

EEMAN, INTELLECT AND BLIND FOLLOWING – From the Qur’an

By : Shaikh Abdool Aziz Shaikh

ایمان *Eiman*

Having narrowed down the explanation of **مستقین** to its unique way, now enters the subject of manifesting who these persons are and what is their characteristics by stating **الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ** *Alladhina y’uminina bilghaib*, “those persons who believe in the unseen;” i.e. The *Muttaqeen* are those who avoid pitfalls of the wrong path, who believe in the unseen (which becomes comprehensible through reflection on the *Quran*), and are confident that the right path will lead to the destination even though initially it may be obscured. The first word to ponder over is **ایمان** *Eiman* and the foundation on which is built the whole structure of *Islam*. If there is *Eiman* then there is *Islam* and without it, there is no *Islam*. One will not find a single page in the Qur’an in which **ایمان** *Eiman* does not appear in some way or the other as a direct word, derivative or another word meaning **ایمان** *Eiman*. However, the irony in understanding **ایمان** *Eiman* is that in the same quantitative way the misunderstanding of **ایمان** *Eiman* has permeated the lives, actions, and belief system of Muslims.

امن *amana*, This is the root of **ایمان** *Eiman*

آسَنَ *Aman* is the “environment of being without fear or apprehension, contentment or the position of being safe from fear.” **آمِنَ** *Aamana* thus means “to make someone fearless and accepting, to give sanctuary to someone and to take the responsibility of the whole action on oneself.” Amongst the Arabs *Naqatun Amunun* is that camel which is regarded as the one that will not be weakened by a particular journey and that it would not trip and hurt itself during such a journey, thus a **مُؤْمِنٌ** *M’umin* is one who himself ensures safety and support for himself and guarantees the same for others on which support and safety the latter have full reliance as Allah Himself states for Himself in Surah 59 Verse 23: **الْمُؤْمِنِ** *Al M’umin* meaning “One Who is fully responsible for the sanctuary and security of all of Creation.”

When **آمِنَ** *Aamana* is used with **لَا** it means to accept the argument or discussion as in Surah 2 Verse 55: **لَنْ نُؤْمِنَ لَكَ** *Lun n’umina laka* “We will not accept”; and when it is with **بِ** it means to Believe as illustrated in Surah 2 Verse 285: **كُلٌّ آمَنَ بِاللَّهِ** *Kullun Amana Billahi*, “All Believed in Allah,” and as stated previously, this is the foundation of the structure of *Eiman* **ایمان**. In English *Eiman* is translated as “faith” and this means acceptance without proof, without perception or intellect and without thinking and reason and unfortunately the latter arguments are given much prominence and strength. However, in the Qur’anic *Eiman* **ایمان** is to Believe with all the above factors, but in a positive way (“with” not “without”) after full thought, intellect, acceptance and conviction. This is emphasized in Surah 25 Verse 73:

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ
يَخْرُؤْا عَلَيْهَا صُمًّا وَعُمْيَانًا ۗ

Walladhina idha dhukkuroo bi ayati Rabbihim lum yakhirroo alaiha thumman wa ‘umyanan

“These people are not swayed by emotions as they take every step after much deliberation, so much so that even when the Divine Laws are presented to them, they do not submit to these Laws by ignoring their own intellect, wisdom, rationale and reason. Also, they do not respond to them as if they were deaf and blind. They adopt the Divine Laws only after careful consideration (for it is clear that when acceptance of such Divine Laws without pondering over them, then how would they do so in other spheres of life).” In Surah 65 Verse 10 the Qur’an further states:

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ *Fattaqul Laha Ya oolil Albab* meaning “Therefore, O you who are endowed with insight, intellect and understanding, those of you who have professed to **إيمان** *Eiman* should always guard the Divine Laws.” That guarding (also meaning implementing) would keep you in safety and out of trouble and only those who have intellect and reason believe in Allah and the Qur’an. This is further stated in Surah Hajj 22 Verse 54: **وَلْيَتْلَمْ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ** *wal iy’alama ladhina ootul ‘ilma annahul haq min Rabbika fa y’uminu bihi*, meaning “People who ponder over it rationally, will clearly understand that everything revealed in the Quran is the established truth from your Sustainer. (So in all fairness) with complete submission of their hearts they should express **إيمان** *Eiman* in its truthfulness and obey it in true spirit.” Even here *Eiman* **إيمان** is a condition of ‘ilm **علم**, knowledge.

علم and **عقل** *‘Ilm* and *‘aqal*, “knowledge and intelligence,” and the importance that the Qur’an gives to them requires a very detailed and extensive discussion which would follow later; but it is important to give some glimpses at this juncture that would display the importance of these two aspects in the Qur’an. In Surah 7 Verse 179: **وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنْسِ** *Walaqad dhar’ana lijahannam kathiram minal Jin wal Ins*, “You will see many amongst both the *Jinn* (those who are not part of the general sophisticated masses) and *Ins* (general mankind) who are destined for *Jahannam* ...” It becomes necessary for all to enquire as to who are those that have their abode in *Jahannam*; the Qur’an answers, **لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا** *lahum qulubunlla yafqahuna biha walahum a’ayunul layubsiruna biha walahum adhanunl la yasma’una biha*, meaning “for they have been given the faculties of thinking, seeing and hearing but they do not utilize them (to grasp the truth); **أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ** *oolaiika kal’anaam bal hum adallun oolaiika humul ghafiloon*, meaning “they are just like cattle and indeed worse than cattle (at least the animals conduct their lives according to the instinct that Allah has given them without rejection). They, the unthinking mankind, remain unheedful of the laws of Allah (though Allah has bestowed all the faculties necessary to be appreciative of Allah’s laws).” In Surah 67 Verse 10 the Qur’an explains that the keepers of *Jahannam* would enquire as to what is the reason that they have ended in such a place and they will answer: **وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ** *wa qaloo low kunna nasma’u aw n’aqilu makunna fi ashabis saeer*, “And they said Had we listened to the word of Allah attentively, and used our intellect, we would not be in this *Jahannum*?” (Only the one who does not think and use his intellect goes into *Jahannum* as stated above quoting Surah 7 Verse 179.)

From the above explanations one can surmise the undoubted importance of **علم** and **عقل** *‘Ilm* and *‘aqal*, knowledge and intelligence, thinking and attention; can one, after that, say that *Eiman* **إيمان** can only be acceptance or belief without *Ilm* and *‘aqal*? This kind of idea is the aberrational teachings of *Tassawwuf* wherein lies the rejection of knowledge, thought, attention, proof and intellect as something that belongs to the teachings of *Iblees*, who was the first creation, that used the above faculties of intellect was *Iblees*; (*awwala mun qasa iblees*).

تقليد *taqlid*

The teachings of the Qur’an are very strictly against the concept of *taqlid*. *Taqlid* means imitation, copying, blind unquestioning adoption (of concepts or ideas) uncritical acceptance of belief systems, adoption of the legal decision of *madhab*, convention, custom and usage. The Qur’an, in reference to the *kuffar* has stated in Surah 2 Verse 170: **وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ** *wa idha qila lahum ut tabi’u ma anzalallahu*: “when they are asked to follow what Allah has revealed (in the *Quran*)” **بَلْ نَسْتَعِينُ مَا أَنْزَلْنَا عَلَيْكَ آيَاتِنَا** *qalu bal nattabi’u maa alfayna ‘alaihi abaa’ana*, “they will say: “No! we will only follow in the footsteps of our ancestors.”; in response the Qur’an only

saw fit to state: ^{أَوْ كُنُوا كَمَا كَانُوا} *awalow kana abaa'uhum lay'aqiloon shayan wala yahtadoon:* "In other words, they will follow in the footsteps of their ancestors even if the latter lacked knowledge and wisdom and did not follow the right path revealed by Allah" (for better understanding the following references would help to understand the concept better: 5/104, 10/78, 11/62, 11/87, 21/53, 23/24, 34/43, 38/7, 43/23). This is how they eventually find their abode in *Jahannam*.

Position of those who are Born Muslims

At this point the question concerning those whose claim of Islam is that they were born Muslims, arises. What is their position? Those born in a Muslim home are referred to as Muslims and those born in a Hindu home would be referred to as Hindus. No choice was exercised in being what they are *Muslim* or *Kaafir*. When we look at the Qur'anic phrase ^{الَّذِينَ آمَنُوا} or ^{يُؤْمِنُونَ}, *alladhina amanu* or *Y'uminu* meaning: "those who believe," we see that the words are grammatically *ism fa'al* meaning verbs and by their functions verbs indicate action and doing. Thus, *Eiman* ^{إيمان} would be to Believe and accept with full thinking, truth and conviction. There is no difference in following ^{تقليد} *taglid*, i.e. being a ^{مقلد} *muqallid*, "blind follower" or with being born in a Muslim home. A child is referred to as a Muslim because he was born in a Muslim home, a Hindu if born in a Hindu home or Shia if born in a Shia home. That child is a ^{مقلد} *muqallid* "a blind follower". What would be the position in the Ummah of a person who becomes a Muslim by being born one? The Qur'an refers to such persons as being part of the Ummah of Nabi Muhammad AS (bestowed with importance and evidence of being *Muslims*) and has separated them from those who were non-Muslims with a unique position. During the Meccan period of the Nabi AS those who accepted Islam were convinced through thought and proof of the Deen of Islam and Believed *Eiman* ^{إيمان} with conviction; but in Medina when the strength and popularity of Muslims grew then many came into the fold of Islam by acceptance and humility and thus also regarded themselves as *m'umin* but the Qur'an asked them not to call themselves as such. In Surah 49 Verse 14 this is cleared up by:

قَالَتِ الْأَعْرَابُ آمَنَّا مِمَّا طُغِّلَ لَكُمْ تَقْوِيَتُكُمْ
وَلَكِنْ قَوْلُوا اسْلَمْنَا وَكُنَّا يَدْخُلُ
الْإِيمَانَ فِي تَقْوِيَتِكُمْ

Qaalatil A'arab Aamanna; Qul lam T'uminu wa lakin quloo aslamna wa lamma yadhkulul Eiman fi quloobikum, "(Even the factor determining the status of those entering the Islamic Order will be based on this very criteria for instance) The Bedouins say, "We profess *Eiman*. Consider us among the *M'umineen*." Tell them, "You have not yet attained the status of a *M'umin* You have only surrendered (outwardly) to the authority of the Islamic State, but *Eiman* has not entered deep into your hearts;" but if you: ^{وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ عَفُوفٌ ذَرِيمٌ}, *Wa in tutee'ullaha wa rasulahoo la yaltikum min a'amalikum shayun innalaha ghafoorur raheem*, "However if you continue obeying the Divine System which has been established by the *Rasool*, you will receive full reward for your deeds. Not even the smallest of your deeds will go to waste; and like everyone else you will continue receiving means of nourishment and protection from this

System." You should try and understand the truth of Islam and when that *Eiman* ^{إيمان} enters your heart then you should say ^{آمَنَّا} and in this way you enter the group that became Believers after thought, proof, conviction and contentment. As far as the concept of Ummah is concerned ^{مُؤْمِنٌ} *M'umin* and ^{مُسْلِمٌ} *Muslim* (acceptance mechanically but with honesty and genuineness) belong in the same group but as far as *Eiman* ^{إيمان} is concerned there is a difference in concept and thus the distinction between born Muslims and those who Believe with conviction.

Generally the Qur'an uses ^{مُؤْمِنٌ} *M'umin* and ^{مُسْلِمٌ} *Muslim* interchangeably and in some cases has even given ^{مُسْلِمٌ} *Muslim* a higher degree than ^{مُؤْمِنٌ} *M'umin* because a ^{مُؤْمِنٌ} *M'umin* is a witness to Truth (through

conviction etc) and a ^{مُسْلِمٌ} Muslim demonstrates his acceptance without question and obeys without question, but unlike the ^{مُؤْمِنٌ} M'umin . In some instances it is used very differently e.g. in Surah 33 Verse 35: ^{إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ} *Innal Muslimina wal Muslimati wal M'umineen wal M'uminati*, "Society consists of both men and women, who have to go through life hand in hand. If one of them lags behind, it is bound to hamper the progress of the other. It should be well understood that there is no difference in the potentialities of men and women; they should totally submit to the Divine Laws and this obedience should not be mechanical, but must arise from the very depth of their hearts. They should thus exhibit complete conviction in them;" Then the Qur'an states in Surah 43 Verse 69: ^{الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ} *Alladhina amanu bi ayatina wa kanu Muslimeen*, "They are the people who believed in the truthfulness of Our Laws and obeyed them completely." With this Verse in mind one can conclude that to be ^{مُسْلِمٌ} Muslim is a unique attribute of being a ^{مُؤْمِنٌ} m'umin and according to the Qur'an a ^{مُؤْمِنٌ} M'umin, one who Believes in the Verse of the Qur'an and obeys and implements it i.e. He is a ^{مُؤْمِنٌ} M'umin and a ^{مُسْلِمٌ} Muslim and a Muslim is one that is a Muslim and a M'umin It is important that we, however, learn to differentiate between the Qur'anic ^{مُؤْمِنٌ} M'umin and the general ^{مُسْلِمٌ} Muslim nation. The Qur'an has not used the word *Mussalman*. Although the Qur'an has referred to the Bedouins as *Muslims* yet anyone (*Muslim*) who rejects or refuses to follow any dictate of the Qur'an will be out of the fold of the *Ummah of Muhammad AS*.

Now one has to look at those Verses wherein Allah asks the Believers ^{مُؤْمِنٌ} M'umin to become ^{مُؤْمِنٌ} M'umin (Believe), Surah 4 Verse 136 refers:

<sup>يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ
الَّذِي أُنزِلَ مِنْ قَبْلُ</sup>

Ya ayuhaladhina Amanu Aminu billahi wa rasullihi walkitabilladhi nazzala 'ala rasulih walkitabilladhi anzala min qablu, "O you who profess to believe! (or profess to be part of the Muslim nation) hold fast onto your belief in Allah, His *Rusul*, the Book which He has sent to this *Rasool*, and those which He had sent earlier. He who denies Allah, His *Malaika*, His Books, His *Rusul* and the Hereafter has surely gone far astray." Please pay attention to the fact that the ^{مُؤْمِنٌ} M'umin is being addressed; ^{يَا أَيُّهَا الَّذِينَ آمَنُوا} *Ya ayuhaladhina amanu*, O you who Believe and then they are instructed to ^{آمِنُوا بِاللَّهِ} *Amanu billahi*....; this instruction to "thos who Believe" may sound a little ludicrous, but if one ponders on what has been explained above then the matter becomes understandable; under the same subject one should also look at Surah 2 Verse 62:

<sup>إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ</sup>

(This has been your record, but in spite of it, you believe that you are Allah's chosen off-springs (Surah 5 Verse 18) and that paradise is reserved for your race (Surah 2 Verse 111). This is your vain imagining. *Jannat*, Paradise is not reserved for any race. Our Law is that, irrespective of origin, any person from amongst the following) "Those who profess to Believe, Jews, Christians, Sabaeans; Those who believe in Allah without formally adopting any particular religion; and Those who are Muslim (only by virtue of being born in a Muslim family). Whoever believes in Allah's Law of *Mukafat*, as revealed to you O *Rasool* (Surah 2 Verse 137) and leads his life accordingly, will be duly compensated. Such a person will lead a life of heavenly bliss, free of fear, grief and anxiety." (Refer Surah 5 Verse 69-for incidences of mention of "*Sabaeans*" and the latter are mentioned before "*Christians*"; again in Surah 22 Verse 17 "*Sabians*" are mentioned for the third and last time, but this time in conjunction with "the *Magians*" and "the *Mushriks*"; with the leading phrase that "Allah would decide between them").

It is interesting to note that like the Jews, Christians, Sabaeans; those who profess to Believe **إِنَّ الَّذِينَ آمَنُوا** *Innaladhina Aamanu*, have also been asked to **يَا أَيُّهَا الَّذِينَ آمَنُوا** *Aamana Billahi*, it is obvious that **إِنَّ الَّذِينَ آمَنُوا** *Innaladhina Aamanu* herein refers to the same group of *Muslims* who have been addressed above in Surah 49 Verse 14.

أَهْلُ الْكِتَابِ *Ahl AlKitaab*, “People who had received Revelation-Wahi” Call to *Eiman* **إِيمَان**

In the Verses quoted above the **أَهْلُ الْكِتَابِ** *Ahl AlKitaab* are asked to “Believe” in Allah and the “Hereafter” yet they continue to claim that, that is exactly what they were and are doing. It is obvious, that the Qur’an does not accept their claims. Just to declare *Eiman* **إِيمَان** by word of mouth is not acceptable in terms of the definition already explained. *Eiman* **إِيمَان** must be within the requirements explained by the Qur’an and that is the reason illustrated in Surah 2 Verse 137: **فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنُورِبِهِ فَقَدْ آمَنُوا** *Fa in Amanu bimitthli Ma Amantum bihi faqadiftadow*, Say to them: “If you will profess **إِيمَان** *Ei’man* as we have done, then you will also be following the right path. If you repudiate it, it will be tantamount to an abandonment of the path followed by the *Ambia AS*.”

Brahaminism & Islam Per Surah 2 Verse 62

In the Nineteenth Century AD in India, a certain educationist, Mr Raja Ram Mohan Rai, in Bengal (Bangladesh) produced a booklet in the name of Brahaminism arguing that all religions claimed that Truth is only with them and not in any other religion and this is the cause of all divisions that exist amongst mankind. If all religions claim was similar then truth exists in some form or other in all; and the collection of all these truths would rid the world with the differences that exist now (then). Arguments and debates continued on this subject for some time until in 1931 Moulana Abul Kalam Azaad (MKA) in his well known Tafseer “Tarjuman-al-Qur’an”, in the first volume wrote thus:

Explanation of Volume 1 1947; Edition 213-215; Page 189; 266.

1. Islam has not only shown what Truth is but has also declared that all religions are true.
2. Deen from Allah is only one, and what is that truthful Deen? According to MKA, this is the worship of the Creator and doing of good. Whoever has **إِيمَان** *Eiman* and does good will have salvation whether he belongs to any community or not.
3. He clearly stated that the reason for his call is not, but to invite all religions to become one on their collected and accepted truths.
4. He had said that the Truthful Deen (2 above) is not the inheritance of any one religion and not given to any other; it is uniquely present in all religions.

Moulana Abul Kalam Azaad had been greatly accepted as an “Aalim of the Deen” and “Muffassir of the Qur’an” by the general Muslim community of India and his “Tafseer” was awaited by all scholars with abated breadth and when the it was published there was much joy and celebration. However, when the above notes were read by the author of Matalib-al-Furqaan, he realised what the danger was and what would be imprinted on the hearts of the general public, he. Allama G A Parwez thus objected to it in no uncertain terms in the publication *Ma’arif* in January 1933, and this resulted in great controversy against the Tafseer mentioned above. Two main points were made by Allama G A Parwez:

1. It is correct to say that all Revelations had the message of Truth as Revealed but to say that all of it existed today in the respective books is incorrect; as the *Wahi* received by respective *Ambia AS* during their respective periods does not exist in that original form today; this is only in the Qur’an.
2. That is the reason that the Qur’an calls on followers of all religions to Believe, *Eiman* **إِيمَان** in the Qur’an as it has been established by the Qur’an itself that without it, there will not be success and safety or any form of guidance.

Amongst the Muslims there was then some form of contentment but the Hindus were enraged. It led to a conference in Sholapur in 1941 where Pandit Sundarlallji gave the above Tafseer much importance and popularised it to the extent that, the greatest leader of India, Mr Gandhi preached this philosophy in the whole of India and used this as a scheme to deny Muslims their rights. This fitna was also brought to an end by another publication by Allama Parwez exposing the scheme of Gandhi.

Back to the Original Discussion

To Believe that every word of the Qur'an is Truth is *Eiman* ايمان but even to doubt any explanation of the Qur'an would not be *Eiman* ايمان in the sense and exposition presented by the Qur'an. The Quran has given five factors as foundations of *Eiman* ايمان, in Surah 2 Verse 177: and these are: *امَنَ بِاللّٰهِ*, *Amana (Eiman) Billahi*, "Belief in Allah" *وَالْيَوْمِ الْآخِرِ*, *Wal Yaumul Ahir*, "and the period of the Hereafter", *وَالْمَلٰٓئِكَةِ*, *Wal Malaikati*, "and the Malaika (the forces of Nature)", *وَالْكِتٰبِ*, *Wal Kitaabi*, "and the Divine Books" *وَالرَّسُوْلِ*, *Wan Nabiyeen*, "and the Ambia AS (the Messengers)". Rejection or doubt in any ONE would be *kufri*; Surah 4 Verse 136:

وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهِ وَكُتُوْبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا *Waman yakfur Billahi wa Malaikatihhi wa Kutubihhi wa Rusulihhi wa Yaumul Akhiri faqad dalla dalalum ba'eed*, "He who denies (Makes kufri) Allah, His Malaika, His Books, His Rusul and the Hereafter has surely gone far astray (meaning has become a *kaafir*)."

The Qur'an has illustrated in Surah 2 Verse 256 on how *Eiman* ايمان can be attained: *فَمَنْ يَكْفُرْ بِتَاْغُوْتٍ وَّاٰمَنَ بِاللّٰهِ فَامَنَ بِاللّٰهِ* *Faman yakfur bittaghoot wa y'umin Billahi faqaditamsaka bil'urwatil wusqa la unfisama laha*, "Whoever turns away from the wrong path of oppressive forces and comes to the right one has grasped the most trustworthy hand-hold which will never break. Allah is All-

Knowing and All-Hearing." It is interesting to note that *kufri of taghoot* is incumbent for *Eiman* ايمان *Billah*. *Taghoot* will mean any negative thought or idea, vision, doctrine, way, party or group that would be anti-Qur'an; in

fact for *Eiman* ايمان one is required to keep one's thoughts and mind clear of any negative thoughts. When on'e slate and mind is clear then the words of the Qur'an will begin to make an impact; if a slate is not cleared then it is

impossible to write on it. Thus one is only then capable of stating as in Surah 37 Verse 35: *لَا اِلٰهَ اِلَّا اللّٰهُ* *La ilaha ilallah*, "There is no god (no one worthy of being served) but Allah;" This Verse of the Qur'an clearly states that

one's mind needs to deny every aspect of another authority before the acceptance of the One Allah; i.e. without the *اِلَّا*,

there is no way one could reach the *اِلَّا* and therefore, when the Qur'an in Surah 56 Verse 79 states: *لَا يَسْتَفِيْضُ اِلَّا الظّٰلِمُوْنَ* *La yamusuhu illal mutahharun*, "Only people who are endowed with purity of mind can benefit from the real import of the Qur'an." (Purity of thought, mind and intellect is a prerequisite for drawing benefit from *Wahi*. If a person studies the Qur'an with a prejudiced mind or is influenced by preconceived ideas or preferences, then he will not derive any benefit from it. It is, therefore, important that before a person undertakes the study of the Qur'an, his mind should be clear of any preconceived ideas.) This action, of one who is desirous of understanding the Qur'an, should follow the above advice himself and advise others accordingly; and thus the Nabi AS was instructed to state (Surah 12 Verse 108): *اُدْعُوْا اِلَى اللّٰهِ عَلَى حُبُوْرٍ اَنَا وَّمِنْ اَتَّبَعْنِيْ* *Ud'u ilallahi 'ala baseeratin ana wamanit taba'ani* "Tell them that this is my way which is very clear and straight. My call is based on firm conviction and reason - as well as that of my followers. Allah is above our setting up peers to Him." This is what is meant by following the *Sunnah* (way) of the Nabi AS.

In the very beginning of this discussion it was explained that **مُؤْمِنِينَ** *M'umin* amongst themselves, without any discussion or dispute, practice the preservation of each other and ensure each others safety and sanctuary like true brothers would as the Quran states in Surah 49 Verse 10: **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** *Innamal M'uminina Ikhwatun* "All *Momineen* are brethren," and in Surah 48 Verse 29: **رُحَمَاءُ بَيْنَهُمْ** *Rahuma bainahum* "are kind hearted and sympathetic amongst themselves (Refer also Surah 5 Verse 54)." And the Qur'an explains widely in Surah 4 Verse 93:

**وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدِّيًا فَجَزَاءُ
جَهَنَّمَ خَالِدًا فِيهَا وَكَرِهَ اللَّهُ عَلَيْهِ
وَلَعْنَةُ وَعَدَلَهُ عَذَابًا عَظِيمًا ۝**

Waman yaqtul M'uminun muta'ammidun fajaza'uhu jahannam khalidun fiha wa ghadiba Allahu 'alaihi wa la'anahu wa'addalahu 'azabun 'azeemun, "But whoever kills a *Momin* intentionally, his punishment will be as stated in Surah 2 Verse 178. He will receive this punishment in this world and in the life Hereafter his recompense will be *Jahannam* to abide in. He will be cast away by *Allah* Who will prepare for him a dreadful torment." The whole purpose of saying **سَلَامٌ عَلَيْكُمْ** *Salaamun 'Alaikum*, "Peace upon you" in Surah 7 Verse 46, but in the general sense it would mean that one *M'umin* gives the other the undertaking that he would guarantee an environment of safety and sanctuary and the one greeted responds in the same way. Thus, this attribute amongst the **مُؤْمِنِينَ** *M'umin* is an incumbent requirement. As far as non-Muslims are concerned a **مُؤْمِنِينَ** *M'umin*, Believer, also takes the responsibility for the provision of safety and sanctuary, but, politically, this would not apply in a secular state because there is no guarantee of alliances in those instances.

When there are no guarantees because of changing governments and persons, how can there be any evidence that such states would keep their alliances intact. But in a Qur'anic state (*Jama'ate M'umineen*) there will not be changes in the practice of governments, as they would be following an unchanging Law of the Qur'an, as they will be known to be a nation that provides sanctuary and safety for mankind as there will never be changes in the Laws of the Qur'an, Surah 35 Verse 43 : **لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا** *Falan tajida lisunnat Illahi tabdeellun* "So you would never find a change in the working of the Divine Laws" (also refer 6/34; 30/30 17/77 and 3/127). This kind of guarantee is not possible by any nation or group of persons except amongst those who follow the Qur'an.

Now comes another very important Truth before us all, and that is the concept of Allah, presented in the Qur'an and that postulated by religions and *madhaib*, sects. The latter have the concept of Allah as a king who can give any command at any time and change it whenever he likes according to his whim, and in most instances this king is not governed by his own laws in any case. It is not only that these laws are incumbent on all, but nobody can enquire concerning its reasoning. If this is the position of kings who have limits then what is the position of that Personality who is Limitless; how can He be restricted to any law?; He can say and do whatever He likes or wishes; nobody can question Him.

Enactment of Laws

This concept of Allah is prevalent in all religions and the Revelations of the Qur'an had come to bring all this belief systems under control. He Allah has displayed **قَدْرًا** *Qadr*, measure and power, to Create the Universe and had put in place such laws that the whole of creation functions accordingly and had stated that even though He, being the Creator and Power over all things, He would not bring about a change in any process. He has not only Created such laws for Nature but also for the humankind and these laws are safeguarded in the Qur'an. The Laws in Theory are not changeable as stated in Surah 6 Verse 116: **عَنْ سَبِيلِ اللَّهِ** *An sabeelillah* , Allah's way and Laws in Practice , Surah 33 Verse 62: **لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا** *Walan tajida li sunnati Illahi tabdeela*, "And you will not find any change in the way of the Divine Law." This is what is referred to as *Mukafate Amal*, cause and effect, on which rests the complete laws of Deen and whole of Creation.

This is a glimpse of the unique way, presented in the Qur'an, in which Allah's system works, which is not explained in any religion or *madhaib*. Without the concept of dictatorship the implementation of "Rule of Law" in

such a system is not possible and its definition is (if-then-always) that if this is done then the consequence would always be such, as explained again and again in the Qur'an through *Tasreef*. In other words Allah says you do what you have to do and I will do what I have to do (per His functioning Laws). The consequences will show whose promise and action is truthful, Surah 6 Verse 135:

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ ۗ مَنْ تَكُونُ لَهُ

عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ *Qul Yaqaumi I'amalu ala makaannatikum inni 'amilun fasaufa t'amlamoon mun takoonu lahoo'aqibatud daar innahu layuflahuz zalimoon* "Say, O My people! Act according to your ability and I too am doing according to what I have to do; you will soon come to know for whom is what end, surely the evil doers (oppressors) will not be successful." This is the pragmatic test of the way of the Qur'an which has been established with the origination of all things and has been explained in the Qur'an 1500 years ago.

Reward and Punishment

Briefly, to say that punishment or consequence is from an external source is incorrect e.g. if one puts his finger in the fire, the result would be pain and torment, but this is not external to fire, this burning ability is within the nature of fire (to burn). In another example; the master tells his servant that if he breaks another plate he would be punished and the doctor tells the patient that if such and such action is not taken by the patient, it would result in severe fever; in the one case the master gives an instruction and negligence of that instruction would be punishment and in the second example, action is required by the patient for a negative result. Thus when the Qur'an

states لَهُمْ عَذَابٌ أَلِيمٌ *lahum azaabum aleem*, "for them is severe chastisement", similar verses appear 264 times in the Qur'an. This does not mean that the consequence is from the master, but a prediction of the consequence of negative action which will rear its head in the future. This is how the law of Allah works.

The argumentative discussion had commenced in Surah Fateha when one had asked for اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ *Ihdinas siratul Mustaqeem* "O Allah! we beseech You to enable us to follow the path prescribed by You," The response is given that it is explained that the prescribed path is in this Book which will rid all the negatives, apprehensions and fears away from you and will bring about contentment and comfort in your hearts. But only those would benefit who actively require the safety and sanctuary of avoiding the pitfalls to be able to reach the correct destiny. Only that person will endeavour the journey who has the assurance of the safety of the way and without such assurances

the commencement of the journey will never take place; this traverse into the future is called *Eiman* ايمان and its

reference is: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ *Alladhina y'uminoona bilghaib*. (Surah 2 Verse 3).