any attribute from a certain material?

A. Yes, when He, the Glorified, said to the fire of Ibraheem or Abraham (Peace Be Upon Him) after he had been thrown in {We said, O fire, be cool, and (a means of) safety for Ibraheem!}- verse 69 of Anbeya Sura -the prophets- Sura-. Ibraheem felt of neither heat nor cold. Also, when He, the Glorified, ordered the water to be split off into two parts and standstill to admit Moosa or Moses (Peace Be Upon Him) to pass with his tribe just before Pharaoh and his soldiers were going to catch them.

Q. Why don't we accept the attribute of thinking in human mind as the manager of human affairs, the same as we accept the attributes in all other materials?

A. Thinking attribute is destined to human mind in so restricted limits that it cannot access the knowledge of what is good for man and may

control his affairs all through all times and all over places. But when human mind sets regulations they should be affected by the running environmental factors.

In field of life control, this attribute is destined to perceive the orders and prohibitions of God, besides the discoveries of the material spheres, so as to effect them in controlling life affairs. This is the limitation of this attribute task. It is completely fit for human being as being responsible for some of this actions.

As for the attributes of any other living or non-living creatures, which facilitate performing their functions, they are fit also for every one of them. Hence, every attribute is not the control for material but the assistant for functioning and survival not more.

If a material, in any case, could help man more than its attributes can admit it means it becomes of another nature and with other attributes. Pure water, for example, can quench one's thirst, but heavy water cannot, because of its different attribute.

Q. What do the characteristics of disability, need and incompleteness of mind mean?

A. Mind is unable of existing and sustaining itself. It starts in existence with man's birth and ends with his death. Its thinking capacity develops gradually up and down with the bodily side.

To perform its thinking action it is in need of sound organs, the senses, which transmit the tangible facts, and the brain, which receives the transmitted facts. Also, it is in need of the before-stored information related with the transmitted facts.

It is incomplete, because it cannot understand more than the limits admitted by the stored information and the transmitted realities and facts. So, whenever there is any shortage in any of these four elements: the object, the sense, the afore-information and brain, the thinking operation would be not complete and sound, and, the judgment of the mind should be wrong or at least incomplete.

Q. Would you give some examples about the deviation of the human instinct of religion?

A. Whenever man worships or glorifies some certain creatures, such as planets or animals or idols, which deserve no worship since they neither do good nor bad to him.

As for Moslems, they deviate away of Islam whenever they glorify God by sanctifying graves, or when they imagine victory ordained by recitation of Quran, for example, and without material preparation, in accordance with Quran, whose verse No. 60 of Anfal -the spoils of war- Sura orders to do so.

On the occasion, we cannot forget what kind of defeat Moslems suffered in Ohud Battle as a result of only one action of disobedience to the orders of the Prophet (PBUHR). This means full obedience to the leader and complete warlike preparation should be undertaken altogether to attain victory.

Q. How can satisfaction of each of the three human instincts be wrong or abnormal?

A. Instinct of religion may be satisfied wrongly by worshipping not the Managing-Creator, such as worshipping animals, or idols.., and may be satisfied abnormally by abnormal worshipping, such as of woman vulva.

Instinct of survival may be satisfied wrongly by owning others' properties illegally, such as in cheating or theft or usury.., and may be satisfied abnormally by eating uneatable things, such as feces or stones.

Instinct of species may be satisfied wrongly by illegal sexual intercourse, not with ones wife.., and may be satisfied abnormally by sexual intercourse not in the normal place, or not with a woman, both homosexuality and lesbianism.

Q. Why were the Heaven's Messages before Islam restricted to a certain period of time and place?

A. That was because of God, the Omniscient, who knows what is suitable for every stage of

human and societal maturity all through the humanity course of time. Also, He the Omniscient knows what will be available of communicating means among peoples and nations.

Therefore, every message was restricted to a certain people whose Message will go on up with the Messenger to the rest of people who remained after heavenly punishment up till his death. Then prophets had to go on with the message until new, sophisticated matters with a new formed people emerged and became in need of a new Message and Messenger who would be followed in turn with prophets. This case took place with Beni-Israel and Moses (Peace Be Upon Him). But with Jesus (Peace Be Upon Him), no prophets followed him, because human-kind was approaching near to the top of maturity. They became in need of a Message for all races and species and for all times and places. Therefore Islam was revealed to Mohammad (PBUHR) to be the Messenger for all human races up till Dooms Day.

Q. What is the difference between a messenger and a prophet?

A. A messenger is the man who was ordained to a special message, but a prophet is he who was ordained to another messenger's message. So every messenger is a prophet

but every prophet is not a messenger.

The Way of Faith

5th. Symposium

Presentation:

As a result of the last Symposium three essential points we have affirmed:

One, the human need to Messengers,

Two, the Glorious Quran as the Heavenly Message, and

Three, Mohammad (PBUHR), who delivered this Message is the Messenger and Prophet of the All-Praised Allah.

As an effect of this affirmation we have obtained the mental evidence for believing in God as the Managing - Creator for all the Existence, and in Quran as the Words of the Whole-Praised Allah, and in Mohammad (PBUHR), with the following verses evidences, as the Messenger for all humanity and as the last Prophet: {We sent thee not but as a Mercy for all creatures} - verse 105 of Anbeya -the Prophets-Sura; {We have not sent thee but as a universal (messenger) to men, giving them glad tidings, and warning them (against sin)} - verse 28 of Saba (The City of Saba) Sura; {Mohammad is not the father of any of your men, but he is the

Messenger-Prophet of God and the seal (the last) of the Prophets; from verse 40 of Ahzab (the Parties) Sura.

Now, we have come to an end with the discussions of The Sound Way of the Sound Faith through intellectual pondering, and, hence, determined mind as the sound way to the true Faith, and seen that mind thinking is the basis of Faith also in the hidden (beyond-mind) things mentioned in Quran and fully-confirmed Hadeeth (Mutawater). Because we believe in God, as the Manager-Creator, we have to believe in everything mentioned in both Quran and Hadeeth Mutawater, although there are things beyond mind capacity and understanding. For example, resurrection, paradise, hell, judgement, angels, jinns and others, are all metaphysical but we have to believe in them, because they are mentioned in Quran.

It is right that Hadeeth Mutawater is determined through narrative evidence and not mental one, but its source, wherever mentioned, is determined mentally. We know that Quran orders us to obey the Messenger-Prophet Mohammad in His Sunna {Obey God, and obey the Messenger-Prophet};- from verse 33 of Mohammad Sura: {Ye have indeed in the Messenger-Prophet of God a beautiful pattern (of conduct)};- from verse 21 of Ahzab (the

confederates) Sura: {So take what the Messenger-Prophet assigns to you, and deny yourselves that which he withholds from you..}-from verse 7 of Hashr (the Gathering) Sura.

This repeated order for obedience means that we have to embrace all beliefs determined throughout Hadeeth Mutawater from Hadeeths only, since it gives us the full truth without any suspicion, and because Quran says: {Fancy can be of no avail against truth} from verse 36 of Yunus Sura. So Hadeeth Mutawater is determined mentally in its origin as well as in its narration, a matter which makes it the second inclusive and decisive transmitted evidence for belief side by side with the Glorious Quran.

Belief in the Hereafter is essential as other parts of Belief in the Complete True Faith. That is because Belief in the Managing-Creator God is belief in What is before this life, meanwhile belief in the Day of Resurrection or Dooms Day or Day of Judgement is Belief in what comes after this life. This case shows us that God's orders and prohibitions are the relationship between Him and this life, besides creating, whereas His Judgement in the Day of Judgement is the relationship between this life, besides resurrection, and the Hereafter.

In reference to Belief in God, (i.e. the Before-Life), and in Resurrection Day (i.e. The Hereafter or The After-Life), and in obligatory restriction in

God's Order and Prohibitions in this life (i.e. the relationship of this life with the Before and After) - in reference to all these inclusive three sides of Belief we can mouthfully say that the illuminating or enlightening thought comes to be in existence or in between our hands about what is beyond the whole existence of Universe, Man & Life, and about what before this life, and about what is after this life, and about the relationship of this life with the Before and the After.

But what is the benefit of this Illuminating Thought?

This thought, to reply the question, spares us the complete solution for all parts of the Greatest Complex, which is used to be formulated internally after the questions about the three sides:

1. From where do we come? 2. Where to go after life?

3. What relationship have we with this destiny and that source?

This sound and inclusive Solution, which only The Islamic Ideology provides, is the Islamic Belief. But the other inclusive solutions of other ideologies are not sound and true, as aforementioned, because of being neither responsive with the sound human nature nor contenting the sound human mind.

Now, what is the value of this Solution in this life?

This Solution paves the way for man to move on to necessary thought and effective concepts about this life. It will be the basis of the ideology of man's renaissance, since renaissance, as aforementioned in the 1st. Symp., is the rational promotion in life. Also, this Solution should be the basis of the ideological civilization, since thoughts and culture, in general, and concepts about life, in particular, will be built upon that belief. Also, this Solution should be the basis of all legislation of life about economy, ruling, social policy and others. Also, it should be controlled in all domains of life with the contents of the Glorious Quran and Honourable Hadeeth or Sunna, which are the relative tie of this life with the Before and the After.

Generally to speak, it should be the basis of Islam thought, which covers all domains of life, and of Islam Method, which includes the Way of applying these thoughts in life and, at the same time, secures them away of danger, and, side by side, the Call for Islam.

The following verse (no. 136 of Nisa - the Women - Sura) indicates the prominent parts of Islamic Belief: {O ye who believe! Believe in God and His Messenger-Prophet, and the Scriptures which He hath sent to His Messenger-Prophets and the Scriptures which He sent to those before

(him). Any who denieth God, His angels, His Books, His Messenger-Prophets, and the Day of Judgement, hath gone far, far astray}. This verse mentions that Faith should include God, the Managing-Creator, and also include the Glorious Quran being revealed to His Messenger-Prophet Mohammad, and also the Scriptures revealed before Islam, and also the Angels, and the Day of Judgement. These parts of Faith would be more discussed later, if God wills, esp. in the subject of Destiny or Qada & Qadar which is not mentioned in all such verses of Quran.

In conclusion of this Symp., we have to determine its outputs which are included in Islamic Belief and Faith. Belief in Managing-Creator God assures belief in all His Orders and Prohibitions. So it is impermissible to deny any one of these orders and prohibitions, because denial of any determined one of them mentioned in the Glorious Quran or Hadeeth Mutawater will lead to Disbelief, although it is about worshipping performances, such as prayers, or about dealing with others, such as selling and buying goods, or about punishment, such as cutting off the hand of the thief, or about foods, such as bacon. That is because disbelief in the verse {And establish regular prayer..}-from verse 20 of Muzzamil (the Folded in Garment) Sura- is the same as disbelief in the verse {But God hath permitted trade and

forbidden usury..}- from verse 275 of Baqara (the Cow) Sura- and the same as disbelief in the verse {As a thief, male or female, cut off his or her hands!..}-from verse 4 of Maida (the Food Table) Sura-, and is the same as disbelief in the verse {Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name other than God..}- from verse 4 of Maida (the Table spread) Sura.

Finally, we have to pay attention to the truth that belief in Islam Shariah and commitment to its rules do not depend only upon mind but also on absolute yield and submission for the whole revelation of God. That is because God says: {But no, by thy Lord, they can have no (real)Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction}- verse 65 of Nisa (the Women) Sura.

Discussion:

- Q. Why do you consider Belief in God, Quran and the Messenger-Prophet Mohammad enough for Faith?
- A. Because Belief in God, Quran and this Messenger-Prophet is the basis of all other parts of Faith in Islam, and because this basis is determined rationally.

Q. What does it mean narrative source or rational one?

A. Narrative source, such as those information about Belief or Shariah, is that which comes down to us through one narrator or more to another or others till goes up to both sources of Islam, i.e. Quran & Sunna, or one of them. But rational source is that information about Belief or Shariah which we attain through intellectual proofs or deduction.

Q. What is Hadeeth Mutawater?

A. It's the Messenger-Prophet's Hadeeth which comes down to us through a number of narrators who are impossible to agree upon lying. They are not less than four in the three generations of Hadeeth narration, viz. the Messenger-Prophet's Friends, the Followers after the Friends, and the Followers after the Followers.

Q. Are there Hadeeths not Mutawater?

A. Before answer with yes or no let's explain: In respect of narration, Hadeeths are two kinds:

1- The Hadeeth narrated by not more than three narrators. It's called Hadeeth Ahad.

2- The Hadeeth narrated by more than three narrators. It's called Hadeeth Mutawater.

By the way, Hadeeth Ahad is also two kinds:

1- The famous one, which is also well-known but in one of the three narrator's generations, such as the Hadeeth which says "Actions are up to intentions, and everybody attains what he intends.." which was narrated by Amir-Ulmu'mineen Omer Ben Al-Khattab (the Prince of Believers).

2- The Saheeh (correct or true) Hadeeth, which has no broad generation of narrators as the famous one.

By the way also, we aren't to forget to point to the Mawdua' (man-made) Hadeeth, which is ascribed untruly to the Messenger-Prophet.

Q. What does it mean Deraya (acquaintance) about Hadeeth?

A. It means acknowledgment of the meaning and content of the Hadeeth.

Q. Why do you connect Faith with life?

A. We haven't connected Faith with life which means motion and growth of a living-being but with life which ends on the Dooms-Day. This connection is inevitable since man is in need of it to solve his Greatest Complex and to have the answers of the questions about the source of this life, its destiny and its relationship with both.

Q. How do we get Illuminating Thought throughout Faith?

A. Illuminating or enlightening thought, which is formed from thinking about the whole Existence of Universe, Man & life, is in existence throughout Faith in the Creator Who created & managed originally this Existence. The Creator who will end this life on the Day of Judgement, so as to judge everybody according to his own legal and illegal actions together with his sound or false beliefs. This conclusive and inclusive thought about existence, in general, and this life, in particular, provides us with the Illuminating Thought.

Q. Will you mention other solutions than the Islamic one for the Greatest Complex?

A. The three ideologies all over the world have answered the questions of the Greatest Complex in complete as follows:

1- From where do we come?

Islam answer: We come from the Managing-Creator God.

Capitalism answer: We come from the Creator-not-Manager God.

Socialism answer: We come from material & material evolution.

2- Where do we go?

Islam answer: We go to Judgement Day, then

either Paradise or Hell.

Capitalism answer: We don't care for the Hereafter, and then this life only interests us.

Socialism answer: We go back to material.

3- What are our relations with the Before and the After of this life?

Islam answer: We are to commit to God's Orders & Prohibitions, so as to have our reward on the Dooms-Day.

Capitalism answer: To commit to mind and lusts' judgements, so as to enjoy this life to the utmost.

Socialism answer: No relations but with material which has no Before and no After.

Q. How can the Solution of the Greatest Complex be the Foundation of Renaissance and Rise in this life?

A. Thoughts for Renaissance and Rise spring out from Belief or are built upon it. Man, when Moslem, has to commit to Orders & Prohibitions of the Managing-Creator God so as to regulate and control life affairs. But when being non-Moslem, he has to commit to rationalism, if capitalist, or to materialism, if socialist.

Q. How can Belief be the Foundation of civilisation in this life?

A. Belief is the foundation of thoughts and concepts according which man is accustomed to deal with things in life. For example, he condemns, when Moslem, the naked photo of a lady, whereas non-Moslem consider such a photo as a piece of fine art.

Also, Moslem is generous in gifts or presents to others for the sake of God, whereas non-Moslem for the sake of his benefits in this life. Civilization, being the whole thoughts and concepts about things in this life, is springing out from the belief which specified the relationship of this life with the Before and the Hereafter.

Q. How can Belief be the Foundation of legislation in this life?

A. Because it limits the derivation source from which rules and regulations are to come.

Q. How can Belief be Foundation of the State in this life?

A. Because it's the basis of all legislation according which the State is built and perform duties and tasks.

Q. What does it mean to deny any verse of the Glorious Quran?

A. It means not to consider it from Quran, or not to consider it good and fit for settling a problem in some other far place or time.

THE COMMENT ABOUT THE SOUND WAY OF THE SOUND FAITH

What is the importance of this discussion about "THE WAY OF FAITH" in Moslem's life which is nowadays crowded with miseries?!

Undoubtedly, the complete solution of all miseries of Moslems' life, as individuals and a nation, is to realize Uprising in this life, life of today. This reality enables the individual to settle his problems correctly, easily, and facilitates societal sphere to live long happily.

But how such an uprising can be realized in this life individually and societally?

Moslem, as an individual promotes his life when he rises intellectually and behaviorally in all domains of life. This uprising takes place because of the following four factors:

- one, sound beliefs,
- two, sound worships,
- three, good morals and
- four, fair dealings.

To make clear, we see that belief and worships control Moslems' relationship with God, but morals control his relationship with himself.

As for dealings, they control Moslem's relationship with others.

These are the essential factors for individual uprising not only intellectually but also materially and spiritually.

To make it clearer:

Beliefs and worships connect man with his God in such a way that he notices how to be in cordial touch with Him, God, in all other spheres.

Herein we can remember the words of the Prophet Mohammad (PBUHR.): "He whose prayer does not hinder him from committing misdeeds and forbidden actions loses his prayer".

Also, whenever one's beliefs are not embraced cordially, even after intellectual proofs, he would not benefit from them in his own life course.

Beliefs are not to be called so but after being settled firmly in one's heart through sound palpable proofs.

Therefore, we can daresay that beliefs are revolutionary in one's life course.

Worships are the tangible appearance of the good sound beliefs.

Morals are other tangible appearance of one's beliefs.

If his beliefs are deeply and heartedly settled they are necessarily to reflect one's behaviour

and conduct in expressing himself in morals.

This thing, up to orders and prohibitions of one's belief and its Shariah, shows the seen way of one's life course, i.e. it assures either goodness or wickedness.

In other words, we can say briefly that man can promote his life intellectually and soundly when he believes heartedly in the thoughts of these sound factors.

This sound promotion is available in behaviour and dealings whenever controlled by Islam thoughts and concepts only.

A deep look into these five Symps. shows us that the promotion of the individual behaviour and conduct is the output of the promotion of his thoughts, a matter which stimulates us to follow up the subject of how to realize the sound thoughts for the individual so as to be realized in his own life as promotive behaviour, and finally to consider him as being promotive and renescent.

But it's impossible to realize renaissance or rise of a nation or a society throughout the renescent member, because he is one element of establishing the nation or society. Therefore, factors of one's promotion or prosperity are different from those of a nation or society, not only because of quantity but also of quality as well.

Nation is a group of people who believes in ideological thoughts, or a comprehensive belief with rules or laws for all life affairs.

This construction of nation does not necessarily mean believing in those thoughts by every member of the nation, nor performing in ones life the worships, morals and dealings of the ideology, despite the fact that they are all necessary for realizing promotion in life. The important thing is that nation, as a big group of peoples, has to believe generally and not unanimously in such ideological thoughts.

Consequently, nation should prosper although every member is not necessarily himself prosperous.

As for the society, it is consisted from a group of peoples connected with certain ties or relations which control and regulate all domains of life. These regulated relations are established in society after implementation of orders and prohibitions of the ideological belief embraced by society.

Whenever we talk about Islamic Society, for example, economic sphere, as well as other spheres of life, will be controlled by those orders and prohibitions sprung out from Islamic Ideological belief. This case also does not mean that the implemented thoughts are necessarily embraced by everybody of the society.

The important thing, in regard of constructing society, is that when a considerable group of people believe in those thoughts and implement them in all spheres of societal life. This matter consequently, will lead to promotion and prosperity of society as whole and as members.

But how is it realized in Fact?

We have to put in mind the four elements composing a society: man, ideological thoughts, emotions and legislation. How do these four elements influence societal promotion?

It's well-known that nation rise comes after the public opinion constructed upon the ideological thoughts, as the first step. Together with these thoughts stand emotions side by side. Then comes legislation of the same ideology, as the second step. Then comes legislative application so as to revive and promote the process of thinking not only in a public way but also in an individualistic way.

Renaissance, as an intellectual rise, would be available in public and private life as well. This rise should be accelerated increasingly by following up carefully the implementation of the ideological thoughts and emotions in life throughout their legislation. We have not to forget, by the way, the pushing up of life cases in promotive conditions is not easy, but keeping

this process in permanent accelerated way is more difficult. It's because Islam, as religion and legislation, is always assaulted fiercely.

Out of this statement about Moslems' Rise at present, both as nation and society, we perceive to what extent thoughts are important in both individual and societal life. And since the ideological thoughts, which includes beliefs and legislation, give us concepts about all things in life, they also give us regulation for ones' behaviours and dealings with for others, and those of nation and society together. It necessarily leads us to understand the importance and vitality of establishing the sound Faith in our life, whenever dealt with as an ideological belief.

In respect of this belief, we have to stress the fact that it should include thoughts for regulating all spheres of life. We must have such a sound faith in mind and heart when moving on in life. This movement should put such a faith in hands of the whole Moslems.

We have just seen at the end of the fifth Symp. that belief in Quran, as the Message of the Managing Creator, obliges Moslems not only to believe in all Unseen Things, such as Angels, Jinns, Dooms Day, Messenger-Prophets and Holy Scriptures, but also to adhere to applying all orders and prohibitions mentioned in the Last Message onto all life affairs.

The question now is: **Why is it noticeable that most Moslems are not adherent completely to applying Quranic Orders & Prohibitions?**

The answer is: because their faith in Quran, as a whole, is stronger than their faith in every Order or Prohibition all through. Whenever Moslem believes and trusts cordially in every order and prohibition of Quran & Sunna he should not be careless in commitment and application.

Moslem has to be more careful for his faith or belief than all other parts of Shariah, so as to keep it away from influence by any life pressure. Present life is overcrowded with impact factors that may weaken faith and commitment together with implementing in life. So Moslem has to strengthen his connection with faith in all spheres of life.

Out of all these debates we see the importance of having this subject, The Way Of Faith, on the top of all topics.

In conclusion, we call all Moslems to follow up these discussions well and understand every idea thoroughly, and commit to their concepts cordially. This is your belief, Moslems, your Faith!!

Wishing you all goodness and bless in this life and the Hereafter, I end my words with this prayer: God bless our beloved Prophet Mohammad and grant Him and all His Relatives

and Friends salvation, together with those who follow them righteously up till Dooms Day.

THE QUESTION OF DIVINE FATE AND DECREE OR THE QUESTION OF (IN ARABIC) QADA & QADAR

1st. Symposium

Presentation:

The question of Divine Fate & Decree (Qada & Qadar) has a firm connection with Belief & Faith. We have to discuss it rationally, the same as before with Faith, to know the sound opinion about it. We have to avoid any philosophical or logical method in discussion, since they are built upon subjectivity and fancy, and not on real and tangible facts.

We have just seen the rational discussions of the Way of Faith. They are based on palpable things, so as to prove the essential parts of Faith, starting from the Omnipresence of God, the first basis of Faith, and ending with the Unseen impalpable things, i.e. beyond mind, as the fourth basis of Faith. The Glorious Quran, the second basis, and the Messenger Mohammad (PBUHR), The third basis, were discussed in the same way as well. Hence, nothing of Faith bases is in need of discussion but Divine Fate & Decree (Qada & Qadar).

We have to discuss this question rationally depending on tangible realities and rejecting

any proof of superficial logic or deceptive philosophy or imaginative fancy, because the output of all these techniques is suspicious and doubtful. Belief, for granted, has nothing to do with doubt and uncertainty. Nothing can attain certainty but certainty. God's Words are true enough for commitment in this field {They follow nothing but conjecture, and conjecture avails nothing against Truth} - from verse 28 of Najm (The Star) Sura.

The questions now are:

Are Glorious Quran and Hadeeth Mutawater (Confirmed Prophetic Words) asking us to believe in Qada & Qadar? How was it established to form a part of The Islamic Belief? What's the decisive sure opinion about it to satisfy one's sentiment and content his mind when being as an essential part of the Islamic Belief & Faith?

Let's answer in this Symp. the first two questions: 1. Whether Quran & Sunna have asked Moslems to believe in Qada & Qadar? and 2. How was this question established to be an essential part of Faith in Islam?

As for the truth or reality of the question, and the decisive true opinion about it, we'll discuss them later all through the following three symposiums.

It is well known that in consequence of Islamic

Conquers an intellectual-violent conflict took place between Moslems and followers of other religions. It was because of their philosophical thoughts. Due to much care for their Islamic Call, Moslems had to arm themselves with some philosophical thoughts, so as to defend themselves against their opponents: Islam itself urges Moslems to argue with others: {And argue with them in ways that are best and most gracious} - from verse 125 of An-Nahl (The Bees) Sura. The output of those arguments was the so-called Scholastic Theology. Theologians were those who defended Islam warmly in concord to their own private method of discussion, decision and proof. This method is different from that of Quranic one and of Hadeeth and Sahabah (Prophet Companions) ones, and that of the Greek Philosophy as well.

It is different from Islam's, because Quran complies with tangible human nature and mind, and not with logical subjectivity and fanciful philosophy. It is different from Greek philosophy, because this depends upon rational or logical proofs only meanwhile theologians attempted to prove Belief in God, His Messenger-Prophet & Scripture by the rational proofs.

Therefore this method is wrong since it relied upon proofs of logical bases and not tangible ones, a matter which contradicts Islam. Also, it is wrong because it discussed the metaphysical or

Unseen (The Sameness & Characteristics of God Himself). It compared God with man, a matter which is impossible, because, rationally, the Omni-Present God is impossible to be compared with the present beings. God also says about Himself. {There is nothing whatever like unto him} - from verse 11 of Shura (consultation) Sura. Also, it is wrong because it depends on rational proofs only for all parts of Faith, whereas these proofs are only true when based on the palpable things, but the proofs for things beyond mind or unseen depend only on the contents of Quran and Hadeeth Mutawater (confirmed Prophetic Words).

Also, it is wrong because it looked upon the dispute with philosophies as the basis of discussion, meanwhile the theologians had to adhere to Quran & Hadeeth only without paying any attention to any other thing.

To sum up, we have to respond only with the Quranic method when calling for Islam within the rational-emotional basis and the limits of the physical things only.

The question now is:

How was Qada & Qadar question established?

It was established when theologians had responded with what the opponents of Islam put under discussion from the Greek philosophy. It is

the same whether this question is called Qada & Qadar or Inescapability & Escapability for Freedom of Will. All these idioms are of philosophers and have the same meaning. They refer to freedom or compulsion of Man for doing or undoing any deed. Epicureans considered the Freedom of will, but Stoicists considered compulsion of will or Inescapability of Fate. Moslems stood against those disputes depending upon God's Attribute of Justice. Mu'tazila only set up the foundation of discussing this question, whereas the other discussions were somehow reactions for the Mu'tazila foundation.

Mu'tazila refrained God from Injustice, and, therefore, considered man's free will in doing or undoing any deed. They compared God with man and subjugated Him, God, to the laws of the physical world, the same as the Greek philosophers. But they, Mu'tazila, were used to refer to Quran so as to determine their ideas. They interpreted Quranic verses so as to agree with their thoughts. They, for example, had referred to God's Word {.. But God never wishes Injustice to His servants}-from verse 31 of Al-Mu'mineen (Believers) Sura. They also referred to other verses such as {God hath set a seal on their hearts and their hearing, and on their eyes is a veil..}-from verse 7 of Baqara (cow) Sura. They said that man only created his deeds, on evidence for which they went back always from

these God's Words {Every soul be (held) in pledge for its deeds}-verse 38 of Muddather (Wrapped up) Sura.

They also interpreted God's Words {But God hath created you and your handiwork}-verse 96 of Saffat (Ranged in Ranks) Sura. They said also that all deeds produced from man's deeds, such as pain from hitting, cut from knife, etc. are from man's deeds and hence created by him.

But how was Mu'tazila's thought reserved by Moslems?

They provoked Moslems fury, because they ventured upon belief. Moslems refuted their thought together with the other two forms of Fatalists (Compulsion of Will) and of Sunnites. Fatalists were in contrary of Mu'tazila. They said that man is always compelled to carry out every deed without any will. He has ability to do his deeds when God Himself creates them just when man acts them out. They referred to God's Words {But ye shall not will except as God will, that Cherisher of the Worlds} verse 29 of Takwir (The Folding Up) Sura, and the Words {But God had created you and your handiwork}-verse 96 of Saffat Sura, and many others. They of course interpreted these verses different from the others.

As for Sunnites, they said that all deeds of man are restricted by God's will. But when they

were repeating the Fatalists' they of course interpreted their view about will in a sense different from them. They said: God wills disbelief from the unbelievers and wills wickedness from the wicked, but within their own choice and without being compelled to do. They of course interpreted the words indicating the meaning of God's creating deeds throughout Man. They said that they meant: (God creates the deed but Man is in pledge for his deeds). They explained this sense in saying: (Man is responsible for his deeds when his will and might aim to do, and God Himself creates the deed Man aims to do at the same time). They referred to the same Words of God Fatalists had before referred to: {It (our soul) gets every good that it earns, and it suffers every ill that it earns} - from verse 286 of Bakara Sura. They referred to those verses in field of earning only. But in field of deed creating, whenever Man is mighty and willing to do, they referred to the same verses Fatalists had already referred to. Although they looked upon their views as the decisive reply against Mu'tazila's' and Fatalists' but they co-agreed with the Fatalists' completely. Even in regard of the question of earning they have no evidence neither of ration nor of narration, because really they were attempting to reconcile between Mu'tazila and Fatalists.

Theologians considered Man's deed and the

attributes emerged out of it in the light of this view:

Are they of God's or Man's creating? Do they take place by God's or Man's will?

They considered this view as the very subject of discussion. They were copying the Greek philosophy. Qada & Qadar question became restricted after those discussions to Man's deeds and thing attributes. Qada was confined to Man's deeds, but Qadar to attributes of things.

After emaciation of Mu'tazila and victory of Sunnites controversy overweighed the latter opinion. But debaters were different from each others: some said: Qada & Qadar are of God's secrets, and none can know them;

Some others said: It's impermissible to discuss this question, because the Messenger-Prophet said "Stop discussion when you come to Qadar question";

Some others said: Qada is different from Qadar: Qada is the law of totals only but Qadar is the law of partials;

Some other said: Qadar is the design of deeds or things but Qada is the execution;

Some other said: Qadar is estimation of deeds or things but Qada is the creation.

Some of them all gathered Qada & Qadar together, and considered Qadar as the

foundation but Qada is the building upon the foundation. Some others separated the two from each other.

To sum up, the question of Qada & Qadar had become one part of the Faith, and then we have to follow up the rational palpable way in discussing it, so as to obtain the true conclusion about it the same we have discussed all other parts of the Belief or Faith.

When we go back to the words of theologians, we see that they are far from the linguistic and legal meanings of Qada & Qadar, which say each of the two terms Qada & Qadar has many meanings: Qada (linguistically) of something means made; between two opponents means judge; of s. matter means carry out; but (legally) means confirm, order, determine, judge, etc. It has nothing to do with the so-called meaning of God's Judge about totalities and Qadar about partialities. Qadar, also, (linguistically) of something means manage, prepare, gauge, glorify, judge, divide & limit; and (legally) means the same linguistic meanings.

Therefore, we see that all texts of Quran and Hadeeth mean that Qadar is God's Whole Estimation and Omniscience, but have nothing to do with what the theologians have mentioned.

As for the Prophet's Words "Stop discussion

whenever Qadar is mentioned" it means that when God's Estimation or Omniscience is mentioned you have to stop talking about it, because they are of God's Qualities which we have to believe in with all due submission, since, up to His Words {There is nothing whatever like unto Him} - from verse 11 of Shura Sura.

Also, the Words of the Messenger-Prophet's Friends: Everything has its own estimation, which means that it is estimated by God the Omniscientist.

Also, the Words of the Messenger-Prophet (PBUHR): "You have to say that God has decreed this matter and does what He wills" means that he wrote such a matter on the Preserved Board and it had been known to Him since then.

In reference to all Shariah sources during the Friends' period of time we see that Moslems were not acquainted neither during that period nor along the 1st. century of Hejra with the discussions of the question of Qada & Qadar as two words gathered together. The only thing mentioned was the word Qada alone and the word Qadar alone.

The Prophet Mohammad (PBUHR) said in Qunoot invocation "Ye God, avoid me any evil, I presume, you have decreed, since you decree (for all) and none decrees for ye", this means: avoid me, God, any evil you have judged.

Also, the Prophet said “You have to say: God has estimated (Qadar) and did what he had wished (Qada): this means that what happened to a man comes out of God’s Estimation and within His Knowledge.

We can determine, out of all these linguistic & Shariah meanings, that these two words: Qada & Qadar, have nothing to do with the philosophical discussed question of Qada & Qadar. We have to restrict them to their linguistic and Shariah meanings and to devoid them from all other meanings already applied to them by those philosophers and theologians.

So, in a word, we can say, consequently, that Qada & Qadar Question discusses man’s deeds and things’ attributes. We have surely, also, to specify the basis of this question, so as to get to the sound suitable result, without any unfair pretext or fancy or delusion.

This means we have to shun away all those philosophical & logical ideas about it, not only because there is no Shariah text saying that it is one of God’s secrets but also because the subject of this question is of a tangible intellectual reality, and it is closely connected with belief in God.

We see, after scrutinizing, that the basis of this question is only the matter of reward for the good deed and punishment for the evil one. This basis could be noticeable all through the

coming three Symps. by which we are going to cover the other details of the question.

Discussion:

Q. What does it mean the violent clash between Moslems and other non-Moslems?

A. It is a reference to the ill deeds of the outlaw sects, such as Karmathians, who shed Moslem's blood, influenced by Greek, Indian & Persian philosophies.

As for Khawarij, they are Moslems; and had not they become outlaw, and killed Moslems, their ideas would live on with them, the matter which is clear nowadays in Oman Sultanate.

Q. But why do we use arms whereas Quran verse says {And dispute ye not with the people of the Book except with better means}?

A. Islam Caliphate did not fight against opinions but against the outlaw groups who wickedly and bloodily dealt against Moslems and their State.

Q. How does Quran respond with Human nature and mind?

A. Human nature assures the Omnipresence of the Managing - Creator God. Quran always addresses and provokes human nature to

believe truly throughout rational-palpable proofs built upon living and non-living material things, which all-in-all confess of their Managing-Creator God.

Q. How does method of logic differ from that of Quran?

A. Logic relies upon subjective rational introductions without any consideration for intangible reality. It says, for example, wording is a characteristic of man, and wording is created since man is created, so Quran is created because it is composed of words. This is a logical result. Quran, to refute such words, is the words of God, of whose qualities we stop talking, since He says about Himself {There is nothing whatever like unto him} - of verse 11 of Shura Sura.

Q. What does it mean the Epicurean Opinion of free will, and who was affected with?

A. It means that Man is free to do or not to do what he wants, and there's nothing domineering over his will. Mu'tazila were affected with this idea.

Q. What does it mean Stoics' idea about compulsory choice, and who was affected with?

A. It means that Man has no free will to do or not to do any deed, and he has no will but like a feather in the blowing wind. Fatalists were

affected with this idea.

Q. How did Moslems rely upon God's Attributes of Justice in their intellectual dispute with theologians and philosophers?

A. They did so when they looked upon God's Attributes of Justice as an absolute one and that He is never unjust to anyone.

Mu'tazila, therefore, said: Man has a free will and he is responsible for all his deeds. They refused Fatalists' thoughts because they considered them contradictory with God's Justice.

Fatalists interpreted all texts so as to be reconciled with the sense of justice they ascribed to God in comparison with human justice.

Q. Why do we say that theologians considered not reward and punishment, whereas they considered God's Justice?

A. Because they followed up the philosophers' thoughts and tried to ascertain Shariah evidences to support their thoughts. Therefore, Quran was not the basis of their discussion but only to justify their thoughts based upon the Greek philosophers' thoughts.

Q. Can't you say that the discussion of Qada & Qadar question is not more than a reaction

for the philosophers' thoughts?

- A. It's a superficial reaction if it is merely a discussion of a past question. But when it is, as a rational basic question, of a close touch with the Islamic Faith it becomes a necessary reaction. Moslems' Belief has to be so determined and confirmed that such a question as a part of it should be discussed rationally. It is a sensitive duty and obligation, and since determination of Faith is a duty the means to fulfill it is a duty as well.
- Q. How do you consider the foundation of Qada & Qadar question as a palpable - rational fact?
- A. Because it is connected with Man's deeds, with the attributes of things, and with reward and punishment for doing and undoing, and all of these three sides and aspects are palpable - rational facts.

Qada & Qadar Question

2nd. Symp.

Presentation:

In surveying many Quranic verses, shown as evidences when discussing Qada & Qadar question, we see a group of them referred to in supporting the thought of Fatalism: Man is compelled to do or not to do according to God's will, Who, up to them, creates the deeds. They don't feel enough with these verses assuring Man's life period as being appointed only by God, such as {Nor can a soul die except by God's Leave, the term being fixed by writing..} - from verse 145 of Al-Omran Sura; and {To every people is a term appointed: When their is reached not an hour can they cause delay, nor (an hour) can they advance (in anticipation)} - verse 34 of A'raf Sura.

They don't feel enough with those verses but refer to others to confirm their thoughts of Fatalism, such as {No misfortune can happen on Earth or in your souls but is recorded in a decree before we bring it into existence: That's truly easy for God} - verse 22 of Hadeed (iron) Sura; and {Say: Nothing will happen to us except what God has written for us: He is our Protector; And on God Let the Believers put their trust} - verse 51 of Tawpa (Repentance) Sura; and

{From Whom is not hidden the least little atom in the heavens or on earth: Nor is there any thing less than that, or greater, but is in the Record Perspicuous} - from verse 3 of Saba Sura; and {It's He who doth take your souls by night, and hath knowledge of all that Ye have done by day, by day doth He raise you up again; That a term appointed be fulfilled: in the end unto Him will be your return; Then He will show you the truth of all that ye did} - verse 60 of Ana'am (cattle) Sura; and {if some good befalls them, they say: This is from God, but if evil, they say: This is from thee (O prophet). Say: All things are from God, but what hath come to these people, that they fail to understand a single fact} - from verse 78 of Nisa (women) Sura; and {But God hath created ye and your handiwork}. - verse 96 from Saffat Sura. They also tried to support their viewpoint with Honourable Hadeeths, such as "The Holy Spirit has inspired me: No soul will die but after getting fortune, term, and what decreed".

Fatalists, by so many evidences, are sustaining the proof that God only is the Creator of His slave (Man) and his deeds, and therefore, he is compelled to do or undo his deeds without any choice.

On the Contrary of Fatalists, Mu'tazila is viewing that man only is the creator of his own deeds, and hence he is responsible and ready

to be examined for them.

In between these two viewpoints, Sunnites are viewing that man has his optional share when performing his deeds for which he is to be examined. They call it Kasb.

How much sure & right are such views in Qada & Qadar Question?

We have to know the foundation of this matter to answer this question: Is it that man who creates his deed or God? Is it God who knows absolutely all the coming deeds of Man? Is it God's will which compels man to act his deeds? Is it that man's deed written in the Preserved Book, and this writing enforces him to do it?

In brief: Is it God's Might that creates man and his deeds, or God's Omniscience, or God's Will being inclusive for all possibilities, or the Preserved Book containing all things?

Scrutinizing the problem we see that the foundation has nothing to do with all these matters. The foundation should be connected with the matters of reward for good and punishment for evil, since it considers the one who is responsible for performance of his deeds.

In other words: Is man compelled to act any deed, good or evil, or optional? Has he any choice to do or undo any deed, good or evil?

Now, let us examine the man's role and his

relation with the deeds befallen from or on him, so as to see to what extent he is responsible for them. We find out that there are two kinds of deeds:

one, is those deeds he does out of his will,

two, is those deeds he does or befalls on himself without his will.

As for the deeds of man's will, they are the group of deeds he dominates and acts out of his own will, or done throughout his intervention, both within the frame of God's Shariah or not. This group of deeds is two parts:

The 1st. one is those deeds he acts to satisfy directly his instincts and organic needs, such as his sexual instinct and sexual intercourse, his survival instinct and dealing with others, his religion instinct and prayer, his stomach need and eating.

The 2nd. one is those deeds he acts to fulfill that satisfaction directly when he passes, sets or adopts certain legislation to regulate those needs and demands in a certain way or form, throughout setting or passing those laws rationally or Heavenly.

We see that Man is doing or undoing these deeds at any time or place or form he wants in these two parts without any exterior intervention against his own will.

But as for the deeds without Man's will, they are the group he does not dominate, and has no will both in doing or undoing or protecting himself against. This group of deeds is also two parts:

The 1st. one, the deeds which are within the Existence Order, either of universe or man or life. To make clear, any man, for example, is living and driving one's life in accordance with this existence order. Gravity, for instance, controls his motion in this universe; His biological needs control his run for living; His growing-up stages control his potentials in life.

The whole actions of Existence Order run out without any interference of Man's will, and therefore he is compelled to coincide his motion with them. He is unable, for example, to fly up into air without overcoming Gravity Power; he is also unable to walk over water without overcoming liquidity; he is unable also to limit his colour or body shape. He has, as a creature, no effect upon any of those things, since God Himself is the only one who can do in consequence of creating the existence order in a steady eternal position.

The 2nd. one, the deeds which are not included or within the Existence Order but befall without Man's will or choice. When Man, for example, shoots a bird but unintentionally kills another man. Another instance: A man falls

down from a roof when sleeping over another man to cause him death.

This is in regard of deeds befalling unintentionally, but in regard of those deeds befalling on a man without being able to defend himself, we refer to the shot one and the killed under the roof. In both cases we see that Man is dominated by these deeds, and he has no will, no wish, in both sorts of deeds.

These two kinds of deeds are called Qada, because God Himself has alone decided them, viz. He decrees their existence or befalling without any intervention of Man's will. This case means that Man is not responsible for them at all although they might result in good or evil for him, whether liked or disliked by Man, i.e. whether explained nicely or badly by Man, up or within his limited mental power and estimation.

This Qada should be believed in, and that it's only from God the Whole-Praised, since he believed in Him as the Omni-Managing-Creator and not only the Creator.

Discussion:

Q. Man's death or term: Is it of Qada and Qadar question although it is not of Man's deeds?

A. Yes, because of being a physical deed befalling upon Man, and hence we have to know if he is responsible or not for it. This

knowledge is the core of Qada & Qadar question.

Q. The decreed-writing mentioned in several verses of Quran: Is it of Qada & Qadar question although it's ascribed to God?

A. Yes, because it is connected with Man's deeds which we have to know if he is responsible or not for them.

Q. How does God's Omni-Science interfere in Qada & Qadar question?

A. Because of Man's deeds God's Omni-Science, being inclusive of all things and deeds, should be clear to what extent affects Man's deeds, so as to know the limits of his responsibility for them.

Q. What is the meaning of the verse which says that good and evil befallen upon man are from God Himself?

A. It means that God, the Almighty Managing-Creator, has created man in this form and this order. If any deed of Qada befalls on man and he explains it for his benefit or against it, due to its tangible result, it is from God, and man has nothing to do with it neither in befalling nor defending.

Q. What is the wrong with the Fatalists', the Mu'tazila's and Sunnites' views although all of them are trying to limit man's relationship with

his deeds and his responsibility for them?

- A. They are wrong because they stopped by God's might for creation, and by His Omni-Science about things and deeds, and by decreed-writing about these deeds on The Preserved Board, and by God's will & Wish connected with these deeds.

They limited these deeds within their relations with man in respect of how he establishes them or defends himself against them. They have not noticed the relation between deeds and reward or Punishment for them. Had they noticed that relation and included it into Faith area they would not have said what they said.

Fatalists would not have said what finally means that God is unjust when He is going to divide people on the Judgement Day between Paradise and Hell without having any will in this destiny.

Mu'tazila would not have said what finally means to cancel and deny many confirmed Shariah texts which show that there are many deeds befall from or on man without being responsible for them, and also those texts which determine man's existence and end.

Sunnites would not have said what finally means that they tried to co-ordinate between the other two sects or parts, meanwhile they

had to be original by knowing the origin of the whole question of Qada & Qadar, and then to build their view upon this origin or source.

Q. But the original point of the question, due to the presentation, is the responsibility for deeds, a matter which the three sects referred to?

A. The three sects spoke about responsibility as being created and existed but not for being rewarded and punished.

Q. But they spoke about taking this responsibility into consideration, a matter which means reward and punishment?

A. If we leave Fatalists' views aside and speak about the other two we see that they referred to responsibility not as the core or the corner stone of Qada & Qadar question but as the surface of it, i.e. God is the cause of human deeds and Man is the means of them.

Q. What is the difference between a deed Man does willingly and that he only interferes in doing it as a means?

A. The 1st. one he does it totally through his own will and choice, but the other one he partakes only in acting out with some other or others whom they carry out the deed.

Q. Why do you speak about an external

intervention in Man's will?

A. Because someone can speak or imagine that there's an internal intervention in Man's will. Up to Fatalists' view, Man is created in a way that his natural potentials dominate over his will.

Q. What does Existence Order mean?

A. It's that order which God Himself has set for all creatures: Universe, Man and Life. He, The Almighty, has created each thing, living or nonliving, with a steady eternal order.

Every celestial, for instance, runs in a certain orbit restricted with so-called Natural Law. It has its own properties which distinguish it from others.

Man is also created in a form with so many organs each of them has its own order within Man's General Law.

Life also is created in living creatures depending on its secret, the unseen spirit, and it has its own law to grow and move as long as this spirit is still within, and ends directly when spirit departs. This is the Existence Order.

Q. Why do you speak only about Man as a living being and not all others?

A. Because Man, as the completest of all livings, represents all others less complete creature. We are not to forget, by the way, God's

Words {We have indeed created Man in the best of moulds} - verse 4 of Teen (fig) Sura.

Q. Since Man can overcome gravity power and flies up into air by plane or the like, why do you consider Existence Order compulsory herewith?

A. We have just said that Man is compelled to walk on ground when he does not use any helping device to fly. But when he flies it means he uses a helping device within the Existence Order. His usage of such a device has nothing to do with Fatalism. It comes out of Man willingness and within the frame of universal order.

Q. What does it mean that Man does not intervene in his coming to life and his passing away from it?

A. It means Man's birth and death are compulsory, and they are away of his will or wish.

Q. Why do you confine Qada to some certain deeds whereas all deeds are within God's will?

A. Because Qada deeds are those deeds befalling from or on Man without his will or intention, whereas all other deeds are done willingly, though not compulsory in respect of God's Will which means they are within God's desire and permission.

Q. All kinds of deeds, being existed or befallen: does it mean that good and evil are all from God?

A. This is O.K. up to Man's explanation, due to benefit or loss. But is human explanation right or wrong? It's only up to God Himself who knows what is good or evil for Man when affecting the existence or befalling deeds. We have by the way to remember God's Words {It may be that ye dislike a thing, and God brings about through it a great deal of good} - from verse 19 of Nisa (the women) Sura.

Q. What does it mean: we are to believe in Qada?

A. It means that a Moslem has to believe that every compulsory deed is caused by God, and he should go on in life course suffering patiently whatever befalls him, remembering God's Words {Let not thy soul go out (vainly) sighing after them} - from verse 8 of Fater (The Creator) Sura, and His Words {in order that ye may not despair over matters that pass you by} - from verse 23 of Hadeed (the iron) Sura.

Q. Why do you divide Man's unwillingful deeds into two parts: one within the existing order and the other out of this order, meanwhile all deeds are run within the frame of this existence?

A. It's right that all human deeds are run within

this existence, but because of the nature of every deed we have to divide them into two parts. Naturally, we see some unwillingful deeds, such as all those dominated by existence order, are different from all those not dominated by it.

Q. Can you show us clearly the thin thread connecting God's will with Qada?

A. God's will means nothing or no deed, existed or befallen in this existence, is away or against God's will. This means also that God can interfere at any moment to prevent any deed from continuity or even from its mere very existing, and to forbid anything from coming out in existence or going in existence. This is God's will. But Qada, is the very direct intervention of God's will either in effecting things existence or befalling deeds from or on Man. So, the thin thread between them is will itself, being ready to interfere herewith or therewith.

Qada & Qadar Question

3rd. Symp.

Presentation:

We have stopped with the last Symp. by the subject of Qada, and seen that it includes all the deeds existed or befallen, within the Existence Order or not, and Man has no intervention, no will in establishing or defending himself against them, but driven unwillingly by them. Now let's stop by the subject of Qadar.

Whenever we think of Qada & optional deeds, i.e. those deeds dominating Man & those dominated by Man, we see that all those deeds are of material or physical nature, since they are coming out from things and befalling on things from the material substance of universe, man & life. We see also that the Whole Order God has created for Existence Running is the control and guide for establishing and befalling of deeds from material things.

The question now is:

What about these things, living and nonliving, to fulfill their tasks?

If we think deeply in any of these things we see that it is specified with a certain property by which it fulfills its task either on or from Man. We

can see also that the Omnipotent God, Who has created Existence Order, is the very One who created the distinctive property of everything. The burning property of fire, for instance; the wood property of being burnt by fire; the cutting property of knife; and meat property of being cut off by knife are all created by God, and within the whole Order of Existence, and in an ever-steady, everlasting position. These properties don't abandon but only when God Himself interferes directly, a matter which is abnormal, the same as with prophets and their miracles. Ibrahim (Peace be Upon Him), for example, was not to be burnt in fire but with the immediate and direct interference of God Himself, ordering fire to be cold & safe at the same time. Liquidity property of water was not to abandon sea water when Mosa or Moses (PBUH) and his tribe were passing through but after becoming steadfast with the interference of God Himself and His Order to Moses {Ye strike the sea with thy rod, so it divided into two huge masses of look like mountains} - from verse 64 of Shu'ara' (the poets) Sura.

This is in regard of things in universe and their steadfast properties, but in respect of human organs, such as brain and stomach, and human potentials, such as instincts, God Himself has also created a certain distinctive steadfast attribute in each, and within the whole order of Existence. Brain, for example, has the attribute of thinking,

stomach has the attribute of feeling hungry, sexuality instinct has the attribute of sexual wish, survival instinct has the attribute of egoism, religion instinct has the attribute of worshipping tendency or inclination. Each of these attributes has many appearances to express itself in reality, so as to fulfill its task in life. All these attributes of living and nonliving things have been created by the Omnipotent-Managing-Creator God. These attributes are called QADAR or decreed properties, because God himself is The Only One Who has created things, organs & instincts, and Who has inserted in each of them its own distinctive, steadfast attribute. Man has nothing to do with this process, a matter which obliges him, esp. Moslem, to believe truly and faithfully that only God is The One Who has decreed the attributes in things, inside & outside Man's body.

The question now is: **To what extent are these attributes compulsory to Man in performing certain deeds? Or: Are they, due to their nature, able to compel or enforce Man to carry out certain deeds?**

Whenever we recite God's Words in verses 7, 8, 9, & 10 from Shams (The Sun) Sura {By the soul, and the proportion and order given to it ; and its enlightenment, as to its wrong and its right; -truly he succeeds that purifies it , and falls that corrupts it!}; we see when repeating these verses

that The Omnipotent-Managing God has created human soul in its best mould among living beings and inspired or enlightened it with the attribute of being able to do wrong or right. This option to do right or wrong, throughout one's religion instinct, may obey or disobey God. When he obeys God he does good, but when he disobeys Him he does evil. This means also that this attribute of enlightenment or inspiration roots deeply in Man's soul the ability of choice between good and evil. Therefore, we see that God has created each soul in a position of being able to choose its deeds, and hence to be responsible for them. When it chooses good it succeeds but when it chooses evil it fails.

But how is such a mechanism carried out?

God has created attributes within things, organs & instincts, each in a position of being able to motivate Man to carry out his deeds, either obeying or disobeying God optionally & willfully. They are only motivating Man to satisfy his instinctive or organic needs out of his choice. They are stimulating Man to use the property of each material thing, in this way or that, to satisfy those needs.

To sum up, we can say that the properties of things, of human organs and instincts are so steadfast that the appearance of each one is clear with every deed man does, but they are

always under his control to use or not to use whenever he wishes. Species instinct, for example, stimulates man through its sexual stimulus to satisfy its need, but it does not compel him to fulfill this satisfaction in a certain form. It is merely a stimulus and man has all options to satisfy its need either obeying or disobeying God. It is merely a vital capacity with its attribute of sexual inclination. It is only up to man to use this option or choice or that one, obeying or disobeying God. All other instincts, i.e. of religion and of survival, and all human organs, are practising the same role in doing or undoing through optional inclination as well as that of the species instinct.

The question now is:

How can any optional satisfaction be good or evil?

To make this point clear we have to look deeply into the mechanism of the instinctive process. God creates human instinct with its attributes of stimulating for satisfaction. He creates in each instinctive stimulus the liability for attaining satisfaction in good or evil way. He also creates with man's brain the thinking capacity with its own attribute of distinction and comprehension. He, the Almighty, says {And shown him (man) the two highways (of good and evil)}, which means that man's mind has the ability of distinguishing between good and

evil ways. Whenever any instinctive inclination or organic need stimulates man to satisfy it his mind interferes to control and guide the process of satisfaction according to its attribute of distinction between good and evil.

But how does human mind interfere in guidance?

If Man stores in his mind Islamic beliefs with their orders & prohibitions (Halal & Haram) he will control his response in accordance with those orders and prohibitions. He himself carries out the deeds of response, whether Halal or Haram (Permitted or impermitted), in accordance with his rational options. He, first of all, has stored certain beliefs and thoughts in his mind optionally. These beliefs and thoughts are ready for offering help to control and guide his deeds of satisfaction. This attribute of rational distinction in Man's mind is the steadfast Qadar, but good or evil deeds for satisfaction are his own full choice. Distinction attribute is not more than an assistant to acquaint man with the accessible options with which he can deal for satisfaction.

But where is the role of emotions and sympathies in control and guidance?

Emotions and sympathies are inclinations and motivations. They naturally feel the need for their Creator. So when Man uses his already stored

beliefs and thoughts he either responds with the pure nature of his emotions and sentiments, so as to form Islamic soul, or does not respond if his stored thoughts are not Islamic. Those emotions are formulated to be Islamic or non-Islamic as a result of concentrated process for co-relating between one's beliefs & thoughts, from one side, and his inclinations and motives, from the other side.

Discussion:

Q. Will you remind us with the sense of Qada?

A. Qada as a term, accompanied or not with the term Qadar, means something else than all other senses in language or Shariah. It means idiomatically all deeds befallen from or on Man unwillingly whether within Existence Order or not.

Q. What does it mean that Man is unable to defend himself against Qada deed?

A. It means that Man cannot do so when Qada deed is going to befall on or from him.

Q. Is there any difference between possessing ability and possessing choice to defend himself against any deed?

A. Yes, since the 1st. one means that Man is able to defend himself against any expected action, but the 2nd. one means that he has the possibility to choose this defense or not.

This means that Man is able to defend himself but he's compelled not to use his ability, because missing the chance of choice, or he may have the chance but he hasn't ability.

Q. What does the term material mean herein with anything?

A. It's every power or energy whether seen or not, such as air, magnet & electricity.

Q. If all Man's deeds are physical, where are the spiritual ones?

A. The spiritual side, in respect of Man's deeds, is something else than the physical ones. Every deed runs in this world is material or physical naturally, because all things are material or physical.

But when man cares for Halal & Haram, when practising his deeds, he cares for the spiritual side in things which all-in-all have been created by God, Who orders us always to perform Halal and avoid Haram when practising one's deeds.

This is what we call anti-secularism, or mixing together the worldly side with the spiritual side of things. This means we control every deed with God's Orders and Prohibitions.

To make it clearer: the deed itself is material, but the care for the relationship with Halal & Haram is the spirit. This means there is no

spiritual deed by nature but there is only the deed in which we care for the spiritual side.

Q. Has everything only one attribute or might be many?

A. Everything might have many attributes. Water, for instance, has liquidity, vaporizing and freezing attributes in different centigrades, and each attribute has its own appearances: liquidity emerges in running, slow motion, being penetrated or mixed with other liquids... etc.

Q. Instincts and organic needs: has each of them one attribute or many?

A. Each one of them has many: religion instinct, for example, has worshipping, holiness and sacred tendency. It gathers together between ambition and fear attributes {They invoke their God out of fear and ambition} -from verse 14 of Sajda Sura. Species instinct has attributes of sexual tendency, maternity and fatherhood. This leads to the emergence of family kindness. Survival instinct has egoism attribute to defend oneself against any danger, and love of wealth to run after money all through one's life, and patriotism to long for his motherland and protect it from any enemy. Stomach need has its hunger for food & drink, by which he is motivated to satiate his satisfaction.

Q. But why do you refer to one attribute for each instinct and organ?

A. That is out of reference not restricting, and reference has taken place to the most prominent attribute for each instinct and organ.

Q. Are these attributes numerated in hard matters the same as with liquids and gases?

A. Yes, since iron, for example, has hardness, liquidity, interaction, etc. attributes with different centigrades.

Q. Has brain thinking one attribute only?

A. No, since it is also the centre of sensory system with different sorts of nerves when it is sound brain.

Q. Does the term Qadar here refer to its senses in language or Shariah?

A. It refers idiomatically to attributes of living or unliving things by which they fulfill their prescribed tasks in life including the proper senses related and connected with both in the language meanings and the Shariah ones.

Q. Why don't you say that we are compelled by the attribute of anything since it is steadfast?

A. It is alright we're compelled to use a thing in accordance with its property or attribute, but

to use its attribute in Halal or Haram is something else.

There is no compulsion to use the attribute in this way or that. To use cutting-off attribute, for instance, of a knife in a good or evil deed is our free choice and free will for which we are complete responsible.

Q. Also, why don't you regard ourselves compelled by the attributes of our instincts and organic needs being always steadfast?

A. Also, because these attributes and needs do not compel us to respond to their inclinations in any way. They only motivate us to satisfy them, but "how-and-what" is our full free choice.

Religion instinct, for example, does not compel us to worship or pray in this way or that, but it only motivates us for worshipping or prayer, and we only, throughout rational distinction, decide to choose what or who to worship, and how to perform this worshipping.

There is no compulsion in the nature of any attribute. The compulsion is only in its mere being created and existed within us as a means of free choice.

Q. Do you separate soul enlightenment from guiding man, or are they one thing?

A. They are two different things. Soul

enlightenment is the steady attribute of distinguishing between good and evil. It is the attribute of one's mind by which he practices distinction between things. As for emotions or sympathies or sentiments, they are the nature, i.e. Fetrah (In Arabic) of man's soul. this Fetrah has not the attribute of distinction but for the sensational one of the baby.

This is in respect of distinction, as the attribute of man mind, but in regard of guiding man in this way or that, we have to remember God's Words, in verse 10 of Balad (the city) Sura {And shown him (man) the two highways (of good and evil)}. This means that when God revealed messages for guidance to His Messengers, whom were ended with Mohammad (PBUHR), He has ordered human beings to follow him.

Islam, the last Message, is stating that good path, one of the two shown ways, is in obedience of God's Orders and Prohibitions, and evil path, the other shown highway, is in disobedience of them. We can say that guidance (Hidaya) is revealed, meanwhile enlightenment is deposited. So without revelation of guidance it is impossible to do good when following our enlightenment, whereas without enlightenment it is impossible to know guidance or Hidaya.

Q. Is motivation to satisfy instinctive inclinations

or organic needs separated from rational distinction when carrying out any deed?

- A. They can be connected or disconnected. This process is due to the relation between instincts and their inclinations, from one side, and thoughts, concepts & contents, stored within one's mind, from the other side.

Whenever man takes care for keeping strong connection between mind's thoughts and souls' emotions, throughout repeated proofs and practices, he may guarantee the continuity of steadfast relationship between them.

But whenever he lessens his care for that they have to be disconnected from each other. So, this connection or disconnection, by which the one or many-colour character or personality is in existence, is due to his endeavour and care, and due to ones free will.

- Q. How does an instinct practise its function in life?

- A. It motivates its holder to satiate it. Religion instinct, for example, when stirred up in any way it tends to worship God, and thence it moves man to worship Him. Man specifies his response by what his mind stores of beliefs.

Survival Instinct also, when stirred up it tends and moves its holder into a certain direction,

but he specifies his response by what his mind stores of beliefs.

Species instinct also, when stirred up by sexual desire or maternity tendency, whether by seeing or thinking about the cause, it moves its holder to tend towards this cause of stirring, but he specifies his response by what his mind stores of beliefs.

Q. So, where is good and evil, or Halal & Haram, in instinctive practices?

A. There is good and Halal when the holder beliefs are Islamic ones, and there is evil and Haram when they are non-Islamic, or weak Islamic ones. They are the pilot of the ship or plane who would be cautious for his beliefs not to fade or weaken, or other beliefs may displace them.

By the way, we are to remember God's Words in verse 9 of Aa'la (Exalted) Sura {Refresh others' memories with sound beliefs when refreshing is beneficial} and His Words in verse 55 of Thareyat (winds) Sura {Refresh memories since refreshing is beneficial for believers}. These words refer to strong beliefs but those ones refer to weak beliefs.

Q. What does the Verse & of Ash-Shams. The sun-Sura mean?

A. Enlightenment herein means the capacity of knowing the Guidance since the All-praised

God has deposited in one's soul the attribute ability to do good and evil without any compulsion, and has also deposited in it the capacity of knowing Guidance which is revealed to refer and define good and evil.

QADA & QADAR QUESTION

4th. Symp.

Presentation:

We have seen that the role of emotions in carrying out any deed is merely inclining or motivating towards it, since they are deposited steadily in human instincts. Man may respond or not to their inclination or motivation in this form of deed or that.

Now, we have to specify the responsibility in causing the existence of inclination: Is there any responsibility in that or it is in causing the existence of deeds?

We have explained that inclination existence in any instinct or need is Qadar. It means that God is the only one Who has created it, and man has nothing about it. God's Words about Himself say {He cannot be questioned for His acts, but they will be questioned (for theirs)} - verse 23 of Anbeya (the Prophets) Sura.

Therefore, responsibility & consideration about it should be run only in regard of doing or undoing any deed. God says {Then shall anyone who has done an atom's weight of good, shall see it! And anyone who has done an atom's of weight of evil, shall see it!} - verses 7 & 8 of Zalzala (the Convulsion) Sura.

God has created certain attributes for each instinct, organic need and thing, by which they undertake their tasks in life without enforcing man to use them in a certain way. They are only under his disposal whenever he wants.

God has created mind for man with its certain attribute of distinction, by which the holder is able to distinguish between good and evil.

Neither things nor instincts nor organic needs nor each attribute or property compel man to do or undo any deed by them.

Therefore, man has full choice to do or undo any deed throughout the intervention of his distinction attribute God has already granted him in mind.

Man, consequently, is responsible for his choice for doing or undoing any deed, good or evil. Hence, he has to be justly rewarded or punished for obeying or disobeying God's Orders or Prohibitions.

Now, we are to answer these three questions:

- 1. What is the relation between man's choice in doing or undoing any deed and the Question of Qada & Qadar?**
- 2. What is the relation between influence of God's Omniscience, Omni-will & Omni-wish in man's options and Qada & Qadar question?**
- 3. What are the effects of all this process upon**

man's life?

As for the first question i.e. the relationship of man's choice with Qada & Qadar question, it is that God Himself only has created all of them, and man although has no effect upon this creation, but he has to believe in all this.

Man has to bear in mind that God has not to be questioned about any of His performances, meanwhile his creatures have to be questioned about any of theirs.

This means that man has no effect upon causing existence these Qadar decreed attributes. His effect emerges only whenever he expresses anyone of them in this deed or that. This deed is either dominating on man, and he has no will in acting out, within or not Existence Order, or is dominated by man. When it is dominating on man it is Qada.

This explanation has shown us that Qadar included all those decreed attributes in living & non-living things, whereas Qada included all those decreed deeds befallen, within or not Existence Order, from or upon man unwillingly, but in concord with the attribute of things.

Therefore, we can say Qadar prepares things for usage in this world, whereas Qada compels man to use them in a certain way unwillingly. Hence, man is neither responsible nor under consideration for such performances. But when

he uses those attributes willingly he should be both responsible and under consideration for them.

By the way, we are to refresh here our minds with God's Words {Every soul will be held in pledge for its deeds}; - verse 38 of Muddathir (One Wrapped Up) Sura, and Words {Each individual is in pledge for his deeds}; - from verse 21 of Toor (The Mount) Sura.

As for the second question, i.e. the relationship of this process with God's Omniscience, Omniwill & Omniwish, His Omniscience, as shown in many verses or Hadeeths, means His Absolute knowledge about the whole existence and everything and every action runs out/ in, without or within man's will.

This knowledge or science has nothing to do with causing existence of things, since it is due to creation. But it has relation with them as they were to be existed, and as they are existed, and as their existence should be ended in a certain form and a certain time.

As for His Will or Wish, it means that nothing or no deed or no attribute can be existed or befallen away of God's choice or against His Will, whether of Qada & Qadar compulsory attributes or deeds or of man's optional ones.

But God's Will or Wish does not enforce except the former part of deeds, i.e. of Qada &

Qadar only, but the latter one is within man's choice and God's Absolute Will, at the same time, since He can interfere at any moment to hinder man's choice or admit it in some other form different from man's choice.

In other words, because God's Will does not practise such an interference, and allows man to act out his will in doing or undoing, it means that man is undertaking and carrying out the deed by his own free will, but within the permission of God at the same time.

As for the third question, i.e. the effect of Qada & Qadar Question upon man's life & living, it is full clear when man puts in mind the reality of all things, living or non-living, and their attributes, and knows what to believe in and what to practise by his own hands.

Whenever these matters are in mind clearly he drives on his life courageously, running after exploiting & benefiting all attributes or properties, both known to him or later will be discovered.

He consequently, will move on in concord with God's Orders and Prohibitions, so as to obtain the effects of causes with the Whole Order God has already deposited in the whole existence. He relies only upon what God has granted him of potentials for perceiving things and their attributes or properties.

He asks only God's Help in running his life to expand his knowledge about things and their attributes or properties more and more, so as to expand his output and construction.

This shows to what extent is important the clearness of Qada & Qadar question for Moslems' life. It is the sixth part of his Faith which forms a very powerful motivating factor to accomplish more and more constructions, and not to sleep or keep idle against working and constructing.

Discussion:

Q. Man's will to do or not to do any deed: from where does it spring out?

A. It's known that inclination to satisfy any instinct or organic need motivates man to undertake any deed to fulfill his purpose. This inclination does not specify the quality or the quantity of the deed. It is only a mere motivation for satisfaction since its attribute does not compel man to satisfy it in a certain form. He has in hands several options to choose one out of them.

This choice does not spring out from the nature or attribute of inclination itself, but out from the granted power or attribute of rational distinction decreed in ones mind. This granted mental power shows out the options and the differences among them, and

thence calls man, up to his own already stored thoughts and beliefs, to choose only one out of them. This process draws the way of how one's will is formulated.

Q. Hence, there is no connection of man's will with more than his instincts' and needs' satisfaction?

A. Man's will is not formulated from inclinations and their motivations only, but from them after being moulded and directed by the stored-intellectual beliefs.

Hence, satisfaction of instincts and organic needs has a preliminary role in formulation of will. But will, after being checked and specified by the stored-rational beliefs and thoughts, is released in its specified form.

Q. Where are God's Orders & Prohibitions in this whole process?

A. They are the stored rational beliefs, thoughts and judgements under Man's disposal. Whenever Man wants to satisfy his certain instinctive inclination his mind undertakes its look of distinction so as to direct it towards a certain deed.

But if his inclination is directed to some other different deed it means that those stored thoughts are not more than mere ideas and not deep contents. The ideas of a non-Moslem, for example, about Islam do not

oblige him to direct his actions in concord with Islamic thoughts. But, in contrary, they direct him against Islam if he is anti-Islamic and not mere non-Islamic one.

Q. How can one's deeds be in concord with his stored thoughts?

A. In fact, this reconciliation can be in one's hands when his stored ideas are not mere information but one's own concepts and contents in his theoretical and practical spheres of life; also, when his own motivations are connected and directed by them.

This process is called the unity of thoughts and emotions, or psychorational unity, or personality unity.

Q. How does clearness of Qada & Qadar question affect Man's activity in working, producing & constructing in all spheres of life?

A. Whenever Man perceives that what God has decreed of Qada & Qadar deeds and attributes are taken into consideration as a part of Moslem's belief, and that the willful deeds are encouraged by Qadar attributes to give more production in all domains of life, and, finally, Moslem has to believe that his willingness is challenged by attributes of things to discover more and more about their uses in construction. Whenever Moslem perceives that all, and applies it practically into his life,

the clearness of Qada & Qadar Question really, and even revolutionary, would be influential in his career of life, as an individual and a Moslem of the Islamic Society.

Here we finish with the 4th. and the last Symp. about Qada & Qadar Question to move on to the comment.

QADA & QADAR QUESTION THE COMMENT

What is the importance of Qada & Qadar Question in Moslem's life?

This question about Qada & Qadar importance in life is one of the essential parts of Faith in Islam. When Moslem believes that God is the Managing Creator, not of him as a man only but of all the Existence, he is obliged to know to what extent this Divine Management is comprehensive and inclusive.

He wants to know the limits of his responsibility about the deeds he does or suffers within the framework of this Management.

He has to be well acquainted with the very small minutes and details of all details of this matter so as to know what is his & what is not, a matter which increases and multiplies what is his, and decreases and avoids what is not his.

Whenever such a responsibility becomes well clear, and its relationship with the willful human deeds, both from or on him, is also well clear, Man has to be responsible for all his intentional deeds, and ready to be rewarded or punished for them all, whereas he is neither responsible nor under consideration for all other deeds unwillingly done or befallen on, since they are of Qada decreed deeds or Qadar decreed

attributes.

Clearness of this question is a very sensitive matter for Moslem, both for doing and undoing deeds.

Herein we have to clarify the meaning of intervention in man's deeds by God's Will or Wish or Permission or Knowledge or Preserved Board.

Has anyone of these Divine Characteristics a role in enforcing man to do or undo any deed or no?

In answering this decisive question we say:

God, the Absolute Complete Truth and Right, the Omniscient, the Omniwilling, the Omniwishing, knows, and wills, and wishes everything occurs in this whole Existence. Nothing happens, no deed occurs, but he knows them, He wills them, He wishes them.

This matter does not mean that nothing and no deed runs in existence but after God being enforced to have or do and haven't or undo, since He is the Almighty & Omnipotent. He can at any moment of running anything or any matter intervene to forbid or to permit. So, when He allows any thing to be existed or any deed to befallen it means that this thing or deed runs within His Will or Wish or knowledge.

Also, He is the Omniscient and has created all living and non-living things, each with its private

management, so as to practise its mission or task in life. This case means that when He allows anything to perform or practise its mission it runs on in concord with His Omniwill, because He himself is the only one who can deprive it from this management or managing attribute.

This management is compulsory in regard of all things except man. Man is the only creature who has been created with a special will to do or undo, most and not all his deeds. Man has been gifted with certain attributes for each of his instincts, organic needs and brain, together with a will formulated from his inclinations, motivations and stored beliefs or thoughts.

He has a will to control over most, and not all, of his deeds, for which he is consequently responsible. He is to be rewarded when directs them in accordance with God's Orders & Prohibitions, and to be punished when directs them in discord with God's Orders & Prohibitions.

Hence, those several Shariah texts of Quran and Sunna, speaking about God's Omniscience or Will or Wish or Permission or Writing, do not mean that man is deprived from his will to do or undo most of his deeds.

They mean that man is keeping on his own will with him so as to bear the responsibility and consideration of being the Caliph of Allah in constructing and reconstructing.

We are not to forget God's Words {And not one will thy Lord treat with injustice} - from verse 49 of Kahf (the Cave) Sura, and His Words {Soul gets every good that it earns, and it suffers every ill that it earns} - from verse 286 of Bakara (the Cow) Sura.

Now, there's one more point we have to refer to. It's the aggressive, unjust attack of some anti-Moslems against Islam and Moslems. They allege that Qada & Qadar Belief is one of the most important factors or causes of Moslems' idleness and backwardness.

So they call Moslems to get rid of it if they want progressive and prosperous way of life.

Such an attack is undoubtedly unjust and failure after Qada & Qadar Question has become so well clear not as a cause of idleness and backwardness but, vice versa, as a cause of encouragement to activity and progress.

When Moslems perceive well that God has created this whole Existence, and managed it in a certain order of cause - and - effect, they run their life bravely and unhesitatingly, esp. when they see clearly that effects or results are not to fail in existence but when God Himself interferes to effect a miracle for a prophet.

In respect of running life, Man is living in concord with God's cause-and-effect order. It means there is no victory in a battle without

physical and spiritual preparations; no good success in any school exam without hard study; no abundant agricultural production without similar care.

Qada & Qadar Belief, therefore, opens widely all spheres of life before Man. It motivates him strongly to endeavor not only to make his living well, but also to make progress and prosperity within the framework of God's cause – and – effect order.

It shows Man that any failure is necessarily an effect of a cause, as long as it is within his possibilities. It happened, for example, with the Prophet Mohammad (PBUHR) when the arrow shooters came down from Uhud Mountain, on opposite of his, the prophet's orders. They caused failure in the battle. Also, when the Islamic Army was fortified by Bader Waters it was a decisive factor for victory. Also, when a trench was dug around Madeena it was a good factor of victory in Khandaq or Ditch Battle.

This is in regard of material clash of weapons, but that of intellectual clash of words, the Prophet Mohammad (PBUHR) asked God fervently to back up Islam with one of the two Omers, and He, the Prophet, visited the tribal sites and camps calling them, esp. their bosses, to embrace Islam and help him.

These so many examples and the like of the Prophet's career, show us how he was looking

for and running after causes and their effects.

This is Islam and its belief of Qada & Qadar, which obliges Moslem to manage life, shunning away all sources of relaxation or yielding for idleness. It rejects completely any pretend of applying one's carelessness or laziness to God's Comprehensive Omniscience, or Will, or Wish, or Permission, since such a concept is a deviation away from true Belief of Qada & Qadar.

It's much enough, by the way, to refer to the era of the Messenger Mohammad (PBUHR), and the time of his Rashideen Caliphs. Therein, all a long, we see how clear Qada & Qadar Belief was, and how Islam was spread all over the four corners of the world, rapidly and wonderfully.

In conclusion, we have to call Moslems cordially to be cautious and careful for their belief of Qada & Qadar, in particular, and for all other parts of Faith, in general, so as to be always purified of any suspicious elements.

They have, therefore, to know well that Divine Qada & Qadar Belief is backing them to wage all battles of progress for the benefit of the Islamic Nation, firstly, and all people of the world, lastly.

They are to pay no attention to the unjust governors and leaders, here and there, else they are to suffer the sequence of failure and disappointment in this life and the Hereafter.

They have to go on changing radically all life domains to be always Islamic.

They have to remember always that the Almighty God only can facilitate life means between ones hands, so as to achieve their noble aims.

They have to recite always God's sacred unsuspecting words {God will certainly aid those who aid His (cause); for verily God is Almighty and Omnipotent} from verse 40 of Haj (pilgrimage) Sura.

At least, they have to repeat and repeat: God, pray upon our Master Mohammad, together with His Family and Relatives & Friends, and those who follow them up well from the very first of their times up till Dooms Day....

And Al-Hamdullellahi Robbela'lameen.

INTELLECTUAL LEADERSHIP OF HUMANITY

IS ISLAM ABLE TO LEAD HUMANITY INTELLECTUALLY SOUNDLY?

1st. Symposium

Presentation:

Since human behavior is connected with man's natural motives, conducted by his ideas and concepts,

and since his motives are the output of his instinctive and organic needs,

and since his views and concepts are the result of his mental contents,

these contents direct and control his conducts, whether individual or collective, and whether temporary or constant.

Natural needs do not differ or change in man as a man, though they are different in power of motivation in consequence of internal impetuses.

As for views and concepts, they are changeable because of evidences and proofs, which determine or refute previous contents.

Since we are discussing Islam method in leading human beings intellectually we have to

consider all forms of human grouping, their influential factors, and to what level of highness, soundness and convenience is each form of them in comparison with the sound human level.

First and foremost, we have to remember that man's instincts are those of survival, species, and religion.

Each of these instincts has its own several appearances due to its several attributes:

The survival one, for instance, emerges in self-defense, country or homeland defense, love of mastership and domineering, and many other motives and appearances.

The species one emerges in lustihood, fatherhood, motherhood and others.

The religion one emerges in tendency to piety, worshipping, prayer and others.

The whole creatures : man, animal, bird and others, have all these instincts. But we are unable to notice and see that of religion with the non – human creatures.

We can ascertain the existence of this instinct because of believing in God's Words {Seest thou not that it is God whose praises all beings in the heavens and on earth do celebrate, and the birds (on the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And God knows well all that they do} -verse 41

of Al – Nur (the light) Sura.

Also in God's Words {The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft – Forbearing, most Forgiving!}-verse 44 of Esraa Sura.

Therefore, these instinctive and organic motives constitute the first basis for Man motion to satiate his needs and desires.

But they are controlled by reasonable beliefs and contents, by which the method of satiation is specified, and whether the holder has or has not to follow.

As so much as these beliefs and ideas are sound, lofty and convenient to Man their control and guidance for the instinctive and organic motives are lofty, and vice versa.

To make clearer, when Man's thought is mean and low, he is subjugated to the control of instinctive motives, suitable to such a level of meanness.

In domain of human connections, we can confidently say that intellectual lowliness establishes connection among people that is tended by survival instinct throughout its tendency of self-defense and homeland defense.

This connection is called Patriotic or Homeland Bond. We notice that this bond is available among people, animals and birds as well. It emerges only when oneself or land or country is exposed to danger of an assault or occupation, and it disappears when danger is away.

Therefore, such a bond is inconvenient to Man to be a basis for congregation or constituting a society, since it is of low degree, passionate and temporary.

But when views, which orient and control the instinctive and organic needs, are narrow and incomprehensive and restricted to family or tribal or national framework, survival instinct governs human bond throughout another motive, not self-defense, but love of command.

This motive moves the one to be the boss of his family or tribe or nation as a result of his thinking level: Mastership of his nation above others is the widest one.

As a result, the National Bond among people is existed. Such a bond is dominated by racialism, selfishness and inter-quarrel.

It is not good up to human level, because of being unable to establish promotive connection among people, it depends upon changeable instinctive passion, and it lacks constancy, rationality and stability which are necessary for

sound human connection.

But whenever interest or benefit is the cause of human connection, and whenever there is such a cause there is a connection, and vice versa, it leads to split society into groups since it is dominated by bargaining and interests contradiction.

This is well noticed, because of this output, both in Western and Eastern societies, which are dominated by interest bonds, although they join interest with their doctrines in life.

We have not to forget that such an Interest Bond is dangerous and destructive for societies, and it is governed more or less by survival instinct.

But when religion instinct motivates Man to be religious and careless for other life affairs, so as to live spiritually only, another human connection is established among people.

It is the Spiritual Bond within which Man directs all his power towards worshipping, and, in consequence, to paralyze all other activities of life.

Such a bond is undoubtedly not good for connection among the members of one society.

It is well clear with the Christian Belief, which is not good enough to connect even the European peoples, who believe in it as a whole.

It is necessary to have a sound bond among people.

It should be comprehensive for all humanity, constant, everlasting and stable.

In a word, it should govern and control all domains of life: Man with himself, Man with others and Man with his Creator.

The question now is:

Where is this sound bond since all aforementioned four bonds are not good enough for human connection?

The second Symp. will answer this question (if God wills & helps).

Discussion:

Q. What do you mean with intellectual leadership?

A. It means that people individually and collectively are led by their contents, beliefs and thoughts, and not by iron & fire.

Q. How is it?

A. It is when people or members of a society or community embrace one intellectual belief by which they, as a whole, control their view points in life, and order all their affairs, and unhesitatingly obey their leaders, who have the same belief and thoughts.

Q. What is the relationship between such a kind of leadership and human instincts and organs?

A. Since intellectual contents are built upon evidences and proofs, which respond with human nature and ones instinctive and organic needs, such a leadership has a strong connection with ones natural motives and tendencies.

Q. But to lead a group or society is different from that of individuals?

A. It is right, but our debate herein covers both. An individual member is the first prop for every group or community. Whenever he controls all his behavior and dealings with others throughout his intellectual contents and beliefs he constitutes one group and then one society with others who do the same .

Q. Is it right to say that man is a social animal?

A. It is not completely right, because animal, as a body with instincts and organs and their functions in life, is similar to man in something and different from him in others.

The most important organ is brain and its function of conception or understanding.

Man has his mental understanding but animal has its sensational or perceptual understanding.

As for sociability, animal lives in group or collective life for the function of survival.

It is similar to man, but different from him in all spheres and practices, since human societies or communities are promotive and progressive.

By the way, we have not to forget Glorious Quran saying in verse 38 of Ana'am (cattle) Sura {There is not an animal (that lives) on the earth, nor a being that flies by its wings, but forms a part of communities like you}.

This sameness or similarity is in respect of being in groups or collectives but not in quality.

Q. Why do you reject such a quality of similarity?

A. Because connection or relationship among animals and birds and insects relies upon instinctive or sensational perception, meanwhile that of man is mental or conceptual one.

Q. But sociologists and psychologists determine animal and bird understanding?

A. Yes, they have a certain kind of understanding of a certain kind of quality as a aforementioned in its reality.

Q. Why do you depict Man with lowliness when his behavior or dealing with others are directed by instincts and passions?

A. Because Man has to behave or deal in accordance with his mental and intellectual, but not instinctive, understanding, which is convenient to animal and not to Man.

Q. But why do you characterize thoughts with narrowness when Man living upon racial bond whereas with lowliness when living upon homeland bond, meanwhile both are domineered by the survival instinct?

A. It is right that both bonds come out from one instinct, Survival, but two different motives. When one with low thoughts, or low-minded, he follows his motives of self-defense or homeland defense, but when one with narrow thoughts, or narrow-minded, he responds to his motives of mastership love. Whenever this mastership is confined to himself he is low-minded, but when to his family or tribe he is only narrow-minded, but whenever to his nation he is still narrow-minded though broader than before.

This case whenever he is still stuck to his racial blood, but whenever most broader to his nation and not through racial blood but thoughts and beliefs including the whole humanity this mastership is enjoyed by Man as a human being and not as an animal one.

Q. Why do quarrels break out among people living upon racial bond?

A. Because when with its low level every man longs to be the master upon others, a matter which makes him quarrelsome. But when with its narrow level every tribe or nation longs to be the master upon others, a matter which causes Quarrels among them.

Q. But when such quarrels may be ended?

A. When nations are led or directed by sound beliefs about humanity welfare.

Q. But those of homeland idea and racial one claim humanitarian thinking and ideas?

A. Their claims are something far away from reality, else their thought should not be depicted with lowliness and narrowness whereas human comprehensive thought is beyond limits of homeland or race or nation.

Q. Interest or benefit bond: Is it of low or narrow mindedness?

A. It is up to the quality of benefit or interest. If it comes out from instinctive motives, without being conducted and controlled with beliefs for goodness of Man as a Man, it may be either low, such as love of homeland, or narrow, such as nationalism.

But if it comes out from doctrinal thought, in favor of Man disregard his homeland and nation, it should be advanced and progressive bond.

Q. And the spiritual bond: Why is it not good enough for human societies?

A. Because connection among people should be convenient to human beings as beings of mental conception, comprehensive for all affairs of life and not confined to limits of land and nation.

Spiritual bond, being limited to one sphere of life, viz. prayer or worship, is dangerous and destructive for life, since life is not prayer only.

Q. Survival instinct causes the existence of land bond among people whenever thought is low, and of national bond whenever it's narrow, what will it cause to be when thought is broad & comprehensive?

A. Man of doctrinal, broad and comprehensive thought is considered of survival kind for all human beings. His instinct of survival becomes lofty when being conducted and controlled by his such thoughts, which is free from animal, temporary and occasional lusts and desires.

Q. How can species instinct influence bonds among people?

A. It causes the existence of family bond only.

Q. And when may religion instinct affect bonds among people?

A. It causes the existence of the spiritual bond

when it is controlled by doctrinal comprehensive thought.

Q. How can Man live his three instincts to establish the sound bond convenient to Man and comprehensive to human kind?

A. When he conducts, controls and guides all his instincts, in all his behaviors and dealings, according to his doctrinal thought considering Man and his goodness, wherever he is, whatever and however his affairs are.

Q. Can you give some examples for such a doctrinal humanitarian thought?

A. Yes, the three world ideologies: Islam, Capitalism and Socialism are the well known examples. All of them have such a thought, disregard being good or not in themselves, or of good arrangements and legislation for all life affairs or not. They should be presented in detail in the coming Symps.

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY?

2nd. Symposium

Presentation:

We have questioned at the end of the first Symp. about the existence of the sound bond among human beings, which is distinguished from other bonds by being built upon mental doctrine and not instinctive reactions, and which provides comprehensive solutions for all human problems, wherever and whenever they are, and which is constant and stable in all conditions... It is the Ideological Bond.

The question now is:

What does Ideological Bond mean?

An Ideology involves a principle and its rules. A principle is the mental or rational doctrine from which laws for all life affairs are sprung.

As aforementioned in the Way Of Faith discussion, doctrine is the thought which clarifies the reality of the whole Existence: Universe, Man and Life; the reality of what is before and after this life, and the relationship of this life with what is before and after.

When the doctrinal thought is that of Islam, it

considers the Whole Existence as a creature for the Supreme and Manager God Allah, Who is the Before of this life, whereas the Judgment Day is the After.

Its relationship with the Before is that of being created and managed by Him, the Almighty, whereas its relationship with the After is that of being rewarded or punished for ones beliefs and deeds in this life.

But if the doctrinal thought is that of Capitalism or Socialism, it differs from that completely, as shown later.

This is in respect of the doctrine, but as for the law that comes out from it, it involves all the rules which arrange all human questions, show the method of implementation, the method of preserving and protecting the same doctrine against any defect or doubt, and the method of calling all other peoples to embrace the Ideology.

What do we call doctrine, as a comprehensive thought, and laws, as thoughts detailed for treating all life affairs?

We call them together The Thought for Principle of the Ideology.

But what do we call the three methods or Hows: of rules implementation, of doctrine preserving, and of calling for the Ideology?

We call them The Method of the Ideology. This case means that any ideology is constituted or composed of the total of its special principle and method.

But how is any ideology founded and existed?

It is inevitably founded in man's mind, either by God's revelation and ordering him (the man) to transmit to others, or by genius conception.

If it is revealed from God, it is sound ideology, because it comes from the Almighty Creator and Omniscient Manager of the whole existence. But if it is from man's genius mind it is false, because it comes out from human mind, which is unable to perceive existence, and it supplies man with dissimilar, different, contradictory and environmentally affected laws, as aforementioned, a matter which results unhappiness for human beings.

This case means that the revealed Ideology is the sound one both in doctrine and laws, whereas man-made ideology is false in both.

Before we explain the cause of Ideology, having a principle and method of its own, we have to question about this nomination itself:

Where it comes from?

The term Ideology means linguistically the course of Existence starting – point as well as its ending destiny and its relationship with both sides. This case means that it involves a

comprehensive thought for the whole existence and laws for all spheres of life as well.

So the term Ideology is given to the comprehensive Thought and its Laws, or the doctrine and its rules.

But why it is necessary to have both the thought and its method together for having in existence the Ideology, and it is necessary to have the method itself for having ideology applied in life?

It is clear from ideology being consisted from both principle and its own method, and from having it in ones mind directly after having the comprehensive thought and its own method.

As for transmitting the principle from ones mind to life affairs, it is necessary to have method as the only way through which the comprehensive thought moves into the arena of life. If one side or how of the treble method is lost the value of the principle in life is shaken, since it loses its comprehensiveness and ability of providing rules for all life affairs. If such a thing happens the principle is shifted from being practicable to fanciful philosophical thought.

This is in regard of merely an existence of the ideology, and in regard of being practicable in life, but **are these two elements good enough for being sound or not?**

To answer this question I have to say that the

soundness or falsehood of an ideology is related first of all with its principle, because it is the basis or foundation from which laws for life affairs are sprung, and if the basis is good the laws are good, and vice versa.

But from where does the soundness of the ideological principle come out?

As aforementioned, we have illustrated that the soundness of the doctrine or principle comes from its being in concord with human nature (Fetrah) together with being built upon mind.

If these two conditions are not realized it is false. The meaning of its concordness with human innate nature (Fetrah) is its response and recognition of Fetrah, of human natural inability and need for The Manager-Creator God. It agrees with the religion instinct and does not deny or neglect it. The meaning of its being built upon mind is being neither built upon material, as we will see later with socialism, nor upon compromise or middle solution, as with Capitalism, but upon the rule of cause-and-effect.

Discussion:

Q. From what point or principle do you judge if human bonds are sound and right or false and wrong?

A. It is from the specified rules convenient for

man as man, for his growing and for his progress and prosperity.

Q. What are these rules and principles?

A. Human bond should be rational not instinctive or passionate, it should be long-living and not temporary, and it should be inclusive for all life affairs and not limited to one sphere only.

Q. But man is passionate as well as rational?

A. It is right, but human passion or sympathy is so changeable that it is impossible to establish sound and constant connection among people.

Q. But how do you separate between passions and mind in man?

A. Mind or conception is the function of brain, and it does not act but when transmitting the actual thing to the brain throughout senses, and interprets it in the light of the afore-stored information about it.

Senses are the mediator for the meeting between any real or actual thing and the information previously stored in brain. As for passion or sympathy, it is the function of instincts, and senses have a great role in inciting instincts to show out their passions and sensations.

Thinking also has its role in this process. Mind

and passion can dominate upon each other, but it is impossible to cut them off of each other completely since they are together in one body and are the function of the nerves system.

Q. Why do you characterize doctrine with mentality?

A. Because it can be also sentimental and established on instinctive human reactions of religious instinct, esp. when man imagine that an idol, for example, is worthy worshipping, or the Cross deserves holiness, whereas if he discusses their reality, throughout rational evidence he will see them unworthy of being worshipped or sacred.

Q. May you remind us of how doctrine clarifies the reality of the Whole Existence?

A. It illustrates that if it is created by God or not, and if it is in need of his management or not. It is seen clearly as a material fact and that this material is limited, unable and needy. Therefore, it is created from God, Who is unlimited, Almighty and self-reliant. It is in need to Him both in being existed and directed.

Q. This is Islam View in respect of the Existence reality, but what is the capitalistic or socialistic view?

A. Capitalistic view is the middle solution or

compromise. It is between Islam, which sees Godly Creation and Management, and socialism which denies both, meanwhile it, capitalism, confesses Creation and denies Management.

Q. What does it mean the emanation of law from doctrine?

A. It means its coming from. When we say that Islam's Belief depends on the view that Allah is the Manager-Creator it means No God But Allah, Mohammed Is The Messenger Of Allah. This Belief emanates the necessary group of laws for the management of all life affairs, because the meaning of (No God But Allah) is that No God deserves worshipping But Allah, and the meaning of (Mohammad Is The Messenger Of Allah) is that he has delivered God's Message to Man to live upon it and conduct all his affairs of life by it.

Q. Is this specification of Ideology as a principle and Method special for Islam?

A. No, but general for every Ideology. Each of Capitalism and Socialism has its own principle and method, else they should not be considered ideologies.

Q. Is there any other ideology more than these three ones?

A. No, and never be, since their beliefs and methods have covered the possible

reasonable probabilities. To make it clear:

The belief is either to believe in the Manager-Creator of the Whole Existence, and this is of Islam, or to believe in the Creator – not – Manager of the Existence, and this is of Capitalism, or to believe in Materialism of neither Manager nor Creator God but material, and this is of Socialism. There is no reasonable fourth probability.

As for Method, this Belief either has a Method, covering all spheres of life, such as the three ideologies of Islam, Capitalism and Socialism, or has a method covering only one or some spheres of life, such as of the past Judaism and Christianity which covered some spheres of Beni-Israel previous life.

For this cause we see the New Testament (Bible) saying: I haven't been sent to cancel the Old Testament but to support it. This verse means that the Bible is trying to complete the Old Testament at that time only, whereas Islam says in verse 25 of Sabaa' Sura in the Glorious Quran {We have not sent thee but as a universal Messenger to men, giving them glad tidings, and warning them (against sin), but most men understand not}, and says in verse 107 of Anbeya'-the Prophets Sura {We sent thee not but as a Mercy for all creature}.

As for Capitalism and Socialism, each of their beliefs has its own comprehensive laws for all

spheres of life, as much as human mental capacity admits, since they are man-made and not God revelation, God Who Wholly knows everything man needs, every time, everywhere.

Q. Why do you care so much for calling the “hows” as methods?

A. So as to distinguish them from techniques and instruments, which are changeable and replaceable, meanwhile method is not.

Whenever we say that every one has its own Method or Way in life it refers to his own beliefs and contents and how he lives upon them or in concord with them. But when we say that this is one's technique in understanding the question it means the attempts he uses to understand. How much a Method or Way and means or far technique are different from each other? They are not the same as strategy for the former and tactic for the latter.

Q. But why Method has to cover these three “Hows”?

A. Because “how” to implement laws is necessary, else Ideology should be a subjective thought of nothing to do with life; and “how” to protect the Belief or principle is necessary, else it should be exposed to danger, and “how” to deliver the Call for

others is necessary, else the Ideology is not for all men and peoples. Therefore, these three “Hows” are necessary to have a complete Method of Ideology, else it should be defect.

Q. Why do you confine the establishment of Ideologies in only Revelation and human genius?

A. Because these are the only two probabilities in this life. Ideology is either revealed to be Godly one, or genius discovered to be man – made one.

Q. Is there any certain up-to-date term for the word, the Arabic word Mabdaa'?

A. Yes, it is Ideology, which means the collection of thought and its laws necessary for life.

Q. What does it mean this sentence: someone has no principle in life?

A. It means he does not conduct his thinking and behaviors and dealings with others by constant rules. He is unstable and colored due to his tempers and desires or lusts.

Q. What does it mean the mere existence of Ideology, and its existence in life, and the difference between the two?

A. Its mere existence is its establishment and emergence as thoughts either in ones mind out of his genius, if it is man – made one, or of Revelation, if it is Godly one. As for its

existence in life, it means that it is delivered to others who believe in and succeed in applying it into their life. How much farther the distance between thought or thoughts when mere existence and when in their application.

Q. Why do you connect soundness and nonsoundness of an Ideology with its principle or belief and not with its rules or laws?

A. Because principle or belief is the source or basis, and no building without basis or foundation. And even no building goes on in life without firm foundation. Laws and rules are in urgent need for Belief or principle to build them upon the same as the basis of the building.

Any defect or flaw or doubt steals into ones belief his rules come down and vanish out from his life, at least gradually, the same as the building. It will fall down at least stone by stone without protection against destruction.

Q. Can you clarify more and more the meaning of basing Belief on Mind?

A. To base ones Belief on Mind means that the one realizes his Belief after numerous evidences and proofs based on tangible firm facts.

For instance, when man thought about camels: How they were created, and about sky: How it was created, and the earth: How it

was leveled, he realized God's Existence not only as Creator but also Manager. This one's Belief is based on Mind throughout its analyses and syntheses, and not only sentiment and its passions and sympathies.

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY?

3rd. Symposium

Presentation:

We have just seen that a doctrine or principle can not be sound without being based on mind and in concord with human innate nature or Fetrah (instinct of religion). The meaning of basing it on mind is not to care only for sentiment but also for palpable evidence and proofs, both from Man's internal and external matters, or his life and animal one. Also, both from swimming stars and planets or horizon of universe and cosmos. Its concordness with Fetrah or religion instinct means not to neglect human instincts and their need to be directed and controlled, else life will be spoilt and miserable. Also religion instinct, in particular, is unable neither to establish its own worshipping order nor to specify even the God deserves worshipping.

Also, we have referred in one of the answers to the connotation of its being based on mind, and that it is neither being based on material nor compromise solution. The question now is:

What is the material upon which may doctrine be based? Is there such a doctrine?

What is the compromise or the middle solution? Is there such a doctrine in the world of doctrines and principles nowadays?

Today world is tremendously full of thoughts, ideas and doctrines, some of which have relations with Heaven, others refuse any relation except with earth, and others gather between heaven and earth, in this way or that.

But because we center our discussion around the whole comprehensive thoughts, which explain the existence of Universe, Man and Life, and what is before this life and after it, and what relation has this life with the Before and the After (in response to Man's question about his origin and destiny, and his relation with both, a matter which provides Man with the whole thought by which he controls and conducts his thoughts and concepts about life)-because of all these matters, we have never to stand beside partial thoughts, which try to explain some sides of existence or even of life only.

For example, Buddhism, which sees spirituality and its Man – made rites as the means of human loftiness in Man individuality, without any attention about his society and its legislation, progress and aspirations. Also, such as Hinduism, which comes low with its sacred things to the level of cows, and which exaggerates fiercely in dividing society into sects some of them (the untouchable are lower than cows).This is in

respect of partial thoughts, which have some certain touch with Heaven. But in regard of those thoughts which refuse such a touch, e.g. Existentialism which see that the only actual fact in the world is the human existence, and that Man is not in need of anything else more than Man.

Also, such as Futilitarianism, which sees that all life aspects of struggle and restriction are futile and that Man has to put them all aside. It is in fact not more than a reaction against Secularism and Materialism which are smashing or powdering both Eastern and Western societies of nowadays.

When we move away from such thoughts, which are less than to be Ideologies, and look for ideological thoughts, we have to find out only three Ideologies: Capitalism, in the Western World, as a mother – land, and generally in the Eastern World as so-called independent peoples; Socialism and Islam.

But why do you put them in this serial number?

It is due to each influence and power in today world. Capitalism, as Imperialism in world of power, has its own greatest power, whereas Socialism, and not Communism, is breathing after Capitalism to develop its thoughts to coincide with it, meanwhile Islam has no state or power in this extensive Islamic world but only

those so-called Islamic states, some of which flatter their peoples with certain touches with Islam whereas some others are suppressing Islam Call and callers in this suppressive or bloody way or that.

Let us stand in the rest of this Symp. with the establishment source of each ideology of these three ones, then, in later Symp. to discuss in comparative way their beliefs or doctrines and how they do realize intellectual leadership in their communities and regulate all their life affairs.

Let us start with the most dangerous and powerful one among them nowadays. It is Capitalism and its capitalistic or imperial thought.

From where has it got such a name?

It has got it from a fact determined in societal life by a doctrine or principle. It is the prominent Capital which prevailed by itself and its holders all over other spheres of life. But how such a principle has been established and prosperous in their and other's societies?

European and Russian rulers were ill-utilizing religion as a means of exploiting and domineering upon peoples. Religion men or clergymen were their means or hands for the purpose.

Many wars broke out in-between within which

many philosophers and thinkers came into influence. Some of them refused and even condemned religion completely, some others separated life and its laws away from religion.

Finally, a principle domineered upon all other ideas: it is avoiding religion away from life affairs, a matter which resulted in dissociation of religion from the state which was in charge of affairs, and ended in neglecting religion and keeping discussion restricted only in separating it away from life affairs.

But why do you consider the idea of separating Religion from life affairs as a compromise or middle solution?

Because it tried to get an agreement between clergymen, who wanted all authorities in their hands in the name of religion, and philosophers and thinkers, who denied religion and authority of clergymen. This idea recognizes the mere existence of religion but refuses its intervention in life affairs. This recognition means that there is a Creator for this Whole Existence, and there should come after this life the Dooms Day, a matter which means recognition of what Before and After life. But the idea means that life has nothing to do with the Before and the After. Therefore, this idea constitutes a comprehensive doctrine about existence upon which all thoughts and legislation in life are based.

In respect of the way how Soc.-Com. Doctrine

has been established it was due to those thinkers such as Hegel, Marx and Lenin in particular. They denied religion and power of the clergymen, and rejected the Capitalistic Solution of compromise which determines the Separationistic Idea about life and religion or state and religion in consequence.

This means that this doctrine denied recognition of the Before and the After of this life. They recognized only this secular and material existence of universe, man and life. They saw that material and its evolution are the origin of this life and the cause of having things in existence. This doctrine means that they denied the Existence of the Creator God, and they refused the spiritual side in things, and considered any recognition of it as dangerous against life and peoples as opium, esp. they were exploiting the suffering of peoples who were also exploited badly by the clergymen for their interest not their rulers. They looked upon religion, up to Marx, as the opium of peoples. So they have considered material as the source of thought, which, up to them, is a mere reflection of material on brain. They have considered materialistic evolution as the cause of things in existence. They have denied the existence of the Creator and the Resurrection Day. Therefore, they saw the material existence is so eternal and everlasting that it is infinitive from both ends, and that life is the only existed factual thing. On this

thought they have based all their sub – thoughts and life rules and laws, a matter which admitted the emergence of their ideological thought which rejected the fanciful philosophical one.

Many states had been constituted in concordance with it. Russia was the most powerful one among them and the second one in the present world of power, despite all attempts of changing and becoming quickly the same as Capitalism and Imperialism, a matter which later succeeded almost completely.

As for Islam, its doctrine or Belief was revealed from God to His Messenger Mohammad (PBUHR), whom He ordered to deliver it to all people commencing with Arabs, by whose language was Islam revealed, and ending with all corners of the world, not practically by Himself but obligatory by His followers.

Therefore “No God But Allah, Mohammad Is The Messenger Of Allah“ is the main Belief which means there is no worthwhile God to be worshipped but Allah. He is to be obeyed in carrying out all His Orders and avoiding all His Prohibitions. His Messenger-Prophet is Mohammad, whose Message is to be adhered to. This matter means in Islam view that this material existence is created by The Managing – Creator, Who will resurrect all human beings on the Judgment Day to reward everyone due to

their belief and deeds. Therefore, Islam sees that this existent world has been created by the Managing – Creator God, and this life is connected with Him, being created and controlled by Him, and its connection with what is after, the Resurrection Day, is rewarding for good beliefs and deeds and punishing for evil ones. Islam Belief has, therefore, provided humanity with Solution for all problems, and is consequently, ideological belief, the same as Socialism and Capitalism.

Discussion:

Q. Is there any difference between Man's Fetrah or nature and religion instinct?

A. Yes, since Fetrah includes all instincts and not only religion one though this is the most prominent one.

Q. How then doctrine agrees with Fetrah?

A. When it decides Man's disability for sound arrangement of his three relationships: with God, with himself and with others; and when it recognizes his need for his God Who sends him this comprehensive and sound arrangement.

Q. How belief agrees with religion instinct only?

A. When it recognizes that he is unable to regulate his affairs with his God, and being in need for Him, the All – Praised, to bring down

this regulations.

Q. How does any doctrine contact with Heaven only?

A. The term Heaven here expresses Belief in God, the Creator of Heaven, since Heaven as a palpable matter is not a position of belief. Man contacts with heaven's Creator means devotion to God not more. This is clear with Sophism, worshippers and ascetics who renoun all sorts of pleasure in worldly things.

Q. How does any belief contact earth only?

A. Earth here does not express recognition in God, the Creator of earth, but it does in materialistic things represented in earth. It is materialism or social communism we have just referred to.

Q. How does any belief join between heaven and earth?

A. This sense means that the Creator of Heavens is the same Creator of earth and the Manager of all its affairs. But when belief considers God as the Creator only and not also the Manager, it means separating the Creator from his creatures.

Q. Why do you associate Capitalism with Democracy when mentioning sometimes this ideology?

A. Because it gathers the two sides. It is called

Capitalism after the most prominent part it involves.

Q. From where does Democracy come into Capitalism?

A. It comes from the idea of the four liberties for which its belief calls all human beings to protect them in life.

Q. How is that?

A. When capitalistic belief separates religion from life and authorities, Man has to lay out his rules by himself and without any need for his Creator. It gives Man the right to enjoy liberty, by which he masters himself after he rejects God's mastership. Enjoying freedom is impossible, due to this belief, without covering all spheres of life: Belief, Opinion, Property and Personality. This enjoyment involves the four freedoms of believing, of expressing one's opinions, of possessing properties and of personal pleasures. Freedom of possessing, due to their doctrine, results in capitalism which dominates over the whole ideology and enforces it to carry its name. But due to the four freedoms, democracy has taken its place. It expresses the right of every individual or member of society to practise his own mastership up to his own will, and the right of every people to rule themselves with any sort of rules up to the members will, and the right of every individual to believe in any doctrine or not, and the right of every member to express

his opinion freely at any time any way.

Q. Why do you gather socialism and communism in this ideology?

A. Because socialism has many sorts, communism is one of them, whereas others, such as the Western ones or the so-called Arabic ones, have nothing to do with the material socialism or the Islamic Justice but they are merely patching-up.

Q. Then, why don't you call this ideology communism and not socialism?

A. Because there is no communism in the world, and the material socialism represents, due to their belief the before stage of communism, disregarding what is running nowadays in refuting socialism itself and going back with it into capitalism in a patching-up way.

Q. Why do you say that Islam has no state nowadays ?

A. Because state is not characterized with capitalistic or socialistic or Islamic lavishly or metaphorically, but because it embraces the principle or belief of a certain ideology, and implements its laws into all spheres of societal life, and call others to follow it. Islam up to this reality has no state practising all these matters. As for what we hear in mass media, it is because of being parts of the Islamic world and have Moslems as the majority of

inhabitants. Many Islam calls are therefore endeavoring to apply Islam into life attempting to establish one righteous Islam State and not only so-called Islamic one.

Q. Why do you describe capitalism as the most dangerous one?

A. Because it domineers over most peoples of today world in a miserable and inhuman way, whether in the West or in the East. This is one cause, but the other one is because the greatest powerful state (USA) believes in Capitalism and runs to enforce all peoples in the world to yield for its rule. Even Russia and China come to be subjugated by this danger to a far extent.

Q. How do Capitals and economy dominate all over capitalism?

A. Because the material benefit is the only well considered value in all things up to them, a matter which enables who possesses more to dominate over society and state, and to direct them due to his own viewpoints. Therefore, we see that "kings" of economy and capitals in USA, for example, are the behind-screen rulers who bring forth any president and conduct or even control his policies.

Q. Would you give examples for religious wars in European history?

A. War of Two Roses, War of the Seven Years, War of Century and the last war in Britain between Catholic Ireland and Protestant British, which is under extinguishing or under ashes despite denial as a religion war.

Q. Would you give examples for thinkers and philosophers who led the intellectual campaign against the church and its ill-usage of religion to exploit on behalf of Kings and Caesars?

A. Rousseau, Volteur, Montsegeau, Dorkhaem, Freud, Kant, Arizmus, Deacart, Zwingly are some of them.

Q. Is there any example for those who have rejected to recognize religion ?

A. Lourbackh and Hegel influenced Marx by their theories of materialism and the first mind to adopt the first and reject the second , considering the material source as the origin of the whole existence and not the first mind.

Q. Had clergymen stood still watching their fallen authority without defending it?

A. No, they attempted to secure it in two ways: one, throughout reformative religious movements, such as Lutheranism and Calvinism; two, throughout Crusaders against Caliphate State. They worked under the service of Kings and Emperors of Europe alleging protection of the Holy Land,

meanwhile it was merely a mean of participating the booties and expressing crusade hatred against Islam, which always endeavors to save them and other peoples from darkness and injustice.

Q. What does it mean Marx words: Religion is the Opium of Peoples?

A. He, being bitterly affected by the horrible case of Europe under the so – called religious oppression and leadership of clergymen, together with the tyrannous kings, emperors and Caesars, judged religion, as religion and not only Christianity, as the cause of paralyzing life activities individually and collectively, esp. when struggling against injustice and oppression. He, because of this belief, has committed two deadly mistakes:

One, his judgment against religion was inclusive for all religions even Islam itself, whereas such a description, if admitted against religions other than Islam, how it might be admitted against Islam with its glorious traces and events which are still witnessed all over the world, in general, and in Europe, in particular.

Two, his judgment had been an evidence of his ignorance about Islam, which his Book (QURAN) is un-lialbe to distortion and comprehensively true with Sunna for all spheres of life in all places and times, whereas

other religions are not.

Q. Why do you deny and condemn the words of socialism that thinking process is the reflection of material matter on brain?

A. It is because there is no reflection when thinking process is running at all. It is well known that reflection is in need of a reflecting mirror, which has nothing to do with the brain. The actual thing or action, in this respect, is only transmitting material realities to brain.

But, is this transmission well enough to produce thinking process in brain whatever be genius? Surely no, because transmission is the function of senses, which have to be sound to effect this function well and accurately, since any sensational deception results in wrong thinking. Also, does transmission throughout sound sensations to brain produce thinking process? The answer is no, since we notice that a small baby has no such a process the same as with a mature youth. Rightly, it is due to maturity of sensation, as one cause, and to stored information in mind, as the second cause.

To make it clearer: A man who does not know Chinese language, for example, how can he read any page of their books, or even know that it is Chinese, without having information about this language? Sensations transmit the image of the page with its letters, words and

sentences to brain, but brain can not judge that this is Chinese or not but after having been provided with information about it.

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY?

4th. Symposium

Presentation:

After we had seen in the last Symp. how doctrines were established in respect of the three ideologies, and how they were practical when providing solutions for all human problems, a matter which makes them ideological doctrines and not impractical philosophies, we have now to compare in this Symp. between these ideologies in respect of their views about Man and his ideals, about society and its values, regulations, legislation and their implementations.

As for capitalism and communism, although they differentiate in their ideas about Man, together with universe and life, they agree that man himself establishes his high values or ideals in life, and that his happiness comes out from enjoying as much as physical pleasures, and that man has to be given his personal freedom to behave in concord with his will and wish so as to realize his happiness. Personal freedom, in consequence, is one of the sacred things in view of these both Ideologies.

This is in regard of their one view, but of that

different one, they disagree in looking upon individual and society. Capitalism sees that society is consisted from individuals, so it is the Ideology of Individualism. It focuses on the appreciation of the individual and how to guarantee him all freedoms.

To what does this matter lead?

This matter leads to consider freedoms of belief and economy sacred things, although the latter one is not restricted by its philosophy, which means to behave in this field freely without any block or limit, but restricted by State authority intervention aiming to guarantee freedom for all individuals. State although is used to apply this restriction throughout soldiers' power and harshness of law but it remains as a means and not an aim, and the final sovereignty is that of the individual and not of the State.

This is in regard of Capitalism, but of Socialism, it sees that society is so consisted from a general collection of people and their relation with nature that the parts of this collection: man, nature and relations, are all one thing evolved so inevitably together that its member is unable but to move with it as well as a tooth of a wheel. This case means that the individual member has neither doctrine freedom nor property one. State, as being responsible for relations, restricts both doctrine and economy, a matter which

makes it one of this Ideological sacred things.

As for Islam, it sees that ideals in life is not man – made but God's Orders and Prohibitions. Hence, they are so steadfast that they neither change nor evolve. Protection of humankind, of man's mind, of man's integrity, of man's safety, are supreme objectives.

They are consistent to protect both the individual member of the society and the society itself together against any change or evolution. Therefore, harsh suitable punishment, of Hudud, Qasas and Ta'azeer are applied to protect them as being obligatory objectives, since they are God's Order and Prohibitions and not because they realize material values in life. This case provides Moslems with tranquility and happiness, which are enjoyed in God's satisfaction and not in physical pleasures.

But how does Islam look upon man in himself, first, and in being a member of the society, secondly and finally?

Man as a man Islam sees him as a holder of organic needs and instincts, such as the stomach need and species instinct need. It regulates them all to satisfy them together in a subtle and coordinated way, neither on account of each other nor by suppress some of them and free the others. These regulations provide man with happiness and avoid him animal level with its instinctive irregularity.

As for man's membership of the society, Islam sees him unseparated part of Moslem's group, the same as the organ of a body and not the tooth of a wheel. It cares for the one in a way leads to protect the group, and cares for the group, at the same time as a group of members, in a way leads to protect the member.

We can find out this view well clear in these words of Mohammad (PBUHR): "The one who obeys God's Orders (Hudud), and the one who disobeys them are similar to a group of travelers on board of a ship. By lot some of them are on deck and the others are inside. Because the inside are used to pass by those on deck to bring water from the river they say: if we open a gap in our part of the ship to have water without causing any harm to those above us, they both together will drown if the above group allows them to do so; and, on the opposite, if they forbid them, both together, they will be safe".

This view of Islam about the member and the society gives society a particular sense. Society is consisted from a group of people connected with certain relations resulted in from the thoughts and sentiments which gather them together, and from regulations by which they regulate their affairs. These thoughts, sentiments and regulations are altogether the Shariah Orders and Prohibitions. Moslem is, in consequence, consistent to Islam in all his life

affairs without any consideration for freedom and its ideas in both Capitalism and Socialism.

No freedom for disbelief after belief. The Prophet says: "You are to kill the one who apostates of Islam". Also, no personal freedom for adultery, else the adulterer, man or woman, should be whipped or stoned under the witness of a group of believers, as Quran says. Also, no economy freedom, since possessing is confined within its legal causes without any theft or robbery or cheating or usury, and expenditure is also confined within its legal limits without any waste and extravagance.

Islam and its Orders and Prohibitions are the restrictions and protectors, whereas its State is the implementer. This means Shariah is the owner of sovereignty and not the State, as in Socialism, nor the nation, as in Capitalism. The Nation in Islam is the owner of authority only, i.e. the way of applying the adopted laws and regulations throughout individual piety and belief in Islam...

Discussion:

Q. What is the basic idea in Capitalism?

A. It is that the whole Existence of Universe, Man and Life is created by the Almighty God, but He is leaving them to auto-management and man control.

Q. What is the basic idea in Communistic socialism?

A. It is that the whole Existence is not created by any creator but it is material made, and its management comes out from material and its evolution.

Q. What does it mean the word Supreme Ideals?

A. It means the Supreme Objectives without which man cannot be happy or even human being.

Q. What is the difference between Ideals and Values?

A. They are not the same since Ideals are the objectives of values in man's life, and values are aiming ideals noticed in life actions. For example, saving the drowned one from sea realizes the human value aiming to realize the ideal of saving a man from death. But we can say that the four values cover the eight ideals.

Q. How Capitalism agree with Com – Socialism in regard of Supreme Ideals?

A. Because they consider man as the self or auto-manager or autonomous of his life and hence he is the one who establishes his Supreme Ideals and values by himself.

Q. Why do they consider happiness as physical and bodily pleasures?

A. Because the one who establishes his values as ideals or Supreme Objectives by himself does not care but for his own self and body, and hence does not feel rest and sympathy but with those bodily pleasures.

Q. How do they agree together in giving man his personal freedom?

A. Because it is the only way to the bodily pleasures.

Q. What does it mean the personal freedom?

A. It means to behave in concord with ones will and wish without any intervention of any other one.

Q. What does it mean the freedom of doctrine?

A. It means to believe or disbelieve in any belief, and at any time, without any intervention of any other one.

Q. What does it mean the freedom of economy?

A. It means to possess any sort of property and in any method, and to deal with his properties due to his wish or will without any intervention of any other one.

Q. What does it mean that the economy freedom is not restricted by its philosophy?

A. It means that limitation of how and what to possess or deal does not come out from

freedom reality, which means no limitation, but out of something else, which is, up to their view, the State and its powerful soldier and harsh law.

Q. What does it mean that the State in Capitalism is a means and not an aim?

A. It means it is to limit the ranges of freedom and protect them, and whenever such a case is existed State can be out of use and not in need of.

Q. What does it mean Sovereignty is owned by individuals and not State?

A. It means they decide and fulfill all things and actions in concord with their wills and wishes due to their freedoms, and State in their life is nothing but their own wills made. It is to limit the ranges of freedom and protect them.

Q. What does this case mean in life run in respect of religion?

A. It means that religion must be separated from life with its laws and regulations, since individuals have to agree upon them and not to take them as for granted.

Q. What does it mean that Communism sees that relations between people and nature are inevitable in existence and yielding for?

A. It means that one's nature is so a part of his personality that he is not to evolve but

together with it since he is under its control the same as the whole thing to its part.

Q. What does it mean nature in Communism?

A. It is the physical environment with all its instruments in themselves and their relations with men.

Q. Then, what does Society or Community mean in their view?

A. It means people together with productive instruments and productive relations.

Q. Why does such a view lead to put doctrine freedom and economy freedom out of existence?

A. Because, up to their view, the member lives inevitably together with instruments and their relations, and instruments enforce a particular sort of relations upon him, and through evolution of other new shapes relations have to develop on the same. Hence, man is subjugated to this material evolution without any choice to believe in anything away of this evolution, or to possess or deal in his possessions away of it.

Q. Hence, from where does restriction in belief of doctrine come out?

A. It comes out from State will, which also limits economy process. State in their view is the extract or collection of those material

relations throughout material evolution.

Q. What does this matter mean in life run in respect of religion?

A. It means that religion originally has no existence in life. It is man – made, because of his relations with nature, either out of his fear of its appearances or of becoming close to them.

Q. What does it mean in Islam that the Supreme Objectives to protect Society are consistent without any change or evolution?

A. It means that God's Orders and Prohibitions which show how to protect Society in all cases are steadfast in all times and places and not subject neither to man's will nor Societal will, but only to the Creator's One. He has created man and completely knows what is good for the survival of the member and the society together.

Q. What is the difference between to keep on the human sex and the human race?

A. Human sex is as a male and female, and the way to keep it on is fulfilled by marital law, which controls species or sexual instinct, meanwhile human race is as another race than animal one, and the way to keep it on is carried out by orders and laws in concord with survival instinct either in his love to possess or in self-defense or love of

domineering upon others...

Q. How does Islam protect the societal Supreme Objectives?

A. It fulfills that throughout restrictive punishments which involve Hudud, Qasas and Ta'azeer, each of them suitable with each of these Supreme Objectives. It is besides individual piety, process of good to do and had not to do, and at last just legislation for both member & society together.

Q. Does organic and instinctive need differ from inclination for each instinct?

A. No, because sexual need, for instance, is expressed by the sexual inclination, and it is one of the species instinct appearances in life. Also, stomach need for food and drink is inclination to them both.

Q. What is the difference between Islam view about individual or any group of people and those of Com – socialism?

A. Islam looks upon any group of people as being consisted of individuals whose different potentialities are considered when encouraging or providing life facilities, aiming to satisfy each of them as a whole, a case spares security for each individual. Also, Islam considers individual potentialities in his position among his group by sparing him right to enjoy what is similar to the other same

people. But Com-socialism does not allow any individual to be free of being a part of the whole, the same as the tooth of a wheel. Each of the individual and group, in Islam, has his own rights without any suppression or obliterating others rights, whereas in Com-socialism there are no other rights for the individual more than those of the group, a matter which admits them to call it dictatorship of the Working Class or the so – called Proletariat.

Q. Does it mean that Islam is based on slavery since it has no freedom?

A. No, it means being restricted with Islam Orders and Prohibitions in all affairs of life. This means obligation with Shariah and setting oneself free within this adherence and without any restrictions of any creature. How much it is different to be a subject for the Creator from for the creature? The first one means liberalization of man's will from any domination of any creature, whereas the second one means confiscating or robbing ones will by domination of other creature.

Q. Do consisting parts of any society or community differ from each of the other two Ideologies?

A. Yes, since Islam considers Society as consisted from a group of people connected together with certain ideas, certain sentiments and

certain laws, whereas Com.-Soc. considers society as consisted from a group of people connected together with the production instruments and relations, whereas Capitalism considers society as consisted from a group of individuals enjoying their four freedoms throughout State restrictions to protect them and not throughout their philosophy which admits originally no restrictions.

Q. Would you, please, make clearer the expression of freedom that they are confined by the State not from themselves?

A. Freedom as freedom means no confinement or restriction. This means that its philosophy or fundamental meaning does not accept any restriction, else it should be not freedom. Therefore, whenever State in Capitalism interferes on the plea of protection of freedoms it restricts man's motion in all his conduct individually and societally, i.e. in his so-called four freedoms. Hence, freedom means anti – restriction. Its confinement is the consequence which comes out by State not by its philosophy.

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY?

5th. Symposium

Presentation:

After the comparison of the last Symp. among the three ideologies in their views about individual and the group of people, we come by this Symp. to another comparison among them but in respect of their doctrines from which laws are emanated, of life actions measures, of particular views about society, and of their ways or methods of laws implementation.

As for doctrine, Com-socialism considers material as the origin of everything, and everything comes out of it throughout material evolution. Capitalism considers separation of religion from life and thence from state, and rejects discussion of God's Existence, and stresses upon the discussion that God has no intervention in life. Islam considers God's Existence is for granted together with His management for Universe and Life by the so-called natural laws which he has rooted into everything. As for man, in respect of religion and laws, God has sent to him through revelation to His Messenger-Prophets. He, the Almighty Judge, will put under consideration all man's deeds on

the Day of Judgement including his Belief in God, in His Angels, in His Scriptures, in His Messenger-Prophets, in the Other Day, and in Qada and Qadar with their both so-called good & evil that they come from the Supreme God besides man's good or had adherence to God's Orders & Prohibitions.

As for how laws are emanated from doctrines: Com-socialism sees that laws are taken from production instruments in a way that Feudalism had come out from ax, capitalism from machine, and so on, in result of instrument-material evolution. Capitalism sees that laws are taken from man's realities of life which is separated from religion. Islam sees that God has sent our Master Mohammad (PBUHR) with laws revealed to Him, and every Moslem has to be obliged to follow up with them by studying every problem he confronts, and by drawing out its solution from God's Scripture and His Messenger-Prophet's Sunna or from the Friends' Unanimity and Legal Analogy.

In regard of deeds' measures in life, Com-socialism sees that material law is the measure which evolves in result of law evolution. Capitalism sees benefit as the measure. Islam sees Halal & Haram as the measure, and whenever Halal existed good deed existed, and whenever Haram existed bad deed existed, without any evolution or change alleged by

Com-Soc., and without benefit domineering alleged by Capitalism, but only with Shariah control.

As for their view about Society, Com-socialism sees that Society is consisted from man, nature and relations, as a material whole one. Whenever nature is developed and new production instruments come out for usage man is developed altogether and new production relations are emerged, and the Society as a whole is developing on, because of this material evolution. Man's role, all through this evolution, is causing the existence of the contraries to this societal evolution, a matter which realizes individual evolution and makes it revolve with the society the same as the tooth of the wheel.

Capitalism sees that society is consisted from individuals whose affairs whenever regulated society affairs are regulated. Therefore, State is acting only for the interest of the individual. Islam sees that the constructing basis of the Society is the Belief with its thoughts and sentiments and laws. Whenever Islamic thoughts, Islamic sentiments and Islamic laws are actually in existence, Islamic Society is in existence, but whenever man with another man only they cause the existence of a collection or a group of people and not a Society.

In other words, whenever there are relations among the group of people there is a society.

Relations are impossible to be in existence but because of the unity of thoughts, sentiments and laws. Whenever there is no such a unity there is no society even though most of the people are Moslems. By the way, no need to say, whenever all people are Moslems but their thoughts are capitalistic, and their sentiments are patriotic, and their laws democratic, their society is not Islamic one but it is not non-Islamic.

In regard of laws implementation in life, Com-socialism sees that the State is the implementer of laws throughout the powerful soldier and harsh orders. Capitalism sees that the State is the supervisor over freedoms, so as to forbid any individual or collective violation, but not to interfere when there is an agreement, although there is aggression. Islam sees that implementation comes out from the pious individual Moslem, from the just state, from the co-operative nation with the Governor, stimulated by order to do good and not to disobey God's, and from the authoritative State to carry out punishments, which are executed against any break of laws. State in Islam is different from that in Com-Soc., which cares always for the individual and group affairs altogether and evolves the laws, whereas in Islam it cares only for group affairs and those of the individual only when unable to care for himself. Also it does not develop the law nor it develops by itself. Only the authoritative body

has to adopt Shariah rules whenever there are various understandings of Ijtehad for the running or coming out events. It is also different from State in view of capitalism, in which it is merely to guarantee the individual freedoms, whatever ill-interesting matter takes place, whereas in Islam individual are restricted by Orders & Prohibitions of Shariah which forbids any ill-interesting matter from anyone whether within his agreement or not.

Discussion:

Q.What does it mean in Com-socialism that things come out from matter throughout material evolution?

A.It means material is material transmission from case to case naturally, because of its contradiction between positive and negative charges, in matter itself, and between passiveness and activity in action of life. They look upon contraries as the cause of material evolution in every matter and every action whether it is secular or abstract or spiritual.

Q.Why do Capitalists refuse to debate about Creator's Existence meanwhile they debate their alleged fact that He has no interference in Life?

A. Because discussion of God's Existence results in obligations towards Him, and they reject this result in anticipation, since they suffered

severely from religion exploitation all through the European Middle Ages. Therefore, they confine discussion within abandoning any intervention of Creator in life, whether His Existence is proved or not. In fact they only escape the Creator's proved Existence and the obligations, in consequence of the Creator's Existence.

Q.Are Islam and the other heavenly religions the same in the basic beliefs?

A. Yes, they are the same in regard of the basic idea of the oneness of God, Who He is only to be worshipped and obeyed, and He would absolutely judge everybody on the Judgement Day about his beliefs and dealings with others. But, from the other side, Islam differs from all other religions in respect of the laws emanated from belief:

{ To each (nation) among you (human race) We have prescribed a law and an Open Way (method of life)}-from verse 48 of Ma'eda Sura.

Q.What does it mean to believe in Qada & Qadar that their good and evil are from the Supreme God?

A. Qada, as afore-explained, is the deeds which befall from or on one without any will or wish from him. Qadar, also as afore-explained, is the properties and potentialities God has

deposited originally and naturally within living and non-living beings or things. Man, all through his life, when facing them both, has to believe in both sides of each of them, whether he interprets them up to advantages and disadvantages as good and evil, he has to believe in them both that they are from God, the Omni-Wise Creator.

Q.What does it mean the emanation of law from doctrine?

A.It means coming out from it. For example, Islam law comes out from the Glorious Quran and Holy Sunna; Com-socialism comes out up to them, from material evolution throughout transition of production instruments from case to case; Capitalist law comes out from life realities since religion is abandoned.

Q.How does law emanate from Quran & Sunna?

A.Moslem Scholars have to comprehend the problem facing them, then to comprehend what related with it in Quran & Sunna texts or in Friends' Unanimity and Legal Analogy, then to extract or draw out the suitable solution for it from them. These deduced solutions are the certain law.

Q.How does deeds' measure evolve in view of Com-socialism?

A.It develops in life throughout material evolution connected with production

instruments and their transition from condition to condition. Feudalistic measure, for instance, comes out from Subjugating for a master to attain the advantages of one's efforts, or as a partner in Capitalism is in consequence of developing the production instrument from ax to machine.

Q. Why don't we consider Islam measure in life deeds, which is Halal & Haram, Liable for evolution since it cares for individual and collective interest all times & places?

A. Interest in Islam is wherever and whenever Shariah laws and rules decide, i.e. wherever and whenever Islam says something is Halal there is the interest, and vice versa. By the way, the meaning of the maxim "Whatever Moslems see good is good" is in restriction to Halal & Haram and not breaking it.

Q. One example or more about this, please?

A. Bacon, if any Moslem says it is good, affected by other non-Moslems, Islam does not say it is good neither in eating nor trade, since it does not say it is Halal, whatever it is beneficial. Woman's body, if any Moslem says it is enjoyable, affected by non-Moslem's views, Islam does not say the same, since it is Haram. Democratic law, if any group of Moslems say it is good, affected by non-Moslem's views, Islam says it is not good, since it is Haram in depending upon people and not Shariah

sovereignty ...etc.

Q. Does nature in Com-socialism involve earth and weather environment?

A.No, but it means the nature of earth, of environment and of instruments. It is the property of negativeness and positiveness in all things which they call contradictions, and to which they ascribe the cause of evolution, without any attention to their Creator, Who has created them in this order, and without considering their disability of changing this order or even creating themselves in origin.

Q.Does State in Capitalism care nothing for people as a group when it cares for the individual?

A. It interferes in group affairs so as to restrict them in favour of the interest of the individual, since freedoms and interests of the individual are the base and object in life, and since regulating of the group affairs is not more than the interest of the individual and individualism.

Q.Since interest is the cause of relationship among people up to Islam viewpoint, so as to formulate the society; why do we condemn interest and taking care of it in our deeds?

A.Interest in origin is what Moslem people consider good for their group and individuals. Whenever this view comes out from Islam

thoughts, sentiments and laws, and not from material or beneficial thought, it is formulated from God's Orders & Prohibitions, for which we care to apply in life affairs. Therefore, we do not condemn such an interest which is agreed upon by Shariah judgements, but we condemn and reject all judgements decided by the interest in contradiction with Shariah.

Q.Does the majority or minority of Moslem's Nation decide the sort of society they are living in?

A.No, but its sort is decided as Islamic or non Islamic by all or some of its elements being in existence or not. It is non-Islamic one if all elements are missed, but not-Islamic if some of them are missed.

Q.What is the difference between Islam and Com-socialism if the State of each takes care of the individual and the group at the same time?

A.Com-socialism cares for both the individual and the group in a different way from that in Islam. Individual, up to Com-Socialism, is a tooth of the wheel, i.e. he has no single right more than those of the group. But in Islam, State cares for the group affairs only in all times and for the individual ones when he is unable to care for himself.

Q.What is the difference between the power of

soldier and harshness of law in Islam State and in Com-socialism?

A. In Com-Soc. Harsh and bloody actions are practised always when applying the law, whereas Islam does not practise such a sort of actions but against those little number of the out-law. Moslems group believes in Islam justice, and they obey law because they are pious, co-operative with the Governor when ordering for the good and disordering for the evil.

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY?

6th. Symposium

Presentation:

After we have seen the comparisons among the three ideologies in the last two Symps. about man and society, in regard of certain aspects, we have to complete them with this comparison which is serious and most serious than all.

We have seen within the first of these Islamic intellectual Symps. that the criterion of the doctrine soundness is its being in concord with human nature (Fetrah) and being based upon mind.

Both of them (human nature & mind) are the only two characteristics by which man is distinctive from other creatures.

Any doctrine, when negative with them, should not be human neither in basis, since it does not care for man's identity, nor in purpose, since it would not realize goodness and happiness for man.

So, now, the question is:

To what extent are the three Ideologies in concordance with man's Fetrah and based upon mind?

In respect of concordance with Fetrah (nature), Islam only is, because it sees that religion is natural in-and-with man.

Being religious means that man is in need of the Manager-Creator. This need comes out from man's natural incapability. It is steady instinct with a certain reaction or appearance, viz. sanctification.

Therefore, human being is used to be religious all through ages, since he worships something.

For example, he worshipped man, stars, stones, animals, fires, etc.

Islam has come to bring humanity away of creatures worshipping and bring man back to worshipping of the Managing-Creator God.

But Com-socialism has denied God's Existence and spirit existence, and shifted man's vision, conception and sanctification for God to purification for their Ideology and the people call for it. Therefore, it draws man backward without being able to annihilate the nature (Fetrah) of religion in him.

It only changes it to so reactionary step through equivocation that it deserves really to be called a reactionary Ideology, despite its alleged progressive appearance.

Therefore, this Ideology is a failure in regard of the natural (Fetrah) aspect, since it is not in

concord with man's nature, the matter which obliged it to use power to subjugate people to its belief and laws.

Also, Capitalism, is not in concord with man's Fetrah, with nature of religion, which emerges in managing ones actions as well as in sanctification.

It is clear that man is different, and even contradicts himself, from time to time when managing and controlling his matters in life. This is a clear evidence for man's incapability.

Because of this case man has to manage his affairs through religion, meanwhile Capitalism has put religion apart of life, life which is not only in need of religion for prayers and other rites of worship but also for applying God's Orders & Prohibitions, being the Managing-Creator, all over human life affairs.

His Ideology, putting religion aside of human affairs, becomes not in concord with man's nature (Fetrah), and therefore is a failure one naturally, and a passive one at the same time when limiting it as a cause of the individuals not of the society.

Islam, therefore, is the only Ideology which agrees with nature (Fetrah) in both aspects of religion: sanctification and management, and, hence, it is the only successful one in this respect.

As for building upon mind or reason, Islam also is the only Ideology positive with human being nature, since it relies on reason and its proofs as the foundation of belief in God's Existence.

It attracts man's attention to all aspects of universe, man and life to determine the Existence of God, the Managing-Creator. It guides human mind to conceive God's Existence and believe in Him.

It obliges Moslem to believe in the prophethood of Mohammad (Peace Be Upon Him and this Rel.) and in the Glorious Quran, throughout the way of reason, and in the Unseen that reason has proved before, such as Quran and the determined or confirmed Sunna, i.e. Hadeeth Mutawater.

In respect of Com-socialism, it is built upon materialism not reason, although it is attained by mind, since it considers the existence of material being before that of thought, and looks upon material as the source of all things.

It sees also that material when reflected on brain effects the existence of thought, viz. when man thinks in material it means that it has been reflected on his brain before.

In one word, no thought before reflection.

This supposition is wrong because of two evidences:

One, there is no reflection in fact between material and brain, since there is no such a liability between them both the same as between a mirror and other things. The only thing between brain and material is sensational transmission of material to brain through one or more of the senses, such as with one's eye and other senses.

Two, there is no thought existed by sensation, but only sensation, whatever numerous. To effect the existence of thought there should be already or post-information stored in one's mind to explain the fact in which he feels.

For example, sensation in a Chinese book would not effect the existence of any thought about this language for those who do not have any knowledge about it before, whatever such a sensation is numerated or verified.

But whenever the attempting one is provided with some information about Chinese tongue he uses them and conceives that it is Chinese one. This is called mental or reasonable understanding, by which man is distinguished from any other living creature.

But in respect of instinctive or feeling or sensational understanding, it is effected throughout instincts and organic needs. It is available with animals and other irrational creatures besides insane man.

Therefore, there is no thought or ration or reason effected with man except after already or post information, and transmission of fact feeling through senses to brain. Therefore, again, Com-socialism belief is wrong in comprehending the process of thinking, and it is wrong or spoiled when not building it upon reason.

In regard of Capitalism, it is built upon a compromise or Middle Solution between church clergymen and the intellectuals. It is the separation of religion from life. It is a recognition of religion implicitly but separating it from life, a matter which makes it a compromise or middle solution ending the bloody conflict which continued many centuries between church clergymen and intellectuals.

This condition has rooted the thought of middle solution into their minds, and admits to emerge in trying to reconcile between right and wrong, between belief and disbelief, between light and darkness, although each two are impossible to meet together. Therefore, capitalism ideology is spoiled and corrupted, because it is not built upon mind.

The final result of this debate or comparison is that the Islamic Ideology is the only one among the three Ideologies which is correct and sound, since it is in concordance with human nature (Fetrah) and built upon mind, whereas the other two, i.e. Com-Soc. and Capitalism, are wrong

and spoiled, since they are not in concordance with human nature (Fetrah) and not built upon mind or reason.

Discussion:

Q.What does it mean that man is religious by nature?

A.This means that everybody feels naturally he is incomplete in comparing himself with the Complete Being worthwhile sanctification, and that he is in need of this Managing-Creator, because of his natural disability.

Q.How does human race worship creatures whereas there are Prophets and Messengers of God?

A.It does so as well as it is doing nowadays, and at any age, disbelieving in Prophets and Messengers of God, because man has his full choice naturally to believe or disbelieve in this way or that, and in this thing or that.

Q.Is sanctification the origin or result of worshipping?

A.It is always close to worshipping and not displacing it at all.

Q.How is the material belief passive in life?

A.It's so since it disagrees with man's natural religious Fetrah, and alleges that being religious is merely a reaction of fear in origin,

whereas it is in fact instinctive nature of man, but fear from God or something else is merely an appearance of purification and not more.

Q.How do they practise cunning to admit material Co-Soc. by stomach hunger and poverty, by malice and rational abnormality?

A.They do explain for all those who suffer of any of these evils throughout picturing that believing in such a belief and applying its rules in life is the only way to human well-being. They draw an attractive picture with the false, insensational and irrational dialectic theory to content any of those ill-conditioned people.

Q.But intellectual power is clear in their debates?

A.It is really the cunning of how to escape from debates about man's origin to that about his stomach and other bodily need, as if man is not man but a mere animal.

Q.And Capitalism recognizes religion: how does it disagree with man's nature?

A.Originally Capitalism refuses to discuss the recognition in God's Existence or not. It alleges that all this case is an individual affair in which one may decide what he wishes, without any value in life affairs.

This result disagrees with human Fetrah which

says that individual and societal life would not be good without religion either from the aspect of sanctification for nothing but the Creator or from the other aspect of obeying His Orders and Prohibitions in controlling individual and societal affairs of life.

Q. Why does Com-Soc. contradict with Capitalism in regard of application in life meanwhile both of them disagree with Fetrah or human nature?

A. They contradict each other in application because Com-Soc. uses force and bloody actions to subjugate people to its Ideology, and it uses disturbances to be implemented in any society since it recognizes that the individuality of any member is not more than a tooth of a wheel. They say that the important thing is the society and implementing Ideology in it. But in regard of Capitalism, it is based on four freedoms. Thought, the individual and individuality all are their basis of implementation without any suppress. An individual may believe or disbelieve in anything however he wishes; he may behave in any way. State, in their view, interferes only to protect those four freedoms against the individual misactions. Hence, they are contradicted in application in life.

Q. What does it mean that the Islamic Doctrine is the only positive one?

A. It means that it agrees with human nature, since it confesses its instinctive religiousness; and that it is based upon reason, since it depends on mind or ration as the foundation of belief in God's Existence and obeying His Orders and Prohibitions.

Q. Had Man's thoughts been in existence before himself to say that Com-socialism allegation is wrong when they say that material comes before thought?

A. Yes, they had been so, the same as nowadays information we teach our sons which had been in existence before them.

Q. From where had the first information come into existence?

A. They were effected in existence from the Creator of material and Man who says in His Holy Scripture, the Glorious Quran; {And He taught Adam the names of all things} – from verse 31 of Baqara Sura.

Q. And thinking: How does its process run in Man?

A. It runs when any factual or actual matter or thing is transmitted by one sense or more to one's brain to feel it and feel it, asking help from the afore-stored information in the brain about this matter or thing. Brain then will judge that it is this or that directly after the intellectual help has been in hand of brain

function of judgement. This judgement is the thought which is impossible to be effected into existence without sound brain, without afore-stored information about the matter or thing, and after transmitting it throughout one or more senses.

Q. Why don't you call this factual transmission a reflection, the same as the allegation of materialism?

A. We can't, because sensational transmission of fact or act to one's brain does not look like reflection, since there is no liability of reflection neither in brain nor in any matter or thing except mirror or the like.

Q. What is the difference between conception in Man and other living creatures?

A. The conception process in Man runs in brain throughout connection between the sensational transmitted matter and the afore-stored information. It is, therefore, mental conception.

But in respect of that in animal, for example, it runs throughout instinctive reaction, which has naturally the distinction power between what satiates or not. A baby, for instance, distinguishes between his mother's breast and a piece of stone by his instinctive conception, the same as a bird, which distinguishes between a bean, if it is good for eating, and

a piece of uncuttable stone. It is, therefore, instinctive or feeling conception.

Q.How is Capitalist Ideology built upon Middle Solution?

A.The Middle Solution is the separation of religion from life.

It is called so after being middle between the demand of the church clergymen, i.e. to keep on with religion in life, and the intellectuals' demand, i.e. to put religion completely away of life.

It is a middle one because it recognizes implicitly in religion and does not deny it, a matter which satisfies church clergymen.

It also shifts religion away and separates it from life, a matter which satisfies the intellectuals, esp. those who believe in secularism and scientism.

Q.What is the difference between the mere existence of religion in life and its obligatory existence in life?

A. Its mere existence means the natural aspects of the instinctive reactions of religion as a created instinct from the very beginning of life, one's life. But its obligatory existence means adherence to or obedience for all ideas it involves and all orders and prohibitions it includes.

A mere existence means also to believe in the All-Praised God, The Creator, whereas the obligatory one means to believe in God, The Managing-Creator, and not only the Creator but also the Omni-Manager-Creator Whose Orders and Prohibitions have to be fulfilled in all life affairs.

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY?

7th. Symposium

Presentation:

We have seen the result of the last three Symps. in which we have compared among the three ideologies that Islam is the only right and sound one and able to provide man with welfare in this life and happiness in the hereafter.

Now let us answer this Question:

Did Moslems apply Islam into their affairs of life or only believe in and apply another?

To answer this question let us say in general that Moslems did not apply in life but Islam from the very time of the Prophet Mohammad (PBUHR) up till the fall of the Islamic State in the Ottoman Era.

Then let us say in some details that the application of Islam and its Systems into life depends on two:

- 1- The judge, who settles the problems among peoples,
- 2- The ruler, who governs peoples.

Did the judge settle the problems by Islam

Shariah?

It is confirmed by collective narration (Mutawater) evidences that the judges since the time of the Messenger (PBUHR) up till the end of the Caliphate time in Istanbul were settling problems among peoples in accordance with Islamic Shariah Rules in all life affairs, whether among Moslems alone or among Moslems and non-Moslems.

The court was one unified court judging with only Islam Shariah.

This situation had continued on until courts were separated into Shariah Courts and canonical Courts under the influence of Colonialism.

The real loyal review into the registers of Shariah Courts kept in Jerusalem, Baghdad, Damascus, Cairo, Istanbul, etc. show the truth.

As for the Western Laws inserted into Shariah rules, they were admitted by Scholars' Fatwa on plea that they were not disagreeable with Islamic ones.

For example, Ottoman Penalty Law, inserted in 1275 H – 1857 C, and Rights & Commerce Laws, inserted in 1276 H – 1858 C.

Court was separated into Shariah one and Canonical one in 1288 H – 1870 C, and a specified order was set for it.

But in 1295 H – 1877 C the Bill for establishing the canonical courts was set.

Then, in 1296H – 1878 C the Law of Sources for the Courts of Rights & Penalties was set.

In 1286 H the Civil Law was abandoned when Scholars set «The Magazine» of Laws, because of which they did not justify the insertion of the Civil Law into the State Regulations and Systems.

It is clear, therefore, that all these laws were not in effect but after Fatwa admission and the Sheikh of Islam permission, and that Islam Shariah was applied in judging field all over times of the Islamic State.

The other question is:

And did the Ruler (Caliph) carry Islam out all over life affairs and in all times of the Islamic State the same as the Judge?

To answer the question, we have to see that the implementation of Islam by the Caliph is seen in five aspects of life: social one, economic, governing, educational and foreign policy ones. When we follow up these five phases of life we see that Islam has been implemented all-in-all.

The social law, which regulates the relationship between man and woman, has been, and still, Islamic.

The economic law, which deals with how

State collects money from people to care for their affairs, and with how it spends it, was Islamic one since all fiscal matters, such as Zakat, were dealt with in accordance with Islam.

Zaka was collected and given from and to those people Islam specified and not more.

Kharaj (land tax), Jizya (head tax) and customs were collected in accordance with Shariah to manage the State and peoples affairs.

For example, the needy and the poor and others were given from, despite and disregard the carelessness in sponsorship used to happen sometimes.

The ruling law was Islamic since State System in Islam is based on eight corners: caliph, authorized assistant, executive assistant, Jihad amir, judges, valis and governors, directors & national assembly.

Caliph was always erected until the colonial-infidels annihilated the Caliphate by means of Mustafa Kamal in 1342 H – 1924 C.

The Assistants, both the Authorized and the Executive ones, were used to assist the Caliph in ruling, when authorized, and in administration, when executive.

Army and The Amir of Jihad were more than to be known.

Valis, Judges and Directors of State Affairs and people interests have no need to ask evidence for their existence.

National Assembly for offering advice, obligatorily and unobligatorily, was in existence in this form or that, but not always, because consultation is one of the people rights without which the quality of the Rule would not be influenced, the same as in democratic parliaments which are looked upon as one of the basic foundations of the rule.

As for the educational field, it was built upon Islamic basis whether for teaching the Islamic culture or avoiding foreign cultures contradicted with the Islamic and educational view over the fields for which Islamic countries were used to draw the attention of scholars and the educated.

Finally, in respect of foreign policy, it was based on Islamic foundation since State was used to found its relations in accordance with Islam, and all other States were used to consider it only as Islamic one. This case was beyond introduction and recognition.

Therefore, it is evident for the witness that Caliph was implementing the Islamic Shariah in all times and eras of the Islamic State and in all these five domains of life without any exception, and that the Judge was settling all problems and all over ages of the State but only with

Islam, a matter which determines the implementation of Islam in the Islamic State so completely and successfully that it becomes beyond any doubt or question.

Now, let us answer this question:

But allegiance Pledge (Bay'a) was shaken directly after Rashideen Caliphs' Era to become some what look like nearly hereditary?

In fact, it was misdirected and not canceled since it is determined that Caliphate was not changed into hereditary monarchy, and heredity did not become decided rule at all in any of Islam State eras.

Allegiance Pledge was the rule.

But how was this Pledge acted by Moslems?

It was different from time to time. It was acted by all Moslems paying loyalty to the Caliph, sometimes; or by some Moslems who are in power, other times; or from Islam Sheikh, at the end of Ottoman intellectual-low State.

When we go back to see the course of the Islam State in all times, we find out that Allegiance Pledge was performed by all Moslems in Rashideen era, but throughout the next eras it was different:

At the end of the Ottoman intellectual-low era it was restricted to Sheikh of Islam, whereas in Umayyad & Abbasid eras... it was confined to

the influential group of people.

Therefore, it is determined that the only transaction in all eras of the Islamic State for the erection of the Caliph was Bay'a (Allegiance Pledge), and no Caliph was erected without this pledge at all.

But how was Bay'a misacted?

That misaction might take place when the Caliph was used to obtain it from people within his life for his son, or brother, or cousin, or any other of his family, although it was renewed for that relative after the death of the Caliph.

This transaction kept it as Bay'a only and did not become neither hereditary monarchy nor being a crown prince.

Therefore, Islam law only was applied practically all through the Islam State times.

Discussion:

Q. What does it mean implementing of Islam practically?

A. It means life affairs are directly managed and controlled in all spheres of life by Islamic laws both in governing matters of the ruler and the settling problems of the judge.

Q. Is there a theoretical implementation of Islam?

A. Yes, it is available whenever Moslems, the

same as nowadays, are living in accordance with so-called Islam laws meanwhile they are of democratic patches so as to satisfy the present tyrants.

Q. Why do you separate between the two sorts or spheres of implementation of the ruler and judge?

A. We have done so because the ruler (caliph) is the one who practices the process of adoption for the laws, whereas the other (judge) is the one who practices only the process of people's problems settling.

Q. Was Islam implemented only over Moslems of the State subjects in all eras?

A. No, it was implemented also over its non-Moslem subjects as well, despite the differentiation from Moslems where legally necessary, such as in foods and drinks.

Q. What does it mean conflicts in rights and penalties?

A. It is in rights whenever both people pretended that they own a certain right, such as holding a house or a car, meanwhile it is in penalties whenever they request penalty against each other for a stick-hitting or bad-words disputes.

Q. What does it mean Personal Cases?

A. They are all cases related with a person in

regard of his personal conduct, such as marriage, divorce & heritage.

Q. How were courts separated into two sorts: Shariah & Canonical under the influence of Colonialism?

A. Courts were divided into two sorts: 1. For rights & penalties, 2. For personal affairs.

This case took place when the Islamic countries were occupied by the colonial invaders who enforced their legislation & laws in the sphere of rights and penalties for which they specified a certain court so as to put Islam away of life affairs.

Q. How did they succeed in such an enforcement of laws whereas they were ruling Moslem?

A. It took place in two ways:

1. By oppressing and debilitating Moslems as being under occupation.

2. By hiring some Moslems whom were brain-washed intellectuals.

Q. What does it mean the Magazine of laws for dealings?

A. It is the magazine called "Shariah Magazine". It contained a collection of general rules deduced from Hanafite Mazhab to control and regulate public affairs. It was published in

the year 1286 H. – 1868 C.

Q. How were scholars used to utter Fatwa (legal decree) admitting the introduction of Western laws together within the laws of the Islamic State?

A. It was up to their understanding of laws and obscurity of matters, and missing of deduction ability of legislation as a consequence of intellectual lowliness and deterioration.

Q. When were courts divided into two sorts: Shariah & Canonical?

A. In year 1288H. – 1870 C.

Q. Was the judicial application of Islam associating the legislative one?

A. No, because it is clear that the judicial one has continued for a long time, and it is still going on in many Islamic countries, meanwhile the legislative one has been suspended since the cancel of Caliph and Caliphate in 1924 C. by whom legislation process was practiced and performed.

Q. Can ruling or governing be Islamic when Islam is judicially only applied?

A. No, since ruling, to be depicted really with Islamic characteristics, is connected with a Caliph who deduces or adopts laws from Quran and Sunna or from Friends' Unanimity and Legal Analogy, whereas the Judge is

merely the one who executes those adopted laws in his own domain of profession.

Q. Why do you confine Social Law certainly in relationship between men and women and its details?

A. It is so confined since this relationship, which results in the family, is the source of humankind natural aggregation, whereas other forms of group or masses are artificial and for other objectives.

Q. Why don't you mention the way how wealth is developed in Economic Law?

A. Because wealth development is the function of economy science and not economy laws, since labs and experiments are the tools of sciences.

Q. Why didn't the Islamic Regime adopt any taxation law although it applied customs one?

A. Because it didn't apply neither the rising taxes law nor any other one. As for customs law, it was not always similar, since it was in concord with supervision on the exterior and interior trade and an application of reciprocity policy.

Q. But neediness and poverty were common all over the Islamic State, where is the justice of welfare distribution?

A. They were not common except in certain

conditions which were used to diminish or disappear hastily. They were due to carelessness or negligence and misapplication of Islamic economic laws but not unapplication.

Q. May you refer to clear examples by which governmental seriousness was known to annihilate neediness and poverty?

A. Some of those examples are: spending on the disable whenever there is none of the legally obliged people; prohibiting the incompetent one; erecting special centers in every town or city, and by the way of pilgrims to facilitate the tour.

Q. Translations from the foreign cultures were rewarded in the Abbasid Era: how was that acted if foreign cultures were abandoned?

A. It was for scientific not cultural anti- Islamic subjects.

Q. Was there any indolence in school opening by the Islamic State?

A. Yes, there was, esp. at the end of the Ottoman period, as a result of the common intellectual lowliness.

Q. Some examples proving the education progress in Islam State, Please?

A. Universities of Qurduba, Baghdad, Damascus, Alexandria, Cairo, and others, are some

Examples of the kind.

Q. How was foreign policy used to be based upon Islam?

A. Moslems state was used to build all its relations with other countries in accordance with Islam and Moslem interest both in regard of dealing as Islam and non-Islam home, or peace & war home, and in respect of bonds and pacts with other states and in all circumstances.

Q. How can Islam State be in existence when Caliph is in existence?

A. Caliph adopts all Islam laws to control and regulate all life affairs internally, and he leads Ummah, i.e. the nation, for Jihad to spread Islam externally. Really, these are the two tasks or functions of the Islam State, and not more.

Q. What is the difference between Caliph or Imam when presiding the Islam State?

A. No difference at all, since both titles are legal and permissible.

Q. How did the non-Moslem Colonialists annihilate the Caliphate in the year 1924 on hands of Mustafa Kamal?

A. It was the conspiracy of the British Colonialists, who exploited cunningly and badly the state of war at that time. We request, by the way, the reader or hearer to go back for details to

the book (How was Caliphate Regime Destroyed?).

Q. Is there any difference between calling the helper of the Caliph as a minister or as an assistant?

A. In Abbasid Era there was no difference between the two titles, since it has one sense in language and in Shariah as well, but nowadays the term minister is carrying the democratic sense which differs from that of Islam.

Q. What is that difference, please?

A. In Islam, sovereignty is due to Shariah, meanwhile governing or sultanship is due to nation, but in Democracy both are due to nation, since they separate and abandon Islam as well as other religions from life as aforementioned.

Q. Since all authorities are in hands of the Caliph, why don't we call it dictatorship or theocracy?

A. Dictatorship means all the three authorities: jurisdiction (judiciary), execution and legislation—up to Democracy sense – are not in hands of one ruler. This sense is refuted in Islam since there is no such a separation or dividing among authorities. Sovereignty, as aforementioned, is in hands of Shariah and not nation or people to consider it as

confiscating as dictatorship. Also, theocracy is out of place for the same reason, esp. Caliph presidency comes by Public election and not by God's appointment.

Q. How was Army in Islam State Islamic one?

A. It was controlled by Divan of Soldiers in System, and by Shariah Orders & Prohibitions in behaviour of both the officers and soldiers, and by its Jihad, to protect the borders and to eliminate the material blocks against Islam Call abroad, as its task.

Q. Since Sultanship (ruling) is in hands of Nation, why don't you consider consultation as one of ruling bases in Islam?

A. Because consultation as a term means merely to ask an advice, without any obligatory duty, meanwhile ruling bases are obligatory.

Also, nation to practise its right in consultation can have its chance in any way without a national assembly, on condition that it goes on in the way of asking an advice and not becoming ruling as democracy.

Q. Why do you concentrate on Bay'a (Allegiance Pledge) as the law for the Caliph erection?

A. It looks like hereditary but it was legally decided, because of the second rule in Islam

principles of Governing, i.e. Nation has the Authority and power. This power is not clear practically but when the Nation practised it as a whole, the same as with Rashideen Era, or by some people of the nation when the influential group of people did it in the next eras, or as only one personality who seemed representing the Nation, the Sheikh of Islam, at the end of the Ottoman Era.

Q. What is the difference between the law of the hereditary kingdom and Bay'a (allegiance Pledge) for the Caliph which was performed in a hereditary way in all eras?

A. The law of hereditary kingdom is established on hereditary as a basic rule and effective order, so that none of the nation has the right to interfere in Monarch erection. But in regard of Islam State presidency of Caliph or Imam or Sultan was not erected in any way but Bay'a, a matter which was clear and open all through eras of Islam State.

Q. But Caliphs were used to inherit the state presidency position?

A. Hereditary law was not decided for inheriting the position without Bay'a. Every Caliph was obliged to maintain Bay'a for his relative for whom he brought down the position before his death, and the coming Caliph had to renew it when he was erected.

Q. Isn't it a kind of trick in regard of the most serious position?

A. Undoubtedly it is a misapplication of a legal decided rule for the Caliph erection, whether called trickery or not, since such a depiction would not cancel it as a legal law.

Q. Can you explain such a misapplication by a certain example?

A. Parliamentary election in democracy should remain election and would not become appointing even if all candidates, supported by the authorities, win. This misaction does not demolish election process or change it into appointing one. It is only misperformance or misapplication.

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY?

8th. Symposium

Presentation:

It was evident, as seen in the last Symp., that Islam had been practically applied in life affairs.

Now, we have to stop ponderously by the impact of that application, and the extent of success, to see the factors of the Islamic nation survival against destruction, and for coming back newly in attempting to regain its post glory in spite of all enemies collaboration.

The first and most prominent domain of Islamic Ideology success, prosperity and leadership was in the transference of the Arabic People from the condition of intellectual lowliness to that of intellectual rising.

By the way, we have to remember that when Moslems drove forward calling for Islam all over the past world they found Iraq and Persia, in the East, the Sham countries, in the North, Egypt and the Northern Africa, in the West, after they had finished with Yemen, in the South.

Each of these peoples had had its own nationality, language and religion.

But when their peoples saw the justice of Islam

and Moslems, and understood Islam, they embraced it optionally to compose with Arabs the one Islamic Nation.

They showed how Islam was able to melt those different peoples to formulate one nation wonderfully, despite the weak factors of communications, such as camels and horses, and of media, such as conversation and pen writing only.

Now, the following question enforces itself upon us:

What is the difference between Islamic Conquer of other countries and that of the Western Colonialism & Imperialism?

The answer is that the Islamic Conquer was only to push away the material blocks put in the way of Islam Call.

Therefore, conquered countries were not compelled to believe in Islam, but only they were shown Islam practically and intellectually, so as to utter their words, the words of their minds and sentiments, either to believe in or not, an effect of which was to embrace Islam groups after groups.

As for Western Colonialists and Imperialists, they were used to enforce their domination over the weak peoples, and in all spheres of life, so as to exploit them and rob their wealths for the interest of their (the conquer) people only.

Because of this aim, they were accustomed to perform evil deeds, such as intellectual and political misleading.

They enforced bad and disliked leaders, by whom they (the conqueror) could keep their enforced existence over Moslems as long as Moslems are far from their Islam true understanding and implementing and trusting, or believing in the misleading views of the conqueror and not revolting against occupation and influence.

Let us go back, after this answer, to say confirmly that these peoples are still Moslems, and even they are unanimously responsive with the increasing restoration of Islam, despite all political tricks and conspiracies, despite all martial threats, all ideological corruptions and all intellectual evils the Western and Eastern imperialism practised together and separately day after day against them.

This case is a marvelous evidence for the ability of Islam survival on & on till Dooms Day, protecting the one Islamic Nation, believing only in Islam and nothing more than Islam.

In respect of what happened with Andalus (Spain) Moslems, they were murdered collectively throughout Investigation Courts, Fire Houses and Executioners Guillotines. It was not apostasy from Islam.

Also, what happened against Moslems of Pukhara, Qafqas & Turk manistan, Pal-estine, Afghanistan, and other countries.. all of them are still running by the oppression of both Western & Eastern Imperialism.

But, by the way, we have to refer to what we hear and see nowadays from those and other peoples in regard of their firm grasp in their Islam, and even they are attempting to restore its past glory.

These cases determine the wide extent of success and prosperity of Islam which has been realized in being embraced as an Ideology, a doctrine and laws, and hence in its capacity or ability for effecting in life the sound leadership for all peoples.

The second main domain of Islamic Ideology success and prosperity in leading humanity, as a practical effect of Islam laws implementation in life, was the survival of the Islamic Nation as the most promoted nation in the world, in respect of its civilization, urbanization, culture & science, under the rule of the greatest Islamic State, all through twelve centuries, extended from the sixth century up till the middle of the eighteenth one.

This case, undoubtedly, determines also that if Moslems had not relinquished as State & Nation the Islam Call would have been going on leading humanity.

But regretfully they cared nothing for Islam Calling and for Islam understanding and applying.

Had not they done that this horrible relapse into humiliation and lowliness still Islamic Nation living in, although attempting to reject, would not take place at all.

The question now is:

Therefore, what is the cause of this great difference between carrying out Islam in its first eras and the next ones?

To answer this question, we have to go back to what we have determined about Islam, being in concord with human Fetrah (nature) in regard of its laws emanated from its doctrine.

Islam looks upon man as a social and not an industrial being, and it applies laws within this reality.

This fact confirms distinguishing and nearness, but not equality, in application of laws.

The result of this confirmation is having some individuals as outlaws in this way or that.

This means having in existence, naturally, profligates, adulterers, apostates and unbelievers in society besides hypocrites.

But the existence of all these peoples does not affect the nature of the Islamic Society as a

collection of thoughts, sentiments and laws within which peoples are living.

They survive despite all their existence as an Islamic Society.

The question now is:

But where is the firm evidence for that?

It is in the implementation of the Messenger Mohammad (PBUHR) for Islam laws, which is undoubtedly beyond any comparison with others.

But in spite of that dissimilarity with the rest those evil doers and misdeeds were in existence.

Society was living upon Islam completely and comprehensively all through the Messenger-Prophet's period.

But the man, upon whom the laws were applied, was and will still be a social being and not an industrial one.

This evidence determines that Islam has been alone applied on the Islamic Nation Since the establishment of the Islamic State in Madeena by the Messenger (PBUHR) up till 1336 H. – 1918 C. It was the period or the date, the evil date when the Western Colonialism replaced it with Capitalistic laws and States, esp. after they dioplated the caliphate System in 1924.

Discussion:

Q. What were the phenomena of the intellectual lowness of the Arab people before Islam?

A. They were indulged in family and tribal fanaticism, from one side, and hideous ignorance about the Creator & the creatures, from the other side.

Q. Hence, how Islam turned and transferred them into intellectual rise?

A. It was carried out by replacing their untrue beliefs by the sound Islamic one, since it is in concord with Fetrâh (human nature) and based on reason, and by the emanated laws from this belief involving all life affairs.

Q. What is the glory in Islam when occupying others' countries of several nationalities?

A. The glory is seen in believing in Islam optionally by them all to form the one Islamic Nation.

Q. But Islam had followed the same way of invasion and occupation as other occupying invaders?

A. The matter is not the outward appearance but the inward content.

Islam had been used to use force to annihilate force which hindered or blocked the way of Islam to be accessible by peoples to understand it, as the method of believing in

it; and to be applied upon them, to settle their problems in justice.

Whereas other conquerors were used either to enforce peoples to believe in their doctrines unoptionally and to rob their countries wealths, e.g. Andalusia (Spain), or to carry out one of these two evils, the same as of the Com-socialists' misdeeds in Islamic countries.

Q. Hence, what is the difference between Islam way and the others?

A. It is in what Moslems and colonialists were accustomed to do. Moslems were used to address minds and sentiments to believe optionally and to live under Islamic laws justly and equally with Moslems themselves. Meanwhile colonialists did not care but for wealths of countries and how to keep them in their grasp hand by forcing the conquered countries to believe in their beliefs and apply their laws.

Q. What is the obstacle before Moslems for coming back to Islam law after the vacuity of Islamic countries from Colonialist powers?

A. The obstacles are two strong ones:

1- The misleading capitalist and socialist cultures, which are deceiving Moslems, accompanied with their tyrannous military and political intervention.

2- The oppression of the governments practised upon Moslems everywhere.

Q. Had colonialism and Imperialism succeeded in apostatizing Moslems when they corrupted their beliefs?

A. No, they hadn't succeeded, but it was a sort of disturbance and ambiguity. History did not know any Moslem people apostatized from Islam.

Q. But where are Andalusia in West and Qafqas in East?

A. They were both murdered and forced to believe in those wicked beliefs after their famous bloody courts of investigation and collective massacres.

One cannot imagine, by the way, the quickness in which they got rid of those suppressions when they saw Islam justice and thoughts purely and clearly.

Q. Why do you stop by the middle of the eighteenth century?

A. Because the Islamic State in the Ottoman era was almost divided and destroyed at that time in consequence of the whole collaboration against it from the Crusade Colonialism in both the West & East.

Q. Did the Islamic Nation abandon the Call for Islam?

A. Yes, when its State was torn out into pieces, and its understanding for Islam was deteriorated, and abandoned the application of the Shariah by in life spheres the end of the Ottoman Era.

Q. Why did all those evils happen?

A. Because of the fierce colonial invasions martially and culturally, a matter which weakened its essence and tore it and confused the Islamic understanding greatly.

Q. But all these factors did not affect the Islamic State at all at its beginning?

A. Because its idea was pure, its doctrine was effective, and its enemies were weak.

Q. Is it natural for such things to take place always?

A. Yes, since man is a social being living not up to the ruler measure by which we may imagine law application and keen comprehending as if it is the same as the keen geometric measure!

Q. But how was such a dissimilarity started and followed by weakness and fall of the Islamic State?

A. It started early when Moslems tried to understand others' philosophies.

But it did not affect Islam essence with its

strong doctrine and true comprehending.

Whereas later, in the Ottoman Era, Sultans were not of good understanding for Islam and implementing its laws as before, a matter which accelerated the weakness and fall of the State.

Q. Can you confirm the proof of this reality by an evidence from the Glorious Book and Holy Sunna?

A. Yes, we can remember what was the result of the conspiracies of the non- Moslems, hypocrites, apostates and profligates against the Messenger Mohammad (PBUHR) and His Message and State in Madeena.

At that time they did not affect neither the essence nor the application nor the Call of Islam.

Q. But the Rashideen Era confronted the disastrous event that took place in Othman Time (God Satisfied him) and the murder of the Caliph?

A. In regard of murdering and assassination, it is a normal action may take place in any time and against any Caliph or king or president, and it is improper evidence for the power or weakness of the State.

But as for the Discord or Dissension in Othman Time, it was a sort of perplexity in views

among the Prophet's Friends and differentiation in comprehending of the current condition and Shariah law, a matter which led them to bloody disturbance, since Islam does not curb minds when they are not similar, esp. there was the cunning conspiracy of Ibn Saba'.

Q. And was Islam alone applied onto life affairs all times until the Islamic State in the Ottoman Era?

A. Yes, it was alone applied until all the Islamic Countries were occupied by the Colonial powers which tore them up inter dispute states under the name of Independence.

Q. But you have or got the internal and external stand of enemies when calling for a new application of Islam?

A. No, it is not forgotten, but the response of Ummah to apply Islam in Caliphate System should settle fast those stands by God's Help.

Q. But the enemies would try to incite viots and dissentions internally and externally so as to put down the new Caliphate?

A. All such an interference would be in voic, by God's help, since Islamic Ummah would partake collectively and from every where to protect the New Caliphate and defend it, esp. the martial intervention should be unjustified although all this trouble would be

managed within what will Nuse in future and
up to God's care and support to the
Believers...

IS ISLAM ABLE TO LEAD HUMANITY SOUNDLY

9th. Symposium

Presentation:

It is determined that the application of Islam all through its past times, and its spread out in consequence are real facts. Now, let us be just and evaluate or appraise that application process.

First of all we have not to follow Islam's enemies in studying or reading history. We have to scrutinize keenly even Moslems'.

Secondly, we have to avoid using the inclusive analogy about society when studying history of individuals or of one aspect of society.

For example, we have not to judge the Umayyad Era by Yazeed time, or the Abbasid one by some events of its Caliphs, or by the Book of Songs, which was written only to cover the news of the profligates and of the poets and artists, a matter which portrays the era as if it was the time of profligacy and adultery, or by Sufis' books, which show it as if it was the time of abstinence and indifference in life. We have to study society as a whole.

But was the history of the Islamic Society

written in any of those times by the past historians?

The answer is: Only some influential characters together with the Caliphs' events were written either appreciating or depreciating, a matter which makes all writings liable for rejection.

When we study Islamic Society, within those two cautions, we find it out as the best one up till the twelfth century of Hejra, because it lived upon the Islamic law until the last years of the Ottoman State as an Islamic one in spite of the many gaps occurred.

Herein we have to question ourselves:

Is history good enough to be as the source or reference for law and legislation (fiqh) both Islamically and non – Islamically?

No, it is not since, for example, Com-Soc. laws have not to be taken from Russian History but from the books of the Com-Soc. ideology itself, and the British jurisprudence also should be taken not from British History but from the books of jurisprudence. It is the same with Islam.

We have to go back to jurisprudence books to know the laws, and also to The Glorious Book, and the Holy Sunna, to the Prophet Friends' Consensus and at last to the Shariah Analogy.

Only in this way we can deduce and know the laws of Islam. History has not to be the

reference for such matters whether history of Omer Ben Al-Khattab or Omer Ibn Abdelaziz or Harun Ar-Rashid, and whether about the historical events or about books written about their history events. And to follow up one of the Caliph Omer's views as merely an adoption of a legal one deducted and applied by Omer the same as with any views of Abu Hanifa or Shafie or Ja'far. It is not at all following up a historical event.

Also, in regard of acquainting whether the law had been applied or not, it would not be taken from history but from jurisprudence applied and dealt with in tackling the questions of any previous time. History is merely a carrier of news.

Whenever we go back to Islam Jurisprudence we find out that only Islamic laws were applied all through the times of State. The scholars or Jurisprudents were used to deduce them from their legal authoritative evidences, and they were cautious to Purify them from any weak deductions.

It is alright, history shows us how law is applied throughout its political events, but this case has to be checked keenly by Moslems themselves. When we survey history we see that it has three sources: the historical books, ruins and narration. Which of these three sources is approved for history and for the way or method of law

application in life?

As for books, they are not approved, because of being involved and injected with falses and lying either to support those contemporary rulers or to attack those who become from the past. The history of Alaweyyad Family, for instance, in Egypt before 1952 C. and after that year, is a clear disapproved evidence of nowadays events. Therefore, historical books are not suitable neither for acquainting the applied laws nor for how it was applied at that time.

As for ruins, although they do not compose a historical series but they, out of impartial study, spare historical truths about the certain thing, and hence confirm some events. Whenever we go back to Moslems' ruins in their countries we see decisive proofs for the oneness of the Islamic law and legislation in application all through the times of the Islamic State.

As for Narration, it is one of the sound sources if it is accurate and correct as well as in the case of Honored Hadeeth. It is the method of Moslems in history, such as with the Scholars Tabary and Ibn Hisham's. Islamic History is not taken out from books referring to books neither for whether Islam was alone applied in life nor for to the method of its application.

Referring to these two sources: confirmed ruins and determined narration, we can assure that Islam Only was applied in life all through the

eras of the Islamic State. But has it continued the same since the Colonialist non-Moslems occupied the Islamic Countries at the end of the First World War?

No, it has not, since they applied their capitalistic law in all life affairs, so as to hinder Islam restoration for ever, a matter which obliges us, all Moslems, to do all our best to annihilate their laws completely to bring back Islamic life. But how such an object would be achieved? It is to be realized in the same way or method which the Messenger-Prophet Mohammad (PBUHR) conducted.

Islam Ideology has to be lively in Moslems, then to apply its Islam laws in their life together with all other peoples and nations whom the Islamic Ideology involved, whether they embrace or not Islamic Doctrine.

It is not conditioned to believe in Islam when you accept its application, but it is conditioned when you yourself apply its laws. This application will cause the rise of Moslems and other peoples who accept to be under their rule. Moslem Nation has not to waste any of the two sides of their Ideology, i.e. belief & laws, since, such negligence or replacement will expose Nation to continuous loss by going on under the domineering of enemies and missing any intellectual rise, which would not be realized in life but within gathering the belief and laws of

Islam together in Moslem's life.

It is realized in only one way, viz. the establishment of the Islamic State again, starting from a very certain spot, then extending to many other countries for whom they carry their message.

Discussion:

Q. Are you obliged not to refer to all anti-Islamic writings in history?

A. Yes, esp. those who hate Islam and deform its portray.

Q. But some Islamic or pro-Islamic historians also deform its portray?

A. Yes, and they enforce us to scrutinize all writings even of the Moslems; esp. those allied with the enemies.

Q. What does it mean we have not to use inclusive analogy about the society when we speak about individuals?

A. It means we have not to use the history of any ruler or rulers as an evidence or measure for the society as a whole in any time. For example, Omayyad Era must not be taken from Yazeed history or even Omer Ibn Abdelaziz' history.

Q. Why isn't the Book of Songs fit as a historical reference?

A. Because it was written for the news of the literary people and profligates, who were the least in number in Abbaside Era.

We have not to survey the society throughout them, because it is not correct to see it as a society of profligacy and adultery.

Q. Hence, sources from which we dig out Islamic history should be rare if we abandon the literary and Sufi books?

A. In fact, written sources for Islamic history are very scarce, because they have not been keen, impartial and inclusive altogether in any of Islam times.

Q. May you go back to history sources to know the reality of law and the jurisprudence of any state or era?

A. No, since law should be taken out from the books of the Ideology and not from the History ones. For example, Com-Soc. law is to be taken from the books of the Com-socialism Ideology and not from the Russian history.

Q. If we don't depend upon history to understand the law, aren't we obliged to do so to know the judges and the laws?

A. Of course yes, since history registers are dependable for this purpose.

Q. From where can we acquaint with Islam Ideology as a doctrine and a law together?

A. From jurisprudence books only, which are innumerable.

Q. From where can we deduce its judgements?

A. From their detailed evidences available in the Glorious Quran and Honourable Sunna.

Q. How is jurisprudence (fiqh) considerable in acquainting the applied law?

A. Since jurisprudence is the Solutions of problems at any time it can be acquainted by the applied law at that time.

Q. But history narrates the news of the law application, also?

A. Yes, it narrates them as mere news and without any caution for correction or truth.

Q. And that was the Islamic History books even the main ones such as Tabary's?

A. Yes, since he was not so investigator in narration to avoid the weak points the same as with fiqh in its weak deductions or Ijtehad, which they ordered not to follow even if they were of absolute Mujtahid.

Q. From where can we have evidence that Islam Fiqh alone was in existence all along the times of the Islamic Caliphate?

A. From the archives of the courts and legislation all over the main Islamic cities and towns.

Q. What is the value of history in life of Moslems'

Nation?

A. It's valuable to survey how Islamic Shariah was applied in life only throughout knowing the political events history mentioned.

Q. But the political events are the most distorted matters, historically to speak?

A. Hence, they are also in need of keen examination by Moslems themselves.

Q. Are auto-biographies accredited more than any other historical sources or no?

A. No, they aren't, since distortion and falsification are tremendously committed in them also.

Q. If only narration method is accredited for history writings, how could we access to the Islamic accredited history?

A. It's throughout scrutinizing all in-hand books of narrated history, such as of Tabary, Ibn Hisham and the others, so as to have an accredited sources as much as we can. But as for non-narrated books they are in need of greater keen examination, so as to quote some approved or trusted parts of them.

Q. What did Lord Al-Lanby mean with his words when he occupied Jerusalem: Now Crusade Wars are over?

A. He meant that Moslems' defeat hadn't been

realized but by this occupation, although they started before eight centuries, viz. when Moslems internally collapsed and collaborated with the foreign occupying invaders in applying the non-Islamic laws in their life.

Q. But Moslems did not abandon their belief, how do you say that Moslem Nation is in need of its belief to be embraced as the way for rise?

A. The way for rise is to embrace the Islamic Doctrine as a basis of thinking about all life affairs and even for the one only. Ummah has to believe in the all-Praised Allah as the Omni-Managing-Creator of this existence, in general, and of human life, in particular, a matter which means to adhere to his Orders & Prohibitions in all domains of life.

Q. Since application of Islam in peoples' life causes rise although without embracing its beliefs by the non-Moslem subjects, why applying socialistic law, for example, is not productive and effective without embracing its beliefs?

A. Here we mean of production and effectiveness the intellectual and psychological changes within man himself, at first, then within the material ones, which are not realized in life without believing.

And since the materialistic doctrine contradicts human nature (Fetrah) and rejects logical reasoning, it is impossible to motivate the interiority of peoples without terrorism and iron-and-fire.

And how is it fast to start getting rid of it whenever the backmare is loose and over! And what was running in Russia and the Eastern Europe is a clear proof for all that.

Q. And Arab Nationalism: why don't we adopt it as our law in life?

A. Because it is neither a law nor a doctrine in life. It is a mere idea which means dogmatism for Arabs as Arabs, despite their Islam or non-Islam past, and even despite progress or backwardness and deterioration.

Q. Can we gather any law together with Islam in life besides Islamic Belief?

A. In fact, it is seen with Moslem Nation nowadays. There is the capitalistic law together with Islam belief.

Q. The question now is: what is the value of such a gathering or collecting between the two?

A. It has a passive value in life, since it confines the Islamic Belief to spiritual sphere of life only, viz. the relationship of man with his Creator.

But in regard of his relationship and dealings with other creatures it is withheld and

suspended completely.

On this way man is directed and managed by the capitalistic law in economy, and the democratic in ruling and governing. But where are the legislative thoughts emanated from Islamic Belief with this confused collection in Moslems' life?!

Q. Are there certain States in Islamic World practising such a collection?

A. Undoubtedly and unfortunately all States in Islamic World live upon such a collection, despite their claim of being Islamic more than others, or of being socialistic or democratic more than others.

Q. When would such a gathering between Islam in Belief and non-Islam in rules in the Islamic World end?

A. It should end when Moslem Nation goes back to its Islam completely as a belief and rules, and rejects such an abnormal state we are living in. This hope is factual since all non-Islamic thoughts fail to dominate neither minds not sentiments.

THE COMMENT ABOUT ISLAM'S INTELLECTUAL LEADERSHIP OF HUMANITY

10th. Symposium

This contemplative survey of comparison among the three Ideologies: Islam, Com-Socialism and Capitalistic Democracy, is sure to attract the attention of any wise man to meditate upon it further and further in the light of what is running of events all around us in the world.

One should have to limit his stand: is it right to leave the nowadays world going on with this intellectual conflict or dialogue between the two Ideologies, Islam & Capitalism, after it was between this & Com. when it was applied in life in states? But who is causing all these miseries and unhappiness for human race?

Is it the task or mission of the wise men who should deeply and comprehensively think about this world impartially to leave all these misfortunes without solutions?

It is alright that Socialistic Societies of today have almost got rid of their socialism, in sequence of the so-called reformative current there, which is led by Russia and its mother Com-Soc. Party, and which is a clear proof about the

fatal defeat of the Ideology itself. But it is still a man-made Ideology, subjugated to many interpretations and amendments as much as man is affected with life running facts and realities, esp. whenever it presses more than man's durability.

Those people loyal to Socialism would always try to protect its belief and thoughts against Capitalism. But to what extent will they be patient facing this gradual fatal defeat of Socialistic Ideology?

The answer comes from the Hungarian Party of Com-Soc. when they dissolve or tore themselves up as a Com-Soc. party and replaced themselves with a socialistic party, following the traces of Capitalism. Also, the Polish party, which is defeated in front of the Solidarity Movement which dominated fully over the country and constituted the regime cabinet in stead of the Com.-party.

Eastern Europe comes to an end running so fast towards changes and amendments, on behalf of Capitalism, and the Eastern Capitalistic Countries could not imagine what is running.

As for Islam, it is considered the new opponent of Cap. Dem. after the fall of Com. Soc. But it is still theoretical foe or enemy since it has no State to defend it and call for it.

In regard of Capitalism, its falsehood and untruthfulness are so evident that their scholars are calling themselves from time to time to meet in conferences hoping to issue a new economic world order or system in stead of Capitalism.

They want to secure humanity from its evils and restore it to equilibrium socially and righteously. But they do not refer to the evident numerous miseries of ruling and politics, under the name of Democracy, public rule and public sovereignty, whereas people are innocent of all these evils as well as the wolf and Joseph's Blood. The real blood-suckers and whippers of the peoples are those Kings of Oil, Steel, Iron... of Capitals and stocks exchanges in New York, London, Zurich, Tokyo, Paris & Berlin.

Hadn't such a longing of the West for the collapse and fall of the East-Europe Socialism been because of only such Com. Soc. fatal evils it should be on behalf of the Islamic Future if Islam has an influential independent State as the substitution of the fallen Com. Soc. one in the World.. But..!

Openly to speak, Islam is still suffering from both his sons and foes as well. It is not because of being performed in life affairs but because both of them are collaborating against its attempt of restoration to life in a State and Caliphate. If its foes and antagonists are excused because they are the enemies, what is

the excuse of the sons?! It is impossible to accept even the excuse of ignorance!

Let's use, by the way, this maxim: When does carelessness about the Sun in the sky become a proof for its being unexisted?!

When would Islam Sons wake up whereas chance becomes in-between their hands, and both the West and the East are asking them, through their position tongue, and even their wise men tongues, to come forward to lead humanity and secure all nations and peoples from all these evils and miseries despite this war of terrorism!

O Moslems! You have to know that these aside battles, by which your enemies are making you busy, such as of Palestine question, of Lebanon, of Afghanistan, of the Gulf and of Bosnia & others, are not more than obstacles or blocks by which they attempt to deviate you from moving straight forward towards your great and lofty aim, the aim of restoring the Islamic life throughout the application of Islam Shariah in Islamic State. Only by this State you can put an end for this darkness that involves all the world and spreads miseries all over its four corners.

You, Moslems, have to remember that God had made victory ready at the first time for your Islam, because of the weakness, disunion and destruction of your enemies at that time. Remember, you Moslems, that He, The Supreme

Almighty God, has paved the way for you today again in a similar form despite their war to stop it!

See, you Moslems, and think again & again about the sweeping bewilderment the Western countries are living in because of the internal breakdown of the Com-Soc. from the very deep basis! Look at the pro-western rulers of the third world: how are they reckless about living in their errors and running after their enemies?!

How they are supposing that those breakdowns are because of their (Beloved West), and forgetting the echoes of their peoples when screaming and asking help for their countries which are suffering the mares of billions of usurious interests, pressing their backs on behalf of those Beloved Masters!!

O Men of this Moslem Nation! Wake up! Take in your hand the elements of powerful initiative before you miss and lose the most golden chance you have ever met to regain this Nation and Humanity the right for Rise and Renaissance!!

You have to remember that any seriousness in moving forward to lift up Islam flags is warrant of God's Victory! You would find this Nation pleasing you in a wonderful case and beyond your imagination.

You would see how they are grasping firmly

the flag's pole and sacrificing themselves to keep it up & up waving proudly on earth!

You, Moslems, have to recall to your memory frequently that what Com-Soc. parties are doing nowadays is not more than an attempt to prevent their collapse in a way of so-called developing action.

They have conceived that this growing backwardness, esp. in economy, should end, else their countries should be exposed to loss and destruction. They also have comprehended and remembered that their Com-Soc. is suffering because of the numerous evils resulted in from the ill-treatment of the human whole-problems which they always portray as an economic one, as the need of the stomach itself, and even as the need for the very loaf itself. They care nothing of man as man who is not a stomach only, or organic needs only.

They forget man as a collection of mind and heart, of thinking and sentiment, and his body is only a container of all that. They forget that the needs of all the body organs are only to survive and to go on to accomplish his great human task or mission in this life: the mission of constructing and reconstructing newly this world by what he innovates or invents, side by side with the application of God's Shariah and rules.

It is right that Com-Soc. recognizes mind and its mental product, but they disregard their

wrong understanding of mind and its thinking when they consider it as a reflection of the physical world. They confine all mental capacities not to progress to the better even in the material field in which they restrict their belief and reject any other field.

They had consequently run backward in several scientific areas in comparison with the Western World, which frees human faculties from all restricts and tries to utilize them fully on behalf of their peoples, and to exploit them brutally against other peoples' benefit and welfare.

It is right that what the Com-Soc. act today is not by chance but preceded by many perspective views. Some of them, such as (Khrousthouf), tried in the sixties of the last century to consider the individual incentives in economy, in general, and in the agricultural field, in particular.

Chance was not prepared for such a development neither to hear nor to accept, a matter which resulted in his dismissal from all his responsibilities. It is alright, but to perform all these unimaginative actions in Russia and the whole Past Soviet Union republics, and even the Eastern European countries, Khorbatchouf has been unable to act but after chance was ready to accept such a movement and in such a direction.

Unfortunately and sorrowfully to remind you,

Moslems, of how such a movement of developing their ideology and its application should be different if it moved in the right direction when they recognized the falsehood and wrong of their materialistic belief!

They shunned it away and replaced it with the Capitalistic belief, which they were accustomed to attack fiercely, instead of replacing it with the Islamic one. They had rejected Islam when they closed their minds against it and kept their eyes blind because of the churchmen hideous actions and conspiracies with the emperors, kings and princes against their peoples, a case which made them unable to see but (Religion is the Opium of Peoples!!).

If Islam is in its purity and glory, the same as in his first Prophetic situation, the socialistic minds would not think away from it at all, esp. when they see how the Islamic prominent forward-movement had secured all those peoples from all those miseries committed against them by the Roman and Persian Empires.

It is God's will and Wisdom and Omni-Management to create Man in a case capable to choose among the alternatives and at the same time, to be fully ready for influence, differentiation, and contradiction.

God, the All-Praised, tells the Truth when He says in this respect in the verse 46 of Al-Haj Sura

{Truly it is not their eyes that are blind, but their hearts which are in their breasts} as an expression of the minds in their brains.

Their forefathers' minds were prepared as human-being to be affected by the aggression and suppression the churchmen used to commit, under the name of religion, and in collaboration with the kings and emperors to exploit peoples and humiliate them.

Those materialistic minds thought and thought, reviewed and reviewed all about the intellectual revolution which was pervading Europe, including the French revolution and the Religion Wars. They saw how they were involving all the Continent from one end to the other, and came to an end rejecting religion and religionmen. Their rejection did not include only the churches and its men but also all other establishments related or connected with religion, any religion.

They had deliberately committed the utmost perilous mistake against human mind through the inclusive analogy, when they rejected Islam and its Shariah in comparison with church under the allegation of being religion.

Nowadays, how far could Com-Soc. and its men think about Islam and its Belief, and the laws to be the expected alternative in the process of developing the ideas of their Ideology, meanwhile they see Islam and its

peoples living in so weakness, humiliation and degradation in comparison with all other material developed peoples and nations in the West?!

The Com-Soc. mind, haunted with the thought of materialism and material evolution and physical reality, cannot conceive but this fact.

What could it, in consequence, see in Moslem Nation factual findings more than disunity, conflict and running after capitalism and following it up?! How could such a mind think over developments towards Islam and its peoples meanwhile they are in this bad position?!

Their mind may think upon Capitalism and its establishments by which it supposes the factor of progress more than their own materialistic one which they had experimented so long before. Hence, they would think that in such a development they may fill the gap they suffer from, and get rid of the evils caused their backwardness.

They would, in consequence of crowded competition and domineering reality, forget that rushness in being influenced by actuality, do not admit a sound judgement about it. Hence, how was this mind used to see all mistakes of Capitalistic mind and its false democratic rule?!!

It was so before distorting its understanding resulted in by misinterpretation of the development away from its intellectual purity. Else, did Capitalism get rid of its mistakes or, on contrary, its mistakes and evils increase more and more against the welfare of peoples, esp. of that so-called third world?!

It is only the domination of the material fact over their minds which covered them up to hinder them from seeing and pondering deeply before justifying the miseries of Capitalism and running after it.

Herein at this critical point we see the important extent of Islam and its people in giving others the good picture about the right thought worthwhile to look for and move on after.

Are Moslems in their attitude of being divided into not less than forty five States, of being antagonistic against each other because of patriotic or regional factors, all of which are made by the Western colonialism, of being neglecting their Islamic identity and running after the West requesting democracy in governing, and Capitalism in economy, and protection in diplomacy.. are they moving in the right path?!

Are they in such an attitude probable to be an example to follow up or to imitate?! Could they offer the alternative structure and thoughts

in place of the fallen Socialistic ones?!

Undoubtedly, when Islamic thought and Islamic Ideology are existed in Moslem State, Caliphate State, not only by name but also by fact, reality, righteousness and truthfulness - they should be the best factor to draw the attention of every researcher after safety and goodness for himself and his society, even if he is closed up behind four walls searching for such truthfulness and looking for such happiness..

How such a researcher can be in an attitude of running after change and development so as to get rid of backwardness and access to progress?!

They should find out that Islam thought and State are impossible to compare with those Capitalistic-Democratic ones after they have known their mistakes and suffered their evils. Hence, they would not move towards those evils but towards goodness, towards Islam.

You, Moslems! Whenever you can have your thought and Caliphate in existence you would spare all other self-constructing self-renewing peoples, such as the past Com-Soc. ones.

You would provide them with the tangible and concrete fact of Islam glory and its capacity to supply them with happiness as individuals and societies as well without any aggression against each other rights. Such a

matter will make them all move unhesitatingly towards you and your Islam to follow and to copy.. despite this war of so-called terrorism!!

Who is the responsible for losing such a golden worldly chance in leading peoples and the whole humanity and securing them from the torturing Com-Soc. as well as the devil Capitalistic-Dem. towards the safe bank, towards Islam thought and State and rules?! Remember that Globalization is domineering of the wealthy and strong against the poor and weak!!

Could you keep yourselves, you Moslems, shut in behind doors waiting those antagonistic malice and hatred, from the inside and outside anti-Islamic peoples, to provide humanity with the safety boats?!

You Moslems! Run forward grasping with very strong hands this incompensatory chance, the very golden chance.. Be sure that God will not leave you alone to fail in this life and will not decrease your reward in the Next Life!

THE COLLECTION OF MISCELLANEOUS ISLAMIC SYMPOSIUMS

1st. Symposium

HOW IS ISLAMIC CALL DELIVERED AND CONVEYED?

Presentation:

Undoubtedly, Moslems' deterioration behind other nations has not been effected if they adhered on and on to their religion and cared well and truly for this devotion, esp. without any indulgence or misinterpretation. This deterioration or backwardness has started since they began renunciation from their Islam and admitting foreign civilization to steal among them and creep along their countries. Besides that, they allowed Western views and concepts to flow upon their minds and conquer their thoughts, and, at the same time, they neglected Islam Call when they shunned its intellectual leadership in life and misapplied its rules and orders in all affairs as well.

To put an end with this backwardness it is inevitable to work on and on for rising up again, a matter which is impossible to give fruit but after coming back to Islamic life, throughout Islam Call in its intellectual leadership and by

building up Islam Government, which in turn will carry on this kind of thought by all convenient means and for all world corners.

It is alright to say by the way: But why only the very Islamic Thought itself?

It is because of the bitter and decayed facts and realities all nations nowadays are living in. They are all suffering after socialistic miseries and capitalistic shames in this so-called technology new era, which has to yield, against its will, for the U.S.A. Superiority alone after the fallen rivalry of Russian power.

This first remark is very important in answer, esp. for those of no contact with pure sources of Islamic intellectual leadership. But the second remark, though it is theoretical one because of Islam thought being ineffective in life, but it is not less important than the first one. It is that Islam is the only ideology able to rebuild well up this world again after being decayed by the other two ideologies, and is the only ideology able to effect true rise for Moslems and all other nations. To put all these lofty aims in reality Islam Call has to be carried on in accordance with this formula.

But what does carrying Islam Call as an intellectual leadership mean?

It is known that when any thought is in contact with human behaviour it provides its

holder with concepts by which he conducts his behaviour along his way of life this side or that. It is when limited in one side of life and not others, or in all life ways, when inclusive to all sides of life. This means that thought leads its holder along ones life and it is his own leader. Hence, when Islam Call is carried as thoughts leading their holders to live upon and these, in turn, to make others live upon, it is carried as an intellectual leadership for all those, with whom it is in connect, disregard what means of connection is.

But how such an intellectual leadership is available for Islamic Call?

It comes from carrying the limited and clear thoughts of the Islamic Doctrine to others to be their own thoughts; and from manifesting the Islamic rules sprung from that Doctrine to control all sides of the individual and societal life; and from stating all views built upon that Doctrine and concepts sprung from these views to influence, direct and mould ones' view and opinion in life of individual and society since it is in connection with and living upon.

But is there no difference between today and yesterday in method of carrying Islam Call?

When looking deeply we see that the difference in this method is restricted only in means and shapes not in source and essence. This case determines the sameness of method

between today and yesterday since it follows God's Messenger (PBUHR) in its generalities and particles, and since it comprehends the reality of variation wherever ages run, whatever peoples sorted, whatever countries interdistant.

Thence, what such a method of Call Delivery determines?

Undoubtedly, it determines frankness in speech, daareness in action, strength in confrontation and thought in dealing. All these together become clear when facing all things different from belief or doctrine and its clear views, or from the Way by which this doctrine and views live in fact. It needs to discover the whole distortion or untruthfulness wherever it might be and whatever the result could be. This means that Islamic Ideology would be the supreme master in Call Delivery, whether the mass agrees upon or disagrees, whether it responds with their habits or not, since the purity of doctrine and its thoughts, the distinctness of its method of implementation in life must be under much care and attention without any hypocrisy for those who in power, or any courtesy for the others.

Herewith there is a question:

If this is what Call Delivery for Moslems determines, how it should be with non-Moslems, whatever their religion and ideologies?

To reply this question we say there is no oppression when embracing religion or any other beliefs and doctrines, viz. no non-Moslems are oppressed to believe in Islam, but they are not addressed to keep on with their beliefs and doctrines. They are to be called to believe in Islam by evidence and proof since the object of the Islam Call Delivery is to keep it alone in life and to fulfill its mastership all over the world. It is the Supreme God who says {It is He Who hath sent His Messenger-Prophet with Guidance and true Religion, so as to overcome all other religions even though the Pagans may detest it};- Verse 9 of Saff (lining - up) Sura.

But what is the evidence of obligation to follow this keen and challenging method in Call Delivery?

It is in the Messenger-Prophet's (PBUHR) Behaviour and Sunna when He confronted all the world by His Message which portrayed Him Himself. He declared intellectual war by his Call in Mecca against all peoples, so as to implement Islam laws in their life don't matter if Islam is embraced by all or some of them. He started challenging Quraysh, whom he depreciated their beliefs meanwhile he was a single one helpless of anything but of His own belief in his Message. Thence, he widened his Call domain to involve all he could deliver it to, without paying any attention to their beliefs and

habits, to their thoughts and concepts, to their fanaticism and stiffness.

Here is a question:

Does the method of Call Delivery differ after Islam application in life from before that?

The answer is: Since the original action in all the matter is to care for the supremacy of the Islamic Ideology in life, it necessitates the care for complete application of Islam with out any cession or postponing. That is because the Messenger (PBUHR) did neither accept to leave the idol of Thaqeef safe for three years or for one month, nor to put prayer aside. He accepted not to put it down by their own hands, but he asked Abu Sufyan & Almgugheerah Ibn Shu'ba to put it down and destroy it. This means he did not agree with them upon anything before the complete belief and what it did need to be clarified out. But he accepted the means and shape, because they had nothing to do with the essence of Belief, viz. there is no cession in regard of the main Thought and the Method of its application, but O.K. in regard of means since it may be used due to their needs.

Does Delivery of Islamic Call aim a certain purpose?

Every action of the Call must aim to fulfill a certain purpose in all cases. The deliverers would

not be satisfied with thought without action, because it makes it fanciful narcotic philosophy. Neither does he accept thought and action without aim, because he considers them merely a spring movement which it quickly ends in standstill and despair. He has to care for association between thought and action, and for making thought and action aim to fulfill a certain purpose in life. This process is the fact which the Messenger-Prophet Mohammad (PBUHR) performed when he prepared the society of Madeena and built up the first Islamic State there after he had seen the inactive response of Mecca society with his Call to carry out Islam among them. He (PBUHR), then, carried Islam Message farther and set the Nation (Ummah) ready to carry it hereafter in accordance with the same way and method he had drawn and behaved. This matter means that all those who carry the Call must carry it inclusively, i.e. for Islam to be embraced and for re-implementation of its rules in life at the same time when there is no caliph. This case means that Islam State has, in turn, to carry the Call to all corners of the world, shifting the Call from being local to worldly.

The last and important question forces itself upon us herein: What is the content of the Islamic Call, and what does it impose upon the callers?

The Call contains, firstly, setting beliefs right, and, secondly, strengthening the relationship with God, and, thirdly & lastly, solving the people's problems. In this way it would be comprehensive for all sides of life individually and societally. This case was the Seerah (practical behaviour) of the Prophet Mohammad (PBUHR) when He was reciting in Mecca before applying Islam in a State {Perish the hands of the Father of Flame! Perish he!} Verse one of Abu Lahab (Flame Father) Sura, and {That this is Verily the word of an honoured Messenger-Prophet; It is not the word of a poet: little it is ye believe!}-verses 40 and 41 of Al-Haqqah Sura, and {Woe to those that deal in fraud, those who, when they have to receive by measure from men they have exact full measure, but when they have to give by measure or weight to men they give less than due}- Verses 1-3 of Mutaffifeen (Under-Weighters) Sura, and {For those who believe and do righteous deeds, will be Gardens, beneath which Rivers flow: that is the great Salvation (reward)}- Verse 11 of Buruj (Stars' Positions) Sura. But he (PBUHR) was reciting in Madeena after applying Islam in the State {Go ye forth, whether lightly or heavily equipped, and strive with your goods and persons in the Cause of God}- from verse 41 of Tawpa (Repentance) Sura, and {O ye who believe! When ye deal with each other, in transaction involving future obligations in a fixed period of time, reduce them to writing} from

verse 282 of Bakara (Cow) Sura, and {In order that it may not merely make circuit between the wealthy among you}- from verse 7 of Hashr (Gathering) Sura, and {Not equal are the companions of the Fire and the companions of the Garden: It is the Companions of the Garden that will achieve Felicity}- verse 20 of Hashr (Gathering) Sura.

Out of all these Scriptures, and the similar, we see that the Islam Call would show people all laws and systems by which they order their affairs. In this way the Call should be lively in dealing with man's problems as a man, and should change life completely.

This responsibility obliges the Caller to endeavour for attaining the top in everything: in scrutinizing his thoughts to keep them clear and pure, and in actions to keep them connected with his thoughts and with the object aiming to fulfill keeping his actions not in vain. In this way he can always guarantee success on condition that he has to undertake the whole process as a duty determined by God to be accepted happily and only to attain God's satisfaction from adhering to live upon them.

Discussion:

Q. When did Moslems start to put Islam away from their life?

A. When they started interpreting the foreign

cultures such as the Persian, the Indian and the Greek ones, in a way mixed their views with the Islamic ones and, in consequence, their clearness and purity were missed gradually.

Q. May you give examples for that?

A. Sufism and its spiritual absorption, as anti-secular ideas, are taken from the Indian culture. Sophism as a means of debate are taken from the Greek one. Destiny and relying upon the Unseen World are taken from the Greek one also. Hereditary in Imamship came down from the Persians.

Q. But you refer to the creeping of the Western thought into Moslems' countries?

A. That has taken place all through the later centuries when democratic and socialistic thoughts crept into Moslems' countries and resulted in the destruction of their Islamic State and the splitting of their one strong country into so many weak and almost antagonistic countries which are ruled by the Western laws, thoughts and civilization.

Q. What is the relationship between Delivery of the Islamic Call and the Rise of the Islamic Ummah (Nation)?

A. Since Rise of any nation starts and continues in life by means of thought the Islamic Call cares for bringing out the Islamic thought in a

clear and pure case. It doggedly endeavours to bring Moslems back to their cultural wealth they have shunned for the sake of the rotten capitalistic West. Therefore, there is no Rise without the Islamic Call, and even no survival or continuity of such a rise without this Call whether before coming back of the Islamic State or after.

Q. Is there any difference between the Islamic Call Delivery before the Islamic State and after it?

A. The Call before coming back of the Islamic State is represented in four tasks: one, the concentrated culturing for the individuals, so as to build the Islamic personalities; two, the massive culturing, so as to build the attentive public opinion; three, the uncovering of the non-Moslems' plots and intrigues against Moslems, so as to get them rid of the foreign domineering; four, the adoption of the nation's interests, so as to make Islam alive in their life and not merely thoughts in their minds.

This is in regard of the Call before bringing the Islamic State back. But as for the Call under the flag of that State, it undertakes the two tasks practised in the before period, i.e. the concentrated and massive culturing. Besides them there is the only other task to be undertaken in stead of the other two tasks,

which is examining and controlling all over the governors, so as to keep well with the implementation of Islam and the Delivery of its Call as well. The State throughout Jihad should carry Islam to other countries all over the world, meanwhile it (the State) has to practise the other two tasks instead of the individual actions or massive movements.

Q. Is it admissible to use the modern means of communication in the Islamic Call?

A. Yes, of course, since Islam admits the utilization of scientific products and inventions which are worldly not nationally, because they are the means of life not thoughts of ideology, esp. when they are not in contrary with any Islamic idea.

Q. If we have to limit ourselves in the Method or Way left as an example after the Prophet Mohammad (PBUHR) so as to copy in Delivery of the Call, can we forget that the Prophet was receiving Revelation gradually, meanwhile the message as a whole is in hand nowadays?

A. This is alright in respect of the Message Revelation, but it is not right in regard of the content. As headlines, the Prophet received orders and prohibitions including caring for people interests besides setting right their beliefs and strengthening their relationship with God. This case means the human relationships

with God, with oneself and with others, were under consideration and the case was the same after the erection of the State as the before despite widening the scope of action because of the natural case of things. Hence, why does the Prophet Example must be copied today and everyday, in the near or far future? It is on condition that the Call Delivery must be intellectual not material before State constructing, viz. through thoughts and not practises. But after the State erection it had to practise the material actions besides the intellectual ones. Even the governing party has to carry the Call within the intellectual framework the same as any other party outside the laws implementation frame work.

- Q. What may be understood from the Prophet's admission to Thaqeef not to destroy their idol by their own hands, meanwhile He did not admit keeping it any longer even for one month?
- A. It means there is no cession in respect of both Islam implementation and belief with those who believe in it. There is no cession in regard of the essence of both but not of the means of both, because His admission to destroy the idol by others not by Thaqeef has no affection upon belief neither in its essence nor in its application but only in the means of application in life. This understanding assures

us to what extent we can practise cession or non-cession in carrying the Call and applying its thoughts into life affairs.

Q. But is it permissible to concede more in applying & executing Belief in life by using any means?

A. Of course no, because means is limited by the needed sort of action. For instance, to destroy an idol can be acted by Thaqeef themselves or others. Also the instrument of destroying, can be the ax or chain or dynamite, on condition that it causes no damage for others.

Q. What is the target aimed at in this life and the Next one?

A. Since the Islamic Call depends before the reconstruction of the State on the Individual and Massive Culturing side by side with the Uncovering of the anti-Islamic plots and the Adoption of Ummah Interests, it endeavours to fulfil restricted object from every task of these four ones. Also, in regard of the three tasks of these four ones about the Constructed State. But the central wholly object of all is the Intellectual state of them all and not any material action which could the State itself be responsible to act. Hence, the inclusive aim of the Call delivered by individuals and parties, before the State establishment and after that should be the

Implementation of Islam Laws in life in a state, which has to carry out the Call materially throughout Jihad. As for the ideal object of all these aims in the Next life, it should be the attainment of God's satisfaction.

Q. But we know that the content of Madeena Quran is different from Mecca one, so how should the Call be today involving the two sorts if we have to follow the Prophet's way?

A. It is all right that Quran was revealed in accordance with the incidents, and legislation were revealed in Madeena and not in Mecca, but the Prophet (PBUHR) was used in Mecca to refer to people's interest and affairs and what they were in need of, so as to make them ready for justice for all. For example, the verses we mentioned before from Taffif (Dealing in Fraud) Sura {Woe to those that deal in fraud}, is one example, but these verses are within the intellectual frame, viz. the frame of thoughts not practices or applying, because they are talking about injustice in measure and weight, and about the punishment for the unjust in comparison with the reward for the just ones. But we notice that the Prophet (PBUHR) practised material actions in Madeena after he bewared the cheater in dealing with foods, and He even spread the spoiled food out in the market. He (PBUHR) carried out the thoughts, and was not satisfied with mere

bewaring or threatening the same as he was in Mecca.

Q. But to scrutinize one's ideas and thoughts carries connotation and meaning of doubt, isn't it?

A. That is right, but thought is only performed throughout language, and language has determined connotation and non-determined or not confirmed ones. As for the implementation of thought: it needs always, in fact, much care to be in the safe side in regard of connotation to be strong, and even the strongest, in one side, and to be true in understanding the matter to be applied upon, in the other side. Life, as we know, provides innovations, and Islamic thought is not helpless before them. Herein there should be scrutinizing in every new matter, and even in any old matter so as to make it clearer if any new knowledge carries a little bit of ambiguity shade or doubt about it.

2nd. Symposium

ISLAMIC CIVILIZATION IN COMPARISON WITH WESTERN CIVILIZATION

Presentation:

The Intelligentsia are accustomed to gather the two words of civilization and urbanization together without any differentiation between them in meaning although some of them show the variety in each connotation from the other.

What is, in fact, the extent of similarity and variety between them both?

The word (Civilization) refers to civilized life, in opposite of beduinized one, and the word (Urbanization) refers to urbanized life, in opposite of countryside one.

But the question is still: Are they similar or various in connotation?

The connotation of each interferes into the other. The civilized life refers to living in the city and to the way or traits by which the people are depicted. That is in opposite of the beduinized or nomad life which its people differ in their way or traits from those who live in the city.

Also the urbanized life, refers to the living in the city and enjoying its distinguished traits from those of the countryside which includes the bedouin or nomad life and the village one as well.

This means that the word (countryside) is wider in meaning than the (Bedouin) or nomad one, because it involves all areas outside city in general whether those of the settlers in villages or of the nomad or the movable with cattles, meanwhile the bedouin or nomad side is in particular only of those movable people with their cattles.

This is in regard of the linguistic connotation of the two words, but as for the idiomatic connotation or traditional one the word (Civilization) is specially used for concepts about life, meanwhile the word (urbanization) is specially used for the material form and shapes of life.

This means that the word (Civilization) is restricted in connotation with the concepts sprung out from the viewpoint about life or ideology, viz. all sides or materials of life, meanwhile the word (Urbanization) matches this meaning when it involves material forms of life, such as statues, when affected by the viewpoint of life, and it refers also to scientific and industrial forms, such as computer and plane, when not affected by that viewpoint but produced from

sciences and its technology or industry and its progress.

But what does such a differentiation determine in life?

Since this differentiation means that the word (Civilization) is the group of concepts about all things in life from the viewpoint of the ideology of the one and the nation in all, whereas the word (Urbanization) is the material forms of the tangible things in life, whether affected by one of the ideological viewpoints or not, it means that civilization is private for one nation and not any other, up to its ideological viewpoint, but urbanization may be private for one nation, when affected by its viewpoint, or general for all nations in the world, when it is the product of science and industry which are worldwide for all peoples and nations.

The meaning of such differentiation determines notifying it always in life to know how to deal with things affected and non-affected with the ideological viewpoint.

But what is the result of such a notification in differentiating upon the life of the individual and that of the society?

The result is clear: when we deal with urbanization and its various forms we distinguish among them and between them and those of

civilization. One can unhesitatingly deal and use those forms of the Western Urbanization produced from science and industry, and even he has to adopt them to go on in progressive steps for his nation when they are away of the ideological viewpoint, whereas he keeps himself away from those forms within the scope of its influence.

Due to the Islamic Ideology, it is impermissible to adopt the Western Civilization being contradicted with the Islamic one in its ground or basis, and in its depiction of this life, and in its concept about man happiness in this and next life.

Now let us put these three contradictory points in detail.

How does the Islamic Civilization contradict the Western one in ground or basis?

The basis of the Western Civilization, the Capitalistic Democracy, is the ground of their ideology, it is the separation of religion from life and denying any religious influence in life which leads sequentially to such denial in the state which orders, controls and cares for life affairs.

Hence, their viewpoint about life is that it has no connection with religion, and religion, in turn, has no influence in life and its laws. Life, up to them, is so in self-existence, disregarding anything about the Creator, since human mind

and management regulate it without any relationship with others.

But the basis of the Islamic Civilization is belief in God, and that God, the All-Praised, has ordered and managed this existence within His control in so a case that every part of its three parts: universe, man & life, has its own order.

He, The Almighty, sent and revealed Mohammad (PBUHR) by Islam as a religion upon the belief of which the Islamic Civilization is based although it involves believing in God, Angels, Scriptures, Messengers, Next World and Destiny. This means that its basis is spiritual, which shows full contradiction with the Western one.

And how does the Islamic Civilization contradict the Western one in depiction of life?

Western Civilization portrays life as a benefit because it sees the beneficial measure for all human actions. It is the basis of the life system and Civilization. It recognize only the material beneficial value and denies other moral and human and spiritual values. It separates these values from the State duties to see that the Red Cross Org. is responsible for the humanitarian value whereas Missionaries are responsible for the spiritual value. As for the moral or ethical value it is due to them one of the beneficial actions. This case means that any moral action is sound and good whenever beneficial even it is

lying or fraudness or dishonest.

But Islam Civilization porcrays life as a mixture of both material and spirit. This case means that every action in life should be directed and conducted by God's Orders and Prohibitions. The human action is material, and the God's O. & P. are spiritual, so conducting the material with the spirtial results in that mixture.

Moslem's aim in life is to please the God, and this aim is realized by that Mixture. But as for the purposes of life they are up to the sorts of man actions: he attains the material value out from the trading actions, and he attains the moral value not from the exhical actions, and he attains the spiritual ralue out from the worshipping action. So no action of man can be away of that Mixure by which Islam Civilization depicts or portrays life actions all-in-all.

Now, the question is: how does the Islamic Civilization contradict the Western one in the Concept of Happiness in life?

Happiness in West is enjoying bodily pleasures and supplying man with its factors as much as it may be, because they depict life as benefit only. Wherever there is bodily pleasure itself, such as the sexual course, or its causes, such as other beneficial actions, there is happiness.

In a word, it is in satiating one's several desires, whether sexual or not, without any

connection but with the bodily side.

But happiness in the Islamic Civilization is satisfying GOD'S PLEASURE AND NOT SATIATING DESIRES OF THE BODY OR INSTINCTS, because such a satiating is not more than a means to keep man's body alive and without sparing him happiness despite its influence, in a way or other, on man's feeling pleasant.

It is well-known that sometimes man's stomach, or any other organ, is satiated but he is miserable. Also, his instinct of sex, or any other bodily instinct, is satisfied but he remains unhappy. But when he connects this satisfaction with his ideal objects, viz. obtaining God's Pleasure, he feels happy and safe and satisfied whether this satiation is full or not or even nil.

But how do urbanized forms produced from the Western Civilization contradict those produced from the Islamic one?

It is well clear from these tangible examples:

One, the photo of the camera, it may be affected by the Western Civilization when woman's body is completely or somewhat bare. In this case they look upon this photo as a piece of fine art. Also, it may be affected by the Islamic Civilization when such a photo is prohibited because it stimulates sexual instinct and causes ethical chaos.

Two, when building a house, which is a urban form the same as the photo, when influenced with the Western Civilization it cares nothing for woman whenever shown to strangers in all cases, because she is for all enjoyments. But when influenced with the Islamic one a wall is built all around or curtains on windows to hide woman behind, because she is a sacred honour away from any of such filthy enjoyments.

Three, clothes: when private for non-Moslems, such as those of the clergymen, they are in contrary to what the Islamic Civilization asks or demands from the clothes needed for prayer.

Also, when uncovering body for certain occasions, such as in swimming or dancing or all occasions in daily life, it is forbidden. But as for other clothes in West used for certain needs or private cosmetic not contradictory to the Islamic ones they are of the urban forms produced from science and industry which are permissible to use all over the world and in all civilizations.

Before coming to an end with this Symp. we have to stand shortly with the effects of the Western civilization on the world of today.

A quick glance on today world shows to what extent the Western Civilization still causing misery and evils and loss of safety for all humanity. That is because such a civilization puts religion away from life to contradict man's nature, and to

neglect the spiritual sphere of the societal and individual life, and to portray life in only a photo of benefit, and also to hold relations among people on basis of benefit only.

However, such a basis does not result in among them and within themselves but disputes and fights when using power to attain their aims. Naturally it makes colonialism or Imperialism as a part of their nature and spares shaken ethics or manners, and circulates or spreads out spiritual crisis among their individual and societal spheres.

Such a case facilitates committing suicide as a solution for one's problems, or it simplifies deviation as a means when one thinks it is enough to put an end for his own or his society misery.

Hence, we notice so many attempts to go back to religion in their societies which form really a recognition about their civilization being spoilt, and about their life being miserable after being so corrupted with several kinds of deviations. Then they come back searching for religion.. but what religion?!!

If they really dig down in history in unprejudiced way, they would see how the Islamic Civilization spared happiness for human kind because of being in concord with man's nature, and of restricting human action within the frame of Halal & Haram (permissible & non-

permissible actions), and of portraying life in a picture gathering the material and spiritual sides together without neglecting one of them on behalf of the other, and of its concept about happiness that it is endeavoring to obtain God's Pleasure.

Out of all these merits not only Islamic Civilization spares happiness for the individual and society but also saves humanity from its heavy mare and leads all in the way of welfare and safety.

Discussion:

Q. What is the difference between saying this is a civilized man and a urbanized one?

A. The civilized one has a good conduct and behaviour in concord with his certain life viewpoint, but the urbanized one enjoys the urban forms of life acquainted in one country without any connection with a certain life viewpoint. Hence we can say the civilized one may be or not urbanized and the urbanized also may be the other or not.

Q. What is the value of such a differentiation between civilization and urbanization in view of life reality?

A. It gives sound understanding and thence proper manner for coordinating or distinguishing between matters owned by

Moslems and others. This leads to know what to take and what to leave from other peoples or nations.

Q. How may clothes be affected by civilization?

A. It is affected by civilization from two sides:

1- From its material of manufacturing when made from any material spares benefit or profit for the producer and buyer in accordance with the Western viewpoint, whereas Islam prohibits making them from silk and gold for man and permits these for women, because of its private view about man and woman and disregard the benefit of such material.

2- From its model or style, such as to be long, wide, covering the whole body of the woman, and from navel to knee of the man, and no similarity between man and woman or between Moslems and non-Moslems, esp. in their private clothes. This is in regard of Islam, but of the West they are completely in contrary to all this case since they look upon sex as a means of enjoyment not more.

Q. Can we say that the scientific or industrial forms of urbanization are not/ civilized?

A. Yes, when they are un/affected with life viewpoint, because the style of clothes, for example, may be affected or controlled by the West viewpoint and then it aims

enjoyment, and may be not affected or controlled and then it aims a certain permitted need.

Q. Doesn't prohibiting the Western Civilization lead to stop acquiring sciences and industries from the West?

A. No, because when caring much for the distinguishing between civilization and urbanization we see that the Western Civilization is the ideological Western concepts about life, and so that it is rejected legally, whereas urbanization and its forms are two kinds: one affected by their civilization, and hence it is rejected also, and the other one not affected but a product of science and industry, a matter which makes it worldly and not for private civilization. This only second one can simply be quoted or acquired whether because of sciences themselves or their production and industrial technology.

Q. What is the relation between the Western Civilization and their belief in separation of religion from life?

A. Since civilization is the concepts group about life, involving matters or things and forms or shows, the belief of separating religion from life makes concepts to be quoted not from religion, but from human mind and thought and management and judgement about

things and forms, and on basis of their benefits for man.

Hence, the real basis of any civilization is the ideological belief upon which the one builds his life viewpoint.

Q. And what is the relation of believing in Allah as the Islamic Belief and the Islamic Civilization?

A. Since civilization is the concepts group about life, and these concepts are taken from what belief offers of thoughts and rules, which means performing orders and prohibitions of God, both taking and leaving, permitting and prohibiting, it shows the strong connection between the two as an origin and a branch of it.

Q. What does it mean the portraying of life in any civilization?

A. It means explaining it and showing its reality, viz. when the Western Civilization says that life is benefit it explains that the reality of every human action is based on its benefit represented in satisfying ones desires.

When the Islamic civilization explains life that it is a mixture or amalgam of material and spirit it means that every human action is limited by both of material and spirit together and not one of them.

Q. What does it mean that human action is material even prayer to God?

A. Prayer is a group of movements and readings, and all these are material, but performing them directed by God's orders is spiritual, hence we say that prayer is a mixture of spiritual and material elements.

This description is not special for prayer but for every action controlled or directed by God's Orders or Prohibitions although prayer is composed of material actions in which spirit is more seen than any other, because of being performed directly to God since it arranges the direct relationship between man and his Creator.

Q. Since all human actions are material if not controlled by God's Orders or Prohibitions how do you mention four values for them and not only the material one?

A. Because the value of action is the direct purpose of carrying it out, and these purposes are only four:

1. The material or beneficial one.
2. The moral one,
3. The human one and
4. The spiritual one.

If we specify man's actions we see that they

are within the frame of these four purposes or values. And if any of these four actions is controlled or conducted by God's Orders or Prohibitions it should be a mixture or an amalgam of material and spirit, and when it is not so conducted it would remain material only.

Q. How does the Western Civilization see that happiness is in the bodily pleasures?

A. It is so when it sees that man happiness has nothing to do with his relation with his Creator but it is up to his desires satisfaction either in themselves as organic and instinctive, or in sparing the causes of satisfaction. Hence, it sees happiness only in the bodily pleasures.

Q. Since sexual intercourse effects satisfaction of the species instinct, how do both the Islamic and Western civilizations look upon it?

A. The instinct satisfaction effects pleasure in the eye of both, but it is looked upon by the Western one as the material sensation which effects happiness by itself. But in the eye of the Islamic one it is not aimed for itself but for children and chastity or integrity to attain God's pleasure, a matter by which the material action is mixed by spirit for the sake of effecting the existence of self and bodily safety. In fact, this is the case of satisfying all instincts or bodily organs.

Q. What does it mean that clothes are as material forms may effect contradiction between the Islamic and the Western Civilizations?

A. It is clear with the clothes of occasions when they are of special style or colour, a case in which degradation is clearer in this occasion than that disregarding the sorts of occasions, but all of them are directed by the Western Ideological viewpoint of life. Hence, they are in contrary to the Islamic concepts about clothes.

Q. But how clothes in the West can be of certain need or adornment and do not contradict Islam's?

A. If the certain need or adornment, such as the suit of the plane pilot or of the workman in the factory or of Eid or marriage, is agreed upon by Islam their clothes are permissible under such certain conditions.

Q. How does the Western Civilization disagree with Human nature?

A. Because it separates religion from life as a basis upon which it is built, a matter which provokes denial of human nature involving the religion instinct which is in need of God's Rule.

Q. Why do you limit comparison between the Islamic and Western civilization without any

reference to the socialistic one?

- A. Because the Islamic one is the only one of them all which has the spiritual ground, and the only one which mixes material and spirit, and the only one which connects happiness concept with the relationship with the Creator, whereas the other two are the same in rejecting all these cases and indulging in bodily desires and worldly demands.

3rd. Symposium

ISLAM SYSTEM

Presentation:

We are accustomed to hear these words: Islam is proper for solving all questions, wherever and whenever they are. But we are in need of deep and inclusive comprehension for its meaning. Undoubtedly, we mean that Islam is proper and sound for man as a man, disregarding the time and place he lives in and on. This also means that Islam has the power to manage all human affairs in a sound way everywhere, every time.

It is for granted to say that Islam is the religion which believes that God revealed it to our Master Mohammad (God's prayer and PBUHR).

But the question now is:

What is the power of Islam to manage Man's affairs?

We can have the answer for this question from the comprehensive proper view about Islam contents which include beliefs and worships, as a system for the relationship between Man and his Creator; and include morals, foods and clothes as a system for the

relationship between Man and himself; and include trade dealings and punishments, as a system for the relationship between Man and other human or non-human beings.

And since Man has no other relationship more than these three, Islam contents are powerful to manage all human affairs.

It is also clear, in consequence, that such comprehensive contents avoid Islam from being theological or ecclesiastical religion or even has any connection with autocracy, because it has nothing to do with any group of people called religionmen or clergymen and the other group of people called world men or secular men. All people are equal before Islam since there are no secular people in opposite of other spiritual people in view of this religion.

But does such a view mean that there is no consideration in Islam for spirit and spiritual?

The answer is no, because this dividing has no contact with spirit and spiritual, which they are seen in avoiding or shunning life affairs and devoting only for worshipping. Islam sees that the spiritual side is available in all Existence, viz. in universe, man and life, since these three are creatures of Allah the Omnipotent manager-Creator.

But the spirit in any living or non-living being or action is something else different from the

spiritual. It is something in man's view towards each of these things. It is his comprehension of the spiritual connection, of the relationship between the Creator and His creatures. Such a comprehension results in controlling all things and actions with Orders & Prohibitions of God. But in respect of mixing any thing or action as material with spirit it means that everything or action must be controlled with God's Orders & Prohibitions. And if such a control is not actually effected the thing or the action is devoid of spirit.

The enlightening view becomes clear now that existence is created by the Creator Supreme God, and this connection is the spiritual side, meanwhile spirit is comprehending this connection in a way which clarifies it when carrying out the action, when conducting the action with God's Orders & Prohibitions. And if it is not so the action is devoid of spirit, and if it is so the process of mixing material with spirit is effected in reality.

Herein the difference between Moslems and non-Moslems is clear since Moslem mixes material with spirit in all his actions as long as he controls them with Halal & Haram, with permissible & impermissible, whereas non-Moslems go on with their actions empty of spirit, since they conduct them with material benefit and not with Halal & Haram, even if they control

them with some rules of Islam but without believing in them as God's Orders and as the God Obligatory management.

This is the enlightening view of Islam towards things and actions in this world. Is it the same with other religions?

When viewing this world some religions say that there are the seen and the unseen things, and in man there are the spiritual loftiness and the bodily desires, and in life the material side and the spiritual one. Those religions also say that the seen contradicts the unseen, the spiritual loftiness does not coincide with the bodily desires, the material is separated from the spirit.

In consequence of all these views, they say that he who wants the Next life must overweigh the spiritual side, whereas he who wants this life and its pleasures must overweigh it. In this way the spiritual power in Christianity was established separated from the secular one, proving it by a so-called evidence from the Bible "Give Caesar his own and God His own". They determined the clergymen as the spiritual power and the secular as the worldly power so as to underweight it before the spiritual one.

The dispute between these two powers was ended when each of them had become independent from the other without any

interference. This result enforced the separation of life from religion, since it is ecclesiastical, and enforced this separation to be the doctrine of the Capitalistic Ideology, the source of the Western Civilization, and the intellectual leadership the Western Capitalism delivered to the world all-in-all and attempted to shake the Moslems' Belief in Islam when saying it is a religion the same as Christianity, and hence must be separated from life and state and policy. Such a matter snares some of the Moslems in their claws and pushes them to work together against their Islam and nation whether in good or bad intentions.

But how does Islam see all these views?

Islam sees that everything tangibly perceived is material, and the spiritual side in everything is being created by the Creator, and the spirit is the comprehension of this relationship between the Creator and His creatures. This case means there is no spiritual side separated from the material. This is in respect of things, but as for in man, Islam sees there is no spiritual sublimity separated from the bodily inclinations but there are instincts and organic needs which have to be satisfied.

The religion instinct is one of them much clear because of Man's evident need to the Manager-Creator. This satisfaction of instinct is conducted either by God's System and

Management, in accordance with the comprehension of that relationship with God, a matter which makes it controlled by spirit, or conducted by no-system or system not from God, a case which makes such satisfaction material and not spiritual. Also, the instinct of species, has to be satisfied either through marriage in agreement with God's system and Management, a case which conducts it with spirit, or to be satisfied not through such a sacred bond. Also, it is the same as with the survival instinct.

This is in regard of the interior side of man, but in regard of his exterior one, or the actions of his relationship with other people and things, he is also conducting them with spirit, when he controls them by Islam laws, or is keeping them within the material frame, when he controls them not by Islam. Every work remains material in itself, but when conducted by Islam laws it is mixed with spirit, and if not by Islam's it remains material and nothing but material. For example, killing any man, may be mixed with spirit when it is for the sake of God, and it is a crime when it is not.

To sum up, we say: material must not be separated from spirit, and life must not be separated from religion, and religion must not be separated from state and policy. Also, two powers, worldly and ecclesiastical, must have

no existence in the life of Ummah neither together nor separated from each other, and every reference to such a case must be canceled to keep Islam sovereignty in one State and Moslems' responsibility for it is one.

When we say Islam is a Belief and laws we assure its reality, which is present always in Moslems' memory: its Belief includes believing in God, His Angels, His Scriptures, His Messenger-Prophets, The last Day, and Destiny. This Belief is built upon reason, whenever mind perceives, such as in God, in Prophecy of Mohammad (PBUHR) and in Glorious Quran; and built upon acceptance or unquestioning recognition, wherever mind can perceive not the thing but its source on condition that its source is either Glorious Quran or Confirmed Hadeeth, such as believing in the Unseen things, such as the Last Day, the Angels, Paradise, Hell, etc. mentioned surely in the Glorious Quran or Confirmed Hadeeth.

Also, this reality assures that Islam Systems regulate man's affairs in his all life spheres or domains by means of general forms and general meanings, and leave details for discovery by Mujtahideen when implementation. That is because Islam has only one Way to solve questions, viz. to understand the current question well, then to study all the Shariah texts related with the question, and at

last to discover the solution out from these texts. This solution should be the Shariah Judgement about this question.

By the way, the fundamental point when viewing any question is that Islam considers it as a human question, viz. a question which is in need of Shariah rule to settle it, disregard being of economical or social or military or any other nature.

Discussion:

Q. Where is the spirit and spiritual side in Moslem's viewpoint about the material of water, for example?

A. The spiritual side in water is because of being created by the Almighty Creator. This is one part of the whole belief of any Moslem which says all things are creatures of The Almighty Creator. As for the spirit in water it is in Moslem's actions which show that he perceives things, and water is one of them, being creatures of the Creator. This perception is clear when he, the Moslem, uses water for drinking in all times instead of alcohol, because of God orders, and for purifying himself and everything from filthy, because it satisfies God, and he keeps it long and saves it much in usage, because it is of God's Orders. When Moslem controls all those actions of using water with God's Orders or

Prohibitions he mixes spirit with material.

Q. Is spirit specially attributed for actions and spiritual side for things?

A. Yes, because of each close and direct connection with the other, since spirit is the perception of the relationship between the Creator and the creature, and this is an action, whereas the spiritual side is that very relationship. But the mixing of material with spirit is clear in the action effected by implementing God's Orders & Prohibitions.

Q. But isn't possible to say that there are spirit and spiritual sides in everything?

A. If it is meant with spirit the soul or the secret of life it is existed only in living creatures, but if the relationship with the Creator is meant it is the spiritual side. As for spirit it is not available in the thing itself but it is a merit or attribute of man esp. of Moslem only when he conceives that relationship between the thing and the Creator Who creates that thing. So Spirit ascribed to anything is not in itself but it is a rational attribute in believers about the thing.

Q. Are spirit and spiritual sides only of Moslem's specialties?

A. Every man who believes that things are creatures of God is the same as Moslems who has spiritual side and spirit at the same time when he perceives the relationship between

the creature and the creator.

Q. Then what thing distinguishes Moslem from others in this case?

A. It is when Moslem controls all his mental or moral or material actions by God's Orders & Prohibitions as obligatory duties and not as merely proper laws he is distinguished from others.

Q. Is there a mixture between material and spirit in marriage, for example?

A. Marriage is a material as any other action, and directing this action by God's Orders means mixing material with spirit.

Q. Where is the mixture of material with spirit in prayer?

A. Prayer is the direct spiritual action. It is a material action, and as satiating religion instinct is also a material action, and perceiving that this satiation should be controlled by God's Orders and Prohibitions is spirit. Hence performance of prayer to satisfy religion instinct in accordance with God's Orders & Prohibitions is the mixture between spirit and material.

Q. But it's not of Moslem's specialties since every worshipper may mix material with spirit?

A. It is right, but the mixture is not proper if it is built upon improper perception of the

relationship between the creature and his Creator, and when he worships or prays for not the proper Creator-Manager God.

Q. How can killing a man be a material action only and a mixture of material and spirit together?

A. Killing merely is a material action, but when it is carried out in a way for the sake of God it is a material action controlled with the perception of the relationship with the Creator, viz. with spirit. This action or process of control or directing is mixing material with spirit.

Q. How may the two worldly and ecclesiastical powers be canceled and replaced with the single legitimate one?

A. It is done when canceling the so-called Shariah courts and the non-Shariah courts so as to be altogether substituted with the single Shariah courts, viz. which implement the Shariah laws.

Q. What does it mean the oneness of the Islam Sovereignty?

A. It means no other non-Islamic laws cooperate with the Islamic ones in managing affairs of Moslems life.

Q. What does it autocratic rule mean?

A. This word is not Arabic, it means religious

dictatorship performed by religious men the same as in the middle ages when the Christian clergymen alleged that they were ruling under the name of God and none of their subjects had the right to discuss with them any question but how to yield to their domineering, a matter which is rejected in Islam.

Q. What does it mean that Islam is not theologian religion?

A. It means Islam does not depend in rules and judgements on clergymen who allege the representation or deputyship for God on earth in a case that no one has the right to refute their orders.

Q. What does it mean that Islam is not clergymen religion?

A. It means Islam does not depend either in understanding or deduction of his laws from the texts, or in applying these laws on the new questions, does not depend for all these on men who are beyond debate or similar to those Christian clergymen.

Q. How did the Capitalistic views shake the Islamic ones?

A. It happened because of the mistaken comprehensive analogy by which the capitalistic doctrine of separation religion from life, from state and policy was creeping

into Moslems minds and life after becoming weak in understanding Islam. They, the Moslems, became easy prey to their malicious Western enemy when they agreed with them that Islam is a religion the same as Christianity, and must be also separated from life and state and policy as well.

Q. Hasn't man within himself material and spirit together and hence bodily and spiritual tendencies or desires?

A. Man has a soul means the secret of life, which none can know its reality, and which has nothing to do with spiritual loftiness or lowness, and only it is in connection with life and death. But spiritual loftiness has connection with the religion instinct so that when man strengthens his relationship with God by more worships and prayers more spiritual sublimity with Him is clearer. So we see this loftiness connected more and more with satiation of the religion instinct, the same as marriage being connected with species instinct, or as bodily organic needs such as stomach and being satisfied with certain quality of food and drink.

Q. What is the relationship between stomach satiation and spiritual loftiness?

A. Stomach is one of the body organs, which are in need of satiation, else body would collapse. The religion instinct, from the other

hand, is one of the body vital capacities which are also in need of satisfaction, else body would not collapse the same as with stomach, but it would feel unhappy. Hence, stomach and its need is connected with body organs, whereas religion instinct and its need are connected with the body vital capacities. There is no direct relationship between the two although both are in the same body and are affected with each other and with the whole body at the same time indirectly.

Q. What about man who believes in God as only the Creator of the existence and not also the manager of it?

A. In the field of believing he is non-believer, and in the field of spirit and mixing it with material he separates religion from life and state and policy, since he separates material from spirit, because he looks upon God as a mere Creator of material without perceiving the relationship of the material with the Creator as also Manager of all the materials.

Q. How do you gather submission together with thinking in building up the basis of the Islamic Belief?

A. Because submission is connected with the original source with which mind consents, viz. the Glorious Quran and the Confirmed Sunna. This means that every Unseen or Beyond-mind thing, such as Paradise, Hell, Angels, etc. is to

be believed in unquestionably since it is mentioned in either Glorious Quran or Confirmed Hadeeth, and in this way mind and submission are in reconcile condition.

Q. But why only the Confirmed Hadeeth and not all the Prophetic Hadeeth?

A. Because Belief is built only on certainty, and Hadeeth Mutawater (confirmed or determined one) is only the certain both in its existence and connotation. So it is only the accredited kind of Hadeeth in domain of Belief.

Q. Are all meanings mentioned in Quran and Sunna general and devoid of details?

A. No, they aren't. Most of them are general, such as trade dealings, and some little are in details, such as heritage rules. It is noticed in common that general meanings are connected with the several developing relationship among people, but in regard of those fixed and limited relations, such as heritage, the detailed meanings are very seldom.

Q. Has Islam the method of deducting the solutions for the new questions as one of specialties?

A. Yes, it is of Islam specialties, because socialistic and capitalistic ideologies depend on several methods and not only one, up to

the several views from country to another and in the same country from scientist to another.

Q. What does it mean that Islam solves any question as human one whatever its sort is?

A. It is up to viewing the question as a question which is in need of solution and not up to its sort, i.e. human questions have an integral nature as a whole whatever they are several.

4th. Symposium

SHARIAH JUDGEMENT AND ITS KINDS

Presentation:

Any rule or judgement, whatever its source is, is related with a human action, viz. it is passed to solve a human question or problem. Rule or judgement comes out either for Man's action, referring only to man-made legislation, to be man-made rule, or for Man's laws referring to Shariah texts, viz. to Glorious Quran and Prophetic Sunna as the only two sources of Shariah judgements.

Shariah Rule, hence, is God's, the Legislator, is His address related with the actions of His subjects, viz. God's Order to His subjects related with their actions so as to be regulated, controlled and conducted by them. But if it is related with doctrines or beliefs it is not called Shariah rule or judgement but belief.

But what does it mean it relates with action?

It means it orders Man to do something or not to do it, such as to run for his livelihood and not to sit waiting as an idle, and to do his best to have his means of living in Halal way not Haram. But when Man is ordered to believe in so-and-so and not to believe in so-and-so it is not of

Shariah rules but of beliefs.

This is Moslem's view of Shariah rule definition and reality, but in regard of its confirmation and connotation it is either confirmed certainly in existence when mentioned in Glorious Quran or Determined Hadeeth, such as all the kneels of the obligatory prayer, which are mentioned in Hadeeth Mutawater, or confirmed in meaning or connotation but doubtful in existence, such as all the rules mentioned in the not determined Hadeeth.

So we can say that the Glorious Quran and the Determined Hadeeth are certainly confirmed in existence. But their texts are either determined in connotation, when referred to only one rule, such as the kneel of the obligatory prayer, or doubtful in connotation, viz. the rule involved in the text is not the only rule but there is another probable rule. For example, the verse of Jizya, as Hanafite Mazhab, which conditioned subjugation or humiliation when giving, whereas Shafiite Mazhab sees it may be called doubled Zakat only without humiliation when giving but only submission to Islam rules.

But if God's address is doubtful in confirmation of existence, such as with not determined Hadeeth, the rule or judgement involved in such a text would not be certain but doubtful in existence, whether its connotation is certain, such as with fasting the six days of Shawwal

month, or it is doubtful, such as in forbidding the hiring of land for agriculture.

The question now is:

How is Shariah rule taken out or deducted from God Address or Shariah text?

The answer is by proper Ijtihad, viz. Mujtahid has to do his best in deducting the rule from the text, a matter by which the rule emerges. This rule is God's judgement for this Mujtahid since he does all his best to come to the most probable rule about the question.

Mujtahid, by the way, is not a Mujtahid but when he attains the qualifications of Ijtihad about the question or questions he wants to work about. These qualifications are not available but if the Mujtahid has attained the complete knowledge about the considerable sciences needed for him, such as those of Quran, Sunna and Arabic language.

Let us ask now another question:

Is it possible to have such qualifications for Ijtihad with all the obligated persons?

It is in fact impossible, and hence they are divided into two parts:

One: who is qualified for Ijtihad and when he does his best and comes to the rule for any question he has not to imitate all other Mujtahideen unanimously and leave his

deduction, except in one case. It is when the Caliph adopts and passes another law for this question the Mujtahid has in this case to enact the Caliph's and avoid his, because Caliph's order cancels the differentiation among Mujtahideen and forces them all to carry out his adoption whatever theirs are, though they remain as mere views in their minds.

This is, of course, when the Mujtahid does his best and deducts the judgement for the question. But if he does not do that he may imitate the other Mujtahideen. The evidence for this case is there with the Prophet's Friends who were used to agree upon admission for any Mujtahid and not to exert any Ijtihad and to imitate other Mujtahideen.

Two: who is not qualified for Ijtihad, viz. the imitator, who is in two different degrees:

1. The follower imitator, who is in lack of some and not all considerable sciences for Ijtihad, such as some or all sciences of Hadeeth, or of Quran, or of Arabic language. This follower imitator may imitate any Mujtahid on condition that he knows his evidence of texts. Hence, God's rule on behalf of him should be the followed rule of the other Mujtahid.
2. The Common Imitator, who is in lack of all considerable sciences for Ijtihad, viz. of Quran, Hadeeth and Arabic language. This kind of imitator may imitate any Mujtahid

without knowing the text evidence for his Ijtihad, and he is forced to do so because of his ignorance. Hence, God's judgement on his behalf is the same rule as the other Mujtahid has already deducted.

The question now is:

Is it permissible for the follower or common imitator to move in his imitation from Mujtahid to another up to his wish in the question or questions facing him?

The answer of this question is very important, because of the majority of the imitators among Moslems in all times.

To answer we say: when the imitator copies any Mujtahid view in any question, and undertakes his view, he has to go on with this view and not to leave it for another. But it is admitted to imitate another Mujtahid in another question.

The evidence for this case is the unanimity of the Prophet's Friends which permits to imitate many Mujtahideen in many questions.

But, on the other hand, when the imitator undertakes some or all views of a certain Mazhab he has to go on with only the views he imitates, and to imitate any other Mazhab in the other views.

This is in regard of imitator moving from view

to view when he is in the same degree or level of imitation, common or follower. But if he is to move from lower degree, such as common, to a higher one, such as follower, he may leave his imitation for a certain rule or Mazhab when he moves up from common to following, viz. when he knows the evidence of the rule or evidences of the Mazhab.

As for a Mujtahid he may leave his own view in a certain question and imitate other Mujtahid's one since he aims to unify Moslems about one view and position, the same as what happened with Othman the Imam (God Satisfied Him) when he accepted to concede from his deduction to Abu Baker's and Omar's (God Satisfied them Both) so as to unify the word of Moslems, and none of the Friends disagreed with that.

This is the Shariah Rule, and how to adhere to, but what are its kinds?

There are five kinds:

1. The duty (the obligatory order),
2. The prohibited,
3. The recommended,
4. The reprehensible and
5. The permissible.

This variation comes out from the nature of

God's Address or Order: it is either an order to do or an order not to do or an order to choose. When it is to do: it is either determined, and this is the duty or Fardh, in Arabic, or not determined, and it is the recommended. Also, when it is not to do: it is either determined, and this is the prohibited or Haram in Arabic, or not determined, and it is the reprehensible. But when it is to choose either to do or not to do it is the permissible.

But what does it mean to carry out these kinds of the Shariah Rules?

It means that he who undertakes the Duty or Fardh is praised or greatly rewarded, and in opposite of that the one who does not undertake it is impraised or greatly punished, and, on the other hand, the one who does not undertake the prohibited or Haram is praised or greatly rewarded, whereas he who does it, is impraised or greatly punished. As for the recommended and reprehensible, the one who does the former is praised or little rewarded but he who does not do it is not impraised, whereas the one who does not do the latter is praised or little rewarded but he who does it is not impraised. This case means that doing the recommended is preferable from undoing, whereas the reprehensible is vice versa. At last, the permissible: to do it and not to do it are the same, since both are neither praised nor

impraised.

Discussion:

Q. Cannot we consider the order of Belief in One God as an action?

A. Yes, it is an action, though faith is an interior or psychological one as mental and not physical action, esp. action is the driven or acted work by one's hands and legs together with intention.

Q. Why is determined confirmation restricted in Glorious Quran and Hadeeth Mutawater?

A. Because the existence of both only are determined as God's Revelation and two sources of Shariah.

Q. What does it mean determined or doubtful connotation?

A. Determined connotation means that the rule or judgement gives or refers to only one meaning, such as God's Words in the Glorious Quran {But God hath permitted trade and forbidden usury} -from verse 225 of Baqara (Cow) Sura. But in regard of doubtful connotation, it means that the text may give or refer to more than one meaning, such as these God's Words {Therefore, when thou ask free (from task) still labour hard, and to thy Lord turn (all) thy attention}- verses 7 & 8 of Sharh (Pacification) Sura, which may refer to getting finish from worship to go on to hard

labour, or to finish from labour to go on to worship.

Q. How do both Hanifites and Shafiites understand differently the verse of Jizya or Head-tax?

A. The last part of the verse {until they pay the Jizya with willing submission, and feel themselves subdued} is the cause of variation between them, because Hanifites saw to keep it under the same name, but with showing submission and humiliation, up to text's direct meaning, but Shafiites saw it might be named as double Zakat and without showing submission and humiliation since, up to connotation, there is such a submission in the very process of paying.

Q. Why is it not impermissible to Muqallid (imitator) to move from Mujtahid to Mujtahid in the same question if he is from the same degree?

A. Because moving from copying scholar to another in the same question is either to be nearer or more satisfying God by getting higher degree, viz. from common one to follower, or to be out of running after the easy matters by satisfying one's desires and wishes not God's.

Q. Is it permissible for imitator on the Hanifite Mazhab to imitate a question or more from

the Shafiite and vice versa?

A. If the imitator, common or follower, is imitating one Mujtahid or Mazhab in one question only it is permissible to imitate another one in another question, this means that he can imitate many Mujtahideen in the several questions.

Q. But can the Imitator put aside his imitation to Shafiite in one question, such as the abrogation of ablution by touching the stranger woman, and go on to imitate the Hanifite in the same question?

A. No, he cannot do so if he is still imitator from the same degree, but if he is common imitator of Shafiite, for example, in all prayer judgements with the ablution, he can go on to Hanifite in these judgements on condition that he has become acknowledged with the evidence of Hanifite Mazhab.

In this case he becomes not common in this question but moves to higher degree or level, esp. God says {Say (thou Mohammad to human kind): Are those equal, those who know and those who do not know?}-from verse 9 of Zumar (Groups) Sura.

Q. If Shariah Rules are related with people actions with what are the previous or passed nations stories in Quran and Sunna related?

A. Shariah Rules or judgement are known as

God's Orders and Prohibitions to man to do or not to do so-and-so actions. But the Quran & Sunna stories are for preaching and giving examples on behalf of both the Messenger-Prophet and His nation with and after him. On the other hand, we are ordered to believe in the Truthfulness of these stories that they happened in fact truly and far from any doubt.

Q. What is the difference between Fardh and Wajep as two terms for the duty rule of the five Shariah Rules?

A. Generally these two terms are synonyms although Abu Hanifa saw that Fardh is stronger in order than Wajep though both are duty.

He saw, for example, that Watir prayer (of singular kneels) in Night prayer is Wajep, whereas Shafiite saw it Confirmed Sunna, meanwhile both of them saw that Fardh of Night Prayer is Fardh and not Wajep.

Q. What is the difference between the Shariah judgement called Mandub (the recommended) and that called Nafelah (additional kneels of prayer)?

A. Mandub in Shariah Rules is that whose doer is praised and whose undoer is not impraised, and in that it is in opposite with the rule of reprehensible, and both are related with the

trade dealings or treatments among people. But Nafelah is the same in meaning as Mandub but various in usage, viz. it is only used in worships.

Q. What is the difference between Muharram and Mahthur in Shariah Rules?

A. They are synonyms without any difference between them both.

Q. What is meant with the term Hearing Evidence in the definition of Mubah Judgement (the Permissible) that it is what the Hearing or Auditory Evidence notifies as either to do or undo?

A. Evidences of judgements or Rules are either of hearing (auditory) kind, viz. handed down to us by hearing from the generation of the Apostle to the next generation, down till the present one, or of Ijtihad deduction. The former is called Manqul and the latter Ma'qul.

Q. Since Mubah Judgement (the permissible) of Shariah is neither an order to do nor to undo, why do you consider it one of the Shariah Rules or judgement?

A. Because it is an order to choose between to do and undo, and both are Shariah Rules since they are related with actions of people.

Q. What is the effect of praise and impraise on the doer or undoer of the Shariah Rules?

A. The effect of praise is to reward the doer or undoer of the rules in this life, by good life and happiness, and in the Next Life, by the best life and happiness. On the opposite, the effect of impraised is to punish the doer or undoer in This Life and the Next One by bad life and unhappiness. As for the reactionary effect, both reward and punishment incite and invoke people to adhere to God's Orders & Prohibitions.

5th. Symposium

HONOURABLE SUNNA AND COMMITMENT

Presentation:

Islamic Shariah has only two sources or references: the Glorious Quran and the Prophetic Honourable Sunna. But since the Glorious Quran is God's Scripture revealed to Mohammad (PBUHR), what is the Honourable Sunna?

Sunna as a word means the way or method. So when we say: the Sunna of a man in his life, it means his way of life, to start his day in doing so and so, then to spend his day time in so and so actions, then to end his day in so and so. When we say also: God's Sunna in His creatures means His Way about them that the one of them is begotten of a mother to spend his period of life then to die. So, linguistically, Sunna means the way to follow. But in Shariah, though it has more than one meaning, but we can refer to these two meanings specifically:

One, Sunna means the Nafelah (unobligatory Order of God) handed down or conveyed by the Messenger-Prophet, such as the Sunna kneels which are in opposite to Fardh Kneels in all prayers, viz. they are called Sunna in opposite

to Fardh (the obligatory kneels). Here we have to pay the attention to the fact that this naming does not mean that Sunna has come down to us from the Prophet himself whereas Fardh from God, but it is only on opposite of Fardh, because both of them, whether in prayer or other matters, are from the Supreme God, and the Messenger-Prophet has delivered or conveyed them both to people from God as a go-between, esp. God says about His Messenger-Prophet: {Nor does he say of (his own) desire. It is no less than Inspiration sent down to him;} verses 3 & 4 of Najm (Star) Sura.

Since Sunna has been revealed from God, why was it called by this name?

It is because it was revealed to the Messenger-Prophet not as Fardh but as additional unobligatory worship, and this is called Nafelah, which is opposite to obligatory order called Fardh.

For example, the obligatory two kneels of dawn prayer were handed down from the Messenger-Prophet by determined narration as Fardh, viz. obligatory order in all days and circumstances, meanwhile the other two kneels prayed before those two obligatory were handed down also by determined narration as Nafelah, viz. they are additional to the obligatory one, they are unobligatory order or they may be not performed because of any

reason without any impraising for that prayer one although it is preferable to be prayed so as to be praised.

This is in regard of delivering or conveying after the order of Fardh and Sunna in the Dawn Prayer. But in regard of their source they have been both revealed from God Himself and not from the Messenger-Prophet himself, since he is the deliverer or conveyer of both and under such two different cases.

God has ordered him to convey the Fardh to His subjects or slaves as a Fardh or obligatory order for prayer in all cases, but He has ordered him to convey the Sunna as Nafelah or additional to the Fardh in all cases.

Therefore, God's Order in the sphere of worships is two sorts: Fardh and Nafelah, meanwhile in other spheres it is Fardh and Mandub, and, hence, Nafelah is exactly Mandub, but it is called Nafelah, because it is additional to Fardh in the same prayer, and it carries the sense of Mandub in all other rules or judgements of Shariah as well.

Two, Sunna means all what have been issued from the Messenger-Prophet (PBUHR) covering the Shariah rules or judgements which are not Quran. All these matters include the whole sum of the Messenger-Prophet's Words, Actions and Accepted Matters, viz. all matters issued from the Messenger-Prophet which involve his words

not accompanied with actions, actions not accompanied with words, and accepted matters not accompanied neither with words nor actions but with silence. If two of those three are accompanied with each other they are the words and actions. The sensitive point in this matter is about the words, viz. they should be not from Quran so as to be from Sunna. Later on, this point should have more details.

This is in respect of the Honourable Sunna, and its comprehensive meaning for all Messenger-Prophet's words, actions and accepted matters-in-silence. But what about the Messenger-Prophet's actions on behalf of us though they are of different forms or sorts? Are we obliged to carry them out in exemplary way in the same level or some of them obligatory and the other some are not?

When we ponder deeply into actions issued from the Messenger-Prophet (PBUHR) we find them out in two parts:

ONE: The natural actions, such as standing after sitting, sitting after standing, eating, drinking and so on. All these actions are agreed upon, unanimously, by Shariah scholars that they are permissible on behalf of him (PBUHR) and on behalf of his nation. Hence, they are not included neither in Mandub nor in Nafelah.

TWO: The unnatural actions, and they are in two positions: they are either of the Messenger-

Prophet's specialties, such as fasting day and night continuously sometimes, and such as marrying more than four wives, matters we are not permitted to follow him up with them because, up to unanimity of His Friends they are one part of his specialties; or they are not of the Messenger-Prophet's specialties, which are defined and specified as statements for his nation or Ummah, viz. they are considered as evidences for all the life questions of people.

The question now is:

How can we know that His Action (PBUHR) is a statement for His Ummah?

This case can be known:

One, either throughout the Prophet's open speech, such as "Pray (thou Moslems) the same as you see me praying", and "Take up your rituals (of Pilgrimage) from me". These two Honourable Hadeeths are addressing Moslems to follow the Prophet in the method how to pray and in the method how to perform pilgrimage.

Two, or by the concatenation of circumstances, such as cutting off the hand of the thief from the elbow as a state for God's Words {and cut off their (thieves) hands}.

We are ordered, in both cases of statements, to follow his pattern in accordance with the connotation of the evidence, viz. if it refers to obligation we have to copy the Messenger-

Prophet's Action in the same degree, and if refers to recommendation or permission we have to copy it in this level or that.

The question now is:

Is the stating of the Messenger-Prophet's Actions in both open speech and concatenation of circumstances involves all the actions or are there actions not involved or not accompanied with what may state that they are addressing His Ummah?

The answer is: yes, there are such actions of Him (PBUHR) which they are not referred to neither in negative nor positive, and which they either show the purpose of closeness from God when acting or they do not show it. If such a purpose of nearness is shown, such as in the kneels of Sunrise Sunna, it is Nafelah for which the doer is rewarded and the undoer is not punished. But if such a purpose is not shown, such as in not eating the lizard, it is permissible for which the doer is not rewarded and the undoer is not punished.

Discussion:

Q. Is there any more sources for the Islamic Shariah than the two: the Glorious Quran and the Honourable Sunna?

A. No, there aren't any more sources.

Q. But what do we consider the Shariah Analogy

and the Friends' Unanimity?

A. We consider them both as two of the four Evidences on which all the Shariah Rules or Judgements depend. They are not sources since their legality comes out from the sources.

Q. Is every Sunna prayer looked upon as Nafelah?

A. Yes, every prayer called Sunna is Nafelah, because the Shariah meaning of Sunna in prayer is Nafelah.

Q. What does it mean that Nafelah in one prayer is the opposite of Fardh?

A. It means that in every prayer of the five daily prayers there is Fardh and there is Nafelah besides Fardh. When we say this part of the one prayer is Fardh we call the other additional part as Nafelah or Sunna. This means that every prayer has two kinds of kneels: Fardh and Sunna or Nafelah.

Q. Are all kneels of Sunna in the five prayers in the same level or degree of strength or determination of performance?

A. No, because some of them are Determined Sunna, such as the two kneels of Dawn Prayer and the Watir Sunna in the Night Prayer. Also, some of them are not Determined Sunna, such as all others which by turn, some of them

are always repeated with every prayer of the five daily prayers, such as the Sunna with all other prayers more than Dawn and Night, and some of them are not always repeated, such as the Sunna of after-Sunrise.

Q. Since Sunna in prayers and other worships means Nafelah, what does it mean in others?

A. In others it means Mandub or the Recommended Action, which is the synonym or similar of Nafelah in worships, viz. its doer is praised whereas the undoer is not unpraised though its acting is preferable from not.

Q. What does it mean the Prophetic Sunna in other spheres more than worship?

A. When it is in the sphere of the Shariah Evidences it means all what the Prophet (PBUHR) issued of the Words-not-Quran and actions and silent accepted actions. It is called Mandub.

Q. Why do we consider copying the pattern of the Prophet (PBUHR) restricted in His actions only?

A. Because such pattern of copying can't be but in actions, meanwhile in words imitation should be in the actions the words refer to. The same as in His silent accepted actions. When he kept silent for either words or actions uttered or done before Him, therefore, we see God's Words in {Ye have indeed in the

Messenger-Prophet of God a beautiful pattern (of conduct);- from verse 6 of Mumtahina (Examined) Sura: referring to general meaning.

Q. What is meant with the natural actions of the Messenger-Prophet (PBUHR) or any other man?

A. They are the determined actions of man's nature, or Fetrâh as a man. For instance, God has so created him in a certain shape and Fetrâh that he ought to behold and act. His two legs are for standing up and walking, his stomach for eating, his mind for thinking, his instincts each for its certain task.

Q. Then what does it mean Man's nature?

A. It means the position in which God has created Man, and Man beholds nothing more than his body and his traits. In his body all organs and instincts are of Divine Decree (Qada), whereas the traits of his organs and instincts are of Divine assigned attributes (Qadar).

Q. Why are the Prophet's natural actions looked upon as permissible for Him and His Ummah?

A. Because they are not of Man's duties under consideration but they are of the Divine Decree and Fate, and man has no effect on them neither to change nor to substitute.

Q. But since they are permitted on behalf of both the Prophet and His Ummah it means they are related with Shariah rules or judgements?

A. This is right, but the connection of actions with judgements is only because they are actions, and they are not judged with neither praise nor impraise. There is no praise or impraise for those who copy the Prophet's pattern in such permissible actions whether in his way of standing up or when he stands or how he sits or when or the sort of his food or how he eats or the sort of his drinks or how he drinks. The one can copy or not the pattern of the Prophet in all these matters without any praise or impraise, disregarding the view of some scholars who see praise in doing and not impraise in undoing.

Q. What is meant of that continuous day-and-night fasting be of the Messenger-Prophet's Attributes?

A. It means that this matter is of his specialties, viz. God has asked him to do it because he is provided with certain special attributes to bear it, meanwhile God has not asked his Ummah to do the same, because he has not provided them with those certain attributes.

Q. What is meant with the Prophet's Words "You (Moslems) have to pray the same as you have seen me praying"?

A. It means that Moslems have to copy his pattern in the method and content of his pray without any increase or decrease.

Q. What is meant with the Prophet's Words "You (Moslems) have to take up your rituals of pilgrimage the same as I have done"?

A. It means that Moslems have to copy the Prophet's pattern in the method of Haj both in all forms and contents.

Q. What does it mean stating the action by concatenation of circumstances?

A. It means that action is not stated or explained by words but by portraying the case in which the action happens. For example, when the Prophet (PBUHR) cut off the thief hand from the elbow, carrying out the God's order in this case, he has shown us the part of the hand which would be cut off in this case.

Q. What does it mean that the stating of the action, both by words or concatenation, are the same in judgement as the subject matter of Fardh or Mandub or Permitted?

A. It means that if the explained matter is Fardh, such as cutting off the thief hand, the concatenation of action which shows or states this cutting-off is Fardh or obligatory order as well. And if it is Mandub or Recommended, such as saluting others with: Peace be upon you, the salute by these

words is Mandub or Recommended as well. And if it is permissible, such as eating a lizard, the words show this action are permissible as well.

Q. How can concatenation be statement for action negatively or positively?

A. When the Prophet (PBUHR) cut off the hand of the thief from the elbow the execution was a positive statement, but when he rejected to eat lizard and admitted his friends to eat it was a negative one on his behalf and positive on theirs, and so on.

Q. How does the purpose of closeness to God became clear in action, and how it does not?

A. It becomes clear when the action is undertaken for the sake of God in a clear way, such as praying Nafelah. But when eating or not eating the lizard, there is no clear closeness to God.

Q. Why are actions of closeness purposes included within only Mandub or the Recommended judgements and not also obligatory & permissible ones?

A. Because these actions are not accompanied with words or concatenations to state them under other judgements, and so they are still Mandub because of their purposes.

Q. Hence, from where do the Recommended actions come out?

- A. They come out from their purposes of closeness being clear when performing. They are Nafelah in worships and Mandub in dealings with others.
- Q. There are some of the Fiqh scholars think that all Moslems are ordered obligatorily to copy the pattern of the Messenger-Prophet in everything, every motion and every silence, isn't it right?
- A. Up to the presentation of this Symp. there are really some of them, and the others do not believe in all the matters as obligatory rules. Some of them do so and the others see them recommended and the rest permissible (when they are orders to do). In a word, every order is up to the kind of the statement involved.

6th. Symposium

ADOPTION OF SHARIAH JUDGEMENTS

Presentation:

The adoption of Shariah Judgements or Rules can be individually or collectively carried out. The former may be done when the one adopts them as an individual, and he would be responsible for them within the frame of his individuality, whereas the latter may be when the one adopts them as the responsible for the group or society whether this collection is limited within a group of Moslems, or unlimited to cover all the Moslem Ummah.

If the group is limited, as a political party, his president adopts the rules to build up his party intellectually and then to build Ummah intellectually by the member's of the party who are obliged to adopt what the president has adopted. This member's adoption realizes the unity of the party intellectually and politically, a matter which forces every member to adopt all what the boss or president has adopted, view by view, and idea by idea. And when one view or idea is not adopted by the member he gets himself away from the party.

But if the group is not limited in one part of

Ummah but it involves Ummah as a whole, the president of Ummah or the Amir of Believers or the Caliph has to adopt the Shariah Judgements necessary for the solutions of all the questions so as to effect the true welfare for them all and in all domains of life. This adoption of the Caliph should be obligatory to all those who are under his responsibility, such as Valis or Judges, who must not govern or judge with any other different rule, whether he accepts or not. Now, a question:

Was such a matter of adoption the case of Moslems in all ages?

Yes, it was, because Moslems, in the very beginning of Islam eras, were used to take up the Shariah Rules by themselves out from the Glorious Quran and Honourable Sunna, esp. along the Prophet's Friends era. The judges were used to settle the problems by what they themselves may deduce out of Shariah Rules. Also the rulers, such as the Caliphs, Valis and Governors, were used to rule by what they themselves may deduct out of Shariah Rules.

Are there any examples about that case?

Yes, here is Abu Mousa Al-Asha'ri and Shurayh, who were judges, and used to deduct by themselves the Shariah Rules by which the problems had been settled. Also, here are Mua'ath Ibn Jabal and Ali Ben Abi Taleb, who

were sent by the Messenger-Prophet to Yemen, and were used to deduct the Shariah Rules necessary for their task by themselves. Also, here are the two Caliphs Abu Bakr and Omar (God Satisfied Them Both), who were used to deduct the Shariah Rules necessary for all Islam Ummah matters by themselves. Also, here are the two valis, Mu'aweyah and Amr Ben Ala's, who were doing the same as other valis in deducting by themselves the Shariah Rules necessary for their tasks.

But how can the Caliph's deduction of Rules be different or similar to others' in their times?

When the Caliph deducted any rule to settle a current question of Moslems he was used to order his subjects to settle all their same questions by it, and they accepted that order and leave away their own contradictory or different views even deducted by them properly. This process was performed in this way because they knew that the order of the Imam or Caliph had to be carried out apparently and secretly.

Is there any evidence about this matter?

Yes, it took place when the Caliph Abu Baker (God Satisfied Him) adopted in his Caliphate era the rule of effecting the three-words divorce as one, and adopted distribution of money and wealth among Moslems equally, disregarding

oldness in Islam or any other factor. Hence, all valis and judges and all Moslems were restricted to this adoption in their tasks and life. But when Omar (God Satisfied Him) became Caliph he obliged all his subjects to follow his view in the three-words of divorce as three, and the distribution of wealth among people not equally but up to oldness in Islam and other factors. All valis and judges and Moslems obeyed him and applied his view in each of these two matters.

Also, when Iraq became under the rule of Islam in Omar's era, he adopted keeping the land as booty of war in the hands of the landowners and did not divide it among the warriors. Valis and judges followed this adoption though many of the Prophet's Friends were disagreeable with him in the pre-adoption stage, viz. the stage of discussion. Therefore, it was an unanimous matter among the Friends.

By the way, an unanimity of the Friends, when effected, provided the Imam with the evidence according which he may adopt certain rules and orders Moslems to follow them whatever their views are different from them.

But aren't there famous legislative Basic Rules?

Yes, there are many ones. Here are some:

1. (Sultan has the right to adopt rules as much as there are question), and

2. (The order of Imam settles the disagreement among fiqh scholars), and

3. (The order of Imam has to be effective apparently [outwardly] and secretly [inwardly]).

What was the effect of such basic rules upon the Caliphs after the era of the Prophetic Friends?

The Caliphs went on adopting certain rules. It was clear in the time of the Caliph Harun Ar-Rasheed when he adopted (AL-Kharaj) book, by Abu Yousouf, the famous student of Imam Abu Hanifa, and passed it in the economic field of the people's life.

But it was remarkable when this Caliph wanted to adopt the Book Muwatta' of the scholar Imam Malek he abandoned that view when the Writer asked him to leave people up to their own views in copying this Shariah Imam or that, a matter which avoided them unlikely oppression.

When pondering deeply into this adoption in the economic sphere and the acceptance of such adoption by scholars, whereas they refused the other adoption, we see that it is permissible to adopt rules in the field of relationships among Moslems, such as trade and economic dealings, esp. when it results in unification of Moslems words, meanwhile it is impermissible to adopt in the field of relationship

between people and God, since such worships and doctrines, would result in disunification among Moslems.

The influence of such an attitude emerges when any boss of a group or Islamic Party tries to adopt certain views so as to build up his group or party. But to uprise with his nation he has to avoid adoption in the field of doctrine and worship meanwhile he may adopt in all other fields of life on condition that there is no any courtesy or concession on behalf of the Shariah doctrines or beliefs or determined and confirmed rules and judgements.

Discussion:

Q. Why do you call the adoption of the group boss a collective type although it is from one person and the group is his?

A. It's right that any collective adoption is originally effected by the group boss, but the matter is what they do with his adopted views when they adopt them internally and externally forming the collective picture.

Q. Is there any difference between the adoption of the small limited group such as a political or non-political party and the Caliph of the nation as a whole?

A. Yes, there is a difference, since the adoption in a limited group enforces every one or

member to adopt the view intellectually, whereas the other adoption does not enforce anyone to copy the pattern intellectually but it enforces the valis and governors and judges to follow it in practises when settling the questions among people in all domains.

Q. Where is the evidence for obliging valis, judges and governors to follow the Caliph adopted views in their practises whatever are they?

A. We see this evidence from the Unanimity of the Prophet's Friends during both eras of the Caliphs Abu Bakr & Omar (God satisfied them both) when they agreed upon their right to adopt and enforce the subjects.

The valis, governors, judges & others have to follow their views not intellectually but practically, viz. in practises of daily life such as divorce or wealth distribution or other questions.

Q. From where do you have an evidence for the intellectual adoption in the limited groups such as a party for all what the boss adopts?

A. It is from the legislative rules: (What is necessary to effect a duty in life is a duty as well).

The unity of any Islamic party is a duty since it is impossible to keep on as a party without that, so every one or member has to adopt all

the views adopted by the boss, a matter which obliges every member to adhere to such an adoption so as to be a member of the party.

Q. What does it mean taking-up the rules by themselves out from the Book and Sunna?

A. It means to understand them and deduct them out from the sources or references. Moslems on the era of the Prophet were not as His Friends in need of Mujtahideen to deduct judgements for them. They were co-living with the Messenger-Prophet and with the Revelation of the Message. Their Arabic language purity, being of the Book and Sunna, paved the way before them to understand the Shariah texts and deduct the rules out from them so as to settle the questions in their daily life.

Q. The judges: how were they used to deduct by themselves the judgements to settle the problems among people?

A. Since the judge has either to deduct by himself the judgement out from the texts in hands to settle the current problem, or such a judgement should be already adopted by the Caliph and sent to him to follow together with all other judges all over the whole vilayats and governorates of the Caliphate. The judges were, during the times of the Prophet and the First Friends, practising the process of

deduction by themselves and almost not from the Prophet or the Caliph.

Q. The Valis: how were they used to deduct by themselves the rules?

A. Also, they were of the jurisprudence scholars (fiqh) the same as the judges and none of them was able to be one of the valis without being qualified with this science of the Glorious Quran and Honourable Sunna besides Arabic language. This case paved the way before implementing the rules they were used to deduct by themselves except some which we previously referred to and occurred within the times of the two Caliphs Abu Baker & Omar (God Satisfied them both).

Q. What does it mean that the Order of the Imam, the Caliph, has to be applied internally and externally?

A. The Imam or the Prince of the Believers or the Caliph is the Head of the Islamic State or Government. His order has to be undertaken or applied externally means that all the responsible personnel, such as valis and governors and judges, have to apply the order within their responsibilities in regulating affairs and settling problems. But to be applied internally means to take it up in his duty together with interior feeling that it is to be unhesitatingly applied since it is the Caliph's and whatever it is different of others'

views and since the Caliph has the right to undertake such a process of adoption whenever and wherever it is necessary.

Q. How such an application of adoption should be also for all other Moslems?

A. When the judge, for example, settles the problem in accordance with the rule adopted by the Caliph, whether away of people's eyes or in the court, all other Moslems and non-Moslems as subjects would see and hear and know everything about that settlement for application, and then follow it and apply it in their daily life.

Q. What does it mean that the Caliph Abu Baker was effecting the rule of the three-words divorce as one word whereas the Caliph Omar effected them as three words?

A. It means that when Moslem utters the three words together in one sentence wanting intentionally to divorce his wife she has not to be divorced up to Abu Baker's view but after the husband repeats those words three times, viz. in three occasions not one. But, up to Omar's view, the husband has to divorce his wife when he utters these words of divorce even once and in one occasion.

Q. What does it mean that the Caliph Abu Baker was distributing wealth or money among Moslems equally disregarding being elder in

Islam or of the Prophet's Relatives,..., whereas the Caliph Omar was regarding those factors and distributing money unequally?

A. The wealth or money of booties or loots in Jihad were distributed equally among Moslems by Abu Baker, whether they embraced Islam at the same time or in various periods, and whether they were of the Prophets Relatives or not,... whereas Omar preferred the one elder in Islam and the immigrant to Madeena as well as the one who is of the Prophet's Relatives.

Q. What does it mean the legislative rule: (The Sultan or the Caliph has the right to pass rules as much as there are questions)?

A. It means that the Caliph is admitted to adopt rules either of his own deduction or of other Mujtahideen, and as much as there are matters or problems or affairs of the whole nation in need of them.

Q. What does it mean the legislative rule: (The Order of the Imam or Caliph ends any difference of views among Mujtahideen)?

A. It means when there are many questions in need to be settled, and Mujtahideen are different in views about each of them, the Imam or Caliph ends all these differentiations among them when he passes or adopts any rule to settle or tackle each of them. Then

they become the same in undertaking the Imam's view.

Q. Is there any example of hardships in life of Moslems because of adoption in doctrines or beliefs domain?

A. The so-called Dissension of Quran Creation is an example all along the times of the Caliphs Ma'moun, Mu'tasem and Wathiq of the Abbasides. The scholar Ahmad Ibn Hanbal was greatly tortured because of that Dissension when those Caliphs tried to enforce him to adopt the belief of Quran being created the same as any creature, a belief which may mean that Quran is accidentally occurred and not eternal one.

Q. Is there any more explanation for the influence of adoption in beliefs and worships against any Islamic party?

A. This sort of adoption has harsh results in Moslems' individual and collective life since belief or doctrine is a basic idea which dominates the one thinking and directs all his thoughts along with it, whereas worships confine the one within a certain or a specified form of contents towards the relationship with God himself.

So, any Islamic party adopts views in beliefs or worships areas would prevent or not accept the membership of any Moslem who

disagrees with those adopted views. Beliefs of Islam are, up to sects or Mazhab, widely different, esp. on behalf of Sunnites, Shiites and Khawarij, a matter which results in the party to be of this sect or Mazhab or that one, and not of Moslems as a whole. This party, consequently, has no right to assume that he is undertaking the process of lifting or Rising-up with Moslems and their affairs as a whole.

7th. Symposium

CONSTITUTION AND LAW (DUSTOOR AND CANOON)

Presentation:

It is necessary after the reference to the adoption of the Shariah Rules to ponder deeply upon the range in which the adoption of the foreign idioms in domain of rules is permissible. The words constitution and law (in Arabic: dustoor and canoon) are foreigners and have close relationship with rules.

The question herewith is:

Is it permissible to adopt them?

Let us look into the meaning of the two words, and to what extent they are concord with the Shariah.

The word canoon means, up to them, the order issued by the ruler to follow by people, since it is, up to their definition, the group of rules which the ruler enforces people to follow in their relationships.

But the word dustoor means, up to them, the basic law for every state or government, since it is, up to their definition, the law which specifies the form of the state and its rule of governing,

and also shows or states the responsibilities of each authority.

Hence, dustoor or constitution includes the main regulations according which the state moves on. These general thoughts provide Ummah in turn with the restricted orders which the ruler passes covering each side of the one system. These detailed orders are the laws or canoons which put in details all the rights and duties of the state general authority or regime towards individuals and their ones towards her.

This is in respect of the meaning of each of the words dustoor and canoon, but to put it clearer in ones mind we have to know the way of establishment and the source of each.

Constitutions are different in the way of establishment: some of them come out from habits and custom, such as the British one, some come out from national assembly or parliament, such as the French and American ones.

As for the source, there are only two sources of constitutions:

One, which means the origin from which the dustoor or canoon directly springs out, such as habits, religion, jurisprudent views, judgments of courts, etc. This origin is called the legislative one, such as in England and America.

Two, which means the reference from which or after which the dustoor or canon is taken or

adopted, such as in Turkey, Egypt, Iraq, Syria. It is called the historical one.

In a word, each state can get or take its dustoor either by legislative origin or from historical one, when the rules are general or headlines, and canoon, when the rules are of the partial or specified ones.

Directly after this explanation of the two word: dustoor and canoon here is a question:

Is it permissible to Moslems to use these two idioms or no?

We have just seen that these two idioms mean, up to them, the specified adopted rules which the state advertises and enforces people to apply, and by which it governs, whether they are general or specific. This meaning is one of Moslems' views, up to Islam, since Caliph may adopt certain Shariah rules and put them in action and governing. This meaning admits the usage of these two idioms unhesitatingly in Moslems' life and legislation.

But if they have contrary meanings to Shariah one they should be unadmitted. For example, the word or idiom of (Social Justice) carries a different meaning from that of Islam, since justice in Islam is the opposite of injustice, but to refer to the guarantee of education and medication, esp. for the poor or the needy, and

the guarantee of only workers and employee rights, up to them, is contrary with Islam, which sees these matters are for all the people all over the Islamic countries, whatever wealthy or poor, needy or not needy, and without any distinction between any two persons of them. So, such an idiom is unadmitted.

As for the word tax, for example, it carries, up to them, the meaning of money which the government collects for the benefit of administration of the common affairs, and this meaning is available in Islam State and in hand of Moslems. So it is admitted.

From the other hand, is there no difference between the Islamic Dustoor and laws and those non-Islamic ones?

Yes, there is a wide difference between them since the source or origin of the Islamic ones is only both the Glorious Quran and Honourable Sunna, whereas the source or origin of the non-Islamic ones is habits, courts, rules, etc.

As for the way of establishment: the Islamic one is only by Ijtehad or exerting one's best to deduct the rules, and then to adopt out of them what the Caliph sees necessary for life, whereas the way of the non-Islamic is either a fundamental establishing society or elected public assembly, by which the rules are passed, since nation or people, in their viewpoint, is the source or origin of authorities and only the

owner of supremacy or mastership as sovereignty, whereas Shariah only beholds the supremacy in Islam.

The question now:

Is there any necessity to adopt rules nowadays? And, is it for the sake of public interest of Moslems to pass a comprehensive constitution and general laws or not?

As for adoption, Moslems had been necessarily adopting certain rules since the time of the first Caliph up till the last one. But it was, as referred to here, partial adoption, viz. of specified rules and not covering all state rules, except during some eras when the Ayubites adopted the Shafiite' Mazhab as a whole and the Ottoman adopted Abu Hanifah's Mazhab.

But the public interest nowadays necessitates us all to have a comprehensive Dustoor and general Canoons although they are both do not assist innovation in thinking and Ijtihad in judgements. This case was avoided through the eras of the Prophet's Friends and His Followers and the Followers of the Followers, since they were restricted to adopting certain rules which were necessary to keep the unity of legislation and administration and governing.

So, it is preferable to have constitution or Dustoor including general rules which specify the form of the government and guarantee its

unity. But Ijtihad and deduction of rules should be left for Valis & Judges.

But, is it possible to do so meanwhile Mujtahideen are rare, and imitators are the majority, and even they are about all peoples?

Of course it is impossible nowadays, because of the rarity of Mujtahideen, a matter which enforces state to adopt rules by which it would rule people and nation in all levels, viz. of the Caliph and all Ummah and Valis and Judges. It is because ruling by God's Revelation or Islam Shariah is impossible on behalf of them all since they are unable to practise Ijtihad but in different and contradictory imitation. Ijtihad, as it is well known, is impossible but after scrutinizing the actual case and all matters related with. This matter is beyond but Mujtahideen ability.

But ruling through only knowledge results in different and contradictory rules in the one state and even in the one city. It might also lead to ruling by the non-revealed rules, a matter which re-enforces the necessity of adopting certain rules in financial dealings or trade and punishments but not in doctrines and worships. This adoption should be so general in all rules that would control all state Affairs and realize the application of God's Rules only in all Moslems' Affairs.

Herein a question enforces itself:

Isn't it permissible to adopt some modern rules look like what are in Islam, such as Nationalization?

No, no, it is impermissible, since God the Almighty says: {But no, by thy Lord, they can have no (real) faith, until they make thee judge, in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction}-verse 65 of Nesa' (Women) Sura, and says: {And this (Recommend) judge thou between them by what God hath revealed, and follow not their desires, but beware of them lest they beguile thee from any of that (teaching) which God hath sent down to thee}-from verse 49 of Ma'eda (food - table) Sura.

These two texts from the Glorious Quran put it clear and decisive that adoption should be restricted in Shariah Rules only and nothing should be taken from any other source, whether it agrees or disagrees with Islam.

And instead of adopting the rule of nationalization from capitalism law of public property might be adopted from Islam Shariah, since this law is connected with the Islamic Thought & method.

As for the laws and systems which are not connected with both, such as the laws of administration and arrangement of directories and the similar, they are permissible to be

adopted from wherever they are since they are connected with the means and style which experimented sciences and technological industries and practical parts provide to help state by which to arrange the affairs.

This case was what the Caliph Omar acted when he undertook the Divan System from the Persian, since these regulations are administration.

But how does the State adopt laws?

It is up to the strength or confirmation level of the Shariah evidence for each law together with the caution for proper understanding of the current question.

It is practised throughout studying the problem or question carefully and keenly to understand it soundly, then to understand the Shariah Rule applicable for the question, then to study the evidence of the law or evidences connected with the question, then to adopt the specified law to solve the question on the basis of the strength or confirmation of its evidence.

State has to be careful that the deducted law or rule is either a view of one of the Mujtahideen after exerting his best in being assured about the evidence and its strength or confirmation, or deducted directly, as a partial Ijtihad, out from the Glorious Quran or Sunna or Unanimity or Analogy.

But are there examples about this case?

Yes, when the State wants to adopt prevention of insurance on goods, for example, insurance itself on goods should be studied, then the means of property should be studied, then God's Rule about property should be applied on insurance and at last should adopt the Shariah Rule which is different from the modern Capitalistic one.

What does such a state of determination mean on behalf of the dustoor or constitution articles, and on behalf of laws?

This state or case means that dustoor and each canoon have to have a preface or introduction referring to the Mazhab from which each article is taken, and the evidence upon which is depended when adopting, if Mazhab, certain Mazhab, is relied on, or referring to the evidence from which it was deducted if adoption has been effected throughout proper Ijtehad.

Only by this way Moslems are acquainted with the articles of their State Dustoor and laws being Shariah legal rules or laws and deducted throughout proper Ijtehad. Otherwise, they are not enforced to obey but if they are ruled by Shariah legal rules and adopted in this sound way of deduction.

Within other separate symposiums we hope to

present, if God wills, a lively pattern for a Draft Constitution which may have to be implemented by any Islamic State in any country in the coming future.

Discussion:

Q. Why do you limit questioning about adopting rules and laws themselves from the foreign sources?

A. Because they are connected with the viewpoint of life in regard of beliefs and systems. These matters are impermissible to be taken but from Islam, meanwhile all other arrangements connected with experimental sciences and industries are permissible to be taken from any other non-Islamic country and rules or laws.

Q. Is everything unconnected with Islam belief and laws impermissible?

A. No, since there are the administrative regulations which are non-Islamic or not coming from Moslems but they are permissible because they have nothing to do with the viewpoint of life.

Q. What is the difference between the establishment and source of Dustoor or Constitution?

A. The establishment of Dustoor is the way in which it springs or comes into existence after

being not existent, but its source is the basis from which it springs or comes out. Habits, for example, when being the establishing of Dustoor they are the way how it comes out, but when Dustoor is taken out from them they are the source of it.

Q. What is the difference between the legislative and historic sources of Dustoor?

A. The legislative source is the one connected with legislation, such as judgements of courts and jurisprudient views from which Dustoor springs, but the historical one is the one connected with matters formed within the drive of history, such as habits.

Q. Why don't we use the two words social & justice together since they are admitted by Islam as two separated words?

A. Because they are considered when both together as a foreign idiom for a foreign law of a certain meaning different from the meaning of them when separated. So we can't look upon them separately.

Q. Are Islam and its legislation different from other legislation in respect of authority and the boss who has it in hands?

A. Yes, because authority in view of Islam is donated to the holder in accordance of Shariah Rules. The Caliph, for instance, cannot be of a wide authority as a deputy for the

whole Ummah in applying Shariah but through a Shariah Rule. The Valis, Judges and Assistants are all the same.

But authority in non-Islamic is originally from the people whom they themselves only grant it to the holders. The president of a republic, for instance, is an employed one by the people or Nation.

This is in regard of authority, but in respect of Sultan, as a ruler or governor, it is Ummah's, since he is chosen or elected by them to be the deputy to rule by God's Shariah. The evidence for this matter is what the Prophet's Friends acted in Banu Sa'ida house after the death of the Prophet when they elected Abu Baker as a Caliph after the Messenger-Prophet and they deputed him to apply God's Shariah, and carry it to other nations. But Sultan, on behalf of non-Moslems, is the same as authority, viz. it is up to nation in giving and not giving it.

Q. What does it mean the word (Adoption) on behalf of the ruler in respect of any Shariah Rule and law?

A. To adopt a baby means literary to have it considered as one's son, but idiomatically behold the thing, whether material or moral, as one's own specialty or responsibility.

The ruler, for example, when he adopts a

certain rule or law as the settlement of a certain question he passes it on, whether he himself has deducted it by his own Ijtehad or other's Ijtehad. Adoption of a rule or law from his own deduction or Ijtehad cannot be but after he has deducted more than one law in settling the same question, such as the Imam Shafie' in his old and new Ijtehad.

But adoption of a law from other's deduction is out of overweighing one law over the others when many of them are put in hands of the Caliph for example, and his own one is one of them if he owns the qualification of Ijtehad even partially.

Q. Why does adopting dustoor and general laws in any time help no innovation in thinking and deduction in Ijtehad?

A. Because it hinders to practise such matters since it provides all with already-made solutions for problems and asks them not to busy their minds neither in searching for evidences and studying them with the new actuality nor in deducting the proper law to settle the current problem. This case wouldn't help inventing the same as if the adopted dustoor is restricted in some general laws only.

Q. What does it mean that adoption of rules and laws may limit the form of the State?

A. It means that they show the systems of the

State and the bases upon which it is built, such as Caliphate when presided by a Caliph, who has assistants in ruling and executing and it has a judging system, a prince of Jihad at the top of the army, an Ummah Assembly elected for specified authorities, directories and management with directors and managers at the top of each, and vilayats with Valis at the top of each.

Q. How do the general rules and laws guarantee the State unity?

A. It is by laying down or stipulating that it is divided into vilayats, each presided by a Vali, whose responsibilities are restricted by the Caliph, who appoints him, and who specifies his relationship with him the Caliph and the questioning before him and before the Governorate's Assembly and before the Supreme Control in the State Center. And if the vilayat is very wide and in need of dividing into governorates it may be divided into wide provinces or a'malat with a governor or a'amel in his area. The general laws or rules lay down all these specifications to result in the protection of the state against disunity, a sorrowful case occurred all through some of the Islamic State eras.

Q. How does the rule of imitators lead to differentiation in views and to contradiction with each other and even deviation away

from God's Revelation?

- A. When the Caliph imitates a certain fiqh scholar (faqeeh) in settling a question he settles decisively the matter all over the State's lands when he obliges practising what he had imitated. But when he leaves that for his assistants and Valis and judges, they may differentiate in imitation since each of them may imitate some one else or some other Mazhab.

Also, they may contradict each other when one of them sees a certain view contrary in settling a problem with what the other has seen in other vilayats or governorates or even in the same one. Also, one of them may misinterpret one or more of the new questions somewhat similar to Islam fiqh, such as Nationalization, and admit it whereas it is different and even contradict Islam.

- Q. Isn't enough to consider Dustoor Islamic if the constitutional stipulation specifies that one of the dustoor sources is Islam legislation, the same as in the French Constitution?

- A. No, not at all, because constitution or dustoor cannot be considered Islamic but when all its sources are restricted to the Glorious Quran and Honourable Sunna, since these two are the only sources of the Islamic legislation.

But any constitution to stipulate that the

Islamic legislation is one of its sources, such as in France, it would not make it Islamic, since a merely such stipulation which equalizes between Islamic and non-Islamic legislation has nothing to do with neither the stimulus nor the purpose which they have to be obedience to God to satisfy Him, from one hand, and to realize the real, true Islamic interest in this life and the Hereafter, on the other hand.

Q. What does it mean that the administrative laws or canoons are a part of the means and styles in life, and so admitted to be applied in Islamic life when they are taken from non-Moslems the same as experimental sciences and industries?

A. To put the answer clear let us have this example:

When the Caliph Omar (God Satisfied Him) took over Divan System from Persia to arrange the State administration he really used the means. He used the registers which were used in Persia, and used the styles of writing and regulating them although he adjusted them little. Really he took over the output of science of industry about paper and ink and having those registers out of them which all-in-all have nothing to do with ruling and governing but with the means of executing and applying.

Q. What does it mean the strength and confirmation of the Shariah evidence?

A. Strength and weakness of evidence are connected with the extent or range of its confirmation and connotation. When it is determined in both cases of confirmation and connotation it is on the top of strength, but when it is determined in confirmation only it is less in strength, and when it is doubtful in confirmation it is the least in strength.

Q. Are there examples to explain this case?

A. The Glorious Quran and Confirmed Hadeeth, as aforementioned, are all-in-all determined in confirmation as two sources of Shariah Rules and Laws, but they both have some evidences doubtful in connotation and some other determined. As for the other kinds of the sound and true Hadeeth, they are all doubtful in confirmation although some of them determined in connotation and some doubtful. Avoiding repetition, we request the reader or listener to go back there to see them.

Q. Is it permissible to take over all the Dustoor out from a certain Mazhab whether Sunnites' or Shiites?

A. Nowadays Mujtahideen are rare, so Islamic State has to adopt a complete Dustoor for all spheres of life throughout at least imitation or

the better by overweighing among evidences up to their strength and confirmation, or the best by partial Ijtehad wherever a new question is in need of a new law.

Because of this case, it is permissible to adopt or take over a complete Mazhab, the same as Ayubites in copying the Shafiites' Mazhab for the state. Also, the same can be acted in regard of Ja'farites or Zaydites Mazhabs only of the Shiites, on condition that the basic Usul rules: (when the evidence is true it is my Mazhab, otherwise hit my view opposite to the wall) and (My Ijtehad is proper but liable to be mistaken meanwhile other's Ijtehad is mistaken but liable to be right). These two rules must be determined in action.

8th. Symposium

MORALS IN ISLAM

Presentation:

Before we start presenting the series of Symps. about a pattern of the Islamic State Draft Dustoor let us complete this series of various Symps. by an important subject and controversial question, and discuss its influence upon the member and the whole of the Islamic Society. It is morals in view of Islam.

It is well known that Islam controls and arranges the relationship of man with his Creator by beliefs and worships, and that with himself by morals, foods and clothes, and that with other beings esp. human by financial dealings or trades & punishments.

Also, it is well known that Islam tackles all man's questions and problems throughout its views about man as a whole not divided, when it takes over all questions and problems in one way, the way of building all dealings upon the basis of the doctrine, which is spiritual ground, a matter which makes the spiritual side in things, being created all-in-all by the Supreme God, as the basis of the Islamic Civilization, and of the Islamic Shariah, and of the Islamic State.

Lastly, it is well known that the top first scholars of the Islamic Shariah had put in details all life systems, such as worships, dealings and punishments, but they did not do so in respect of morals. Shariah only deals with the rules and judgements of morals as God's Orders and Prohibitions without any distinctive care for them more than others. Even they have been less also in details in this respect when fiqh or jurisprudence science has not specified a certain chapter for them, and faqihs (jurisprudence scholars) and Mujtahideen have not cared for them by searching and deducting as other chapters except late as a reaction against the vast corruption.

But why haven't morals a specified chapter in fiqh?

It is because they do not affect at all the establishment and construction of the society, since it is composed and built upon life systems, and effected by emotions and thoughts. The common custom and habits produced from the viewpoints of life are the conductor of society and not morals.

In other words, the systems applied in society, thoughts and emotions within which people are living, are one conductor of society, meanwhile public morals are produced from those thoughts and emotions, and from the application of systems as well.

Since morals do not construct or establish any society, nor conduct it, is it permissible to call for them by a political party in the society? And why?

Undoubtedly, it is impermissible, since they are the output of God's Orders & Prohibitions, of the call to Islam Belief and application of Islam as a whole.

Also, because calling for morals upsets the concepts of Islam about life, as being a creature of the Creator who regulates it by His Orders and Prohibitions.

Also, because this Call avoids people away from conceiving the reality of society and its elements, and makes them doubt wrongly that the individual merits and morals might establish nations and build up societies, a matter which results in ignorance about the real means for life and promotion.

Also, because such a call deceives others about the Islamic Call that it is a Moral Call, and hence obliterates the intellectual portrait about Islam and shifts people away from understanding it and moving on its way, the only way which leads to its implementation in the coming Islamic State.

The question now is:

Since morals are one part of regulating man's

relationship with himself, why cannot be a system?

The answer is because the Islamic Shariah hasn't made them so, and not the same as worships and financial dealings, but it made them mere Orders & Prohibitions, and on purpose to fulfill a certain value when practising them in obeying God and not for the sake of one's benefit or interest.

Moslem, when obeying God's Order to be true in words and honest in deeds, and when obeying God's Prohibitions to avoid cheating in deeds and envy in intentions, he gains the moral value.

But such merits, when being the output of deeds, such as purity from prayer, or truthfulness in trade, man does not fulfill a moral value since he does not aim that from action, but he fulfills spiritual value from prayer and material value from trade although he adheres himself with these virtues together with actions.

The question now is:

What are the epithets Shariah looks upon as good morals, and those as bad ones?

The answer is well known, so we can mention some of them as follows: God Orders us to be true, honest, shameful, good to parents, close to relatives, helpful to the troublesome, etc. He

prohibits us on the opposite to be untrue, dishonest, shameless, bad to parents, far from relatives, unhelpful to the troublesome, etc.

But how would such virtues be stuck into people's souls and society?

As for society, they are realized throughout establishing Islamic emotions and thoughts, a matter which necessarily establishes them in individuals when fulfilled in society and lives upon individually.

But how is it realized?

It is realized by establishing an Islamic parties or groups or blocs prepared Islamically well not by thoughts of morals only but by all thoughts of Islam besides Islamic emotions.

Members of each aggregation should be parts of each and not independent so as to take over the heavy duty of carrying the complete Islamic Call within the society, working actively to establish the Islamic emotions and thoughts all through it, a matter which incites people to adhere to morals in groups the same as they adhere to Islam all-in-all in groups and in individuals.

By the way, let us ask about the elements from which the member in a society is consisted. What are they?

They are four: Beliefs, worships, financial dealings and morals. It is necessary to gather all these essential elements in the individual personality together, so as to integrate his fundamentals, and any cut of one of them would make it incomplete and disturbed.

If we recite the honourable verses from Luqman Sura which begin with this verse {Behold, Luqman said to his son by way of instruction: O my son! Joint not in worship (others) with God, for false worship is indeed the highest wrong-doing} and end with this verse: {And be moderate in thy pace, and lower thy voice; for the Harshes of sounds without doubt is the brayer of the donkey}; we would find these four elements.

Also, we find them in Furqan (the Criterion) Sura if we recite the following verses beginning with: {And the servants of God, Most Gracious, are those who walk on the earth in humility, and when the ignorant address them, they say, peace!} and ending with {those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace, dwelling therein; how beautiful an abode and place of rest!}.

Also, we find them in Israe' (Dawn Journey) Sura when we recite these verses from {Thy Lord hath decreed that ye worship none but Him,

and that ye be kind to parents..} to {Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. Of all such things the evil is hateful in sight of thy Lord}.

Every group of these verses composes one complete unit presenting the various elements which form the fundamental elements of the Moslem individual, man or woman, and showing the Islamic personality and how it is distinctive from all other personalities.

Let's stand still with this question:

What do you notice when you recite any of these groups of the Honourable Verses?

We notice that each group is a group of God's Orders & Prohibitions, some of them about belief, some about worships, some about dealings and the last some about morals.

Also, we notice that they are not restricted to moral virtues only but involve belief, worships and dealings side by side with them as well. They, as a collection, compose the distinctive Islamic personality, and if one element is cut of the group the complete personality should not be formed.

We also notice that they aim to realize the object of its existence within the individual Moslem, viz. the composition of the integral distinctive personality which is so built upon the

spiritual basis, the Islamic Belief, that he is not distinguished with any of these characteristics but in accordance of this belief, and he the Moslem does not tell the truth for the sake of truth itself but because it is God's Order, although he cares to fulfil the moral value when he tells the truth.

Since morals, from the other hand, are an output of worships, when performed truly, confirming God's words {.. And establish regular prayer, for prayer restrains from shameful and unjust deeds..}- (from the verse 45 of A'nkabut (Spider) Sura. They are to be cared for in dealings, responding with the Prophet's words "Religion is co-dealings", and they are, in additional to all these references, certain Orders and Prohibitions, since morals are all these matters they have to be determined into Moslem's soul as adherent virtues.

But we remark that they are virtues co-living together within Moslem's life, how can we separate them from the other composing elements of Moslem's personality?

It is alright that they, incorporated or inserted within the rest of life, remain independent characteristics, since one can believe in God and disobey Him when telling not the truth in his words.

So we notice that the Messenger-Prophet (PBUHR) has obliged us to be depicted with the

characteristic of truthfulness.

Also, the one may pray and cheat, so we see that the Prophet has ordered every Moslem to avoid cheating by these words "None a Moslem be he who cheats" or "None a Moslem be he who cheats us".

Also, the one may deal with trade and betray, so we see that the Messenger-Prophet has stressed upon honour between the two partners in a trade.

Hence, morals are amalgamated merits with all life systems, and they remain, at the same time, independent merits although they may co-live with the one of them and may not.

But when Islam has ordered us to do the good ones and leave the bad ones it aims to form the Moslem personality in good and integral way based on a spiritual ground, viz. on the Orders & Prohibitions of God and not because they are advantageous or disadvantageous in life. This God's Order makes them, as being always connected with this basis, continuous and confirmed as long as Moslem keeps himself determined in practising Islam application or implementation for the sake of satisfying God and not for gaining benefit or avoiding non-benefit.

This is when Moslem adheres to good morals: he aims to attain only the moral value and

keeps away all other values of material, human and spiritual, and even he admits them not to interfere when adhered to them as a whole for fear of confusion when performing or characterizing, since such a confusion, because of benefits interference, exposes them to real danger.

Now we have seen everything about the individual Moslem, but what about morals on behalf of society and its elements?

Since morals are one part or element of the individual Moslem, and for constructing his Islamic personality, they are surely within the individuality domain and would not trespass it to society and its elements.

Society is impossible to be well repaired when morals only are well cared for, and even won't be repaired by them but by the Islamic emotions and thoughts, when adhered to, and Islamic laws, when implemented.

This means that the elements of composing society are different from those composing individual or member of it, although they involve them and trespass them to more than them.

Hence, the Islamic Beliefs are necessary for the society, the same as the member, but they don't stand still by this member need. They are broadened to involve all Islamic thoughts connected with beliefs and others of worships,

dealings and morals. In this way they cover all spheres of life.

Also, society is of urgent need for the Islamic emotions which are formed from tendencies, desires and feelings controlled by Halal & Haram (Permissible & Prohibited matters), so they tend wherever Halal is, and disgust wherever Haram is. In the society they help to result in forming Islamic society. Surely, they pass to all other societies by members.

At last, society is in need of Islamic systems which by their implementation all relationships among ones and groups are controlled.

Therefore, the society composing elements are broader and including more than those specified for the one. They cover morals, and necessitate surely the righteousness of the one in consequence of the righteousness of society. They determine the everlasting righteousness of the one in consequence of that of the society. Also, they necessitate surely not the righteousness of the society in consequence of the member righteousness whatever are these members numerous. And as long as the society relationships are regulated by systems and controlled by conventions of the Islamic emotions and directed by the Islamic thoughts, and as long as they are conducted by these controls the righteousness of the member and society are living cordially together.

Consequently, morals are not from the constructing elements of society but only of the individual ones. One should not become good because of them only but also they would be together with beliefs, worships and dealings necessary for him.

This means that any man cannot be true Moslem if his morals only are good meanwhile his beliefs are not Islamic. Also, he is not good Moslem if his morals are good and, at the same time, he cuts some of his worships or not controlling all his dealings with the Islamic rules and laws.

Therefore, individual straightness is not effected but by beliefs, worships, dealings and morals altogether and not only by good morals. This case determines not to care for morals only to straighten the one but to care for other elements also, and even not to care for anything before feeling safe on behalf of the beliefs. Also, the basic matter of morals, when being built upon Islamic belief, should be cared for greatly together with morals' characterizing as God's Orders & Prohibitions.

Discussion:

Q. Is systematizing Man's relationship with his Creator restricted and confined to Beliefs and Worships?

A. Yes, although God's Orders & Prohibitions

involve all life spheres, but the direct relationship between Creator and man is systematized by Beliefs and Worships only, whereas dealings and punishments relationships are directly among people, and morals' relationship between man and himself.

Q. How does Islam tackle Man's problems as a whole not divisions?

A. Islam does so when dealing with them on one ground, viz. the Islamic Belief, which means that the Supreme Allah is the Creator of man and the Systematizer of his all domains of life throughout His Orders and Prohibitions.

Q. Is there any explanation in details about systematizing of Man's three relationships with his Creator, himself and other people all through Fiqh books including all Mazhabs?

A. Yes, there is plentiful details about them but they are almost confined to his relationships with the Creator and with other peoples.

The third relationship with himself hasn't such details in chapters and sections except rarely, it is a group of Orders and Prohibitions of God Himself.

Q. Why haven't morals a special chapter in Islam Fiqh?

A. Because Fiqh involves the systems of societal

relationship, whereas morals are private for individual, and they do not affect the basic elements of constructing the society although they are necessary for the individual as a member of the society.

Q. Is there any relationship between the common or public convention in the society and morals?

A. Yes, because public convention is composed from the thoughts and concepts which conduct life, and morals of the individual Moslem are a mere output of his thoughts and concepts about things in life.

Herein convention meets and agrees with morals when we say that truthfulness, for example, is public convention in the Moslem Society being adherent to God's Orders and Prohibitions.

Also, we can say lying becomes public convention in the society after becoming common as an output of the absence of that adherence or obligation to God's Orders and Prohibitions.

Q. What does it mean to Call for morals?

A. It means to call the one and society together to adhere to morals as a means of strengthening the society as well as the one although they are impossible to be alone in well straightening any of them at all.

Q. Then, why did the Poet say: Nation survives as long as adhering to morals, and if these morals have vanished or disappeared those nations would vanish?

A. He said this line of poetry because of being painful for Moslems' bad circumstances when loosening their adherence to their Islam, a matter which made him easily affected with those strange calls from Islam which rejects saying that nations are constructed by morals, and refuses saying that if Moslems want to survive as a nation they have only to adhere to morals.

Q. But the poet here is speaking about nations and not societies: is there any difference between nation or Ummah and society?

A. Yes, there is a great difference between Ummah and society. Ummah is a group of people believing in one belief or systems for life although these systems are not applied in life spheres, such as the Islamic Ummah today, who believes in Islam belief but does not implement its systems in life.

This is Ummah, but society is also a group of people believes in one ideological belief but they live upon its systems in all life affairs. Morals do not construct neither Ummah nor society but, as aforementioned, only one of the basic elements of building-up the character of the individual.

Q. But can morals alone straighten and construct the individual personality or there should be other more elements to realize such a task?

A. Morals are not enough to construct the individual personality since they are one part of it and they are necessarily in need of beliefs, worships and dealings with them.

Q. How can morals be away of society constructive elements meanwhile all society members are in need of good morals among themselves and one another?

A. When a member of the society deals honestly with others he is of good morals as a virtue ordered by God. Truthfulness or honour is mixed here with the commercial dealing aimed for benefit and profit for living. It is not a part from this dealing since it has nothing to do with benefit as a material value aimed at from the dealing but its relation comes from God's Prohibition that such a dealing must be far from cheating and injustice and usury, a result of which each part of it should obtain his right completely and without increase or decrease.

This is the truthfulness or honour in dealing which, as a virtue, advents in worships also when the man is true with his Creator in his prayer during performing it only for God's sake and without any courtesy or hypocrisy to

anybody.

Also, good morals can be separated from life dealings as well as being mixed, but when they are adhered to they remain God's Orders & Prohibitions from which the individual realizes the moral value.

Therefore, morals become popular or common in society as a common or public convention composed from thoughts, emotions and systems, the society constructing elements, and not from the individual constructing elements which are in reality inserted into the society ones.

Q. Since morals have such a position in individual and societal Islamic life how have those calls emerged to straighten well Ummah and Society?

A. When the Islamic Society and World contacted with the other societies and worlds, the intellectual influence started stealing into the Islamic minds to give way to such strange calls to advent.

It is known that all movements, emerged all through Islamic eras before the fall of the Islamic Caliphate, were concentrating on society and its reconstruction in accordance with the Islamic systems. The Call for Morals hasn't emerged but after the destruction of the Islamic Society and the fall of the

Caliphate and the concentrating on the straightening of the Individual Moslem.

That Call was a mere reaction, strange from Islam and Moslems, since it looked into matters with the same viewpoint of individualism, which came from the Capitalistic West in place of the Islamic one which does not see that society is composed of individuals, the same as the West, nor of group with no choice or freedom for the member but the choice of the tooth in a wheel, the same as the socialistic viewpoint.

Islam sees that every body is a member of the society and has his own personality as well as the society itself and in a way none of the two obliterates the other's character but cares for his rights and duties.

Hence, the intellectual invasion moulded or modulated minds of Moslems in accordance with the individualistic democratic viewpoint, so they did not see but individualism call or call for modulating and straightening the one's morals when they started calling for Islam after the fall of the Caliphate, esp. morals are distinctive traits among the individual elements.

The West, therefore, was successful cunningly when deviating men of the Islamic Calls, despite their caution and well intention, away from the reality of the Islamic Call as being

and should be always intellectual and concentrated on the Islamic Belief, the same as the Messenger-Prophet's, who stood on a firm and solid ground of the Islamic life with its civilization and systems, and who did not look upon systems as an element of the individual character only but also the ground of all the society constructing elements, viz. the Islamic Thoughts, Emotions and Systems.

The 9th. & Last Symposium

THE COMMENT

Within a deliberate survey for the subject of these eight symposiums we see how they cover all the practical aspects which clarify the way of restoring the Islamic Shariah anew into life.

In the First Symposium, we see how the Prophet Mohammad (PBUHR) did convey the Islamic Call to Arabs first and then to other peoples. That case manifests for all Islamic movements and members the obligatory adherence to the Way he had behaved since God's Order "Thou (Moslems) have the good example to follow in Allah's Messenger"(PBUHR) from verse 21 of Ahzab (Parties) Sura is clear.

It determines to copy the Prophet's Example decisively, so as to end the dispute about this dangerous matter from which Moslems are still suffering much of split and tearing up to multiple or even contending movements.

It is shown when some Moslems have followed from the very beginning the military way with little or much care for the intellectual-political preparation before or together.

To stick to the obligatory Prophet's (PBUHR) Way we have to see how he spent thirteen years

in that task of preparation in Mecca, paving the road to move to the State case in which he was fully engaged in military action together with the cultural-political one.

As for the presumption that Islam is so complete not to start with what the Prophet Mohammad (PBUHR) started it is rejected since the judgement of the WAY STAGES is still valid, due to its running reality.

Islamic Nation, in fact, has become living in Non-Islamic Dar or Home, the same it was in Mecca before immigrating to Madeena.

What does this situation mean?

This situation means that the cultural-political stage of Mecca should be emphasized upon before the military-cultural-political stage of Madeena.

It is well-known that jumping over the Mecca Stage means jumping over the order of Shariah to restore the Islamic life.

What does this situation excite?

This situation excites the fear of missing the support of the Supreme Allah, a matter that denies any victory for any Islamic movement.

Out of this presentation of the Symposium, we see the wide extent or range of the great importance of its subject.

Attention is attracted strongly in the Second Symposium, which is entitled (Islamic Civilization in Comparison with the Western One), to another dangerous side of the Islamic Movements' drive, in particular, and Moslems, in general.

But why?

It is to distinguish between the Islamic Civilization and the other civilizations, esp. the Western one, and to distinguish between civilization and urbanization, and between culture and science.

In this way of distinguishing they can adopt every thought agreeable with the Islamic Civilization and Culture, and keep themselves away, or even reject, from adoption in their life every thought different from them or contradicts them.

Civilization in its weighing-meaning means the collection of conceptions about things in life.

What does civilization form?

Therefore, it forms the practical side of life of the private culture of Ummah or nation. They are both together the output of the nation doctrine from which they spring out, as thoughts and concepts, or are built upon.

For example, Moslems may adopt the thought of election in regard of the Caliph of the Islamic

State, and of the Nation's Assembly, though it responds with democracy. But they have to refuse and condemn the thought of authorizing the Assembly the legislation authority instead of the Caliph.

But why?

It is due to what the Prophet Mohammad (PBUHR) had done, and upon which all his Friends agreed all through the period of the Rashideen Caliphs, a matter which is considered the Friends' Unanimity.

For another example, Moslems may adopt the thought of modernization in every thing, such as the clothes of man and woman when it does not disagree with the Shariah concept and fashion.

But what clothes must they refuse?

But they have to refuse all what differ from Shariah, whether in using clothes as a means of fascination or admiration by tightening or shortening them, or in any other illegal ways.

For the third example, Moslems may and even have to adopt all the scientific inventions and urban innovations of other nations, as much as they do not differ from the Islamic concept.

What have they to accept and to reject?

It is such as the means of photographing and the machines of communications or of various

data. But they have to reject adopting all means of corrupting the Islamic thoughts and morals.

In this way, the importance of this Symposium becomes well clear to get rid of the great disturbance effected by the Westernizers and many of the Moslems.

In the third Symposium, which is entitled with [Islam System], the discussion is run to project the concept of Islam that it is not a religion for only worships and morals, as the biased people say, but it is a system for life in all its aspects.

It, therefore, fails to agree with those who assume the Separation of it, as a religion, from life, as policy.

They are influenced by the Western democracy that puts religion aside for the individual sphere only, whereas the societal affairs, as they assume, are in hands of only policy and statesmen.

In this Symposium, the real meaning of the thought that Islam is suitable and good for every place and time is clear in reality and not only as words in Moslem's mouth.

Moslem and Non-Moslem would see how Islam deals and tackles man's Fetrah or nature and his affairs as a man. It does not ignore the Spiritual side on behalf of the material one or vice versa.

It handles every human question to give solution in its practical way understanding it well and applying the Shariah deducted judgement on it.

It depends upon its four practical sources of sacred texts: Quran, Sunna, Legal Analogy and the Friends' Unanimity.

Herewith, the far distance between the Islam System, which involves regulations for all human life in man's relationships with his Creator, with creatures and with himself, This far distance between Islam System and the other systems would be well clear, since the others do not cover the three relationships completely.

Also, the great difference between dealing in human affairs, as human questions, and not as individual ones, is clear whatever the race or language or religion of man is.

For instance, when Islam regulates the economical affairs it looks upon the one as a man of necessary needs for life and of less ones for happiness as a man and not as a Moslem only.

Also, it does not consider the living level only to be raised up throughout more development but also the good distribution of wealth among all peoples of the nation.

In this way, the researcher after right would stand before these considerations proudly and

agreeably after he finds what he had missed long before in Islam Message, which was revealed as the Mercy for all human races.

In the Fourth Symposium we face the discussion of the central point of all these Symposiums. It is the clarifying of the meaning of the concept of Shariah Judgement with all its kinds.

It explains that it is the judgement deduced by the Mujtahid out from only one Text or more of the Shariah Texts, which are the well-known Quran, Sunna, and what they refer to from Unanimity and Analogy.

It is to tackle any factual human affair in any of the three human relationships. It is the practical judgement that regulates the real affair and not the supposed one.

As for the kinds of Shariah Judgements, they are the five well-known ones:

1. The Obligatory or Duty;
2. The Prohibitive;
3. The Recommended;
4. The Reprehensible; and
5. The Permissible.

To explain them we say:

1. The Obligatory one is all what God orders his servants to deal with and forces them to

obey Him, else they would be punished when disobeying and rewarded when obeying;

2. The Prohibitive one is all what God prevents His servants to deal with and forces them to obey Him, else they would be punished when disobeying and rewarded when obeying;

3. The Recommended one is all what God demands from His servants to deal with and encourages them so as to be rewarded when acting and not punished when ignoring;

4. The Reprehensible one is all what God does demand His servants not to do but not force them for that but encourages them only to be rewarded for not acting but not punished for acting;

5. The Permissible one is all what God neither forces nor encourages to do or not to do, and without any reward or punishment for this or that.

Whenever pondering upon this concept of Shariah Judgement in Islam, and its five kinds, one can see how Islam does not ignore any aspect of the individual and the societal conduct or dealing without handling and solving.

He can also see how Shariah builds all those treatments upon the doctrine. It emphasizes taking care of that when acting any of the five kinds.

In this way it provokes the Spiritual Stimulus as the strongest human one during one's life. One should have the practical and not the theoretical self-control practiced always.

Herein, we see the greatness of Islam when involving all aspects of human one. It handles all man's inputs and outputs as well. In this case all other ideologies, systems and laws fail to reach.

In the Fifth Symposium, the Second Source of the Islamic Shariah is discussed under the title [The Honorable Sunna and Commitment].

It explains the concept of Sunna and its position in the Islamic Shariah as the second and last Source.

It shuts up all the mouths which suppose the sufficiency of the Quran as the only Source of the Shariah. It gives them not mental or fanciful evidence or plea but Quranic one, which assures that Sunna is revealed in meanings the same as Quran, which is revealed not only in meanings as Sunna but also in words.

Quran says, depicting the Messenger Mohammad (PBUHR), {He does not speak out of his own fancy}, and says, depicting Sunna and Quran together: {They are Revelation}. Sunna itself also assures that when the Prophet Mohammad (PBUHR) says: "Quran and Similar were revealed to me".

As for the concept of the Honorable Prophetic Sunna, it is all the Prophet's Words, Actions and Consents which are related with the Shariah statement in additional to Quran.

Sunna, in respect of adherence or commitment, is obligatory to stick to all its judgements in accordance with each order: whether obligatory or prohibitive or recommended or reprehensible or permissible.

They are the same as the Quranic Texts though there are some differences in terms or references.

But we have to assure that all its texts were and still cared much of both in narration and meaning, on purpose to distinguish between the confirmed and doubtful texts. Doctrines are restricted only to the confirmed ones.

In this way, every Moslem should feel safe for the reality of his Shariah Second Source, and non-Moslem should appreciate that, and hence unhesitatingly to believe in and adhere to.

In the Sixth Symposium the discussion stands contemplatively on the subject of [Adoption of Shariah Judgements or Laws] that may be run by the ruler as well as the common one.

How does the Ruler adopt the laws?

It shows how the ruler may adopt the Shariah Laws. He may deduce if qualified as Mujtahid, or

others' deduction if he is not Mujtahid, or when he sees others' view of Ijtehad is better for the Moslems' goodness than his.

The individual Moslem also may adopt other's Ijtehad if he is not Mujtahid.

This matter means that the ruler or the member may adopt other's view of Ijtehad the same as his own on condition that the one is qualified for Ijtehad by knowing well all its sciences, which are of Quran, Sunna and Arabic language.

The Law for adoption depends upon the basic side of the power of the text evidence and the soundness of its application on the running matter or problem.

It is well-known, in regard of the ruler's adoption, how the first two Rashideen Caliphs Abu Bakr sand Omer Ben Al-Khattab [God Satisfied Them] were different from each other in adopting many laws.

For example, when Abu Bakr saw that the divorce word by-three as once but Omer saw it as thrice. Also, when Abu Bakr did not prefer any of the Moslems to others in giving money but Omer preferred the elder in Islam, or in Hijra, or in relation with the Prophet Mohammad (PBUHR).

This case means that the Moslem Ruler may adopt other's view but he is not enforced to do so.

Therefore, we see the third Rashideen Caliph Othman Ibn Affan [God Satisfied Him] had adopted the views of Abu Bakr and Omer in Shariah, because he was provoked by his care for protecting the unity among Moslems. We see, at the same time, that the Prophet's Friends were unanimous about that incident which made it a Shariah law and obligatory to follow so as to keep and protect the Moslems' Unity, whereas it is admissible to follow for other things.

Undoubtedly, such an adoption shows that all members of an Islamic Movement or Party have to commit to all views adopted, so as to protect its unity and to assure caring for this concept in life of the individual, the society and the ruler as well.

In the Seventh Symposium, the concept of adoption is completed in respect of the ruler when adopting the basic law and the branch laws in the life of the Islamic Society and Ummah under the two terms of Dustoor [constitution] and Canon [law]. It is to see if they are agreeable to Islamic terms or not.

In spite of the newness of these two terms or idioms in regard of the Islamic Shariah, they agree with its meanings to admit adoption.

Dustoor [constitution] is the basic law of every state. So, it may be adopted since the Islamic State has to have such a law.

Canon [law] is the judgement adopted by the ruler of any state. So, the Caliph who orders to apply it in life like another ruler may adopt it. The ruler aims to tackle any interior or exterior affair of the Islamic Society.

It is all right to say that positive laws are different from each other in respect of their sources. Some of them, such as the British one, depend on conventions and habits, and some, such as the American one, depends on the others' rules and legislation.

The Islamic legislation depends on the two revealed sources: Quran and Sunna. This case of differentiation does not prevent the adoption of those two terms Dustoor and Cannon, since their meanings agree with the Islamic ones.

It is all right to say also that the oppression of the Western States, esp. the U.S.A., has enforced certain idioms of their constitutions and laws.

For instance, democracy in governing, globalization in their civilization esp. of free markets in economy, and human rights in social affairs, are enforced on other states who are threatened with economical and/or other sanctions if not adopting them in their legislation and policies.

But such a case does not affect adopting any of the foreign idioms, which differ not from the Islamic ones in meaning, such as taxes.

But the idiom of democracy is rejected because it depends upon the human mind in legislation. The globalization of free markets, as an example, is refused also since it makes the poor poorer and the rich richer. It is due to maldistribution of wealth and the rich domineering. The human rights being enforced under double criteria are rejected because of the intervention of the strong and the less-supremacy of the weak. Islam has the better substitution for them all.

In this way we see how the Islamic legislation does not rigidly shun away any new idioms responsive in meanings with the Islamic ones. We see also how the Arabic language, the language of Quran and Sunna, is able to involve by its various means of derivation, analogy and others all new idioms in its standard and not common level.

In the Eighth and last Symposium of this collection discussion is excited deeply about the most sensitive subject, as some Moslem thinkers say. It is the subject of Morals or Ethics which thinkers and politicians are used in general to look upon as the basis of every progress and promotion of every people or nation. They say so mostly out of courtesy because they are different in action from word. But some less in number of thinkers restrict themselves to the idea that morals are necessary for only the

individuals due to the Godly Orders and Prohibitions by which they have to be bounded are limited.

Whenever we survey all the writings of the old Islamic Scholars, almost we do not find any one of them entitling morals with any special or single title. Only we can see that morals are considered as a collection of Shariah Orders, which regulate, together with man's necessities for food and clothes, the relationship of the one Moslem with himself. It is the same as with beliefs and worships, which regulate Moslem's relationship with his Creator, and with the dealings and punishments which regulate his relationship with others.

But as for the words of the famous poet Ahmad Shawqy, which mean that Nations are in existence as long as good morals are in existence in their life, these words are wrong if he means, as it seems, the individual morals and not the societal conventions.

Furthermore, they are wrong because he is speaking about the effects or traces of the individual commitment to the God's Orders and Prohibitions related with morals. These morals would not be in existence without such commitment.

This situation means that Nations are in existence and continuity as long as the thoughts, measures and contentments, which

are the source of morals, are in existence in the life of the society and individual at the same time.

If it is justifiable to differ with that poet, whose words are always echoed in all intellectual meetings, conferences and councils when debating progress and promotion of peoples. However, we cannot differ with the Prophet Mohammad (PBUHR) when God depicts him with "And thou have a great moral", and when he depicted himself with "I have been sent to perfect the good morals".

But what does this double depiction mean?

It is undoubtedly the depiction of the inevitable result, which exists with every Moslem for his adherence to the Islamic doctrine and to the Godly Orders and Prohibitions sprung out from it to relate with the individual behavior.

We see that the aforementioned verse of the Quran is speaking about the individual characteristics of the Prophet (PBUHR), esp. none of his Friends was of the same supreme morals as his.

We see that the Prophet's depiction of his Message as a perfection of good morals is limited only in one side of Islam, which includes doctrines and laws to regulate all other spheres of individual and societal life.

Therefore, we see his wife Ayshah [God

Satisfied Her] says that his morals were Quranic. This description overweighs and determines the meaning and explanation we have just mentioned, because Quran itself involves morals and other orders and prohibitions as well.

Therefore, if the material or secular Western World speaks about morals and their value in the individual life, since they miss them in their both thoughts and beliefs, how do we Moslems speak and lecture about them, whereas we know they are merely a part of our Islam and not all of it?!

And even how do we establish Islamic Movements which endeavor to make people commit to morals, meanwhile we forget that it is impermissible to cut them away from Islam and then to call for them alone, so as to be lively in the individual and societal behavior?!

Whenever we say that everyone of us should be Islam running on the ground, we mean that we have to commit to all Islamic thoughts, measures and contentments in our life as individuals, Ummah and society. And this condition would not be available completely in our life but after the Shariah be completely in all its aspects. And this case would not be realized in life but after the Restoration of the Islamic Life by establishing the Islamic Caliphate State again in life.

In this way, the danger and importance and

sensitivity of this subject would be well clear in our mind and then in our life.

May the All-praised Allah help us to achieve every good deed both in Restoration of the Islamic Life and in Protection of it up till Dooms Day..

God Praised and Saluted with Peace Our Master Mohammad the Prophet and his Relatives together with Friends and those who follow them well till Doom's Day.

Walhamdullellah Rabbela'alameen

Brief Biography

The author was born in Rabi Thani 1350 H (i.e. 1931 G) in the family of the Hawarey of Prophet Mohammad SAW Al-Zubayr bin Al-Awwam RA, the son of Saffiyah the aunt of Rasulallah SAW, thus Khadeejah RA is his aunt, Hamza and Abbas RA are his uncles, Ali and Jaafer RA are his cousins, and Abu baker RA is his father in law.

He holds 1 BA degree in English literature, 1 B.A. degree in Education, 1 MA and 1 PhD in Comparative Religion, and a 2nd PhD in Tafseer. He authored multiple books, as seen on the website indicated in the Footer, including a Tafseer in 4 parts (2 volumes).

This book we introduce herewith under the title (Thirty Symposiums & Comments...) is a comparative intellectual religious study. It is written in an attractive style. It is a self-debating, self-arguing dialogue. It is to satisfy the thinker, in general, and the Islamic Caller, in particular. It is at the end to please the All-praised, The Supreme Exalted God, Allah, for whom we say: Al-Hamdullellah Rabbela'alameen at the end of every speech or action.

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